Logos and the Logic of Language

Clarifying Ambiguities of Trinitarian Grammar, History, Interpretation, and Translation

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It best to read this online with a larger screen to preserve formatting. You can click on Bible verses or links to go directly to them. PDF Gear is recommended, free, and secure. Click the link and then click PDF Gear to return. https://www.pdfgear.com/insights/is-pdfgear-free.htm. You can also click on endnote numbers to move back and forth from text to notes. **Many endnotes link to audio or visual media providing further information relating to the topic at hand.** ***This version is incomplete beginning at the John 1:1-18 section. Do check back!***

Christians believe that beyond the *general* revelation of God in *creation* (Romans 1:20), further *specific* truths about God, creation, mankind, sin, and redemption have been revealed to man by *special revelation* in *scripture*. These truths, though *sufficient* for humanity's needs (2 Tim 3:16-17), are not *exhaustive*, since God transcends man both in his awesome, eternal being and in the perfection of his character. But God is able to convey *understandable* and *necessary* truth to mankind through *human language*. The ability of men and women to *understand and communicate real truth* about God is a vital part of our creation in the *image of God*.

Below is an excerpt from Jonathan D. Safarti, PH.D, F.M., which includes his original footnotes.[1]

PERSPICUITY OF SCRIPTURE

This word, perspicuity, means that God intended ordinary people to use sound hermeneutical principles to understand Scripture's overall message without needing an elite group to interpret it. This doesn't deny the role of the Holy Spirit (1 Corinthians 2:14) in

accepting the truth of Scripture. Nor does it deny the benefit of studying the original languages and culture. But it emphatically denies that we need a 'magic decoder ring'.[11] Furthermore, Paul instructed Timothy about the scope and purpose of biblical authority:

> How from childhood you have been acquainted with the sacred writings which are able to make you wise for salvation through faith in Christ Jesus. All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (2 Timothy 3:15–17)

Theologian Herman Hoeksema (1886–1965) put it very clearly: There is no separate 'God-meaning', for words that is different from 'man's meaning', and neither is there a 'divine logic' that's separate from 'human logic', otherwise Scripture simply could not communicate God's truth to man:

> All of Scripture is given us that we might understand it . . . all of it is adapted to our human mind, so that, even though there be many things in that revelation of God which we cannot fathom, there is nothing in it that is contrary to human intelligence and logic. . . . Either the logic of revelation is our logic, or there is no revelation.[12]

11. Sanders L., Hidden Messages in Scripture? Creation.com/hidden, 25 August 2011.
12. Hoeksema, H., The Clark Van Til Controversy (based on his Standard Bearer editorials from 1944-1946 p.

8; cf. also pp. 26, 27.

Indeed, another theologian, Gary Crampton, pointed out:

> The fact of the matter is that logic is an attribute of God Himself. He is the God of Truth (Psalm 31:5). Christ is the Truth (wisdom, logic, and reason) incarnate (John 1:1; 14:6; 1 Corinthians 1:24, 30, Colossians 2:3). The Holy Spirit is the Spirit of Truth (John 16:13). God is not the author of confusion (1 Corinthians 14:33); His Word to us is not yes and no (2 Corinthians 1:18). Thus He does not speak to us in illogical, paradoxical statements. Because logic is the way God thinks, the laws of logic are eternal principles. And because man is the image of God, these laws are part of man. There is, then, a point of contact between God's logic and man's logic, between God's knowledge and man's knowledge. Both God and man think 1 + 1 = 2; both agree that A is A.
>
> Contrary to the platitudinous nonsense of the irrationalists, Scripture teaches that there is no such thing as mere human logic. For example, in John 1:9, we read that Christ, as the Logos of God (John 1:1; the Greek *logos* is the word from which logic is derived), is the true Light which gives light to every man. This being the case, it is evident that God's logic and man's logic are the same logic.[13]

13. Crampton, W. G., review of Van Til's Apologetic: Readings and Analysis by Greg L. Bahnsen, *Trinity Review*, July 2000; trinityfoundation.org.

Person and **Being** *Singular* and *Plural*

Trinitarian theology generally understands the God of the Bible to be three equally divine persons who eternally exist in one divine being. Although there are many variations in Trinitarian creeds, confessions, and statements of faith[2], James R. White gives us "A Basic Definition" in *The Forgotten Trinity*[3] that is concise, carefully considered, and in common rather than technical style. *Endnotes enclosed in brackets* [ ] *have been added for comments.*

A BASIC DEFINITION

It is time to lay down a basic, fundamental definition of the Trinity. At the end of our study we will look a little closer at this definition, expand upon it some, and examine a few of the issues it raises.

But we need a short, succinct, accurate definition to start with. Here it is:

Within the one Being that is God, there exists eternally three coequal and coeternal persons, namely, the Father, the Son, and the Holy Spirit.

You would think that a belief that can be expressed in one sentence would be fairly simple as a result, but such would be a mistake. I have chosen my words very carefully. Each is very important, each has a specific function. More importantly, I have *avoided* certain words, too. Let's look briefly at some of the major issues presented by this definition.

First, the doctrine rests completely upon the truth of the first clause: there is only one God.[4] "The one Being that is God" carries within it a tremendous amount of information. It not only

asserts that there is only one God—the historic belief, shared by Christians and Jews known as *monotheism*—but it also insists that God's "Being"[5] (capitalized so as to contrast it with the term "persons" found in the next clause) is one, unique, undivided, indivisible.[6] As you can see already, there is a lot packed into each phrase. We will "unpack" all of this in time. But for now, the emphasis of the first clause is *monotheism* and the assertion that there is only one true God.

Second, the definition insists that there are three divine persons. Note immediately that we are not saying there are three Beings that are one Being, or three persons that are one person. Such would be self-contradictory. I emphasize this because, *most often*, this is the misrepresentation of the doctrine that is commonly found in the literature of various religions that deny the Trinity. The second clause speaks of three divine persons, not three divine Beings. As I warned before, we must not succumb to the temptation[7] to read the term "person" as if we are talking about finite, self-contained human beings. **What "person" means when we speak of the Trinity is quite different than when we speak of creatures such as ourselves.** [bold added[8]] These divine persons are identified in the last clause as the Father, the Son, and the Holy Spirit.

Hank Hanegraaff, president of the *Christian Research Institute* (*CRI*), has often expressed this point in a wonderfully simple and clear way: when speaking of the Trinity, we need to realize that we are talking about one *what* and three *who's*. The one *what* is the Being or essence of God; the three *who's* are the Father, Son, and Spirit. We dare not mix up the *what's* and *who's* regarding the Trinity.

Thirdly, we are told that the relationship among these divine persons is eternal. They have *eternally existed* in this unique

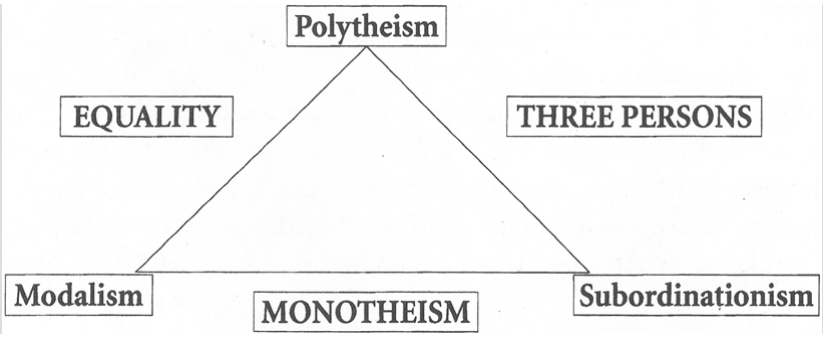
relationship. Each of the persons is said to be eternal, each is said to be coequal with the others as to their divine nature. Each fully shares the one *Being* that is God. The Father is not 1/3 of God, the Son 1/3 of God, the Spirit 1/3 of God. Each is fully God, coequal with the others, and that eternally. There never was a time when the Father was not the Father; never a time when the Son was not the Son; never a time when the Spirit was not the Spirit. Their relationship is eternal, not in the sense of having been for a *long* time, but existing, in fact, outside the realm of time itself.

The three foundations of the Trinity, then, are already clearly visible. Here they are:

Foundation One:	**Monotheism: There Is Only One God**
Foundation Two:	**There Are Three Divine Persons**
Foundation Three:	**The Persons Are Coequal and Coeternal**

James White adds the following diagram:[9]

The errors that result from denying, or misunderstanding, any one of the foundational truths presented above can be graphically illustrated through the use of the following triangle diagram:

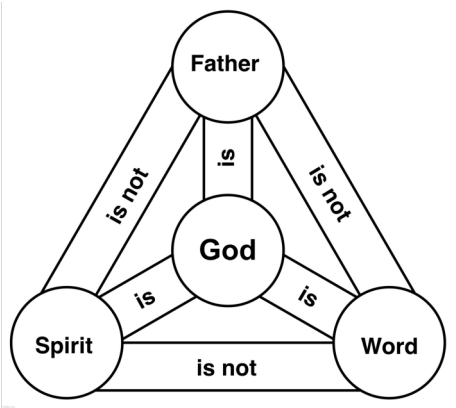


Each of the three sides represents a foundational truth. When any one of these truths is denied, the other two sides form an arrow that point to the resultant error. For example, if one denies *monotheism*, the other two sides of the triangle point to "polytheism."[10] If one denies the *equality* of the persons, the result is "subordinationism."[11] And if one denies the existence of *three persons*, the result is "modalism."[12] This diagram also points out how *balanced* we must be in our study of this important subject. Failing to believe one fundamental element of God's revelation will lead us into grave danger and error.[13]

James White capitalizes "Being" to emphasize the oneness of God. Trinitarians differ as to whether person or being should be emphasized. Neither one will be capitalized here. Trinity theories can be broadly categorized as One-self, Three-self, and Mysterianism.[14]

Keep in mind how James White warned that, "The one *what* is the Being or essence of God; the three *who's* are the Father, Son, and Spirit. **We dare not mix up the what's and who's regarding the Trinity.**" [Bold added] According to James White, we may then say: Being = *what*, and person = *who. What* refers to essence, nature, or being. *Who* identifies a particular person or persons. This is considered crucial for clarifying what the scriptures teach about God.

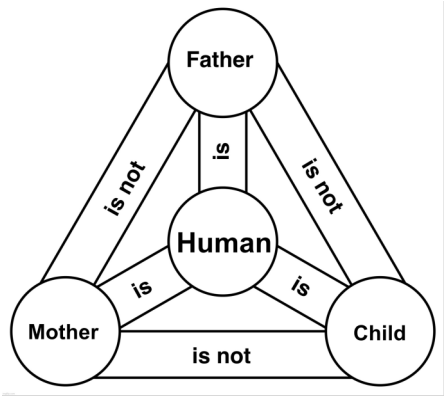
Consider the well-known "Trinity Shield." (We will use "Word" instead of "Son" to distinguish the preincarnate Word from Jesus as come in the flesh.) The use of the word "God" in the shield is ambiguous in ways that are not usually recognized.



When we read "Father *is not* Word *is not* Spirit *is not* Father" we think of the three persons (*"who"*) of God. But when we read "Father *is* God," "Word *is* God," and "Spirit *is* God" we think of the nature, essence, or being (*"what"*) that is shared by the *three* persons of God. **We are mixing up the *who's* and the *what's*!**

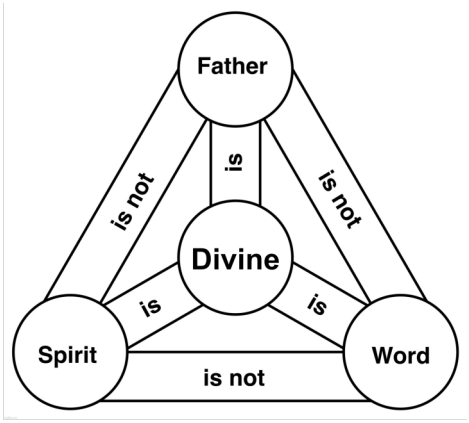
Unaware that we are reading the word "God" in different senses, we subconsciously swap the two meanings of "God" in our minds. These three persons (*who*) are distinct from each other, but they all share one nature, essence, or being (*what*). They are *Divine*.

However, three humans sharing a "nature" would rarely be considered *one* being, as in one, single, three-headed person.[15] Rather, the three persons are considered human beings as *separate* persons with the same nature, essence, or being.



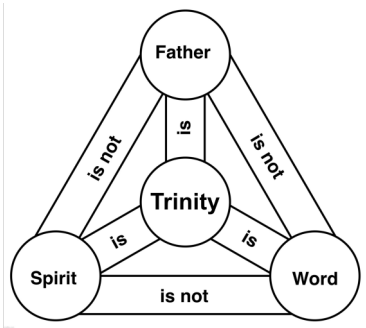
Each person of the Trinity is said to be *distinct,* but not *separate.*

In the same way, *three* Divine persons *could* share *one* being (*essence*) and actually be three *separate* Gods. Often Trinitarians do use "being" to mean *one*, unified, single, composite being,[16] instead of *three distinct* persons who share a common *nature*. In *this sense, all* of the shield is God's "being", like *one* human, an *individual* entity, with three faces, rather than three separate persons.[17]



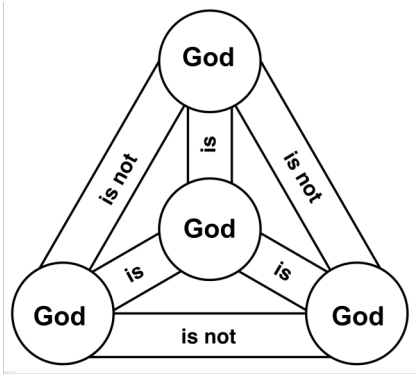
If "God" is replaced with "Trinity" the ambiguity is more evident.

- When we say "***Father*** is God" we *do not* understand "God" as the ***entire Trinity***.
- When we read "***Word*** is God" we *do not* understand "God" to mean the ***entire Trinity***.
- When we read "***Spirit*** is God" we *do not* understand "God" to mean the ***entire Trinity.***



When we read “God” or "Trinity" with each person, we are reading with the sense that each has the nature, essence, or being of God, but they are not each, individually, the whole Trinity. There is a well-known textbook thesis that the Western Church began with the unity of God and then moved to the Trinity, while the Eastern Church followed the opposite course.[18]

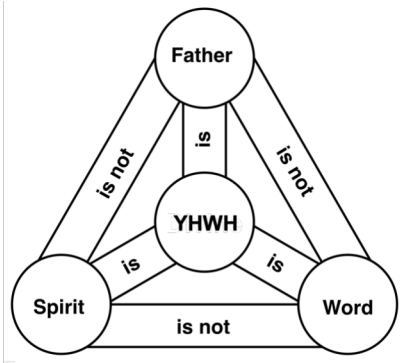
From this point on, **being** will often be written in **bold** letters to indicate its *singular* use as *one* composite **being** that includes all *three* **persons**, not just a common essence or nature.[19] **Person** will be in **bold** to indicate it is used as *one* **person** of God -- distinct, but not separate, from the other two. The important contrast between *singular* and *plural* words and numbers will often be *italicized*.[20]



Think for a while about the labeling of this Trinity shield. When are you thinking about *God* as an *individual* (*who*) and when as a *nature* (*what*)? It will aid in clarifying the various and shifting uses of “God” that occur in Trinitarian theological language.

Now ponder this next image which substitutes YHWH for God.

The Father **is** YHWH. The Word **is** YHWH. The Spirit **is** YHWH. *But,* the Father **is not** the Word, the Word **is not** the Spirit, *and* the Spirit **is not** the Father. YHWH is *always* God’s masculine singular **person**al name in the Hebrew scriptures.



But notice the *lack of personal names* here for the three **persons**.

Yahweh and Jesus are personal names. Father, Son, and Spirit are common nouns, not proper nouns, or names.

Perhaps this provides an insight into how some Trinitarians argue that Jesus (Word or Son) is YHWH, the Father is YHWH, and the Spirit is YHWH. But if Yahweh (the LORD--all capital letters--in many Bibles) is the Trinity, is Jesus (Son) also the Trinity? Is the Father the Trinity? Is the Spirit the Trinity?

Trinitarian theology, according to major recognized Western creeds and councils, does not teach that the Father, Word, and Spirit are *three* Gods with the same nature, like a family of Gods.

This "Social Trinity," concept is supported by some, but is considered virtual *tri*theism (a specific form of polytheism) by many theologians. The Trinity aims to maintain *mono*theism -- *three* **persons** in *one* **being**, not *three* separate **persons** with *one* divine nature. That would be *three* Gods, not *one*.

As James White said, to understand God as *three* **persons** in *one* **person**, is *not* logical. *Three* of something do not make *one* of the *same* thing. To teach that God is *three* **beings** in *one* **being**, also is *not* logical. *Three* **beings** do not make *one* **being** of the *same* kind.

But, since God is infinite, almighty, and often beyond our human comprehension, it is *not* necessarily contrary to logic to believe he *could* be *three* **persons** in *one* **being** – even if our limited minds might not fully understand it.[21]

However, we are not primarily concerned with what *might* be *possible* regarding God's nature. More importantly, we want to know what **God** has **actually revealed** to us **about himself** in **scripture**.

The natural, logical, grammatical structure of human language as it exists identifies *one* **person** as *one* **being**. A *single* human **person** is a *single* human **being**. Our language, through which God communicates with us in the special revelation of scripture, contains **person**al pronouns.

Human language does not have *a different* grammatical category for "**being** pronouns" in distinction from "**person**al pronouns". Therefore, normal **person**al pronouns must be used ambiguously and do "double duty" in a Trinitarian interpretation of scripture.

Singular **person**al pronouns can refer naturally (as in normal grammar) to *singular* **persons**. *But*, in order to be compatible with Trinitarian doctrine, *singular* **person**al pronouns must *also* be able to refer to God's *singular* **being** consisting of *three* eternal, divine, co-equal **persons**.

In this study, this ambiguous usage is being called *"*Trinitarian Grammar*",* in contrast to "Natural Grammar"*,* because of the unique flexibility it possesses to accommodate the understanding of the Old and New Testaments in a Trinitarian way.[22]

The Trinitarian "I"

Trinitarian theology understands that when God says "I" it *could* mean "I, the Trinity" (*one* **being** consisting of all *three* **person**s). When God says "I" it *could* also mean "I, the Father", *or* "I, the Son", *or* "I, the Holy Spirit" – any *one* of the *three* distinct **persons** *subsisting* (existing) in the *one* **being**, the Trinity.

And the "I" is different in two more ways. Both the eternal **person**, the Word, and the tri**person**al **being**, the Trinity, change when the Word *assumes* (takes on) human *nature* as Jesus.

Trinitarian interpretation therefore considers at least six different possible meanings for "I" when God speaks.

- Two meanings of "I" refer to the *one* **being** of God (the Trinity): (1) *before* and (2) *after* the *assumption* of human *nature* as Jesus.
- Four meanings of "I" occur when referring to *one* of the *three* eternal, divine, co-equal **persons** who subsist in the the *one* **being** (the Trinity): (1) Father, (2) Word, (3) Spirit, and (4) the Word *incarnate* – having *assumed* (taken on) flesh as Jesus).

Likewise, to distinguish between *whether or not the Word has taken on flesh*, calling Yahweh, our God, "he" or "him" would also require *six* possible *singular* meanings. "He" or "him" could refer *either* to the *one* **being** of God *or* to either *one* of the *three* distinct **persons** of God.

The same six options would be possible when speaking or praying

to God. "You" would always be *singular* – spoken *either* to the *one* **being**, *or* to *one* of the *three* **persons** of God**.**

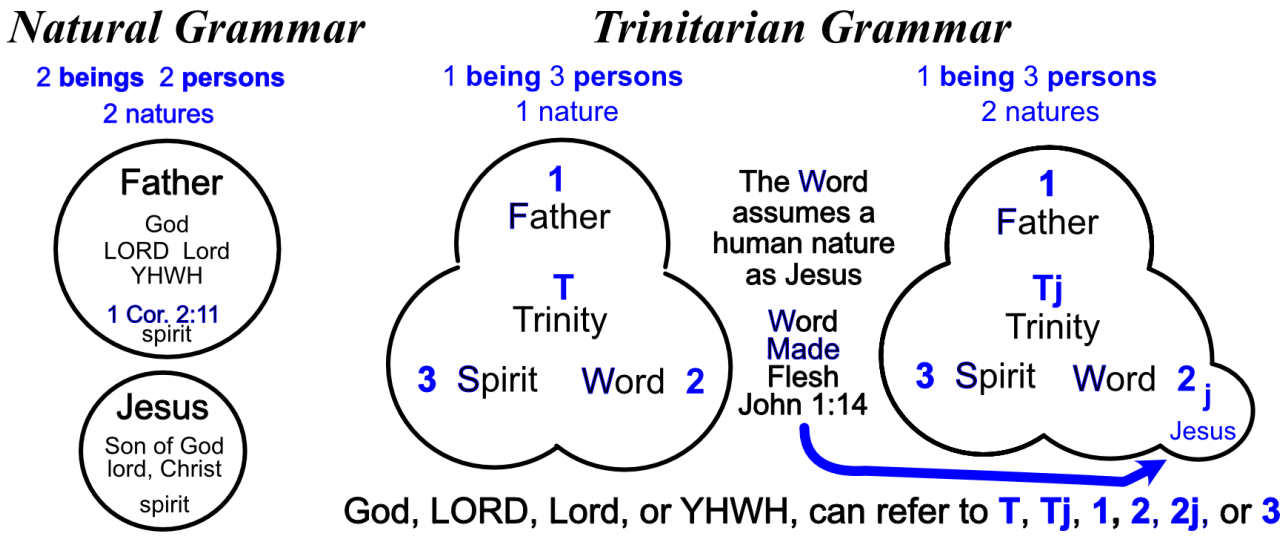
The New Bible Dictionary is an example of evangelical scholarship. The article on the Trinity maintains that:

> Without the titanic disclosure of the Christ event no one would have taken the Old Testament to affirm anything but the exclusive, i.e., unipersonal monotheism that is the hallmark of Judaism and Islam. It was the New Testament writers exploring the implications of the revelation of God in the Son, who first provided the basis for interpreting this monotheism inclusively.[23]

This "exclusive, i.e., uni**person**al monotheism that is the hallmark of Judaism" was arrived at because the Hebrew scriptures were originally understood using **person**al pronouns in their natural grammatical sense.

There was as yet no enhanced conception from a Trinitarian interpretation of the New Testament to reveal that the "I" spoken by God could eventually be more fully understood as "I, the *three* **persons** *subsisting* (existing) in *one* **being**" – the Trinity.

To visualize how the Bible speaks of God and Jesus when *singular* nouns, pronouns, verbs, articles, and modifiers maintain their natural meaning of only *one single* **person,** look at the *left* side of the graphic labeled ***Natural Grammar***.



To visualize *three* **persons** *subsisting* in *one* **being** (the Trinity), look at the *center* and *right* side labeled ***Trinitarian Grammar***.

In the *center* Trinity graphic, the Word **2** exists *only* as God. In the *right* graphic, the Word **2** takes on flesh **j** when Jesus is begotten in the virgin Mary's womb by the Spirit **3** (Luke 1:35). The Word **2j** is now said to be "fully God *and* fully man," divine and human.

Did you notice that the **j** representing Jesus is not capitalized?

After the incarnation of the Word **2j** (the Word "made flesh" John 1:14, Luke 1:31-35), a further question can arise from this Trinitarian understanding of "the Word made flesh": Is Jesus speaking or acting from his *man nature* **j** – or from his *God nature* **2** as the *second* **person 2** of the Trinity – or from *both* **2j**?

For example, when Jesus said he did not know the time of his return (Mark 13:32), was he speaking from his *God nature* **2** *or* just from his *human nature* **j**? Doesn't God know all things? Angels do not know. And where is the Holy Spirit in this verse?[24]

When Jesus was crucified, could the *immortal* God **2** *die – or* did just his *man nature* **j** die? (1 Timothy 6:16)

Can *God* **2** be tempted – or can only his *assumed* (taken on) *man nature* **j** be tempted? (James 1:13, Hebrews 2:17-18).

Here[25], you can view a capable and comprehensive presentation of 14 difficulties arising from the supposition that the New Testament presents Jesus as "fully God *and* fully man."

Historically, this raised a serious question. Is Jesus *one* **person** or *two*?[26]

Many theologians and church councils wrestled with questions of Christ's *two* natures and what is called the "hypostatic union" for many decades (even *centuries*).[27] The generally accepted orthodoxy eventually confessed that the Word **2**, *assuming* flesh as Jesus **2j**, had *two* minds (one divine and one human), *two* wills (one divine and one human), but Jesus (**2 + j**) is only *one* **person**.

Many doctrinal statements confessed that Jesus is *man* (he has a human *nature*), but *not* ***a*** man. His *single* person (self) was eternal God (Word **2**). His humanity was not *another* self, but an additional, *assumed* (taken on) human *nature*, *essence*, or *being*.[28]

This was despite many scriptures that appear on face value to teach that he *is* ***a*** man: Deuteronomy 18:15, John 8:40, Acts 2:22, Hebrews 2:17, etc.

Trinitarian doctrine teaches that since the eternally existing Word was *already* a specific **person 2** (not a generic *nature*), then when Jesus was *born* as ***a*** man, he could not be *another* **person** (self, ego, center of consciousness). Instead, God (Word **2**) *assumed*, or took on, a true human *nature* **j**, as Jesus, and became *man* **2j**.

But he could not become ***a*** man in the way that all other humans become ***a*** **person** (self, ego, or center of consciousness), when they begin to exist at conception.

Therefore, *human* Jesus, was not ***a*** *man* miraculously *originated*[29] in Mary by God. Instead, the Word **2**, the *second* **person 2** of the Trinity **T**, *assumed* (took on) a human *nature* **j** – "became flesh" **2j** – and is *one* **person** with *two natures*, *two* minds, and *two* wills.[30]

In Mary's womb the Word **2** *assumes* (takes on) a human *nature*. The **j** represents the man *nature* that the *second* **person 2** of the Trinity **T** *assumed* (now **Tj**) in the miraculous, transformative begetting by **person 3** within Mary's womb.[31]

So the full *dual-natured* **person 2**, *after the incarnation*, is signified by **2j** as he *assumes* human *nature* and is named "Jesus". The Trinity becomes **Tj** – *one* **being**, *three* ***persons,*** and *two natures*.[32]

Some would prefer to bypass the complex theological reasonings and just believe that God became flesh in Jesus without trying to explain it in a systematic way.

But the complex questions are real (and *central*) to a trinitarian understanding of God; and they arose, hand-in-glove, along with various theological perspectives -- even if to our ears they may ring inconsistent with the "simplicity which is in Christ" (2 Cor. 11:3).

Old Testament vs. **New Testament?**

A common Trinitarian assertion is that both the ***Hebrew Old Testament*** and its translation into Greek are written in "natural" grammar with **person**al nouns, pronouns, verbs, and modifiers.

But they believe that *further revelation or clarification* concerning the triune nature of God was discovered later -- in connection with the advent of Christ and the New Covenant. With this further added light, Old Testament *singular* words, referring to God, are often *understood* as *one* **being** (the Trinity), not as *one* **person.**

Person becomes **Being** *Singular* becomes *Plural*

So (*only* when referring to God) *singular* **person**al nouns, pronouns, verbs and adjectives take on a new grammatical function as *singular* **being** nouns, pronouns, verbs, and modifiers. The *one* **person**, God, should now be *understood* to be the *one* tri**person**al **being**, God, the Trinity.

Accordingly, the Old Covenant *perception* of God as *one* **person** (prior to the New Testament revelation of the Trinity) is deemed to have been *adequate* to carry forward God's unfolding plan for *that stage* in history. It was enough for them to know that God is the *only* real God (as opposed to idols and pagan deities), without awareness of future revelations about his multi**person**al **being**.

But this original, natural understanding was *rudimentary* compared to the progressive revelation that eventually resulted in the richer conception of God as *one* **being (**the Trinity), not *one* **person.**

The *three* **persons** (Father, Word, and Spirit) would eventually enrich and replace the ancient concept of *one* uni**person**al God when *singular* **person**al nouns, pronouns, verbs or modifiers (after fuller revelation and/or Spirit-led reflection) performed a new and additional function when referring to God's *one* tri**person**al **being.**

Varying Views of the New Revelation

There are Trinitarians who do not find the Trinity taught in the Tanakh[33], but believe the Old Testament can be seen as compatible with the Trinity doctrine when one looks back at it from a New Testament Trinitarian perspective. Others believe there are Old Testament hints or foreshadowings of God's multi**person**al **being**. Still others believe various Old Testament teachings relating to the Angel of the Lord, Yahweh, and some Messianic prophesies point strongly to a Trinitarian understanding of the New Testament.[34]

There are theologians, like James White, who believe the Trinity was fully understood from Pentecost on, while others believe that, guided by God's Spirit, fuller understanding was gradually worked out as the church matured and encountered challenges from errant or heretical teachings.

Regardless of how early the Trinity was truly grasped, new vocabulary would need to be developed by the church to meet pastoral and evangelistic concerns arising from contact with divergent cultures and philosophies. See these endnotes on James R. White (here)[35] and Daniel Wallace (here)[36] for a video by a prominent Trinitarian as examples of each approach.

Here is how Trinitarian Darrell Bock explains the development of Trinitarian faith – both for individuals and, to a degree, the church as a whole. Notice also his *scriptural* definition of *Son of God*:[37]

> So Jesus is not only *great,* as John was, but *Son of the Most High, Son of God* (vv. 32, 35). To Jewish ears this would be the same as calling him king (2 Sam 7:8–17; Ps 2:7). The Jews did not expect a "divine" Messiah, as the Gospels themselves make clear. God had promised David that the king would be God's son, since Yahweh would be the son's Father. This birth would be the first step in bringing the promise to David to its permanent, ultimate fulfillment. This long-held Father-son relationship was to reach unique heights in Jesus. It is clear from Mary's reactions to Jesus in his early years that she did not

understand the angel's promise to be a declaration of Jesus' ontological deity (2:41–52; see also Mk 3:31–33). Her hymn and those that follow it in the infancy section stress Jesus' regal and delivering role. Jesus is *the holy one;* he is begotten of God; but the full implications of these statements will not be realized for some time. Luke chooses to present Jesus from the "earth up"—that is, showing how, one step at a time, people came to see who Jesus really was. He starts with Jesus as the promised king and teacher who reveals himself as Lord in the context of his ministry. Only slowly do people grasp all of what is promised

This approach matches how most people today come to see who Jesus is. Drawing on two thousand years of theological reflection about Jesus, the church often tells the story from heaven down, but there is merit in Luke's path. It is the path of people's experience. Luke's approach is different from that of the Gospel of John, which presents Jesus as sent from heaven to earth. At the start of John's story there is no doubt that Jesus was with God in the beginning. Both approaches are true; they are just different ways to consider the person of Christ. The church has tended to emphasize John's approach, because it is the full story, but there also is value in unfolding the story gradually as Luke does.[38]

Considering the apparent New Testament belief that the full Gospel was possessed by the Apostles and to be handed on (Jude 3), and the vital importance Trinitarians attach to the Trinity, it is reasonable that God would reveal it clearly to the Apostles and original believers to guard and pass on. According to Galatians 1:6-10 *only* the *same* Gospel that Paul handed down is acceptable. However, many see a gradual growth in understanding of some kind, more like Daniel Wallace or Darrell Bock suppose.

See these scriptures also in relation to the completeness of the apostolic gospel:

> Deuteronomy 4:2, 13:1-11; Luke 1:2-4, 24:25-27; John 17:20-23; Acts 2:42-47, 20:27; 1 Corinthians 15:1-8; 2 Corinthians 11:3-4; Philippians 1:27; 2 Timothy 3:16-17; 2 John 7.

Approximately *three decades* after his birth, Jesus entered upon *over three years* of ministry after his baptism by John. Then, after the death, burial, resurrection, glorification, and enthronement of Jesus, his original apostles and Paul face persecution in order to travel, preach, teach, and establish churches across the Roman Empire and beyond. It is about *another two decades* until Paul's early epistles are written and sent. And it could be *another decade or more* before all the Gospels are fully composed and increasingly circulated.

Some scholars believe the entire New Testament was completed by the time Jerusalem fell to the Romans in 70 AD, in part because this momentous, epochal event is not recorded in the New

Testament.[39] Many others believe it was somewhere around the end of the first century AD that the Gospel of John was written.

After all this time, wouldn't the word "God" in the New Testament be understood to refer to God's **being** (the Trinity) rather than continuing the rudimentary Old Testament understanding of him as only *one* **person**? Wouldn't this revealed understanding now be expressed when the New Testament message is eventually preserved in *written* form with the guidance of divine inspiration?

Over all these years, is the revealed nature of God's **being** a shared experience and understanding of all Christians that *no* New Testament author *preaches*, *teaches*, *discusses* or *records*?

Tanakh = 1 Person New Testament = 1 Being?

Such a foundational understanding cannot just have been assumed by believers. It had to be proclaimed, taught, written, and clearly defended to convince skeptical or inquiring Jews and Gentiles – and to build up the believers and uphold apostolic teaching.

If the Trinitarian understanding *is* present when the New Testament is being preached, taught, and written, we would expect to find that the references to the *one* **person** of God in the Old Testament (Tanakh) are in *some* manner now referred to as the *one* **being** of God (the Trinity) in the New Testament.

Words for God	Old Testament		New Testament
	Hebrew (Tanakh)	O.T. Greek (LXX)	N.T. Greek
Natural Grammar *(O.T. Readers Understand* **person***)*	**person**al nouns/pronouns, verbs, modifiers	**person**al nouns/pronouns, verbs, modifiers	**person**al nouns/pronouns, verbs, modifiers
Trinitarian Grammar *(N.T. Readers' Understand* **being***)*	**being** nouns/pronouns, verbs, modifiers	**being** nouns/pronouns, verbs, modifiers	***being???*** nouns/pronouns, verbs, modifiers

It would be instructive to compare scriptures from the Old Testament that are quoted in the New Testament in order to detect any observable shift in understanding from "the **exclusive, i.e., unipersonal monotheism that is the hallmark of Judaism"** to **"the New Testament writers exploring the implications of the revelation of God in the Son, who first provided the basis for interpreting this monotheism inclusively."**[40] [Bold added]

Does the New Testament usage of words referring to God portray an understanding of God as *one* **being** (the Trinity) or *one* **person** (the Father, YHWH)? The highly regarded book, *Jesus As God*, written by Trinitarian scholar Murray J. Harris, PhD, comes to this conclusion:

> No attempt has been made in the preceding survey to be exhaustive. But we have seen that throughout the NT (ὁ) θεός is so often associated with and yet differentiated from κύριος Ἰησοῦς Χριστός that the reader is forced to assume that

> there must be both a hypostatic distinction and an interpersonal relationship between the two. The writers of the NT themselves supply the key by speaking not only of ὁ θεός and Ἰησοῦς but also of ὁ πατήρ and ὁ υἱός, of ὁ υἱὸς τοῦ θεοῦ and of ὁ θεὸς καὶ πατὴρ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. God is the Father (in the trinitarian sense), Jesus is the Lord (1 Cor. 8:6). **When (ὁ) θεός is used, we are to assume that NT writers have ὁ πατήρ in mind unless the context makes this sense of (ὁ) θεός impossible.**[41] [bold added]

Greek to English for the above selection:

(ὁ) θεός = (the) God Ἰησοῦς = Jesus (ὁ) πατήρ = (the) Father

(ὁ) υἱὸς (τοῦ) θεοῦ = (the) Son (of the) God
(ὁ) θεὸς καὶ πατὴρ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ =
(the) God and Father of lord (of us) Jesus Christ.

When Dr. Harris speaks of the "hypostatic distinction and an interpersonal relationship between the two" (God the Father and the Lord Jesus), he means that they relate to each other as two distinct persons. He is talking about *trinitarian* persons (selves, centers of consciousness), not being (substance, essence or nature).

Dr. Harris says his reference to θεός ("God") as "Father" is "in the trinitarian sense." That means the Father is *one* of *three* persons of

God who together share the *one* being of God. Trinitarians differentiate between "distinct" and "separate." Remember, these are not three *separate* persons, a family of Gods. They are also not three divine persons who each are one *part* of God. As Dr. White says, "Each fully shares the one *Being* that is God. The Father is not 1/3 of God, the Son 1/3 of God, the Spirit 1/3 of God. Each is fully God, coequal with the others, and that eternally."[42]

Θεός is a *noun*[43], whether definite or indefinite. It refers in the New Testament to a person (*who)*. It is not an *adjective*[44], like "divine" or "deity" referring to a quality or attribute -- like nature, substance, or essence. To say "the Father is God" in the New Testament does not mean "the Father is divine." It means the Father is the specific individual (noun, not adjective) who is the person, God.

It is significant that Dr. Harris' study leans heavily towards "God" being the Father in the New Testament, with only a few references *possibly* referring to Jesus. If a verse is thought to refer to Jesus as "God," is "God" a *noun* or an *adjective* in the verse being considered? This is a weighty consideration for interpretation.

In a footnote to his conclusion, Dr. Harris further adds:

> . . . for the author of Hebrews (as for all NT writers, one may suggest) "the God of our fathers," Yahweh, was no other than "the God and Father of our Lord Jesus Christ" (compare Acts 2:30 and 2:33; 3:13 and 3:18; 3:25 and 3:26; note also 5:30). Such a conclusion is entirely consistent with the regular NT usage of

> ὁ θεός. **It would be inappropriate for אלהים or יהוה ever to refer to the Trinity in the OT when in the NT θεός regularly refers to the Father alone and apparently never to the Trinity.**[112] [bold added][45]

(**θεός** = God, god **אלהים** = God, god, gods **יהוה** = Yahweh, LORD)

Trinitarians believe they see Θεός ("God") proving the "deity" or "divinity" of Christ -- that Jesus shares the divine nature -- a *what* -- with the Father. But "God" as a noun is a **person** -- a *who* -- in the New Testament. Are Jesus and the Father that same **person**? "God" as a nature or essence -- a *what* -- works for the Trinitarian doctrine. It can be shared. They can have *one* and the *same* nature, essence, substance -- or being (in one sense of the word).

But "God" as a **person** (a *who*) is troubling. The Father is a **person**. Jesus is a **person**. How can they both (plus the Spirit) be the same **person**, "God"? That would be modalism -- the belief that God is only one person, but he can manifest himself in three different modes, manners, or ways, as in the modern Oneness Pentecostal movement.[46] Hence the Trinitarian grammar of **being** becomes necessary. But we do not see Θεός ("God") meaning a tri**personal being** (the Trinity) in the New Testament. We overwhelmingly see "God" meaning *one* **person**, the Father.

The Biblical Case for the Trinity

If a natural, grammatical reading of the Old Testament refers *overwhelmingly* to *Yahweh* as one person, and "*God*" (Θεός, theos) in the New Testament *overwhelmingly* refers to the *Father alone*, why do Bible-believing protestants consider the Trinity to be a foundational, even necessary, doctrine of the Christian faith?

In a February 6, 2026, debate with Dustin Smith, PhD, *Does the Bible Teach the Trinity?,* Dr. James White presents his biblical case for the Trinity. In summary, he believes a Christian should depend on the Bible *only*, and *all* of the Bible.

Because he believes the Deity of Christ is clearly taught in the Bible, and the Bible teaches that there is only one God; therefore, the Father and the Son (and the Spirit) are all persons who are the one God and Creator. Since they are not the *same* person (as modalists teach), they must be distinct persons in a single divine being. "Being" can thought of as the *nature* or *essence* they all share. Or, it can be thought of as a *single*, *composite*, *individual entity*, as used in this study, when written in bold as **being**.

Therefore, if the Bible is *definitely* teaching the Deity of Jesus, then the rest of the scriptures must be understood in harmony with this ultimate revelation – even if the natural Old Testament understanding of God's person must be reinterpreted to harmonize!

Even if other Trinitarians are not in full agreement with Dr. White on all matters, the *Deity of Jesus*[47] is *the* crucial issue to clarify. Dr. White gives his explanation (here) in the last 12 minutes of his opening presentation at this 2026 debate.[48] (Ending at 18:18)

But verses that might call Jesus "God" are only part of the case for the Trinity. There are many more passages in both testaments that Trinitarians call upon for various reasons. Let us continue on to examine further scriptures. There are a variety of differing aspects of the question that warrant careful consideration.

Crucial Considerations

Before continuing on to other verses, here are important scriptural facts to be aware of while seeking correct historical, contextual, and grammatical interpretations of relevant passages.

The Old Testament scriptures contain 6828[49] references to YHWH (God's **person**al *name* in Hebrew, often pronounced "Yahweh" or "Jehovah") . YHWH is *always* a masculine *singular proper* noun (a **person**al *name*) in the Old Testament.[50] A common Trinitarian understanding is that YHWH should actually be understood as *one* **being**: the *three*-**person** Trinity.

LORD, Lord, lord

The distinction between these three Hebrew words is *foundational* for properly understanding and translating the Bible. There are a good number of commentaries, Bible notes, and even translations that have muddled or incorrectly explained passages using these words. Some have acknowledged and corrected the error – but many have not.[51]

- "**LORD**" (all upper case) is used for God's **personal** name יְהוָה **- YHWH, Yahweh, or Jehovah, which is *always*** grammatically masculine in gender and singular in person.
- **"L**ord" (1 upper case) is used for the Hebrew word "adon***ai***, אֲדֹנָי, **L**ord," – a title which only refers to God. Centuries after Christ's birth, many Jews began to say the title "adon***ai*** (long i sound, as in *ai*sle), אֲדֹנָי, **L**ord," in place of God's personal name to guard against taking God's name in vain. Many Bibles follow this practice.[52]
- "lord" (all lower case) is used for the Hebrew word adon***i*** (long e sound, as in sk*i*), אדֹנִי, "lord" – a title which only refers to lords who are *not* God).[53]
- Notice that adon***ai*** is pronounced "adon-eye" and adon***i*** is pronounced "adon-ee". This can cause confusion when trying to understand a discussion of these words.[54]

Important! Neither the Greek New Testament nor the Greek translation of the Old Testament (*The Septuagint - LXX*) distinguish between the three forms (LORD, Lord, lord) in the Hebrew Old Testament called the Tanach/Tanakh.[55]

All three forms are translated with the *same* Greek word κύριος, "kyrios." Which of the three Old Testament meanings is intended must be determined by *context*. The use of κύριος in the New Testament does *not* automatically translate to mean the word "LORD" (YHWH) in the Tanakh.

The use of capital letters in English may sometimes reflect the theological framework of the translator(s) rather than a truly

objective translation of the text.

In Hebrew and Greek, masculine and feminine *singular* nouns and pronouns regularly require *singular* verbs and adjectives to agree with them. Likewise, *plural* nouns and pronouns require *plural* verbs and adjectives to agree with them.

The Hebrew word "Elohim" (*God*, *god*, *gods*) always refers grammatically to a *single* **person** when it refers to YHWH (LORD). Even in the four *us* texts (Genesis 1:26-27, 3:22, 11:7, and Isaiah 6:8), when God *said* and *created* the verb is *singular*. A Jewish interpretation, since angels are in some of these contexts, believes angels may be the *us* with God during his crowning creation of man (male and female) on Day 6 (see Job 38:4-7).[56]

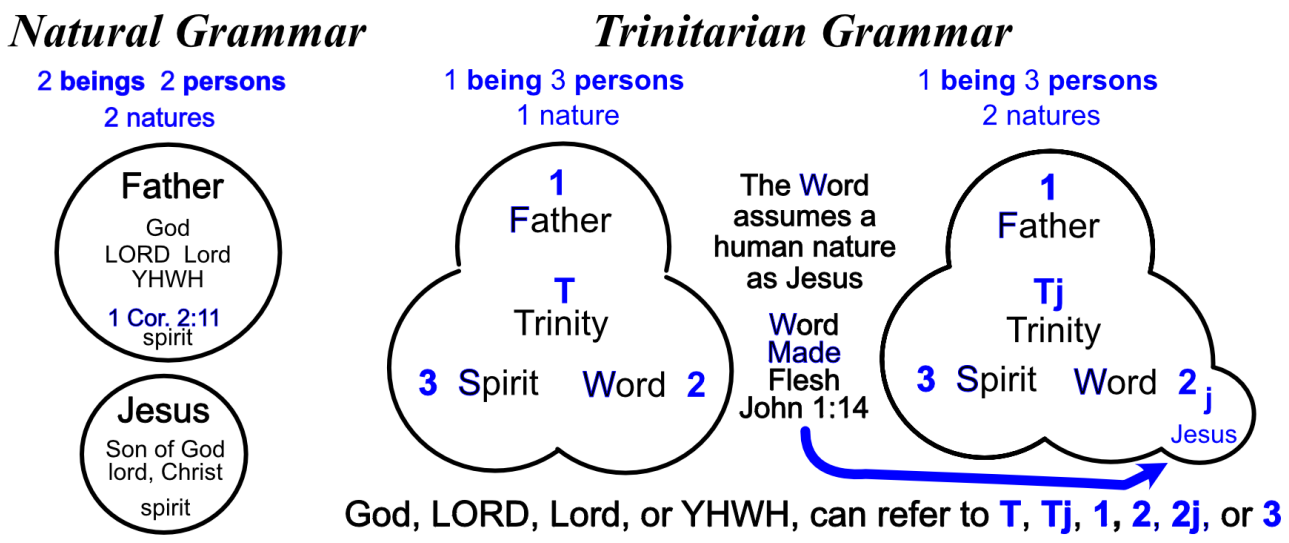
Elohim (אֱלֹהִים) is a form that can be plural *or* singular.
It is similar to "sheep" or "deer" in English. "The sheep (or deer) *are* on the hill" (*plural)* compared to "The sheep (or deer) *is* on the hill"*(singular)*. אֱלֹהִים uses *singular* verbs and modifiers when referring to the *one* God Yahweh,[57] but *plural* verbs and modifiers when referring to the *multiple* foreign gods.

Many Trinitarians will agree that the Old Testament, by itself, *appears* to use **person**al nouns and **person**al pronouns in their natural, common sense; but it is frequently believed that the revelation of God's plural **being** was not given until Pentecost or later. The Greek word *theos* (God, god), in both the LXX and N.T., corresponds to the Hebrew word *Elohim* (God, god, gods).

The labels on the graphic will be used to suggest some common

Trinitarian interpretations, to clarify our understanding and communication about God's revelation of himself in scripture and in the person of the Lord Jesus. If you understand a scripture passage differently, consider an alternate labeling to reflect this.

For reference, the grammar graphic is displayed again below.



Using the English Standard Version (ESV), the ***Natural Grammar*** is to be read just as a passage is written, *without* the clarifying labels.

To indicate ***Trinitarian Grammar***, either **T**, **Tj**, **1**, **2**, **2j**, or **3** is inserted after a word to clarify the **being** or **person** of the Trinity. A comma (i.e., **1**,**2j**,**T**,**Tj**) between labels indicates some possible options.

Monotheism: Who Is the One God?

Deuteronomy 6:4

> Hear, O Israel: The LORD[1,T] our God[1,T], the LORD[1,T] is one. . .

The natural understanding (absent a Trinitarian revelation associated with the New Covenant) is that the LORD our God is *one* **person.** God is YHWH (the "all caps" LORD). YHWH is God's **person**al name, which occurs 6,828 times in the Tanach and is *always* masculine *singular*.

In context, the phrase the LORD is "one" does not appear to be making the argument that YHWH is *one* **person** rather than *one* **being**. The contrast seems to be between YHWH -- the *one* and *only true* God and Creator, who *alone* and *only* is to be worshiped *as God* -- and the false gods of the nations that Israel must shun.

However, neither is it persuasive to argue that the people of Israel understood "one" as a "compound unity" in alignment with Trinitarian theology's interpretation that the **being** of Yahweh consists of *three* **persons**.

The masculine *singular* name of God would lead original readers to believe that God is *one* **person**. The verse is not addressing this question. It is just the natural understanding of the masculine singular **person**al name, YHWH.

The rationale for this concept of *compounding* lacks awareness of how the grammar functions. Because there are *many* grapes in *one* bunch of grapes, it does not mean that *one* means *many.* There is *one* "bunch" – there are not *many* "bunches." The *plural* meaning comes from the *collective* noun – *not* from the word *one (echad).*

A **collective noun** is a noun that refers to some sort of group or collective – of people, animals, things, etc. Collective nouns are

normally not treated as plural, even though they refer to a group of something.[58]

- Does *one* mean *eleven* in the phrase "*one* football team?"
- Does *one* mean *twelve* in "*one* dozen doughnuts?" (Or *thirteen* in a baker's dozen?)
- Does *1* mean *100* in *"one* century?"
- Would *1* mean *4* in "*1* quartet?"
- Does *one* mean "1/4" (or 25?) in "*one* quarter?"
- Is *one* couple *one* ***person***? (Genesis 2:24 , 1 Cor. 6:16-17)
- Think of some of your own examples.

Genesis 2:24 is frequently used as an example of *one* meaning *two*. But, at most, it would mean a unity of spirit, fellowship, communion, cooperation, or common participation. It would be multiple persons together in a common mental, spiritual, or physical way (1 Corinthians 10:17). This is not *two* **persons** in *one* **being**. If you applied it to God trying to find Trinity, you would have polytheism – *two* God **persons** – not *one* bi**person**al ***being.***[59]

Now, how do the *New Testament writers* – and *Jesus himself* – understand the *Old Testament passage* Deuteronomy 6:4?

- Do we find that it has an expanded understanding in a newly revealed Trinitarian way?
- Is the Old Testament singular **person** YHWH now revealed as *one* tri**person**al **being** – or as *one* of the **persons** of that *one* **being**?
- Is Jesus revealed or understood to be one **person** of the Triune

being?

As you consider these scriptures, think also about what the other persons involved in the accounts may be thinking about God and Jesus. They may be speaking. Or they may be in the crowd listening.

- Are there indications that they have any conception of the Trinity?
- Are they thinking that Jesus is a wise teacher,
- a false Messiah,
- the deliverer from Roman oppression,
- the true human anointed one,
- the promised Davidic King of Israel,
- God in the flesh,
- a blasphemer, demon-possessed,
- or someone else?

When they address Jesus as "Lord,"

- Do they intend a polite "Sir,"
- a respectful "Master" or "Teacher, "
- the true human Messiah and Davidic King,
- or Yahweh, the Word incarnate, in his assumed human nature?

Pay special attention to how you think the Father and Jesus are understood. You might mark differently depending on whether you are marking what you think is the true reality, rather than what

different persons involved in the account may be thinking. *Consider with and without the labels*. Do you see *singular* or *plural* nouns, verbs, pronouns, etc. You might ask yourself, ***"In its historical biblical context, what is the meaning that God, or the inspired author, intends to convey to the hearers or readers?"***

Mark 12:28-34 (referring to Deuteronomy 6:4)

> And one of the scribes came up and heard them disputing with one another, and seeing that he[2j] answered them well, asked him[2j], "Which commandment is the most important of all?" Jesus[2j] answered, "The most important is, 'Hear, O Israel: The Lord[1,T,Tj] our God[1,T,Tj], the Lord[1,T,Tj] is one[1,T,Tj]. And you shall love the Lord[1,T,Tj] your God[1,T,Tj] with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." And the scribe said to him[2j], "You are right, Teacher[2j]. You[2j] have truly said that he[1,T,Tj] is one[1,T,Tj], and there is no other besides him[1,T,Tj]. And to love him[1,T,Tj] with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." And when Jesus[2j] saw that he answered wisely, he[2j] said to him, "You are not far from the kingdom of God[1,T,Tj]." And after that no one dared to ask him[2j] any more questions.

- Did Jesus know he is God?
- If so, why did Jesus not correct the scribe?
- Did Mark know Jesus is God when he wrote the Gospel of Mark?
- Should Mark have added a note in his Gospel for the readers to clarify for them the new, fuller understanding?
- Is the scribe who agrees with Jesus a proto-Trinitarian?
- Jesus thought the scribe answered wisely.
- Did Jesus and/or the scribe believe that God, Yahweh, is *one* **person**? Did Jesus and/or the scribe see God as *one* **being**?

Consider at this endnote[60] *who* (or *what*) the one God of the Bible is. Is God one **person** or one **being** (the Trinity)? Or, to omit the Spirit[3] from consideration for the time being, does the **person** of the pre-incarnate Word[2] or Jesus[2j] subsist (exist) with the **person** of the Father[1] in the one God[T,Tj]?

1 Corinthians 8:4-6

> 4 Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God[1,Tj] but one[1,Tj]."
> 5 For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"—
> 6 yet for us there is one God[1], the Father[1], from whom[1] are all things and for whom[1] we exist, and one Lord[2,2j], Jesus[2j] Christ, through whom[2,2j]

are all things and through whom[2,2j] we exist. (ESV)

A growing number of Christians interpret 1 Corinthians 8:6 as an *expansion* of the Shema (Deuteronomy 6:4) to include Jesus within the one LORD God.[61]

The basic contention is that the "one God, the Father" in 1 Cor. 8:6 refers to "our God" in Deuteronomy 6:4, but the "one Lord, Jesus Christ" in 1 Cor. 8:6 refers to "the LORD" (Yahweh) in Deut. 6:4.

Since the Greek translation of the Old Testament does not distinguish between LORD, Lord, and lord (see pp. 29-30), it is *assumed* that LORD (Yahweh) is meant. However, it is obvious that Deuteronomy 6:4 reads both "our God" and "the Lord" as *one* and the *same* **person**.

But in 1 Cor. 8:6 we have *two* **persons.** So the Father and Jesus are now interpreted by some Trinitarians to be two of the three divine **persons**, and therefore partake of the *one* **being** of God (the Trinity), which is actually Yahweh, the one God of the shema.

Notice that if we accept the Trinitarian assumption that when Tanakh readers understood Yahweh as a **person**, but the New Testament more fully revealed him as a **being**, then Paul should have expanded the Shema (Deuteronomy 6:4) to include the Holy Spirit in the Trinity -- not just Jesus.

Also, YHWH, God, in the Tanakh (O.T.) would be **T**, but at the time that Jesus commented on it, it would be **Tj**. The Word **2** (*prior* to the incarnation) is (*after* the incarnation when the Word

assumes a human nature and is named "Jesus") the Word made flesh (**2j**).
Compare the Tanakh, LXX, and New Testament passages below.

Deuteronomy 6:4 and **1 Corinthians 8:6**

Matching words in Hebrew, Greek, and English are color-coded.

Hear, O Israel: The LORD our God, the LORD is one (ESV)
Hear, O Israel! Yahweh is our God, Yahweh is one! (LSB)

Deuteronomy 6:4 ← click for different versions

A שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד left ← right (Read Hebrew)

B Ἄκουε, Ισραηλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν (Greek LXX)

C Hear, O Israel: The LORD our God, the LORD is one (ESV)
Hear, O Israel! Yahweh is our God, Yahweh is one! (LSB)
*Notice that Yahweh and God are the *same* **person** (or **being**)

1 Corinthians 8:6 ← click for different versions

D . . .yet for us there is one God, the **Father**, from whom are all things and for whom we exist, and one Lord*, **Jesus Christ**, through whom are all things and through whom we exist[62]

E ἀλλ’ ἡμῖν εἷς θεὸς ὁ **πατήρ**, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος* **Ἰησοῦς Χριστός**, δι’ οὗ τὰ πάντα καὶ ἡμεῖς δι’ αὐτοῦ (Greek New Testament SBL)

To add Jesus to the Shema, Lord and κύριος * in **D** and **E** are

assumed to have the same meaning as the κύριος which the LXX used to translate LORD / Yahweh in **B**. But this ignores the *three differing* uses of κύριος explained on pages 29-30.

It also ignores the fact that Paul often calls Jesus "our Lord Jesus Christ". If "Lord" means Yahweh, then Paul is calling Jesus "our Yahweh Jesus Christ". However, the Hebrews did not call YHWH "*our* Yahweh". They did not use "our" or "my" with his personal name.[63]

An *assumption* about κύριος leads to interpreting *Jesus* as *Yahweh*.

So, The LORD our God **C**, which was *originally* understood to refer to *one* **person**, is *now* understood to be *two* (or *three*?) **persons** *of God*: the **person** Jesus[2j] (LORD), plus the **person** "our God"(the **Father**[1]), plus the *unnamed* and *unmentioned* **person**, the Spirit[3] -- who all subsist in the *one* **being,** the Trinity[Tj].[64]

Who Is the One Creator?

1 Cor. 8:6 raises an additional consideration that is foundational to our study. Besides the question "*Who* (or *what*) is the *one God*?," we must also examine the scriptures to answer "Who is the *one Creator*?

It is often correctly said that there is a clear division, or "dividing line", between YHWH the Creator and his creation. 1 Cor. 8:6 says it is the "one Lord, Jesus Christ, through whom are all things and through whom we exist. . . ." Is Jesus also on the Creator side of the "dividing line", and therefore God?

Jesus as Creator is an important part of the reasoning that concludes with this new understanding of the Shema: "one *God* . . . from whom are all things (Creator), and one *Lord*. . . through whom are all things (Creator). It is also foundational for belief that Jesus is God.

Before considering the question of Jesus as Creator in 1 Cor. 8:6, let us go to another passage that is frequently interpreted to teach that Jesus is the Creator. This will help develop some of the concepts involved. *Trinitarian Grammar markings will no longer be regularly inserted*, but think through them in your mind, or mark them in a written text if they help to clarify possible interpretations.

Colossians 1:15–20

The Greek preposition *ἐν* (en), usually translated in English as *in*, is highlighted below in yellow.

> Colossians 1:1–20 (ESV) — 1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, 2 To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. 3 We always thank God, the Father of our Lord Jesus Christ, when we pray for you, 4 since we heard of your faith in Christ Jesus and of the love that you have for all the saints, 5 because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, 6 which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you,

since the day you heard it and understood the grace of God in truth, 7 just as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on your behalf 8 and has made known to us your love in the Spirit. 9 And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; 11 being strengthened with all power, according to his glorious might, for all endurance and patience with joy; 12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. 13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 He is the image of the invisible God, the firstborn of all creation.[65] 16 For by 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. 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. 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.

Notice that in Colossians 1:16 many Bible versions translate *ἐν* (en) as *by*. It *sounds* like all things were created *by* Jesus Christ.

But consider these two sentences:

- A painting was created in the studio.
- A painting was created by the studio.

In the first sentence we are not told who created the painting. It is in the passive voice, indicating that it was created by someone (or something), but we are not told by whom or by what it was created.

In the second sentence, it sounds like the *studio* created the picture, but that does not make literal sense to us. So, perhaps we might think, "It was a studio containing a team of artists." But we would not come up with that understanding using the literal word *in*.

The New Testament sometimes uses the "divine passive" when it records an act done by God, but does not specifically name him.

Look at Colossians 1:12-14 where Paul gives "thanks to the Father, who has qualified you to share in the inheritance of the saints in

light. 13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins."

The **Father** is *delivering and transferring* us to the kingdom of his **Son**, *in whom* we have redemption, the forgiveness of sins. The Father is acting to save us in Christ. Throughout Paul's writings "*in* Christ" or "*in* him" is a central theme of his preaching. It is *in Christ Jesus* that we enjoy all the blessings of salvation.

This is a "divine passive". It is the unnamed *Father* who is creating *in Christ* in Colossians 1:16.

Notice also who or what the "all things" are that were created by(?) Christ, or in him:

> For by 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.

Would Paul really write that Jesus created all things *by* himself, *through* himself, and *for* himself?

But, it does not say "the heavens and the earth". Rather, it says all things *"in* heaven and *on* earth." *Thrones or dominions or rulers or authorities* have a different ring than heaven and earth, sun, moon, stars, seas, dry land, plants, fish, animals, and man.

An important key to this passage is Paul's use of the word "create."

It is easy to see the words "created" and "creation" at Colossians 1:15-16 and assume that the *Genesis* act of creation is in view. However, this is not necessarily the case. The Greek words κτίζω (ktizō), *create*, and κτίσις (ktisis), *creation* were used by the ancient Greeks to refer to the founding of governing bodies or authority structures in the establishment of city states or kingdoms.

Peter clearly used the word *ktisis* in this manner: "Submit yourselves for the Lord's sake to every human *creation*, whether to a king as the one in authority, 14 or to governors..."(1 Peter 2:13-14).[66]

Peter is talking about governing authority structures as a human "creation." And an authority structure is precisely what Paul is talking about in this passage. *All things* whether angels, rulers or authorities or thrones or powers or dominions, have been subjected to the risen son, as seen in these similar passages: 1 Corinthians 15:24 ; Ephesians 1:20-22 ; Hebrews 2:5-9 ; 1 Peter 3:22.

Read on from 1 Cor. 15:24 to see the mighty conclusion of the Father's plan to subject all things to his Son.[67] Words referring to the Son and God the Father are color-coded below. Some are left uncolored that could refer to either one.

> Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His

> feet. The last enemy that will be destroyed is death. For "He has put all things under His feet."[68] But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. 1 Cor. 15:24-28 (ESV)

Listen *here*[69] to a very helpful discussion of the Colossians passage. Although *all things* may somewhat *sound* like the Genesis creation, many parallel passages show that this is not the case. Notice the similarity between "all things were created through him and for him" (Col. 1:16) and "through whom are all things and through whom we exist. . . ." (1 Cor. 8:6). The *very* tenuous argument that Paul "expanded the Shema" in 1 Corinthians 8:6 loses even more credibility when it is realized that the concept "all things" is frequently connected with Christ in contexts that do not refer to the Genesis creation. It makes good biblical sense to see the Father as the source of the Genesis creation, and Jesus as the one *in* (or through) whom God brings about the new creation.

Jesus is the firstborn of all creation, the pioneer[70], the firstfruits of the new creation. As the second Adam, Jesus is the first man to be raised by God incorruptible and given immortality. He has been given all authority in heaven and on earth, as he rules at the right hand of the Father in the glory of his God until the end, when he gives the kingdom back to the Father so that God may be all in all.

Colossians 1:15-16; Hebrews 12:2; 2 Corinthians 5:17; Galatians 6:15; Romans 5:12-21, 8:11; Matthew 28:18; John 20:17; 1 Peter 3:22; 1 Corinthians 15:20-28, 51-58.

Hebrews 1

Hebrews 1 is regarded as an important chapter pertaining to the question, "Who is the Creator?" The more biblically consistent and cogent explanations of this chapter are presented in the links following for your study. It may take a few hours to adequately understand this perspective. But these are important components to a full and coherent scriptural understanding of the identity of our Almighty Creator.

First, I recommend this three-way conversation on Hebrews 1, moderated by Bill Schlegel, which you can watch in two parts: 1. *here*[71] and 2. *here*[72]. This first conversation should be adequate to move on in this study, but the second group of studies provides a degree of depth and detail that should definitely be understood. Its important perspective is hard to find elsewhere.

Next, here is the second group of studies by Brother Kel for your viewing: 1. *here*[73], 2. *here*[74], 3. *here*[75], 4. *here*[76], and 5. *here*[77].

John 1:1-18

John 1:1-18 is believed by many not only to designate the Word as Creator (verse 3), but also as God (verses 1, 18). The Word is interpreted as the second **person** of the Trinity **2**, who became

flesh (Jesus **2j**) by assuming (taking on) a human nature.

This presentation by Dale Tuggy is linked below because of its valuable historical and scriptural analysis of early Christian theological and Christological development.

After you watch the video linked below, you can review it with the descriptive time stamps. ***Bold Time stamps** indicate sections of Dr. Tuggy's presentation that may be related to the additional* **endnotes & comments** that follow his presentation.

Dale Tuggy. *John 1 And Early Christian Theologies* (1:12:01). Presented 6 Mar. 2020: https://youtu.be/2XrlA3mf3MY

Time Stamps:

0:45 Multiple distracted commentaries

1:17 Thomas Jefferson invented the internet in 1775?

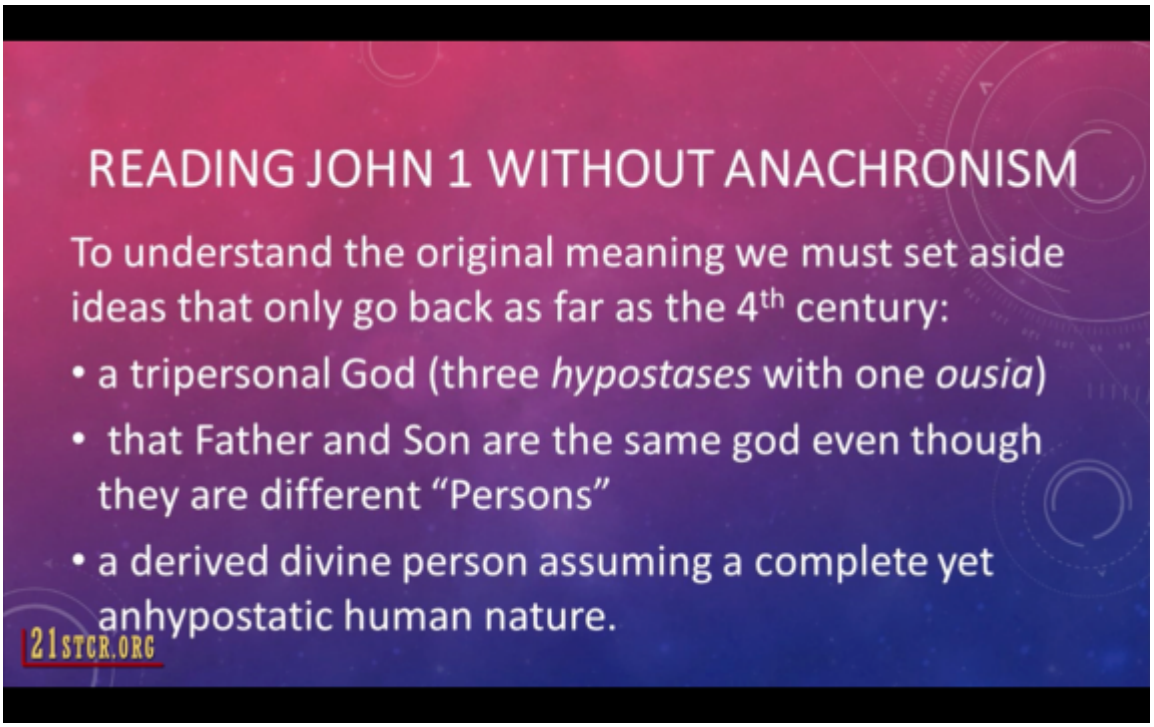
3:00 - 4:00 Trinity first defined and mandated in 381 AD by Roman Emperor Theodosius at the Second Ecumenical Council of Constantinople (if it is genuine).[78]

4:15 The idea of 3 hypostases in one ousia never entered John's mind.

4:15 - 4:46 clip - John mentions no Tripersonal God

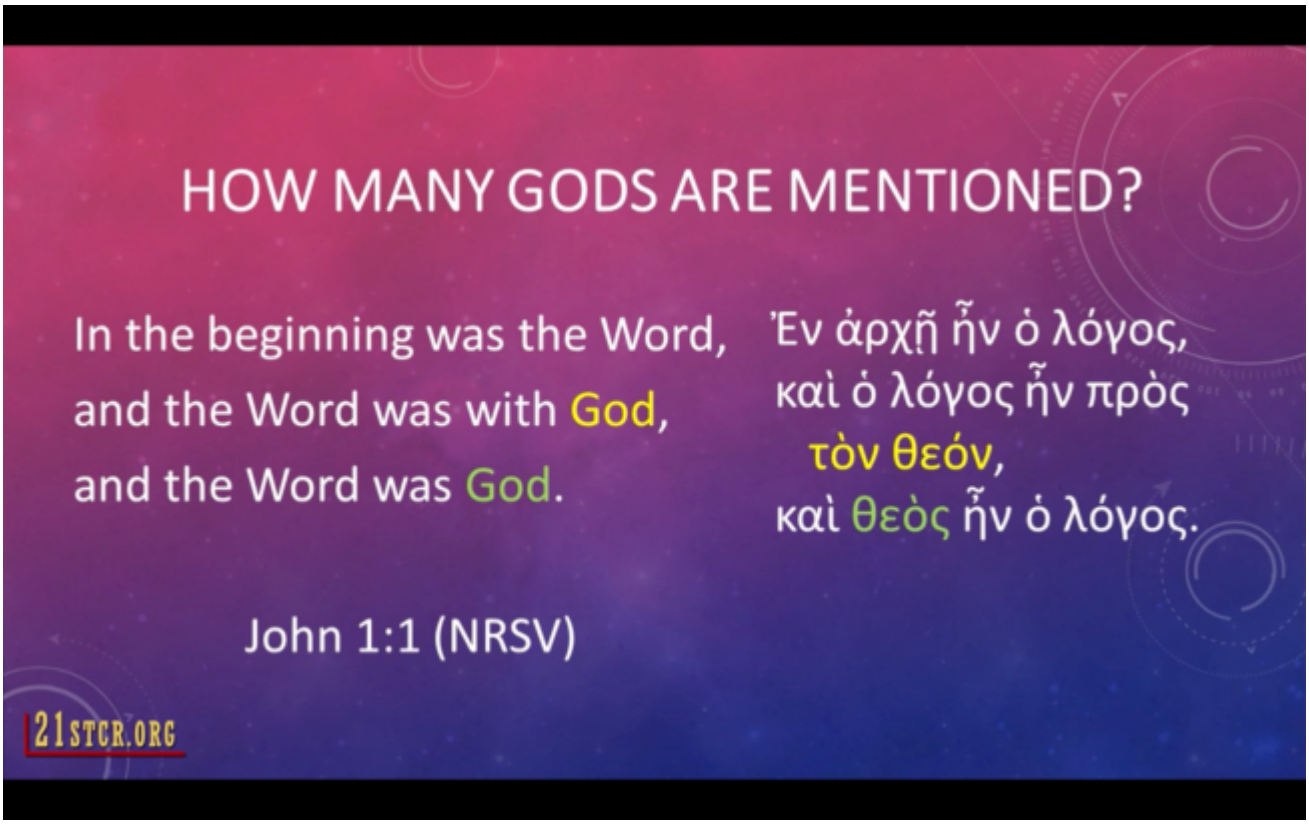
Images from Dr. Tuggy's presentation are incorporated in the time stamps below. Historical commentary is very valuable for looking at the biblical text with an understanding of the presuppositions through which diverse thinkers viewed scripture. Study, compare. Watch/listen/pause his video as desired.

4:50 *image* - John mentions no Tripersonal God:



***5:00 - 8:19 clip - How many Gods mentioned in John 1:1?**[79]

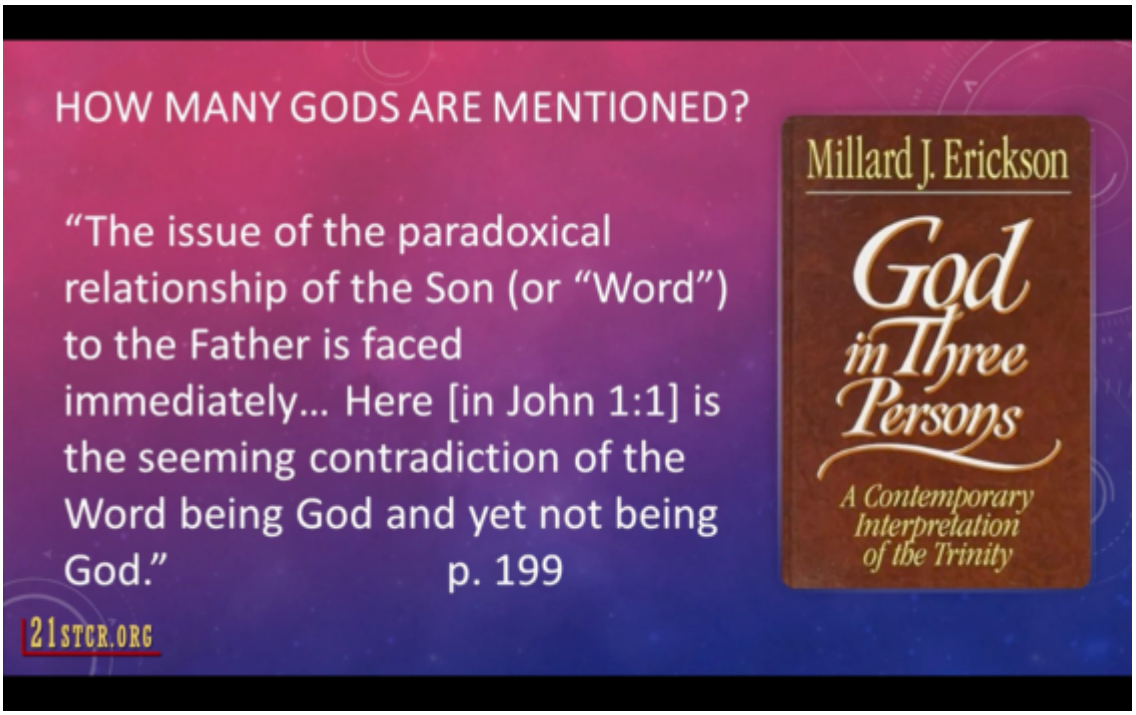
5:24 *image* 1 God or 2 Gods? Same God twice or different Gods?:



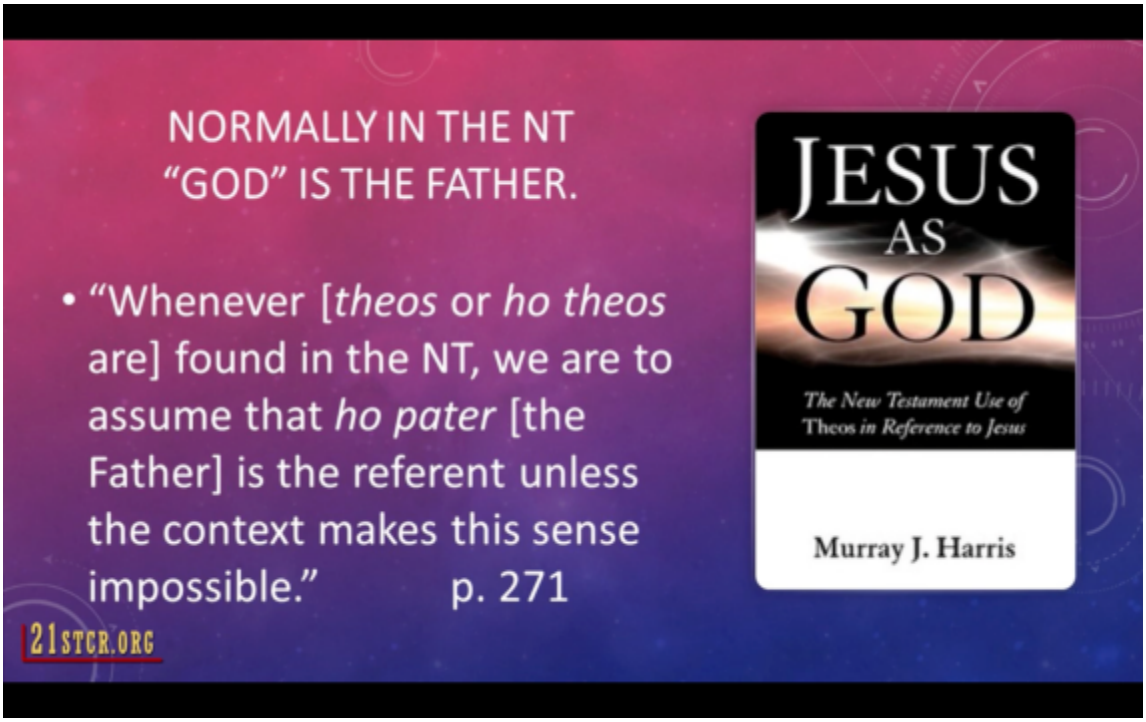
6:00 - 8:20 How to translate "and the Word was God"?

***7:05 "I don't really think it matters." divine = a god?**[80]

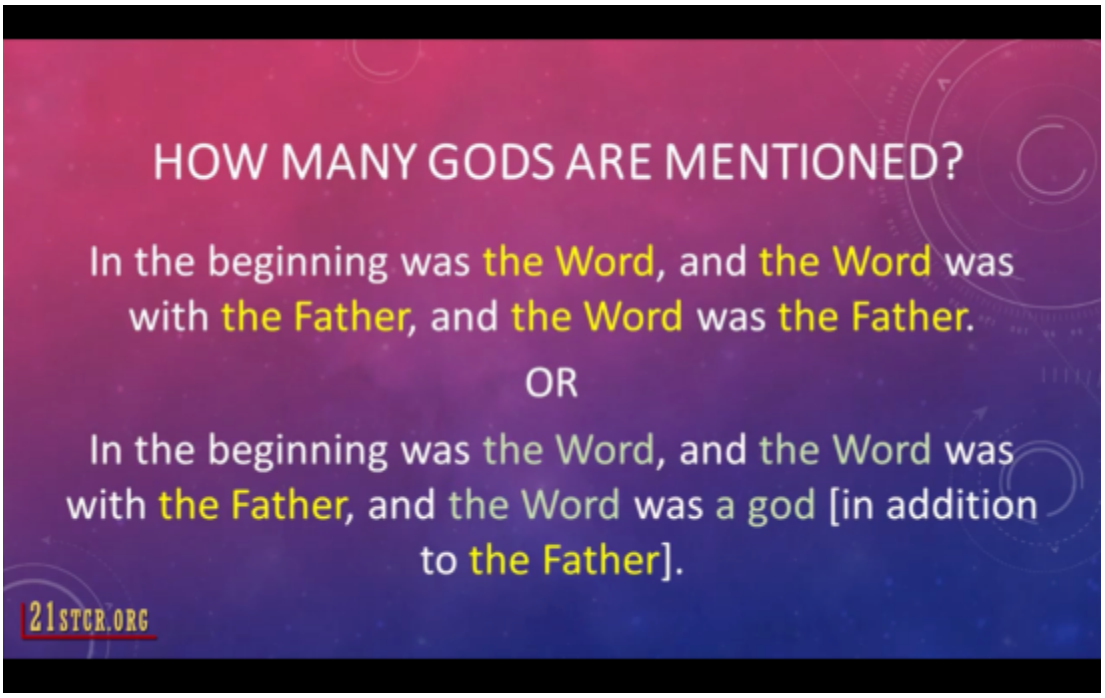
9:08 *image* - Paradoxical? Contradiction? Erickson:



11:55 *image* - God is the Father in the NT unless impossible:

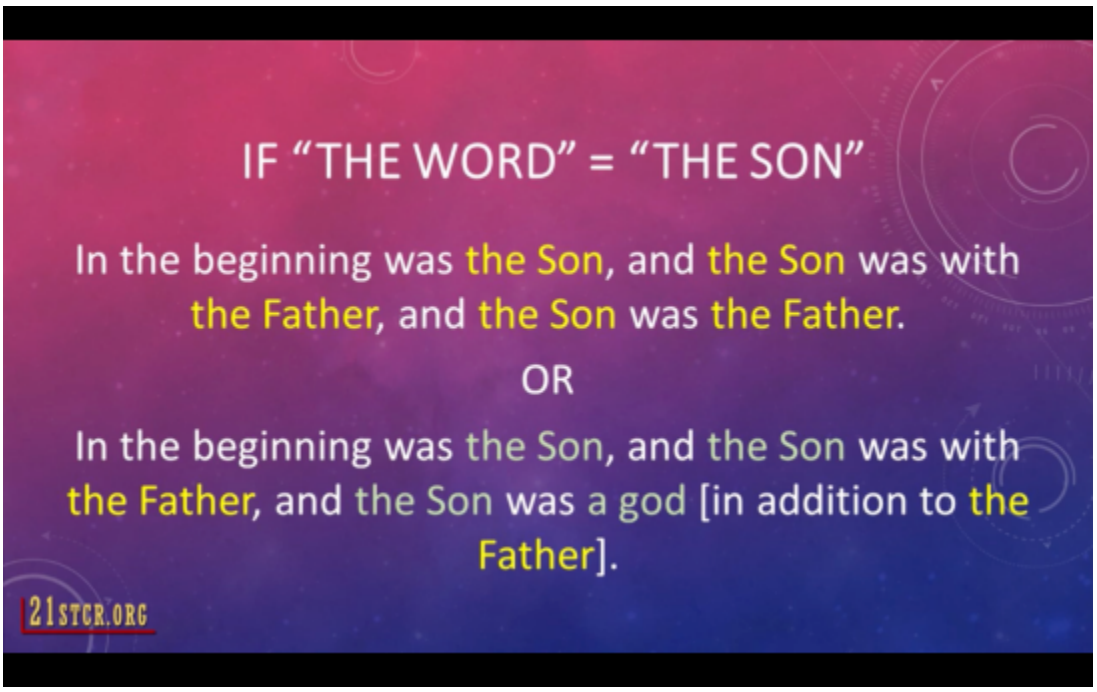


12:24 *image* - Word=Father OR God, in addition to the Father:

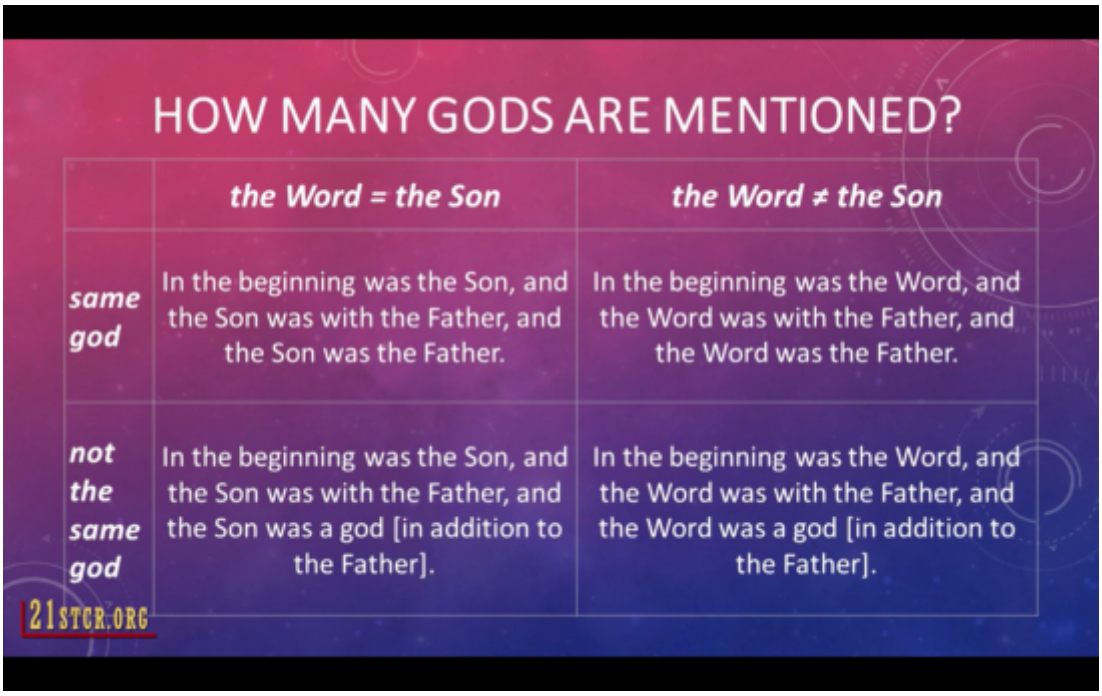


***13:05 assumption: the Word is Jesus based on Jn 1:14[81]**

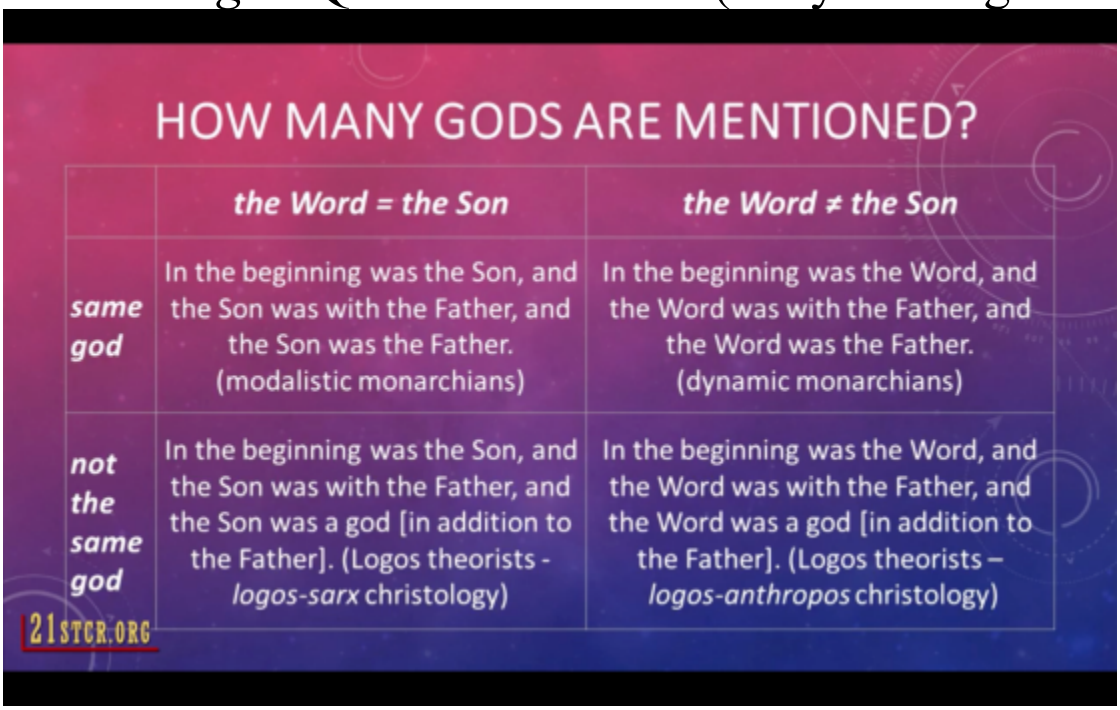
13:52 *image* Word=Son=Father OR Word=Son=God, not the Father



14:46 *image* - 4 Quadrants:

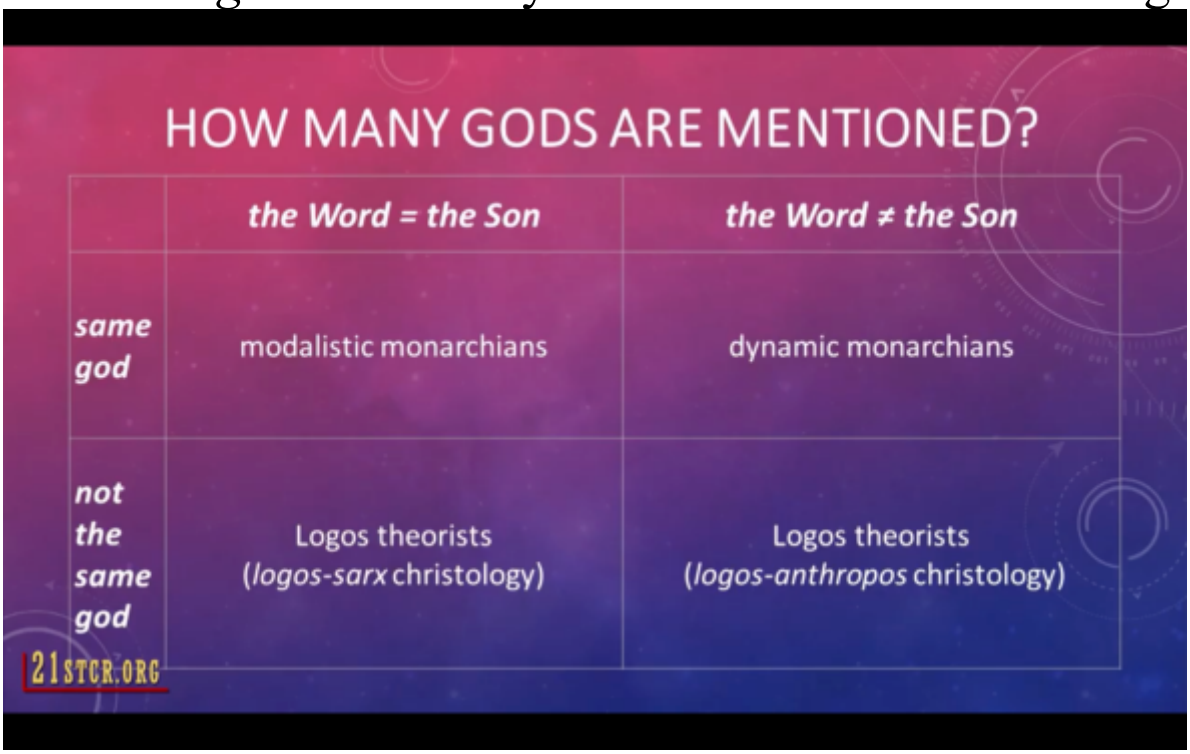


16:18 *image* - Quadrants Named (early theologies c. 200 AD):

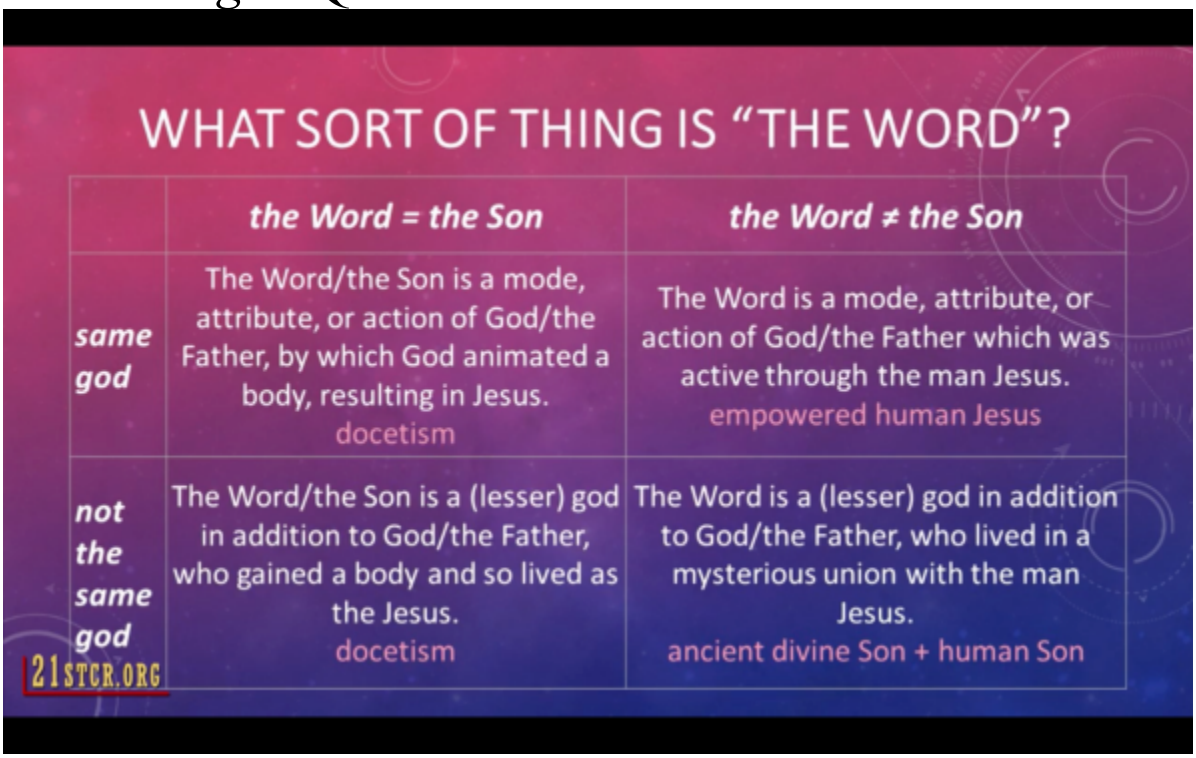


16:13 modalistic monarchians – Patripassians (Father-suffering)
16:50 dynamic monarchians
17:44 logos-sarx - lesser god + body - Justin Martyr
18:53 logos-anthropos - lesser god + a man - Origen/Tertullian
16:18 - 20:00 - Quadrants Explained - *Basic Summary*

20:18 *image* - How many Gods - Monarchians vs. Logos theories:



20:47 *image* - Quadrants:

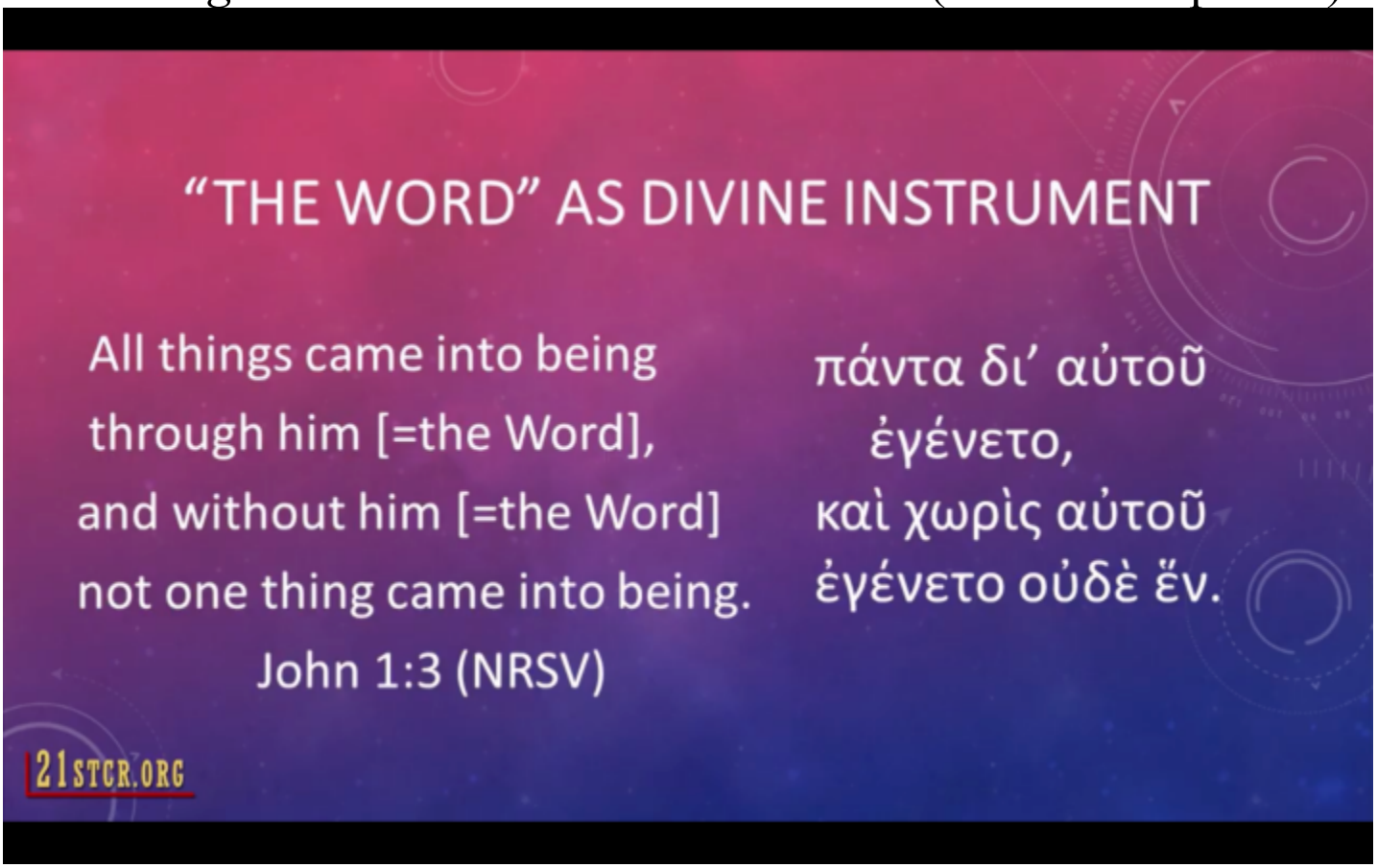


*20:47 - 24:18 - Evaluate 4 Quadrants for true humanity[82]

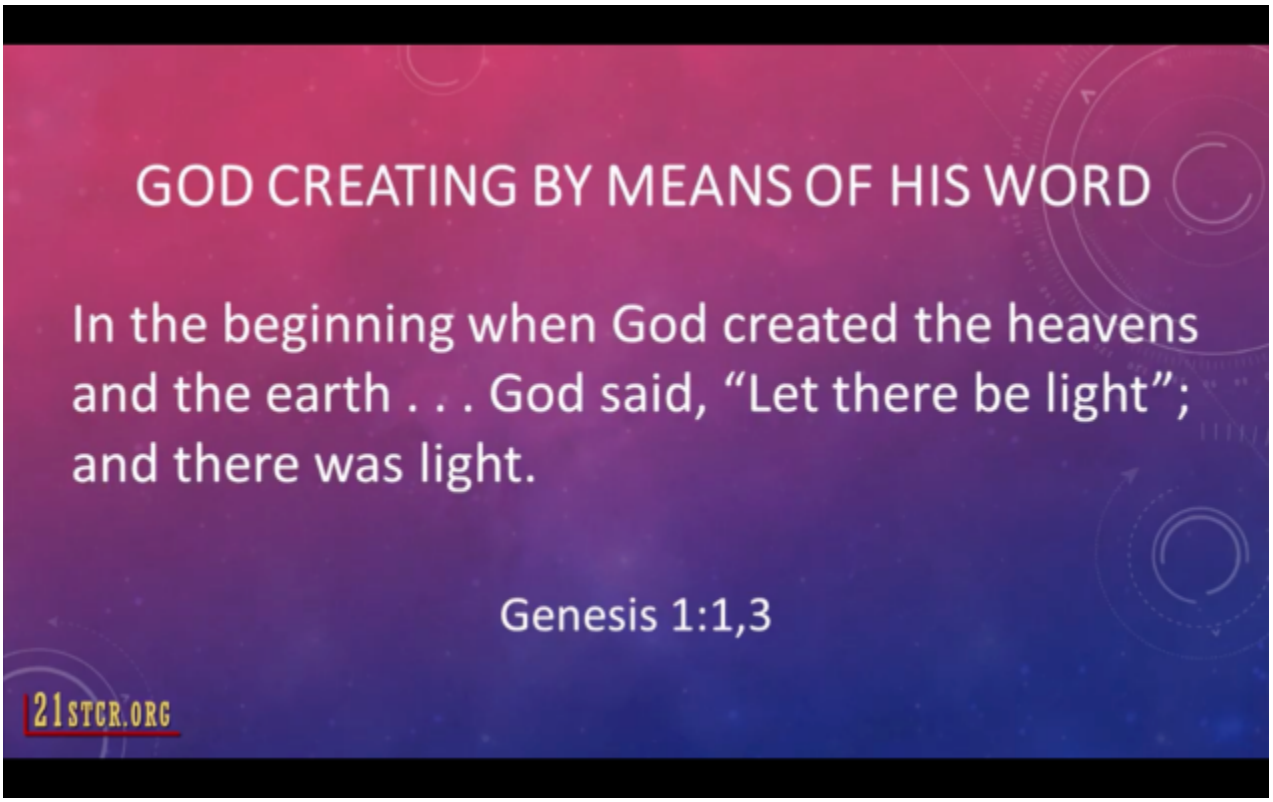
20:45 1st God puppeteering a body – *that's not a man - docetism*
21:14 2nd Is a lesser god who could get a body a man?
22:26 3rd Spirit of the Father indwelling and working through Jesus
23:07 4th ancient (eternal?) lesser god through whom God created

24:47 - 25:56 - "Orthodoxy"
25:07 a human and a divine nature in Jesus
25:16 The natures were "beings", "selves" (God + man partners)

26:39 *image* - the Word as divine instrument (not another person):

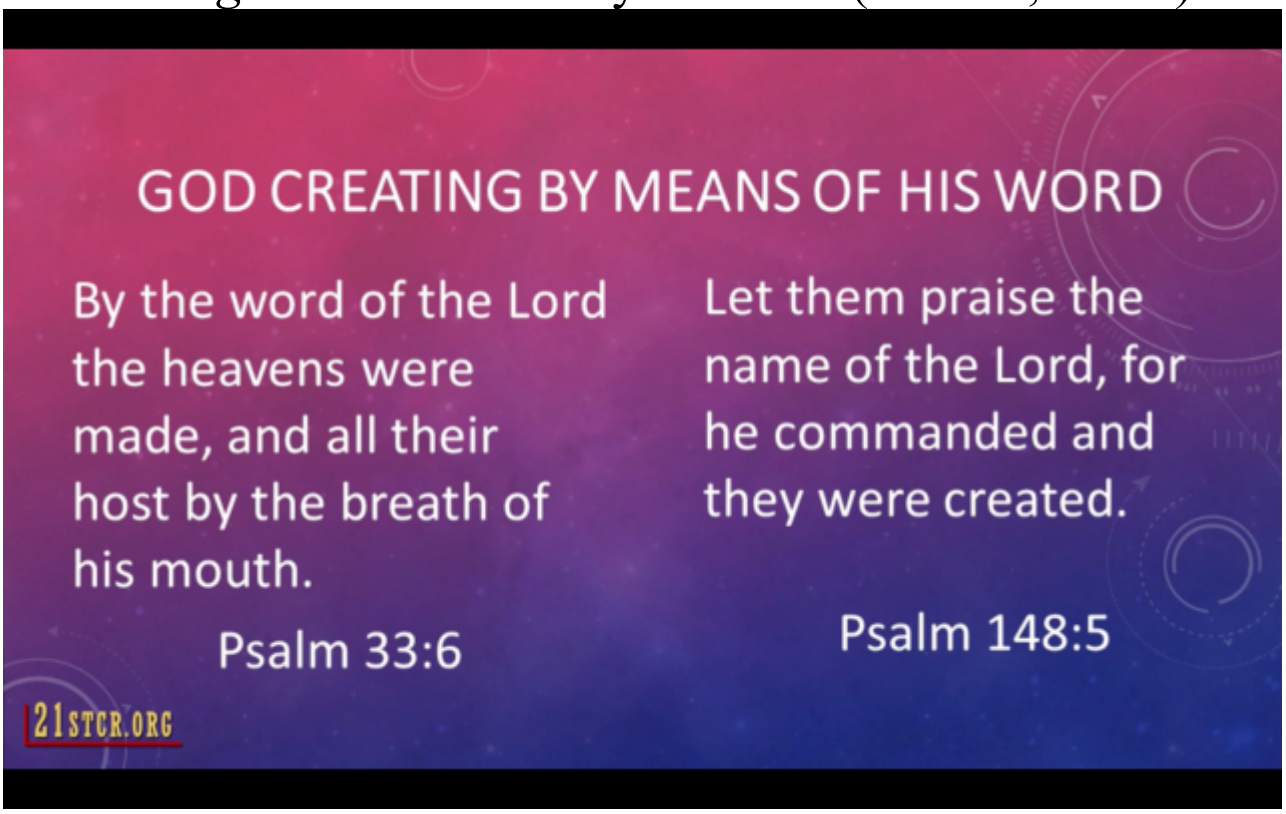


27:22 *image* - God created by his word (Gen 1):



27:40 "Let us make man in our image" ***see p. 31 & endnotes 56-57***

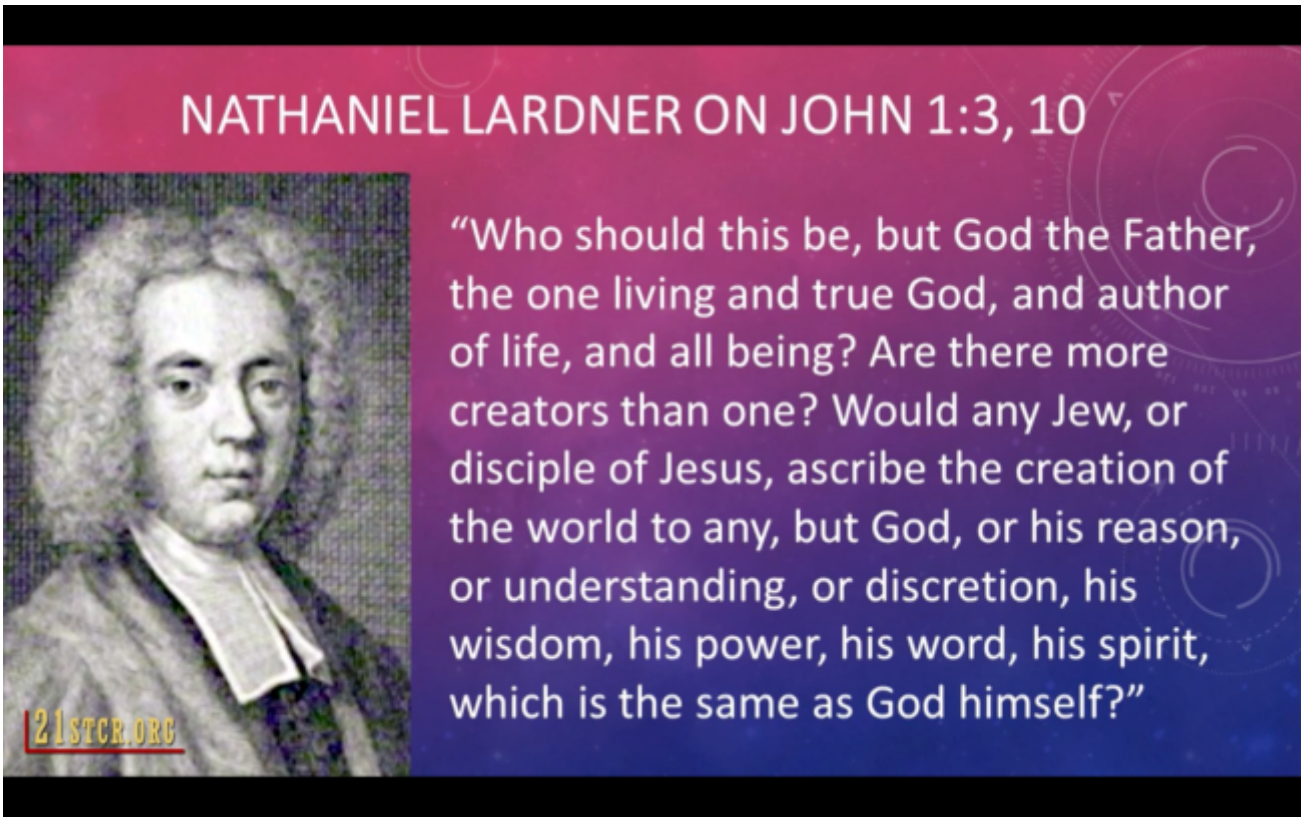
28:51 *image* - God created by his word (Ps 33:6, 148:5):



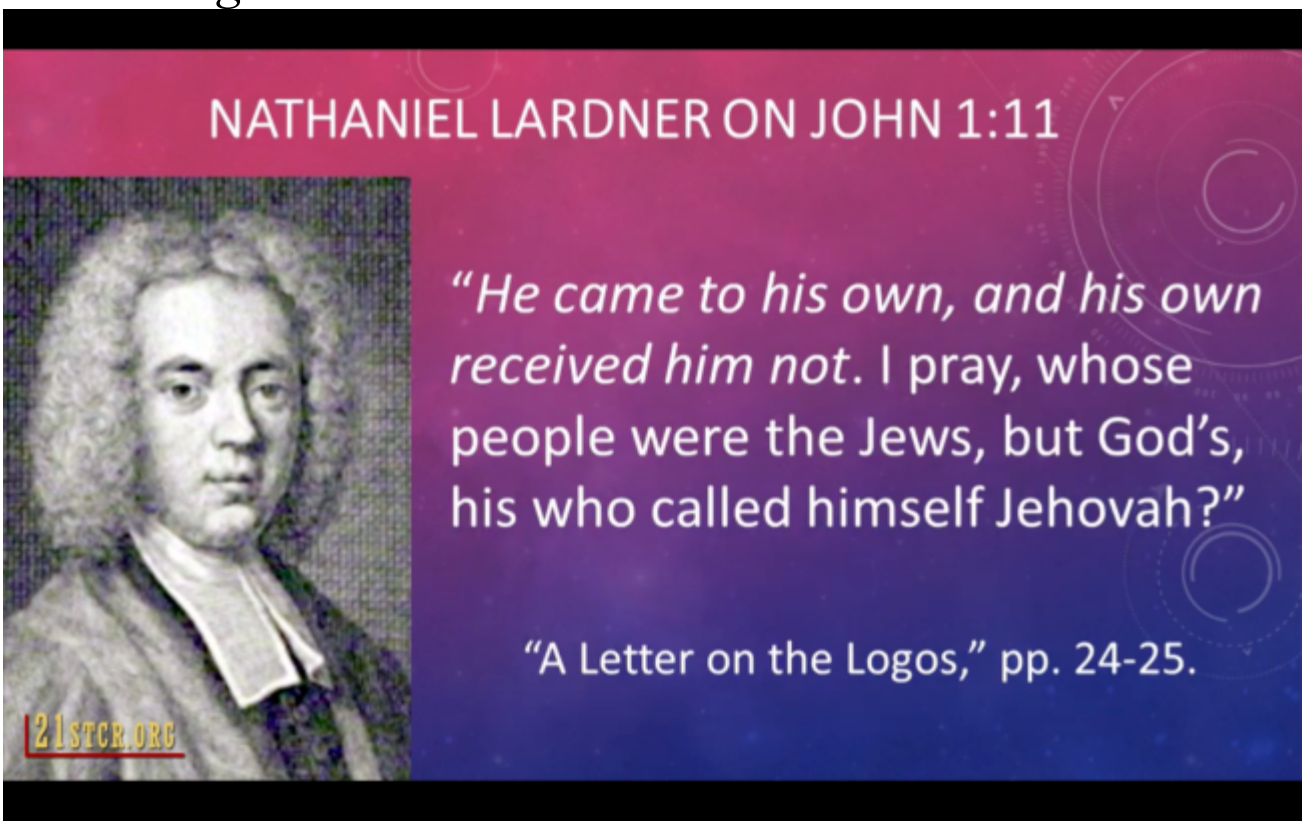
29:50 *image* - God created by himself (Is 44:24b, 45:12):

30:35 *image* - OT: God's word is not an agent additional to himself:

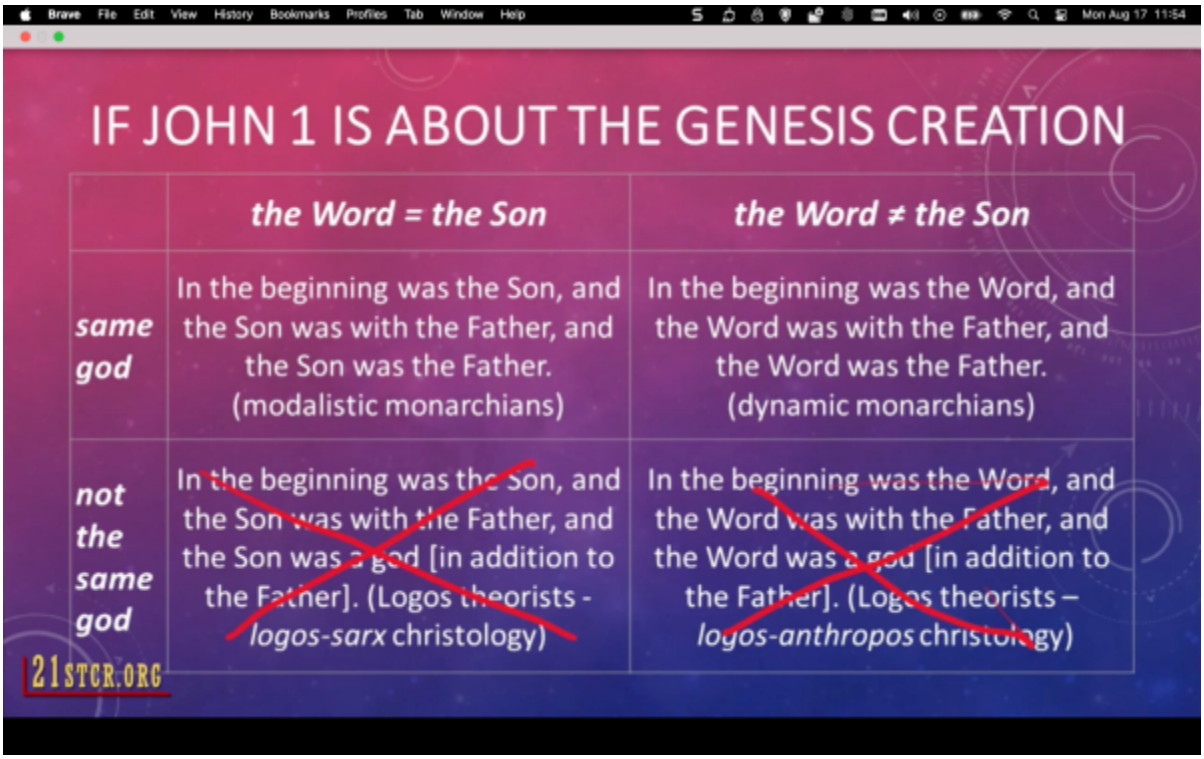
32:13 *image* - Nathaniel Lardner on Father God created:



32:47 *image* - Nathaniel Lardner the Father came to his own:

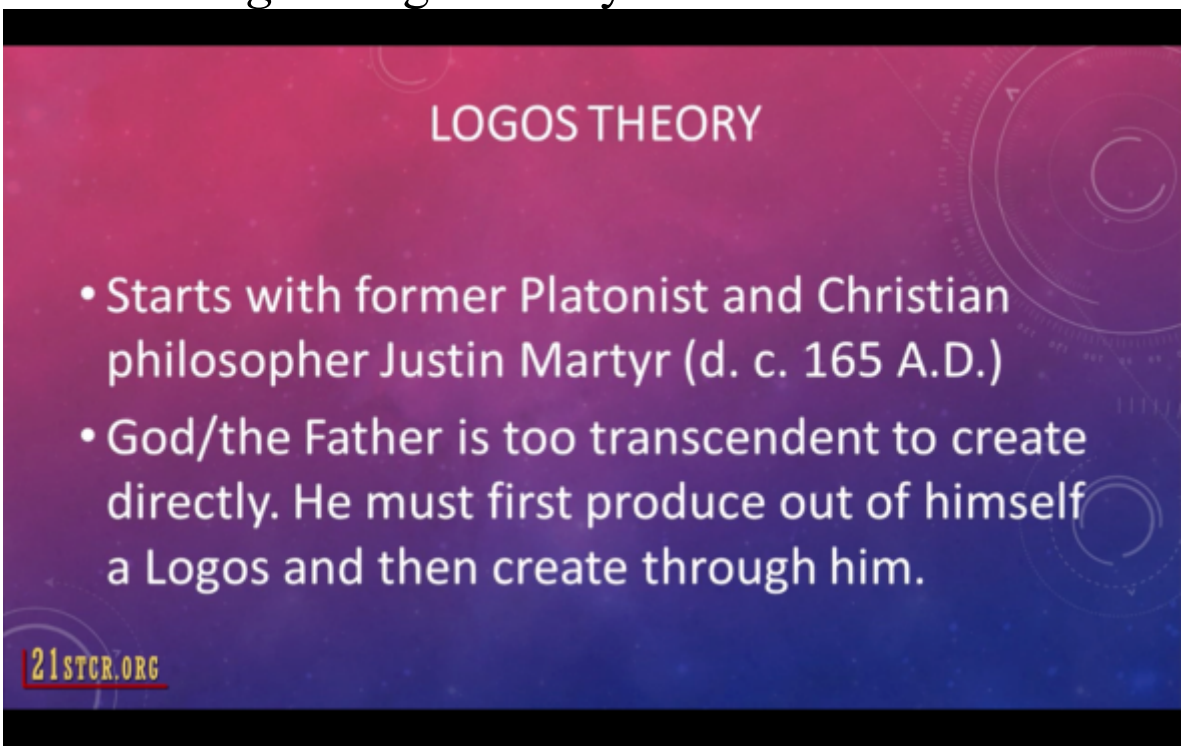


33:39 *image* - Back to the 4 options:



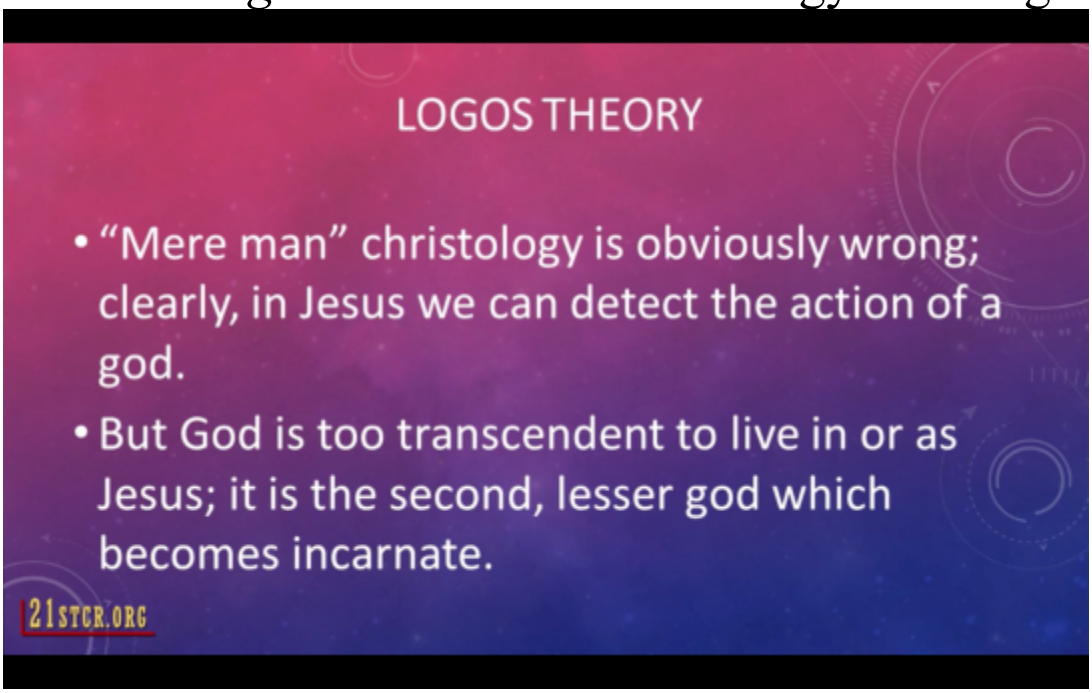
33:39 - 34:46 - Dynamic Monarchianism is best
34:46 - How did Logos theory gain ascendance? Justin Martyr

35:02 - *image* - Logos theory:



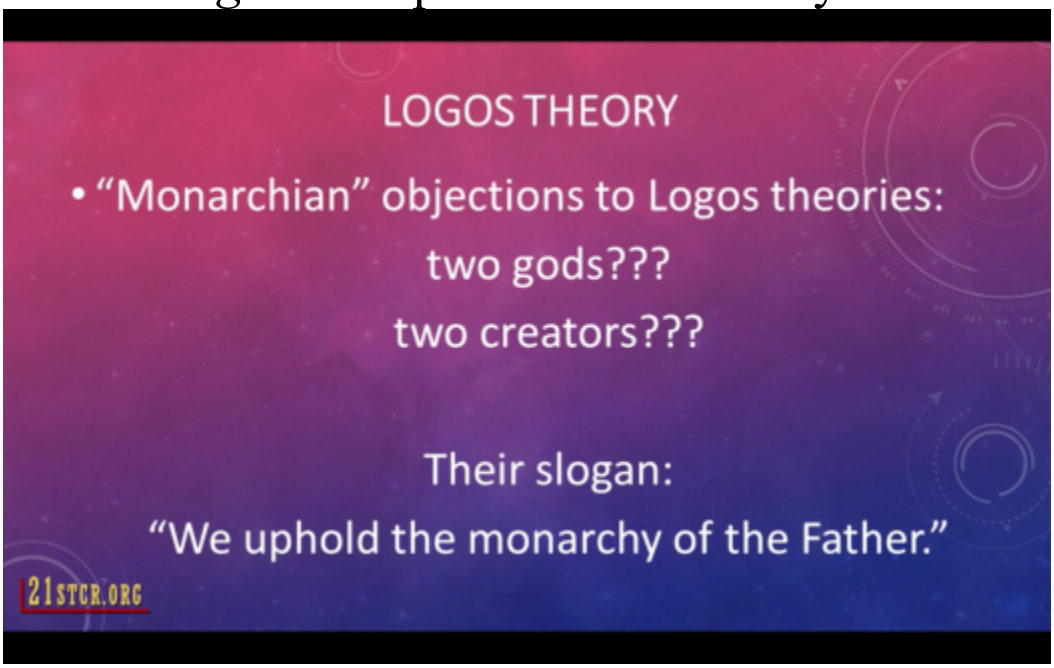
36:33 Plato and platonism

38:36 - *image* - "mere man" christology is wrong:



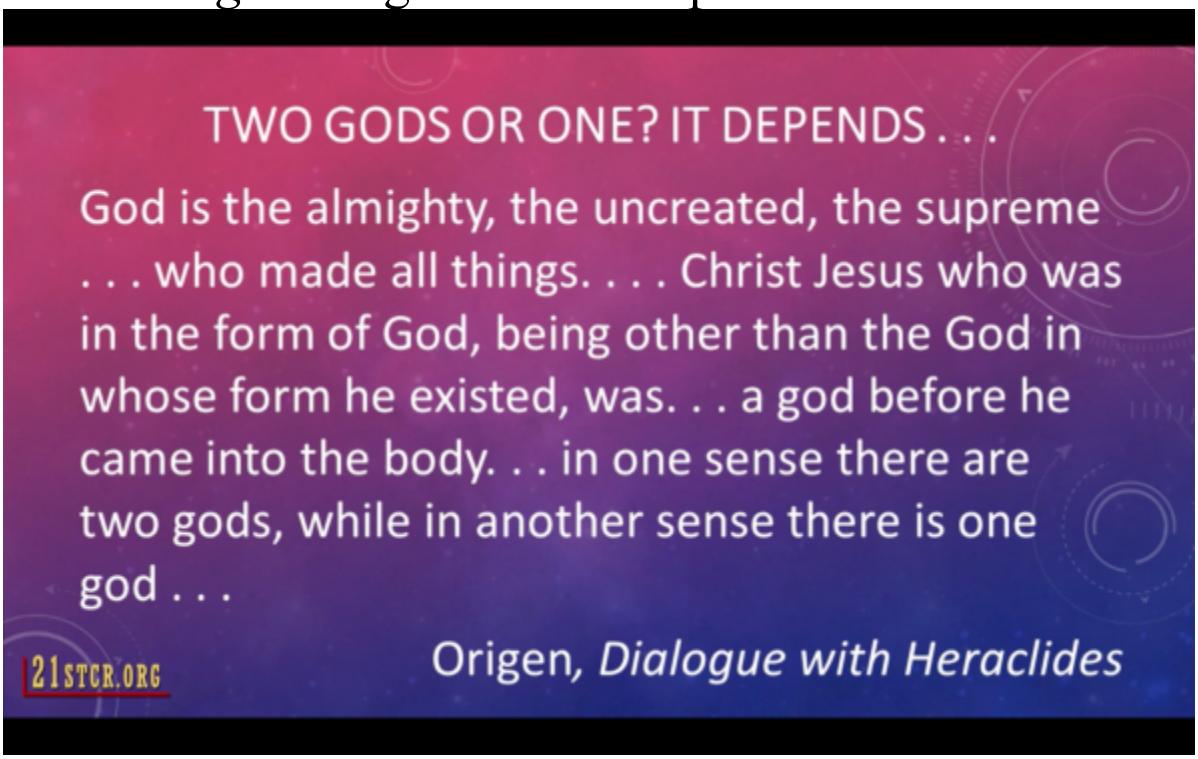
39:20 - 41:55 Logos theory wrong, Dynamic right
42:38 - Embarrassed by executed Jew
43:44 - 45:53 An *elite* view - Tertullian, Origen

45:53 *image* "We uphold the monarchy of the Father":



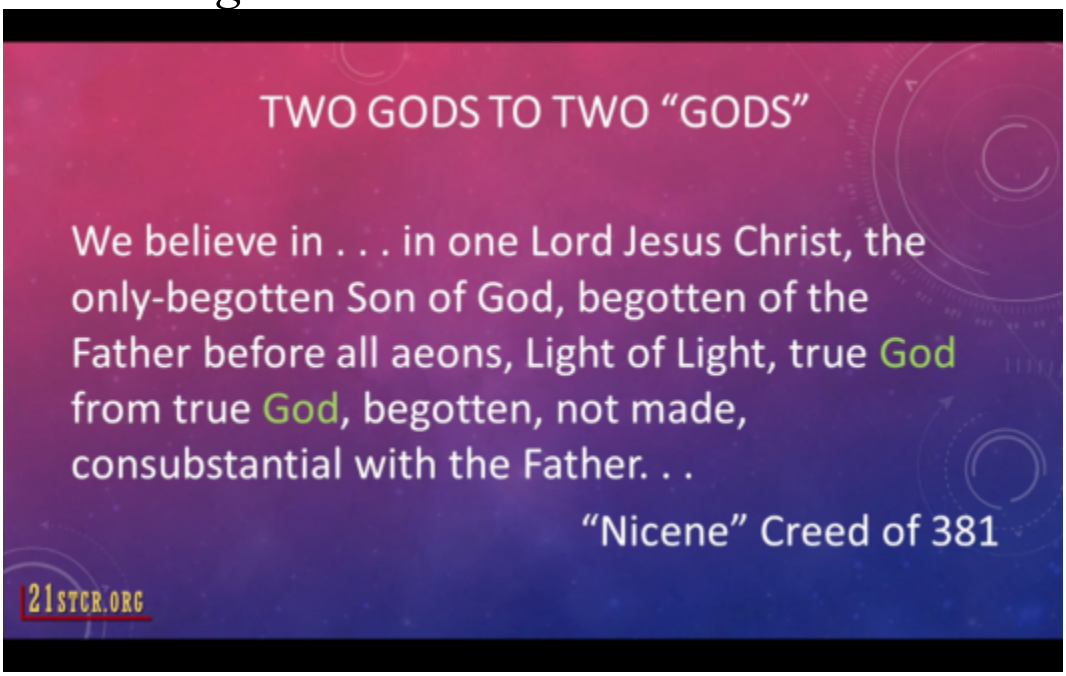
46:51- 49:37 Origen and Bishop Heraclides

48:10 *image* - Origen and Bishop Heraclides:



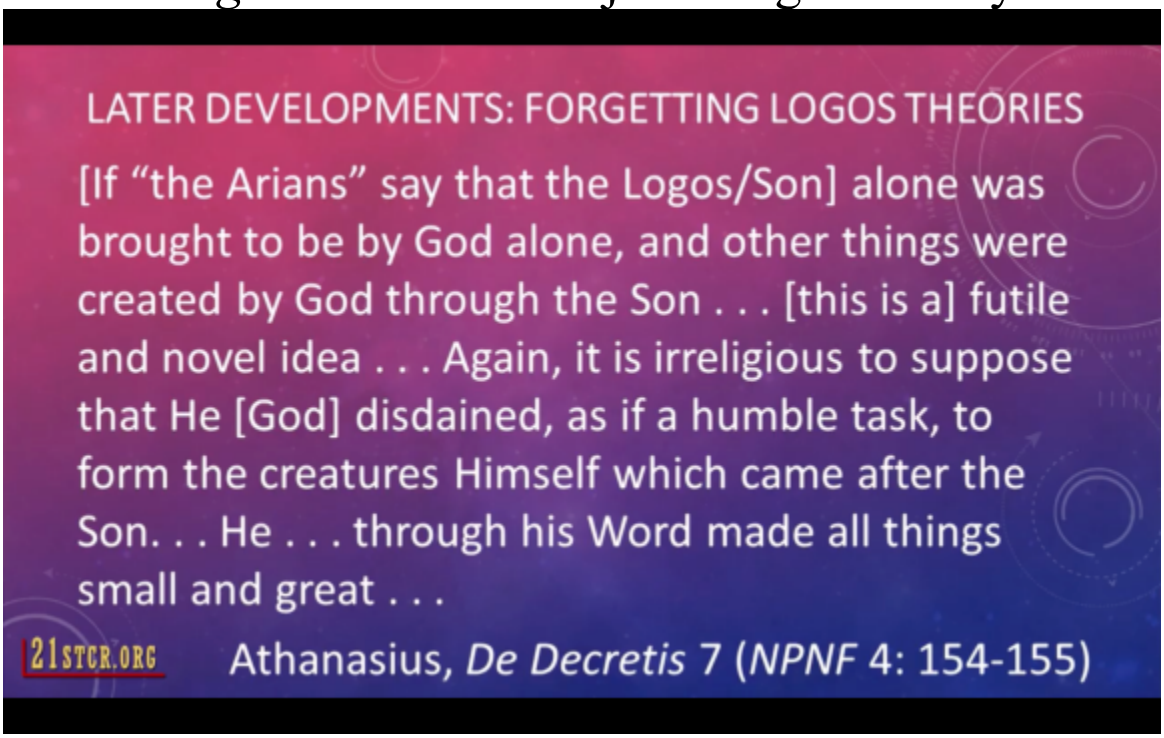
49:38 - 51:46 - Orthodoxy goes beyond Origen

49:48 *image* - revised "Nicene" Creed of 381:

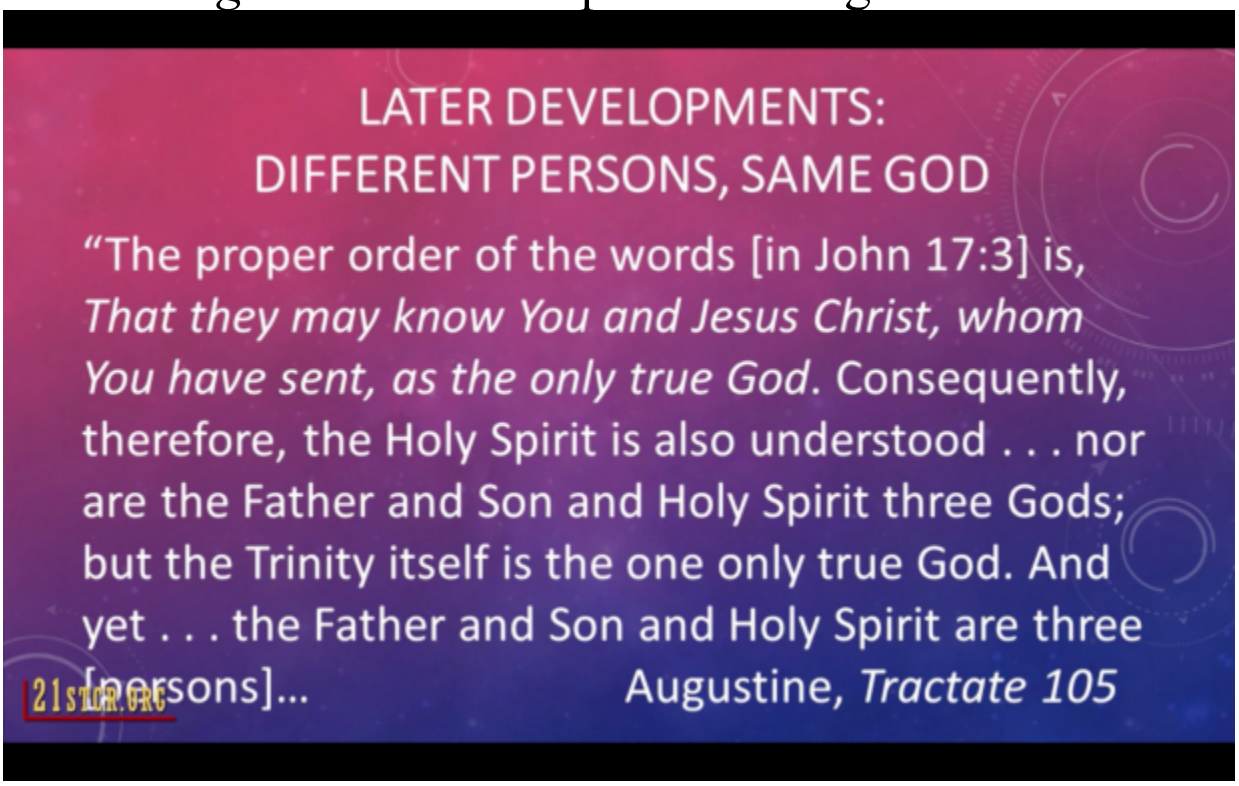


51:47 - 54:04 Logos Theory now *rejected*

52:33 *image* - Athanasius rejects Logos Theory:



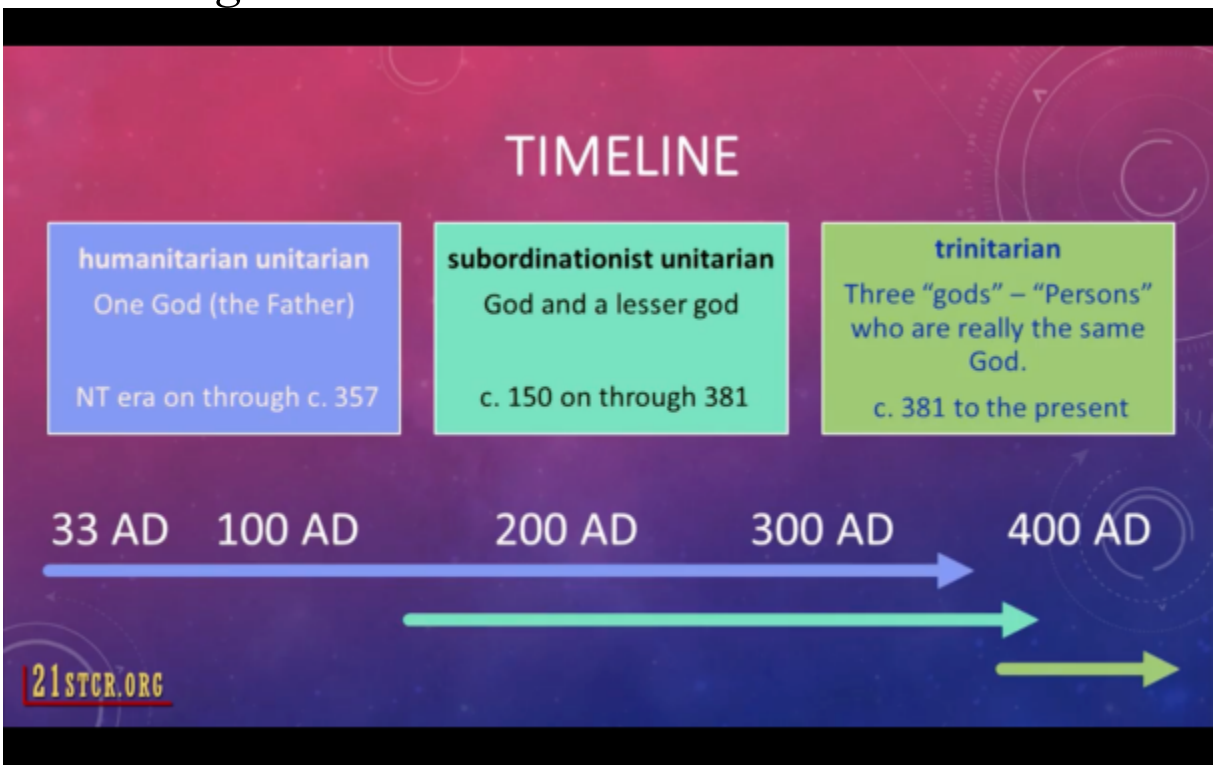
54:04 *image* - Later developments - Augustine John 17:3:



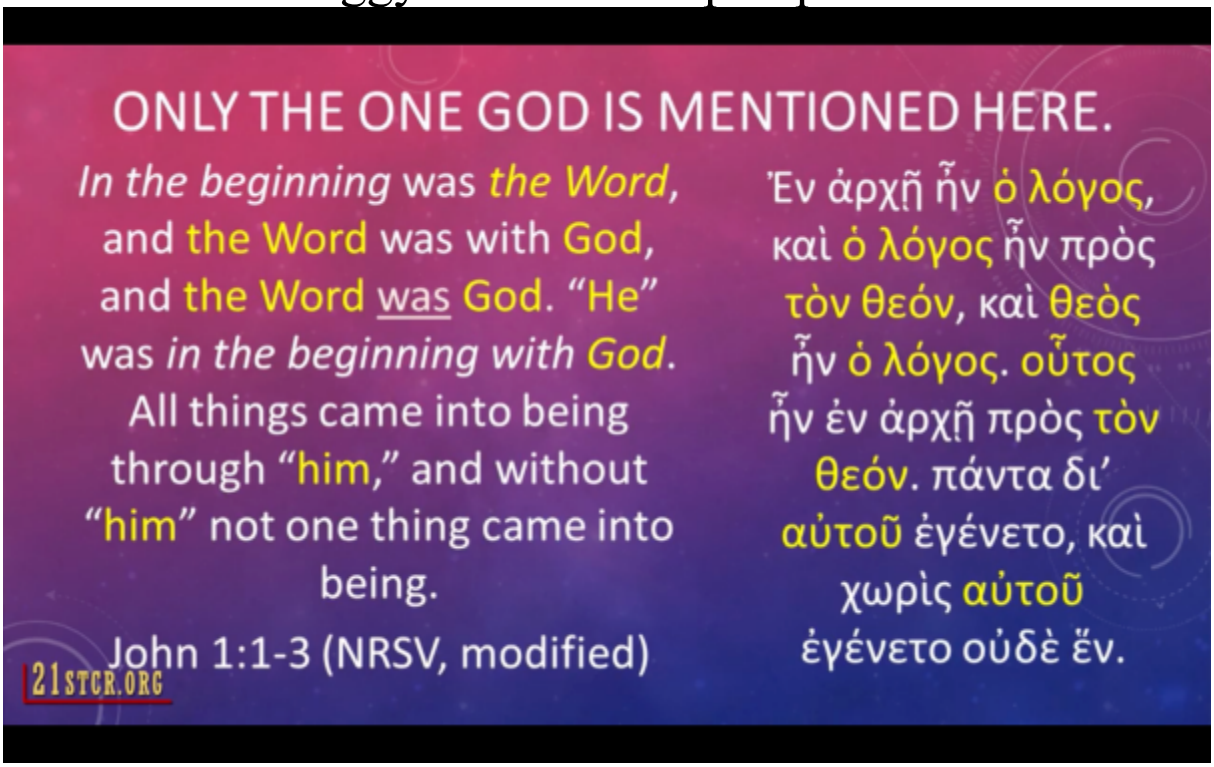
54:04 - 55:04 Later developments

54:05 - 57:10 Timeline explanation

55:28 *image* - Timeline:



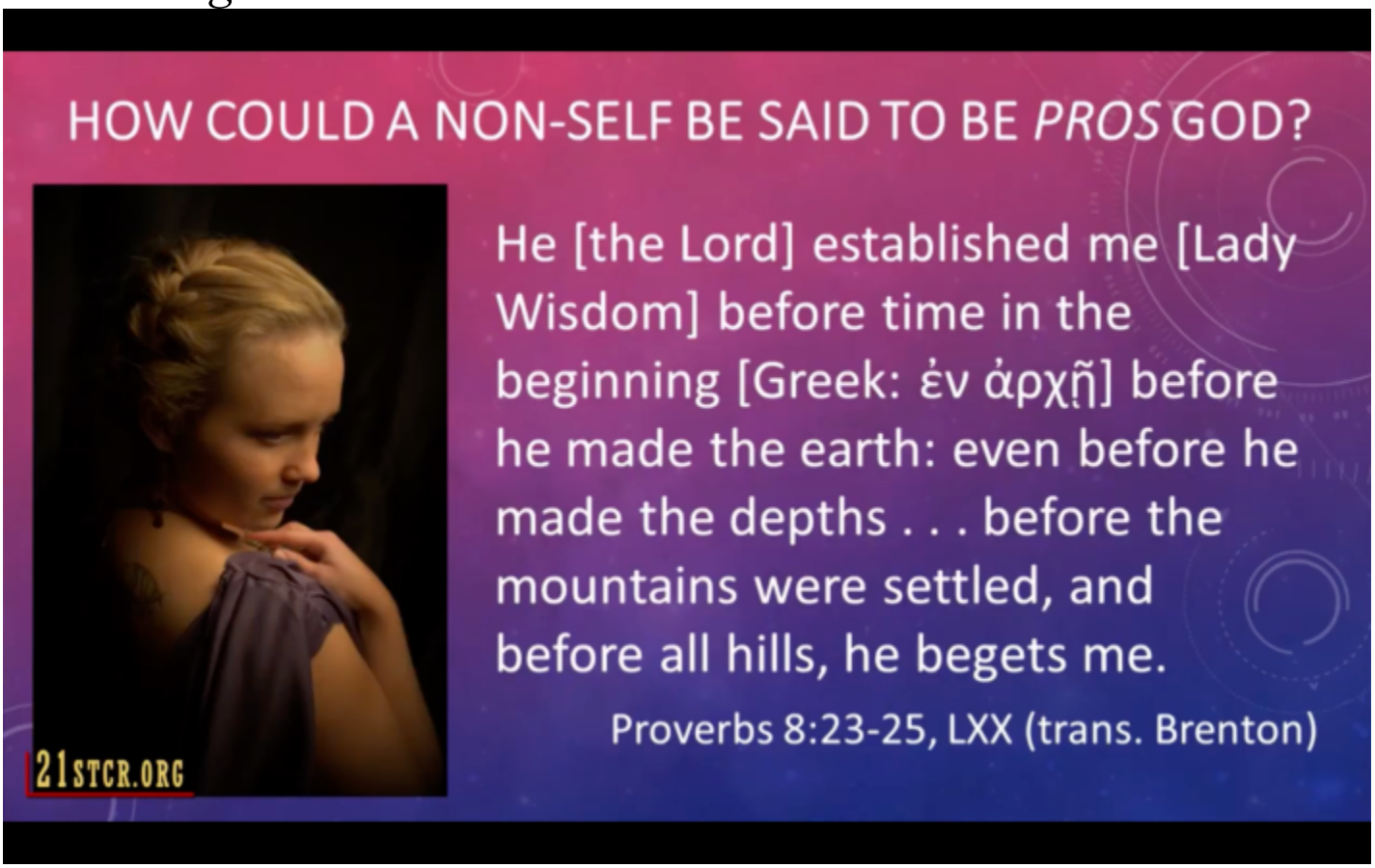
57:10 - Dale Tuggy's John 1:1-3 paraphrase:



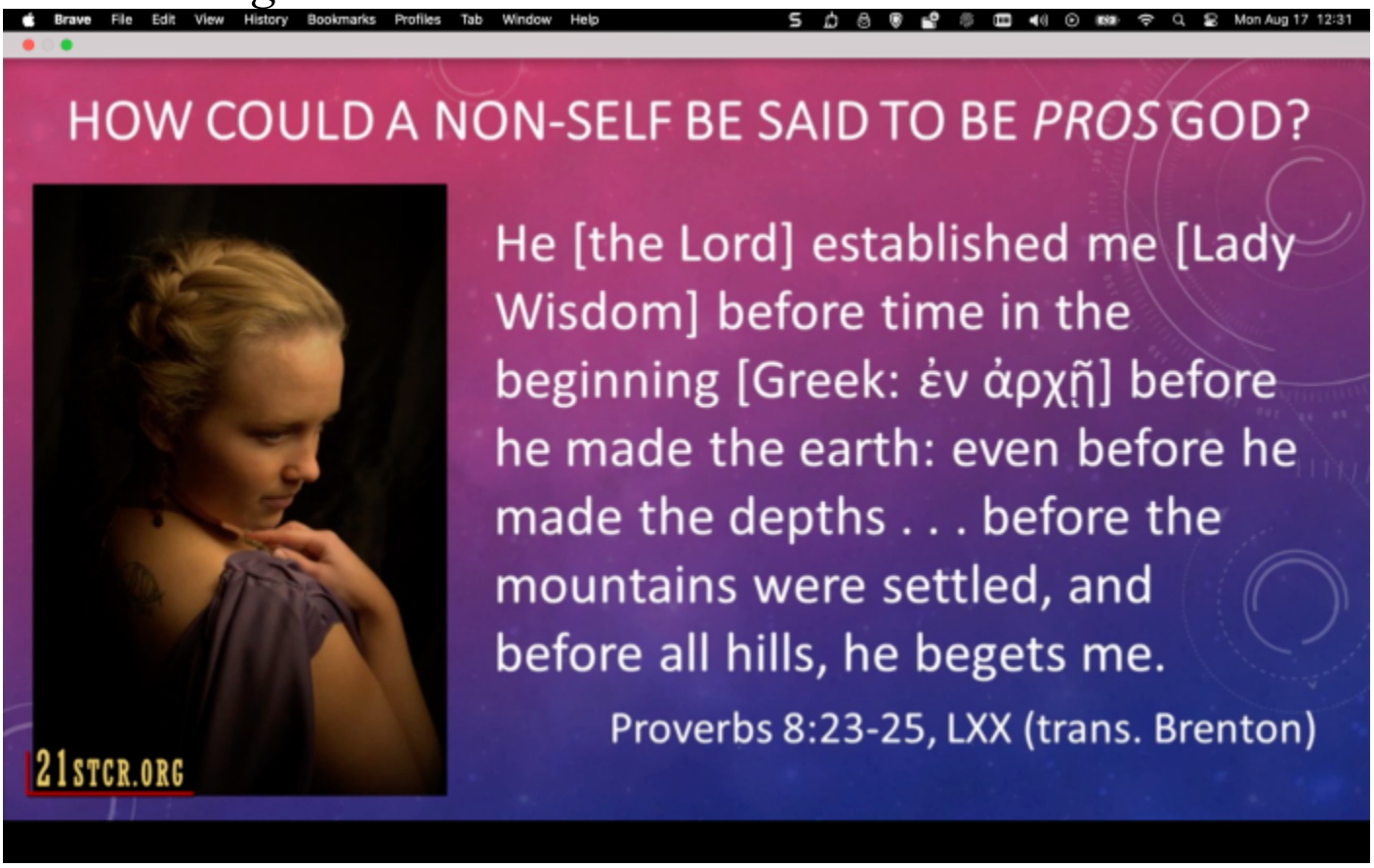
***58:32 - 59:26 - Objection on the preposition "pros" (Greek: πρὸς)**[83] Here Dr. Tuggy explains how he believes the Word can be *with* (Greek: *pros*) God, and still *be* God (the Father). He believes the Word is a *personification* of God the Father, and therefore not an actual different person:
https://youtu.be/2XrlA3mf3MY&t=3512

59:27 - 1:02:23 - Dale's answer: *personified* "Word" "Wisdom"

59:49 *image* - Proverb's Personified "Wisdom":



1:00:30 *image* - Proverb's Personified "Wisdom":



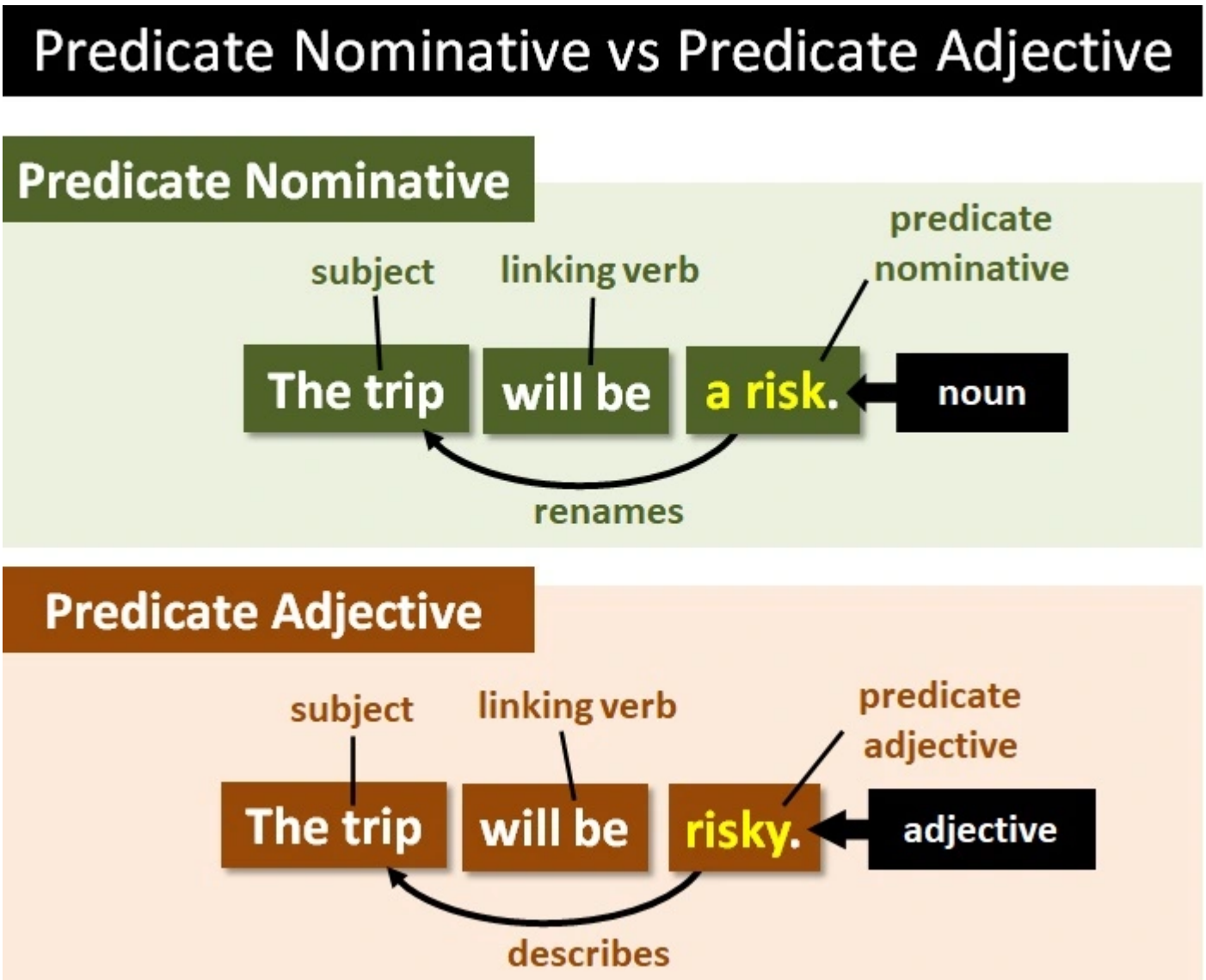
Dr. Tuggy's analysis provides a vital perspective, both biblically and historically, for a proper interpretation of John's prologue. Below are some comments and alternate perspectives that will hopefully enhance and build upon his insights into John 1:1-18.

Noun or Adjective in John 1:1c?

Starting at the *end* of John 1:1 might be the best way to reach an accurate interpretation of this verse and those that follow.

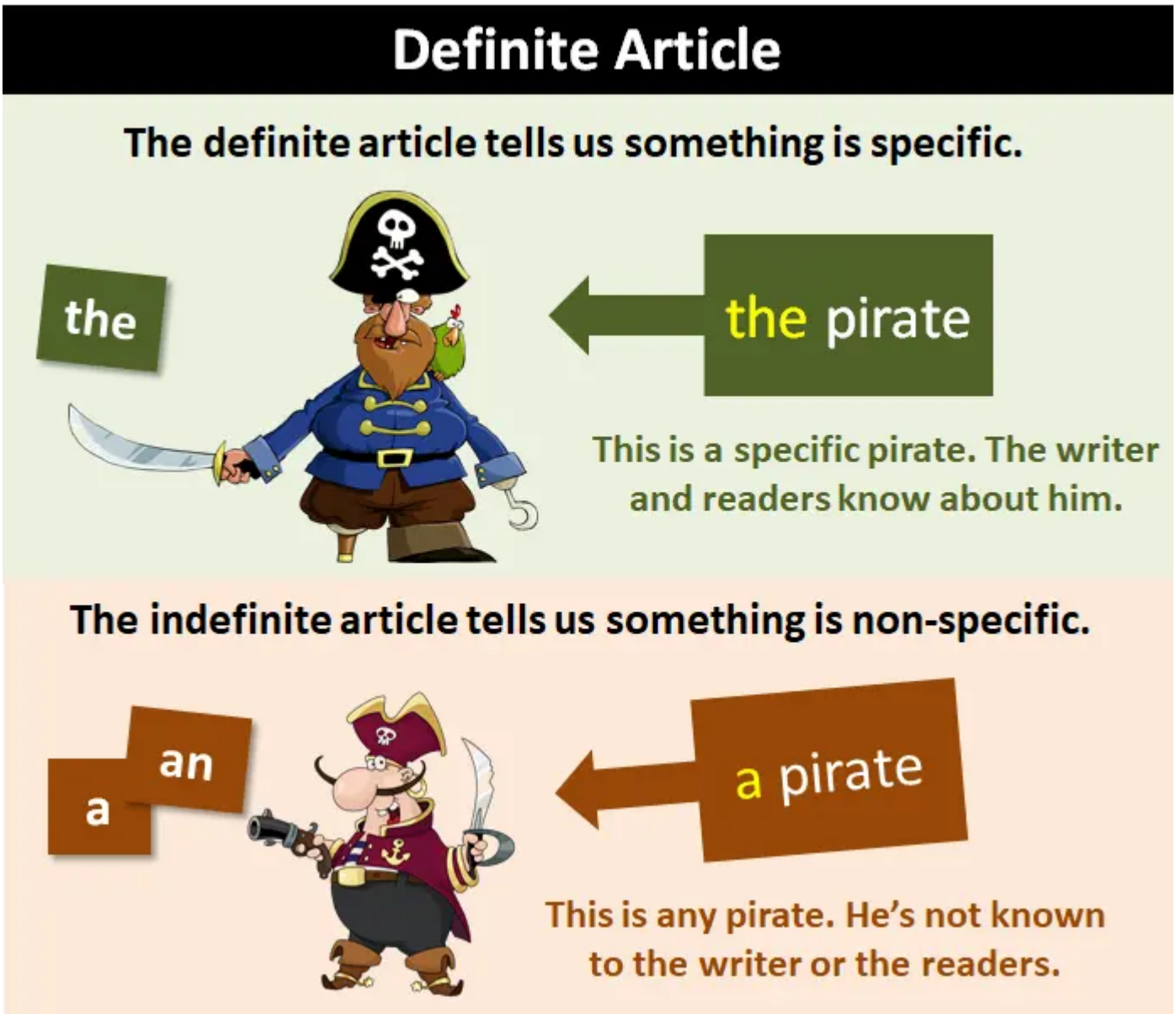
[1]In the beginning was the Word, and the Word was with God, and the Word was **God.**
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ **θεὸς** ἦν ὁ λόγος.

In the Greek, both *θεὸς* and *λόγος* are masculine singular ***nouns*** in nominative case. *God,* in John 1:1c, “and the Word was *God*,” is a ***noun***, not an ***adjective***.[84]



As already said (page 26 and its explanatory endnotes), Θεός is a *noun*, whether definite or indefinite. It refers in the New Testament to a person (*who)*. It is not an *adjective*, like “divine” or “deity” referring to a quality or attribute (*what*) -- like nature, substance, or essence. To say "the Father is God" in the New Testament does not mean "the Father is divine." It means the Father is the specific *individual* (*noun*, not *adjective*) who is the *person*, God.

Likewise, to say "the word was God" means the word is *the* (definite) or *a* (indefinite) *person* who is *(the)* God or *a* god.[85]



Similar to the case in Colossians 1 (see endnote 65), Trinitarians and Jehovah's Witnesses agree on the interpretation of John 1:1 except over whether the *Word* is interpreted as "God" (eternal) or "a god" a second, lesser, created or derived god, through whom the Father created all *other* things). Here, both believe that the Greek preposition πρὸς implies a relationship between two different

persons *with* one another. They both therefore see the Word as the Son, who is either *(the) God* or *a god*.

As Dr. Tuggy correctly explained, Θεὸς, the Greek word for *(the) God* or *a god,* can and often does mean *God* (capital *G*) – even when it does not have the Greek definite article (English: *the*). So either translation is possible in that regard.

Trinitarians want the Word to be the same *nature* as the Father, not the same *person* as the Father. But for that a *noun* is not a good fit.

It is true that an indefinite noun can have a qualitative *sense*, but that is only as one of many *individuals* or *instances* of that kind.

For example, one could say, "He is a Greek" or "He is Greek." The first would be an individual man out of many Greek men, without knowing which of the men he is. This is an indefinite *noun* – a *person*, not a *quality*. The second is an *adjective* describing the kind, quality or nature of something or someone. Both convey the quality of "Greekness", but the indefinite *noun* is an actual *person*, not just and *abstract quality*.

In the *few* passages where Trinitarians think Jesus is called "God," they read it in the sense of "having the *nature* of God," "*Godness*" "*divinity*" or "*Deity*" – not as if Jesus is actually the *person* of God (the Father) referred to (as Dr. Harris states) in over 99% of the New Testament: *"When (ὁ) θεός is used, we are to assume that NT writers have ὁ πατήρ in mind unless the context makes this sense of (ὁ) θεός impossible."*[86]

But if Jesus is actually, in the highest sense, called "God," then he is called "God" as a *noun*. He is *equated* with the Father, *the* God already mentioned. A modalist believes that Jesus and the Father are both the *one* God, but they see "the Father" and "Jesus" as different *manifestations* or *modes* of *one* and the *same single person*. But this does not fit the Trinitarian conception of *three* distinct **persons** of God in *one* **being**.

The Jehovah's Witness sees *θεὸς* to be *another* god, separate from the Father, but to them this is a *lesser* god, Jesus, who previously existed as Michael the archangel. And they have the grammar in their favor, because for them *god* is a *noun*, another *person* (not a *nature*) who is a (*lesser*) god. Jehovah is the one *true* God who created everything including Michael (Jesus) through whom everything else was created. But to them this *second* god is a different *person*, and a different *being* than the Father.

The Witnesses do not have two (or three) persons in one being, so they can take both *θεὸς* and *λόγος* as masculine singular ***nouns*** in nominative case, just as they are grammatically.

How Does *Context* Change the *Grammar*?

James White and Greg Stafford: Jehovah's Witnesses vs. Trinity.

Here is about 8 minutes from a debate where James White keeps avoiding an answer to a simple grammatical question. He insists that "context" is able to change the significance of the noun, because John "must" be able to express the meaning Dr. White

believes is being taught.

Click here[87]. **(1:56:10 - 2:03:10)**

Click here[88], as Greg Stafford explains why he pressed the issue of the grammatical question (5½ minutes). **(2:26:25 - 2:32:00)**

Does this mean that Greg Stafford is correct about the meaning of John 1:1?

No, not necessarily.

At the very least, Stafford has a strong case for the viability of his understanding of the significance of the noun.[89] Perhaps this is why Dr. White *repeatedly* avoided and refused to answer this basic grammatical question.

However, the *prominent interpretation* that the Greek preposition *πρὸς* indicates God the Father is in personal relationship **with** *another* who is God (or a god) actually has little solid support.

Most interpreters, Trinitarian or not, seem to accept as true, without much examination, that *pros* means *with* – despite its *critical* role in the interpretation of John 1 and beyond.

πρὸς τὸν θεόν

Although research for this study resulted in very similar conclusions (through sometimes differing sources), a recent revision of *Theological Metamorphosis* by Bentley Chan has

provided such a coherent explanation of these scriptures that he will be extensively referenced here. Some additional supporting resources will be supplied in endnotes. It is highly recommended that his book be obtained (a free download is available).[90]

"We begin by looking at the clause, "And the Word was with God,"
in John 1:1. For convenience, we denote the three clauses in John 1:1 by the suffixes a, b, c:

John 1:1a	In the beginning was the Word,
John 1:1b	and the Word was <u>with</u> God,
John 1:1c	and the Word was God.

The key word is "with" (see the underlined) which is translated from the Greek preposition *pros* whose basic meaning is "to" or "towards" rather than "with". Trinitarians render John 1:1b as "and the Word was with God," but it ought to be noted that "with" is not the usual meaning of *pros*."[91]

Comparing the 700 times Greek prepositions are translated as meaning "with" in the New Testament, we find *pros* used by far the least: *meta* 35%, *syn* 52%, *para* 18%, *pros* 2%. Here are the 16 times *pros* is translated as "with" in the New Testament: John 1:1; 1:2; 12:32; 14:3; Rom 4:2; 5:1; 2Cor 5:8; 1Jn 1:2; 2:1; Mt 13:56; Mark 6:3; 9:19; 14:49; 1Th 3:4; 2Th 3:10.[92]

"The meaning "to be with someone" that trinitarians seek in John 1:1b ("the Word was with God") is possible, but does not reflect the usual meaning of *pros*. This is seen not only in the way *pros* is actually used in the NT (cf. *Modern Concordance*)

but also in how it is defined in Greek-English lexicons."[93]

Of the many definitions listed in BDAG for *πρὸς* in the accusative case, the only one that matches the trinitarian reading of John 1:1b ("the Word was with God") is the very last one (g). In fact this is the one that BDAG assigns to John 1:1. But being in the last position, (g) is not considered by BDAG to be the principal meaning of *pros* but a secondary meaning.[94]

"The trinitarian choice of the very last definition for John 1:1b, to the exclusion of other equally plausible meanings, is a double-edged sword for trinitarians, because it creates a serious trinitarian dilemma that we will discuss in the next chapter.

And when we examine BDAG's definitions (a) to (g), an important fact emerges: the dominant sense of *pros* (with the accusative) is not characterized by 'with' but by 'to' or 'Towards' ".[95]

Chan continues:

We see something similar in another lexical authority: the Liddell-Scott-Jones Greek-English lexicon (under pros, C-III, 1-5). In this lexicon, a principal meaning of *pros* with the accusative is "in reference to" (a meaning also supported by BDAG, *pros* 3e). Hence "the Word was with God" would plausibly mean "the Word had reference to God," that is, the Word referred to God or pointed to God. This would flow well with John's next clause, "and the Word was God," with these two clauses forming a natural progression. In fact nothing in the massive LSJ lexicon on *pros* supports the trinitarian reading "the Word was with God". This standard lexicon of classical Greek, unlike lexicons of biblical

Greek, is not particularly interested in finding support for trinitarianism.

The referential use of *pros* is common in the Bible, and is seen for example in Mark 12:12, "he spoke the parable against them," which in the Greek is literally, "he spoke the parable with reference to them". This is confirmed by the *Linguistic Key to the Greek NT*, which translates *pros autous* in this verse as "with reference to them".[96]

Bentley Chan compares two meanings of πρὸς τὸν θεόν:

The plain fact is that *pros* is not an obscure or mysterious word but a common word that creates no complications for John 1:1 unless we pull *pros* away from its common meaning as trinitarians have done. In the last chapter we saw from BDAG and Liddell-Scott-Jones that *pros* has several meanings but the main one is characterized by "to" or "toward" whereas "with" is a possible but rare meaning.

If we don't have a good reason for rejecting the common meaning of *pros* for John 1:1, then the choice of its rare meaning would be arbitrary. But we do have a good reason for choosing the primary meaning of *pros: referential consistency*. And we do have a good reason for rejecting the rare meaning of *pros*: *referential inconsistency*. To see what I mean, let us compare the two possible renderings of John 1:1:

Primary meaning of *pros*:

a. In the beginning was the Word,

b. and the Word had reference to God,
c. and the Word was God.

Secondary meaning of *pros*:

a. In the beginning was the Word,
b. and the Word was with God,
c. and the Word was God.[97]

He points out the problem:

The root problem is this: It makes no sense to say that "the Word was with God" if also "the Word was God"! This is a genuine dilemma for some well-known trinitarians, as we shall see. When John 1:1 is translated in the conventional way as in most Bibles, a logical conflict arises between 1:1b and 1:1c. The problem is not with John 1:1c ("and the Word was God," which is a valid translation though not the only one) but with 1:1b ("the Word was with God," an improbable rendering that is nonetheless demanded by trinitarians to safeguard trinitarianism). But the conflict is strictly a trinitarian one because it is not inherent to John 1:1 when read properly.

The conflict between John 1:1b and 1:1c, which arises only in trinitarianism, is not a trivial one, and is noted by many trinitarians.[98]

F. F. Bruce, trinitarian and eminent NT scholar, is one scholar that Chan mentions. Bruce is aware of the conflict between John 1:1b and 1:1c when they are translated the conventional way. He says of John 1:1c that "the meaning would have been that the Word was completely identical with God, which is impossible if the Word

was also ‘with God’” (The Gospel of John, p. 31).[99]

Another example he gives is H.A.W. Meyer:

H.A.W. Meyer, in *Critical and Exegetical Hand-book to the Gospel of John* (p.48), is aware that John 1:1b can be read in the referential sense (the Word referred to God) and correctly saw that this would make the Word a “periphrasis” (anindirect term) for the person of God himself. But this periphrasis undermines the trinitarian insistence that the Word is a second distinct person who was “with” God the Father in the beginning. So Meyer de-emphasizes the periphrasis and retreats to the conventional reading, “and the Word was with God”. But he immediately sees the same conflict that F.F. Bruce sees. So Meyer insists that “God” in John 1:1c “can only be the predicate, not the subject,” and proposes the reading, “He was with God, and possessed of a divine nature” (italics Meyer’s).

This is not really a satisfactory solution to the problem because the rendering simply hides the word “God” in John 1:1c. Meyer’s paraphrase may seem labored, yet it is in line with standard trinitarian dogma, especially in the way that “God” in John 1:1c has been depersonalized into “a divine nature”.[100]

. . . and the word was *about* God (To be continued)

Future versions will add further references to support this interpretation, additional topics, and formatting improvements. For now, you are urged to access free or purchased editions of Bentley C.F. Chan, *Theological Metamorphosis: Moving From Trinitarianism Towards Biblical Monotheism*, 2nd Edition (version 3.0). Chapters 8 - 12 are particularly relevant to the interpretation of John’s prologue. https://www.christiandiscipleschurch.org/content/theological-metamorphosis

* *

The Book of Acts?

It is true that the New Testament is focused on *"the titanic disclosure of the Christ event. . ."* and *"exploring the implications of the revelation of God in the Son."*

But if *"no one would have taken the Old Testament to affirm anything but the exclusive, i.e., unipersonal monotheism"* before the advent of Jesus, would the Jews be wrong to reject what seemed a totally new doctrine about God? They were commanded not to follow any other gods, even if they worked signs and wonders. (Deuteronomy 13)

And it *sounded* like God told Moses he would raise up a prophet *like Moses* from *among his brothers.* And the prophet was raised up so they would *not* hear God himself speaking to them. So would they expect this prophet to *be* God – but just not as terrifying? (Deuteronomy 18:15-20):

> 15 "The LORD your God will raise up for you a prophet like me from among you, from your brethren—him you shall heed— 16 just as you desired of the LORD your God at Horeb on the

> day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God, or see this great fire any more, lest I die.' 17 And the LORD said to me, 'They have rightly said all that they have spoken. 18 I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. 19 And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him. 20 But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.'(RSV)

God's promised prophet like Moses "from among their brethren" is Jesus (Acts 3:22-23):

> 22 For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'(RSV)

Dr. James White, a well-known Trinity apologist and author of *The Forgotten Trinity*, says the Trinity is revealed "in the gutter of the Bible." By this he refers to the gap in the Bible between the last

printed page of the Old Testament (Malachi) and the first page of the New Testament (Matthew). It was at Pentecost, before any book of the New Testament was written, that Dr. White believes the first Christians became *experiential* Trinitarians. From that time on, the Trinity was just assumed by Christians as common knowledge, he believes (see video at note 28).

This may explain for him the nebulous Old Testament support for a *multi*-**person being** of God, and the lack of any direct or detailed New Testament mention of the Trinity – or any term in scripture to describe it. But does it explain the lack of any clear mention of God as a *three*-**person being** or of *Jesus as God* in the book of *Acts*? ***The Jews and Gentiles being evangelized were not assuming the Trinity or the deity of Jesus.***

Consider the major controversies with the Jews in *Acts*, such as the Jerusalem Council in Acts 15. The resurrection of Jesus, the identity of Jesus as the Messiah, and the question of circumcision and keeping the law of Moses are major issues. But, *where* in *Acts* is *any* challenge from the Jews about a foundational change in the understanding of the nature of God – or that Jesus is God?

Consider Acts 14:8-18 when Paul heals a lame man. The citizens of Lystra worship Paul and Barnabas as gods, Zeus and Hermes, who have come down in the likeness of men. It would seem the ideal opportunity for a Trinitarian to talk of the true God becoming man. But not even a mention of Jesus is recorded. ***Did Paul and Barnabas overlook this prime opportunity to preach that the divine Word became flesh in Jesus?***

It is at Pentecost that Dr. James White believes the apostles and first believers became "experiential Trinitarians." But in Peter's Pentecost proclamation (Acts 2:22-39) we only hear *singular* nouns and *singular* **person**al pronouns used.

Would the natural meaning of Peter's words seem to indicate that Jesus is both God and man to the original Jewish hearers, or would they most naturally say that God was working through the man Jesus?

> Acts 2:22 (RSV): "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—"

Remember that capital letters in many translations were not in the original Greek text, but are added by the translators, perhaps leaning in the direction of their theology.

Take some time to read through the book of *Acts* and see if it sounds Trinitarian to you. Would this history of the original spread of the gospel convince any unbeliever, Jew or gentile, that Jesus is the second person of a tri**person**al divine being?

Remember that most, if not all, of the books that follow *Acts* in

the New Testament were written in the midst of that very history recorded in *Acts*. They should be interpreted in that historical context.

A crucial question to ask yourself: "What is the gospel message that was preached and shared before the Gospels and epistles were even written, and how would the hears have understood it?"

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It is difficult to determine whether there are any original thoughts in this study. The labors and studies of many believers referenced in the endnotes, which either propose or clarify concepts and understandings of scripture, are woven throughout this study. These, and many more, have influenced my thinking in ways I cannot even remember. Gratitude is due to all of them for fearlessly searching the scriptures wherever they might lead.

The goal: to personally know, love, and serve the only true God, and Jesus, his Anointed, who makes Yahweh known, and who is the only way to the Father.

No Trinity Theory is a Natural "Fit" with the Bible

There are over 20,000 singular personal references to God in the Old Testament. At most, about half a dozen of them are proposed as exceptions to this overwhelming reality – and these few have reasonable, if not obvious, explanations.

"Yahweh", appears 6,828 times as a masculine, singular proper noun (a personal name) in the Tanach – with *no* exceptions. Disagreement among Trinitarians regarding existence, and degree of necessity to postulate a dual use of otherwise universal grammar to apply only to the person of God, in the Old Testament Tanach.

Although this is not explicitly *written* in the New Testament, it is said to be *assumed* because all Christians experienced it, or it is present in principle or seed form, needing only to be developed more fully over the decades (or centuries) after the ministry of Jesus and his apostles.

It is the only interpretation that Trinitarians believe will adequately explain the entirety of scriptural revelation.

The Hebrew mindset also had to be translated carefully into Greek philosophical categories in order to spread and defend the Gospel among cultures based on pagan worldviews other than the Hebrew scriptures. Once converts from Greek and other modes of thought came to faith in the Hebrew God and his anointed, Jesus, they began to attempt integration with their own previous worldviews. One important attempt at integration involved involved platonic iterations of “logos” and conceptions of “flesh" with the New Testament use of these concepts, especially in the writings of John.

As the attempts to assimilate and harmonize biblical teaching with various cultural worldviews proliferates, we find the church moving from persecuted to accepted when Constantine attempts to unify his empire. A new connection and mutual influence between Church and State begins, and bishops in major cities and centers of influence begin to exercise authority to determine what ontological terms are “orthodox” or heretical, resulting in centuries of conflict – religious, philosophical, political, cultural, and military.

Today, are we to make decisions on sound doctrine by picking and choosing among these councils for our standard of orthodoxy? Or, do we grasp any possible "Deity of Christ" text to essentially rewrite the entire theology and Christology of the Old and New Testaments?

The way *forward* is to go *back* to the scriptural words, categories, and contexts of Yahweh God’s original revelation of himself and his Son. Then we can determine the natural, logical, historical,

grammatical interpretation of scripture that enables us to rightly understand, trust, worship, praise and serve him as the only true God through our virgin-begotten, crucified, risen, now immortal, prophet, priest, and king – the Son of God and Son of man. He is now in glory and reigning lord of the heavens and the earth at the Father's right hand – our brother – the man, Jesus of Nazareth.

"But, What About. . .?"

On a supremely important topic with weighty personal ramifications, it is not unusual to leave no stone unturned before seriously considering a change of views. If only a few -- or even just one -- Bible verse or important theological consideration seems to strongly support a deeply held and cherished belief, a change of belief is unlikely.

The questions are many and various, but a solid and confident foundation is attainable. There are good resources available. Not all content in these lists is necessarily endorsed. Some answers are far better than others -- but that is for you to judge. The list will grow and change with ongoing versions of this study. Some links may be in more than one category, and some may also be in the endnotes or main body of the study.

Sites and Media

In recommending these sites, this study does not endorse every viewpoint they might express on specific verses, or their viewpoints on other theological subjects. With respect to individual verses, the aim is to choose examples this study basically agrees with.

- **One God Worship**
- **Trinities**
- **21st Century Reformation**
- **Unitarian Christian Alliance**
- **Restitutio**
- **Let the Truth Come Out**
- **One God Report**
- **The Trinity Delusion**
- **The Trinity on Trial**

History and Philosophy

Dustin Smith. *How Platonism & Neo-Platonism Shaped the Development of the Trinity* (5:18). Accessed 13 July 2026: https://youtu.be/ENtj42YzW-c

Joel Hemphill. *Origination of the Trinity* | *Session 1* | (30:14). Accessed 10 Jan 2026: https://youtu.be/p5K_Gw6jTNY

Joel Hemphill. Origination of the Trinity | Session 2 | (30:10). Accessed 10 Jan 2026: https://youtu.be/cYJ3EF3EHzk

https://thetrinityontrial.com/2022/04/20/doctrinal-evolution/

https://onegodworship.com/how-plato-influenced-our-view-of-god/

Sam Tideman and Bill Schlegel. *The Trinity is from the Cappadocian Fathers (not the Bible), with Sam Tideman* (1:37:57). Accessed 3 July 2026: https://youtu.be/ATCxyyk9raA

Sam Tideman and Bill Schlegel. The Cappadocians, Council of Constantinople, and how the Trinity "won" Christianity (137:02). Accessed 16 July 2026: https://youtu.be/YoJetmhijCI

Sam Tideman. *Response to Gavin Ortlund - The Trinity is NOT apostolic* (2:13:47). Accessed 27 Jun. 2026: https://youtu.be/1H9XUYbol_E
Response to Gavin Ortlund - The Trinity is NOT apostolic (2:13:47) Start at 30 minutes to cut off some preliminaries - but they are valuable if you have time.

Here is slightly enhanced, positive presentation of Sam Tideman's response to Gavin Ortlund above, without the interaction.
Sam Tideman. *The development and diversity of Christology in Early Christianity* (2:02:55). Accessed 28 Jun. 2026: https://youtu.be/VQt_QO4ASAQ?feature=shared

Dale Tuggy - Christian theologies in the year 240
https://youtu.be/d9W_KjktIdk

Dale Tuggy, *Exposing The Council of Nicaea* (1:37:38), accessed 7 Nov 2025: https://youtu.be/KVh8HH_ghik

The Evolution of the Doctrine of the Trinity, Early Church History (39:39)
https://youtu.be/s0L9Ib5BP0A?feature=shared

Jerry L. Hayes. *The Godhead Debate Commences (Early Church History 200-400 AD*. Accessed 8 Aug. 2026: https://bishopjerrylhayes.blogspot.com/2015/07/the-godhead-debate-commences.html

Brother Kel. *Trinity World's Cerinthian Jesus* (1:22:23). Accessed 8 Jan 2026: https://youtu.be/jcHAsyHAcq0

Two natures: Brother Kel. *The Darkness of Trinity Doctrine* (*22:33).* Accessed 21 Jun. 2026: https://youtu.be/R6vizFQDuf4

Sam Tideman and Justin Smith. *Clement of Rome - First Century Bishop - was a Biblical Unitarian* (1:09:04). Accessed 30 Jun. 2026:
https://youtu.be/6qRpzcqQ1Hg

Nathan Massie - Ignatius of Antioch: Authenticity and Subapostolic Christology (48:37): accessed 6 Dec 2025
https://youtu.be/xLhZbKKyFz0

Sam Tideman and Nathan Massie. *Nathan Massie - the real Ignatius of Antioch* (1:15:29). Accessed 1 July 2026:
https://youtu.be/iFE8UjzWsKI

Sam Tidemon. *Justin Martyr - The beginning of Christian Philosophy* (1:22:51). Accessed 30 Jun. 2026:
https://youtu.be/eid7JpqItM4

Brother Kel. I*renaeus & Old Man Jesus ? ?* (17:01). Accessed 21 June 2026: https://youtu.be/PU6zdjpahXY

Stanford Encyclopedia of Philosophy. Dale Tuggy."Trinity". Accessed 27 Jun. 2027: https://plato.stanford.edu/entries/trinity/, https://plato.stanford.edu/archIves/spr2010/entries/trinity/trinity-history.html.

Keagan - God of Jesus - Restitutio - https://restitutio.org/2016/11/20/interview-9-pagan-influences-on-the-development-of-the-trinity/

Kegan Chandler on Photinus, 4th century unitarian https://www.youtube.com/watch?v=oNswkEYazkI

A Brief History of the Trinitarian Dogma - Kegan Chandler (51:15) https://www.youtube.com/watch?v=KegjRfYszUc

Episode 247: Kegan Chandler on the Term “homoousias” https://trinities.org/blog/podcasts/

Who Was Christ Before the Creeds? https://restitutio.org/2020/11/19/366-who-was-christ-before-the-creeds-jeff-deuble/

Sam Adams Tideman and Dr. Thomas Gaston. *Historical Evidence that Biblical Unitarianism is the Original Christology* (1:15:16). Accessed 15 Aug. 2026: https://m.youtube.com/watch?v=lSjlQvPPgo4

Dr. Alister McGrath - The Development and Definition of Christian Doctrine 43:22
https://youtu.be/6r6ZTzz6AOc?feature=shared

The Radical Deformation: What Happened in the Second Century [64:04]
http://www.christianmonotheism.com/media/audio/AlexHall_ChurchHistory1_TBS.mp3
http://www.christianmonotheism.com/media/text/Alex%20Hall%202007.pdf

The Arian Controversy (Truth Matters) [28:06]
http://www.christianmonotheism.com/_sites/seanandruth/audio/Truth%20Matters/podcast%2021%20--%20with%20Alex%20Hall%20--%20The%20Arian%20Controversy.mp3

Kegan Chandler. *Constantine and the Divine Mind* - Part 1 (38:53). Accessed 15 July 2026: https://youtu.be/lwBhl9F7S0E
Kegan Chandler. *Constantine and the Divine Mind*. I*s Jesus the Same essence as God?*- Part 2 (40:43). Accessed 15 July 2026: https://youtu.be/bfaiSA_uVnE

Sean Finnegan I Biblicalunitarian.com
https://www.biblicalunitarian.com/articles/the-trinity-before-nicea

Sean Finnegan. *Restoration Theology 13: Historical Theology and Doctrinal Precedents* (44:34). Accessed 14 Apr 2026: https://restitutio.org/2026/04/09/647-restoration-theology-13-historical-theology-and-doctrinal-precedents/

Debunking Mike Winger & Wes Huff on The Council of Nicaea (1:30:42) accessed 6 Dec 2025
https://www.youtube.com/live/1lkBSlYRa3E

The Fourth Century.....
"Now with the heresy of the Ariomaniacs, which has corrupted the Church of God...These then teach three hypostases, just as Valentinus the [Gnostic] heresiarch first invented in the book entitled by him On the Three Natures. For he was the first to invent three hypostases and three persons of the Father, Son and Holy Spirit, and he is discovered to have filched this from Hermes, Plato and Aristotle."
Brother Kel. Accessed 24 Nov. 2024:
https://www.angelfire.com/space/thegospeltruth/trinity.html
(Source: AHB Logan: Marcellus of Ancyra (Pseudo-Anthimus), On the Holy Church: Text, Translation and Commentary. Verses 8-9. Journal of Theological Studies, NS, Volume 51, Pt. 1, April 2000, p. 95).

Some Personal Testimonies (click to watch)

- A Restorationist Discovers the God of Jesus (Kegan Chandler)
- Mother Disrupted, "My Son Is a Heretic"- Hildy Chandler (Part 1)
- Scripture vs. Scales - Hildy Chandler (Part 2)
- Reemergence - Hildy Chandler (Part 3)
- Twenty Years of Missions in Africa (Joe and Rebekah Martin)
- Working at the Colson Center - Anna Brown

- They Never Told Me This in Church (Greg Deuble)
- Christian Disciples Church and the Only True God (Calvin Chan)
- On Oneness and Wrongness - Dan Gill
- Dropped Out of Baptist Bible College, Twice - Jason Guess Master's University Prof. Finds Son of God, Loses Job (Bill Schlegel)
- An American in "Messianic" Israel - Stephanie Schlegel
- The Making of a Trinity Nerd - Dale Tuggy
- Behind the Scenes - Brandon Duke Interviews Mark Cain
- Studying the Trinity, Discovering God Is One (Sean Holbrook)
- Good Anxiety, Good Doubt - Sean Finnegan
- This Fire in Me - Edgardo Gavino
- Anthony Buzzard, Tireless Herald of Jesus' Gospel and Creed
- From Pentecostal to Messianic Unitarian (Daniel Calcagno)
- Non-Trinitarian History in the Stone-Campbell Movement (Eric Miller
- Finding and Sharing about the One God and His Messiah in PAKISTAN: Interview with Maryam Haroon
- Engineer Risked Everything to Find the One God: Interview with Alex Ticer
- Lost 1k Subs When I Quit Teaching the Deity of Christ, Then God Showed Up (Knieshia)

General Overview

Joel Hemphill. *Contrasting "One God" with "Oneness" & "Trinity"* (41:25). Accessed 15 Jan 2026: https://youtu.be/SSXLGgctu4o

Joel Hemphill. *Speaking Right About God* (23:30). Accessed 10 Jan 2026: https://youtu.be/L4z8iBqZkh0

J. Dan Gill.The True Jesus: Debunking Trinity, Oneness & Jehovah's Witness Views (49:34). Accessed 7 Aug. 2026: https://youtu.be/B_h6VYCG7Zg

J. Dan Gill. The Framework of the New Testament - John 17:3 (54:33). Accessed 9 Jan 2026: https://youtu.be/wfQQvzxE3dE

J. Dan Gill, Chief Editor of 21st Century Reformation, speaks to a study group about "the framework" of the New Testament: The Father is the Only True God and Jesus is his Christ -- his anointed one. J. Dan takes in John 3:16; John 17:3, Deut. 6:4; Mark 12:29; Psalm 110:1; Acts 2:22; Acts 2:36; Acts 2:38, and many others.

Outline of the testimony of Scripture against the Trinity
Henry WARE (Professor at Harvard University, the Younger.)
Jan 1864 · printed at the "Guardian" Offices; London
https://play.google.com/store/books/details?id=8iUAjV1pW4cC

Topical Studies

Anointed - Messiah - Christ

https://letthetruthcomeoutblog.wordpress.com/2017/11/26/christ-title-of-divinity/
Brother Kel. *Matthew 16:28 - Failed Apocalyptic Prophet ??*

(23:12). Accessed 18 Mar 2026: https://youtu.be/1Kb6uVB6cZQ
Brother Kel. *Trinity World's Cerinthian Jesus* (1:22:23). Accessed 8 Jan 2026: https://youtu.be/jcHAsyHAcq0

Atonement

A personal perspective on this subject is in mind for the next revision.

Sam Tideman. *Atonement from a Unitarian perspective - Participation in the Perfected Humanity of Christ* (1:01:59). Accessed 17 July 2026: https://youtu.be/u6GhdLL3-gg

The Bible Standard. The Atonement: Jesus Christ our representative not our substitute (55:26). Accessed 17 July 2026: https://youtu.be/3zM8nV01Xmc.

Metaphysics Mike. *Debunking Penal Substitutionary Atonement With Trinitarian Protestant Scholar James Agnew* (1:17:59). Accessed 18 June 2026: https://www.youtube.com/live/fvcGqnjgUsA

Creator

Joel Hemphill. *Is Jesus the Creator?* (22:20). Accesssed 10 Jan 2026: https://youtu.be/I2VAudSMO-A

https://thetrinityontrial.com/2022/05/31/is-christ-the-creator-in-hebrews-1-10/

https://landandbible.blogspot.com/2020/04/hebrews-11-7-is-jesus-creator-or-god-in.html

https://landandbible.blogspot.com/2020/04/hebrews-18-14-is-son-called-god-did.html

https://landandbible.blogspot.com/2020/02/colossians-115-19-jesus-is-not-creator.html

Hebrews Chapter 1 - The Writer's Purpose (28:19)https://youtu.be/qnluJTmtcd0?feature=shared

Hebrews 1:1-4 - through whom He made the ages (43:11) https://youtu.be/fkMzyD_DUi8?feature=shared

Brother Kel. *Trinity World's Hebrews 1:10 LIE* (39:53). Accessed 29 Jun. 2026: https://youtu.be/4aDlN2pKv3Y

Colossians 1:16 - New Creation IN the Firstborn (24:48) https://youtu.be/HGOHK7qZrg8?feature=shared

John 1 - God? Creator? * https://21stcr.org/commentaries/john-1-videos/john-1-and-early-christian-theologies/

The Typical John 1:1 - 18 Blunder https://youtu.be/paDsu6x7FP4?feature=shared

Dale Tuggy - What John 1 Meant (UCA Conference 2021) 1:12:01 https://youtu.be/nb4TogqyTrw?feature=shared (58:50 pros=with?)

https://www.basedtheology.com/2022/11/unitarian-interpretations-of-john-1.html

Pros: https://bishopjerrylhayes.blogspot.com/2018/07/pros-ton-theon.html
(20200923) https://bishopjerrylhayes.blogspot.com/search?q=pros

See John 1:2 in Logos for Rachel Aubrey, Michael Aubrey, in *Greek Prepositions in the New Testament: A Cognitive-Functional Description* (Bellingham, WA: Lexham Press, 2020).

Cults

Kegan Chandler - Cult-Rhetoric and Unitarian Christology https://youtu.be/EwQFRabqSqE?feature=shared

Stephen Dodson. *DEBUNKING The "Devaluation of Jesus" by Unitarians* (24:04). Accessed 17 July 2026: https://youtu.be/XAZiBQ8f0io

Dale Tuggy. *Why All Protestants Should Be Unitarian Christians* (31:59. Accessed 17 July 2026: https://youtu.be/8DqERMbO-co

Deity of Jesus

Brian J. Wright. *Jesus as "God": Scriptural Fact or Scribal Fantasy*.

Updated: Apr 13, 2023 Published: Jun 11, 2009. Accessed 29 Jun. 2026:
https://www.equip.org/articles/jesus-as-god/

Kegan Chandler - Early High Christology - Did Jesus think he was God?(54:54)
https://youtu.be/-L5c1nTTw0E?si=c7M2MX7SGvusidC_

Dale Tuggy. *Proving The Deity of Christ Is A Lot Harder Than You Think* (1:00:20). Accessed 1 Aug. 2026: https://youtu.be/wpdXPh-2iIc

Dr. Dale Tuggy. *Jesus Asked, "Who Do You Say I Am?"* (1:14:22). Accessed 15 Aug. 2026: https://youtu.be/ipicKW1Dp30

Highly recommended (except for interpretations of Hebrews 1:10 & Col. 1:15-20) as a comprehensive and affordable source on history, philosophy, and interpretation related to the Trinity is: Kegan Chandler. *The God of Jesus in Light of Christian Dogma*. Restoration Fellowship (2018), 543 pages. Accessed 9 Jun. 2026.. Kindle: read generous free sample ($5 Kindle, $17 paperback): https://www.amazon.com/God-Jesus-Light-Christian-Dogma-ebook/dp/B07F4M92G2/.

Brother Kel. "Trinity World's TWO Being Jesus" (10:50). Accessed 25 Jan 2026: https://youtu.be/SY_uz5-FmHI

Bill Schlegel, "To Say Jesus is Lord Means He is NOT God" (28:23), accessed 16 Oct 2025.
https://landandbible.blogspot.com/2023/09/in-romans-109-apostle-paul-states-that.html

Bill Schlegel, *"Jesus is God" Denies that Jesus is the Christ* (14:10), accessed 16 Oct 2025. https://landandbible.blogspot.com/2023/09/who-is-denying-christ-me-or-person-who.html

Sean Finnegan - An Honest Evaluation of Evidence for the Deity of Christ (1:00:57) https://youtu.be/tHsG7T0gNZw

Dale Tuggy, "Why the NT Jesus is not fully divine" (58:24) (14 contradictions) https://youtu.be/l_ZeKzAvaYg: Accessed 19 Nov 2025.

Brother Kel. *God's Struggle in Gethsemane ?* (13:48). Accessed 23 Feb 2026: https://youtu.be/fXNtlzf4Cyk

Dan Weatherall. *It wasn't God on the cross* (57:00). Accessed 17 July 2026: https://youtu.be/r_Tpzog7e8o

Each Time Jesus Was Called God, He Denied It (17:17) - Spirit and Truth https://youtu.be/yLOTxFCIY4I?feature=shared

Bill Schlegel. *LORD or Lord: Does calling Jesus Lord mean Jesus is God?* (28:43). Accessed 15 July 2026: https://creators.spotify.com/pod/profile/onegodreport-podcast/episodes/3-LORD-or-Lord-Does-calling-Jesus-Lord-mean-Jesus-is-God-ea0l5l

J. Dan Gill. *7 Biblical Reasons Jesus Is NOT God | Answering the Most Common Arguments (50:15).* Accessed 6 Aug. 2026:

https://youtu.be/CjtYZU5cPQQ

Holy Spirit

https://onegodworship.com/is-the-holy-spirit-a-person-or-a-force/

https://onegodworship.com/is-the-holy-spirit-a-separate-person-from-the-father-and-the-son/

All true, and the Holy Spirit *is* God, and is personal. But 1 Cor 2:10-11 show that just as a man's spirit is not a *separate* person in the man, neither is God's spirit a *separate* person in God. This is why when Jesus is begotten by the Holy Spirit, Jesus is not the Son of the Spirit, but rather the Son of God, the Father.

http://www.christianmonotheism.com/media/text/Sean%20Finnegan%20--%20Translating%20the%20Holy%20Spirit%201.pdf

http://www.christianmonotheism.com/media/text/Sean%20Finnegan%20--%20Translating%20the%20Holy%20Spirit%202.pdf

https://www.blueletterbible.org/Comm/stewart_don/faq/the-identity-of-the-holy-spirit/06-is-the-holy-spirits-personality-referred-to-with-abnormal-grammar.cfm

Greek Grammar and the Personality of the Holy Spirit – Daniel Wallace
https://docplayer.net/21555141-Greek-grammar-and-the-personality-of-the-holy-spirit.html

Old Testament (Tanack / Tanach)

Bill Schlegel. *The Trinity In The Old Testament by Inspiring Philosophy DEBUNKED* (1:43:08). Accessed 27 Mar 2026: https://www.youtube.com/live/sFCD1_KPlSs

Bill Schlegel - Do Micah 5 and Matthew 2 declare the eternal deity of Messiah? (51:56): accessed 6 Dec 2025 https://youtu.be/ae_aUJ_ja68
Trinity Debate: Does the OT Teach that the Angel of the Lord is Yahweh? (Rogers vs Thriepland)(2:54:26). Accessed 10 Jan 2026: https://youtu.be/nn0xbg

Kelly Powers Vs Dr. Dustin Smith: Does the Old Testament Teach Unitarianism? (2:04:20). Accessed 28 Jan 2026: https://www.youtube.com/live/b0t90eJe0q4

"One"- Hebrew: *echad*

Dustin Smith - The Plural of Majesty - (53:05). Accessed 5 Dec 2025: https://youtu.be/1SK2XHEUC9g

Troy Salinger. Why The Trinitarian Argument That Echad In Deut. 6:4 Denotes A Compound Unity Instead Of An Absolute Singularity Fails. Accessed 6 July 2026: https://letthetruthcomeoutblog.wordpress.com/2025/07/13/why-the-trinitarian-argument-that-echad-in-deut-64-denotes-a-compound-unity-instead-of-an-absolute-singularity-fails/

Jerry L. Hayes. *How is God One?* Accessed 8 Aug. 2026:

https://bishopjerrylhayes.blogspot.com/2015/07/how-is-god-one.html

Oneness (modalism)

Modalists often consider themselves the original unitarians, despite the extreme difficulty of the obvious difference between the person God the Father and the person Jesus. Historically, it makes sense to see modalism developing along with the "second god" and the mediating creator ideas of Justin Martyr and logos theory. Some of the majority of lay Christians believing in one God and one Creator who perhaps were influenced by arguments for Jesus' secondary divinity, could maintain God as a single person Monarch by seeing the Father and Jesus as modes (or manifestations) of the same person, rather than separate persons – God and man. This would result for some in patripassianism, the belief that the Father died on the cross.

How Is Jesus Both God and Man? | 14:16 - Bernard
https://youtu.be/4MURw3L9l7Q?feature=shared

Oneness in About 2 Minutes
https://youtu.be/-oriJkTOJFw?feature=shared

Oneness Pentecostals Explained in 2 1/2 minutes
https://youtu.be/YDPmkZ-100g?feature=shared

Oneness Pentecostal Beliefs Explained in 10 Minutes
https://youtu.be/2kcQOKa6HXY?feature=shared

https://bishopjerrylhayes.blogspot.com/

Pre-existence of Jesus

"Did Jesus Consciously Preexist His Birth?" Eric Miller vs. Dustin Smith (2:00:11). Accessed 31 Jan 2026: https://youtu.be/X9R-nI3JIY0

"The broad strokes of our interpretation of the four kinds of texts are as follows: the coming down language is sometimes the idiom of having had visionary experience of heavenly realities and heavenly communication and sometimes typological based around the idea of what is given or brought down from heaven; the coming out from language is historical and refers to Jesus' miraculous birth of God; the sending language picks up on Jesus' commission by God through his anointing by the Spirit at his baptism; and the language of coming into the world describes Jesus being sent in the working out of God's purpose with Israel." Andrew Perry. *Coming Down from Heaven*. P. 3. (Preprint?)

Resurrection

https://onegodworship.com/who-raised-jesus-from-the-dead/
https://www.listennotes.com/podcasts/one-god-report/94-he-has-been-raised-he-has-86HBoUItZxF/

Son of God

https://onegodworship.com/son-of-god-proof-of-jesus-deity/

https://letthetruthcomeoutblog.wordpress.com/2017/12/15/son-of-god-part-1/
https://letthetruthcomeoutblog.wordpress.com/2018/01/05/son-of-god-part-2/

https://letthetruthcomeoutblog.wordpress.com/2018/01/18/son-of-god-part-3/
https://letthetruthcomeoutblog.wordpress.com/2018/01/31/son-of-god-part-4/Dhsrp

J. Dan Gill & Anthony Buzzard. *When Did Jesus Become the Son of God? | Romans 1:3–4 Explained* | (6:54). Accessed 1 Oct. 2026: https://youtu.be/5D4JS7Lh2Po

Text, and Translation Questions

Brother Kel. *10 Trinity Doctrine Proof-Text Manuscript Corruptions* (33:11). Accessed 17 July 2026: https://youtu.be/8AhFSEZ6a_A

John W. Schoenheit. *Does John 1:18 say that Jesus is "God" or "Son"?* (12:39). Accessed 23 July 2026: https://youtu.be/W_BGX28er9Y

McGrath on John 1:18

Earliest may be biased!

James McGrath, *The Only True God*, p 65.

"The attestation of two early Alexandrian papyrus manuscripts of the Gospel, known as P 66 and P 75, is frequently given more weight than it deserves. [P 75] gives a reading which is generally accepted to be inferior, and in a few instances **shows signs of conscious additions or alterations** having been made. Also significant is the agreement of these two manuscripts in omitting the word *God* in **John 5:44**, which almost all scholars agree was part of the original text. [It may] be the case that the scribes who copied these manuscripts had difficulty referring to the Father as the *only* God….There are thus indications that the copyists of these manuscripts had **a particular theological view which their transcription reflects**."

Trinity

Metaphysics Mike and Dale Tuggy. *Responding To William Lane Craig & Sean McDowell's 16 Trinity Questions* (1:12:08). Accessed 17 July 2026: https://www.youtube.com/live/VcA8_ACNtcY

Luke Jones. "Does Bible TEACH the Trinity?" (20:41). Accessed 5 Jun 2026: https://youtu.be/94hyWXn84bQ

James White-trinity in the gutter of the Bible https://youtu.be/UX6m4MQqhW4?feature=shared&t=4293

Why singular pronouns in Old Testament do not mean singular persons: https://youtu.be/u1Hop-RrO_g?feature=shared&t=7473
Dr.White says it is not a question of switching from being to person from Old Testament to New Testament. In John 10 and John 17 we have direct address and conversations of the persons within the Trinity. There is no parallel to that in the Old Testament where God is addressing some other God, or something like that, in the way that we see it in the New Testament. They are addressing each other in preexistence when they were both glorious. Isaiah would say John 12:41 saw Yahweh. John says Isaiah saw Jesus. Question: So the singular referrence in Isaiah 6 is actually to Jesus?

Thomas Gaston, *A Challenge To William Lane Craigs "Biblical" Doctrine of The Trinity* (44:42), accessed 7 Nov 2025: https://youtu.be/1daOvIimwl

Each Time Jesus Was Called God, He Denied It (17:17) - Spirit and Truth
https://youtu.be/yLOTxFCIY4I?feature=shared

Bill Schlegel. *LORD or Lord: Does calling Jesus Lord mean Jesus is God?* (28:43). Accessed 15 July 2026: https://creators.spotify.com/pod/profile/onegodreport-podcast/episodes/3-LORD-or-Lord-Does-calling-Jesus-Lord-mean-Jesus-is-God-ea0l5l

What Scholars Say. . .

Troy Salinger. *What Scholars Say.* Accessed 7 May 2026: *https*://letthetruthcomeoutblog.wordpress.com/what-scholars-say/

Commonly Cited Verses in Biblical Order

***Here is a very useful list** from onegodworship.com: **https://onegodworship.com/common-verses/**

Below are additional sources with credible biblical approaches -- *especially those favored by this writer.* (Additional verses will continue to be added in future versions of this study.)

Deuteronomy 6:4

Brother Kel. *Deuteronomy 6:4 & the Trinity Cult* (17:27). Accessed 3 May 2026: https://youtu.be/d6Ae2yByHpU

Brother Kel. *How Jesus Interpreted the Shema Command* (16:12). Accessed 16 2026: https://youtu.be/dlx869hTNVc

Psalm 110:1

Carlos Xavier - Translators' Corruption of Scripture: Psalm 110:1 https://youtu.be/5yJEPWsJCf0?feature=shared

Carlos Xavier - Nehemia Gordon, Karaite Jew: Psalm 110:1 Adonai, angel of Yahweh https://youtu.be/z1XzTvNPYHM?feature=shared

Buzzard. "Confusing the Two Lords". *Focus on the Kingdom*. Editorial. Accessed 16 July 026: https://focusonthekingdom.org/editorial%201-4.pdf

J. Dan Gill. *Psalm 110:1 Explained: Jesus at God's Right Hand | The True Meaning of Christ's Authority* (31:02). Accessed 10 Jan 2026: https://youtu.be/i89l34aO2tA

Isaiah 9:6

https://restitutio.org/2024/10/16/isaiah-9-6-explained-a-theophoric-approach/

Isaiah 9-6 is about JESUS not about Hezekiah and it doesn't prove the trinity or the deity of Christ (19:54) https://www.listennotes.com/podcasts/followintruth/isaiah-9-6-is-

about-jesus-tcqATnv7S9a/

John 1

Dr. Dale Tuggy. *John 1 And Early Christian Theologies* (1:02:51). Accessed 15 July 2026: https://21stcr.org/commentaries/john-1-videos/john-1-and-early-christian-theologies/ (minimal graphics - but good explanation - even pros!)

Brother Kel. *God's Father & Son Project & John's Prologue* (17:08). Accessed 1 May 2026: https://youtu.be/gO_qGt_29h4

Brother Kel. *John 1:18 - only begotten God & Gnostic Corruptions (35:48). Accessed 9 Jan 2026: https://youtu.be/F2lNfAIlgis*

Does John 1:18 say that Jesus is "God" or "Son"? https://youtu.be/W_BGX28er9Y?si=B7-dsx4kFJfoMY0a

Anthony Buzzard & J. Dan Gill. *John 1:1-18 Explained (Pt 1) In the beginning was the word??* (13:58). Accessed 9 Jan 2026: https://youtu.be/CeURKRIMQKM
Anthony Buzzard & J. Dan Gill, *John 1:1-18 Explained (Pt 2) In the beginning was the (W)word??* (14:17). Accessed 9 Jan 2026: https://youtu.be/_Q9Y7AH9RnwDustin Smith and J.

Dan Gill. *John 1:18 "A Begotten God??"* (14:34). Accessed 9 Jan 2026: https://youtu.be/CTW_lIlBw_c

John W. Schoenheit. *Does John 1:18 say that Jesus is "God" or "Son"?* (12:39). Accessed 23 July 2026: https://youtu.be/W_BGX28er9Y

John 3:13

Anthony Buzzard & J. Dan Gill. *John 3:13 Explained - "No man has ascended"??* (5:58). Accessed 26 Jan 2026:https://youtu.be/4L060AipZUc

John 5:22-23

Honor "just as" does not imply absolute equality of honor. It just means both are honored. For example, "They honored the prince just as they honored the king." Or, "They honored Joseph just as they honored Pharaoh." Compare 1 Corinthians 15:27-28.

John 12:41

Bill Schlegel. *"Isaiah Saw the God Jesus"* (12:51). Accessed 17 July 2026: https://youtu.be/ptVWzlYTRr4

Will Barlow, The *"Throne Room Problem" - Responding to Trinitarian Claims about John 12:41*, (48:20), accessed 20 Nov 2025: https://youtu.be/h4pBIb9cjVg

John 14-16 (Holy Spirit)

Sean Finnegan. *The Spirit As Christ's Alter Ego In John 14-16* (46:00). Accessed 27 Apr 2026: https://youtu.be/DNFXlVtIuHA

John 17:3

Anthony Buzzard & J. Dan Gill. *John 17:3 - The Father is, "The Only True God* (10:02). Accessed 9 Jan 2026: https://youtu.be/RUUM0S-_oXU

Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene, OR: Wipf & Stock, 2008), 259. "for ὃν ἀπέστειλας identifies Jesus Christ as the person whom the one true God sent as his revealer (cf. John 1:18). Yet the two phrases do distinguish Ἰησοῦς Χριστός from ὁ μόνος ἀληθινὸς θεός, the Son from the Father, as is consistently the case throughout the Fourth Gospel. In this regard John 17:3 expresses in Johannine idiom Paul's distinction between εἷς θεὸς ὁ πατήρ and εἷς κύριος Ἰησοῦς Χριστός (1 Cor. 8:6)."

John 17:5

The Glory Jesus Had with God - by Bill Schlegel (44:12) https://youtu.be/LXu_2Sn4kg4?feature=shared

LJ Thriepland. *Understanding JOHN 17:5 Father glorify me with the glory I had with you before the world began* (21:12). Accessed 29 Jun. 2026: https://www.youtube.com/watch?v=LK9AIFVcvUIJn

Sir Anthony Buzzard & J. Dan Gill. John 17:5 (Pts 1 & 2) *Glory I had with you?? & Glory in Prospect*. Accessed 9 Jan 2026: Pt 1 (9:06) https://youtu.be/agJYbseSdQA Pt 2 (3:58) https://youtu.be/kz1BV-Q67OE

https://21stcr.org/commentaries/preexistence-overview/preexistence-videos/john-175-the-glory-jesus-had/

https://landandbible.blogspot.com/2019/06/if-jesus-pre-existed-he-wasnt-human.html
https://onegodworship.com/jesus-glory-before-the-world-was-an-examination-of-john-175/

https://focusonthekingdom.org/editorial%201-4.pdf

John 18:6

Brother Kel. *Jn 18:6 - Why did the soldiers fall down when Jesus said "I am"?* (45:27). Accessed 18 Jan 2026: https://youtu.be/uBI3l_7vjYE

John 20:28

Bill Schlegel. My *Lord and my God, Trinitarians get it Wrong, John 20:28* (45:15). Accessed 16 Feb 2026: https://m.youtube.com/watch?v=hxYp4n52P8Q

The Investigator. *My Lord and My God in John 20:28: Two Distinct Individuals*. Accessed 8 Sept. 2026: https://thetrinityontrial.com/2022/05/30/my-lord-and-my-god-in-john-20-28/#marker-19552-2

Brother Kel. *John 20:28 - My Lord and My God!* (25:16). Accessed 16 Feb 2026: https://youtu.be/ZAG-X_WCCok

Timothy Warner, *Did Thomas Call Jesus "God?"* Accessed 7 Nov 2025: https://www.4windsfellowships.net/blog/did-thomas-call-

jesus-god

Unitarian Christian Alliance. *John 20:28 - Did Thomas Confess that Jesus IS God?* (5:40). Accessed 6 Dec 2025: https://youtu.be/PmTsuCv7oSk

Romans 9:5

Brother Kel. *Romans 9:5 - God over all is WHO??* (36:12). Accessed 23 Feb 2026: https://youtu.be/INhvX5fOLH0

1 Corinthians 8:6

All Things in 1 Cor. 8:6 https://www.postost.net/2023/01/answering-mike-bird-about-referent-all-things-1-corinthians-8-6

Brother Kel. Trinity *World's 1 Corinthians 8:6 Blunders* (31:18). Accessed 16 Feb 2026: https://youtu.be/eHvoUzvrpnM

1 Corinthians 10:4

Brother Kel. *1 Corinthians 10:4 - that rock was Christ* (33:06). Accessed 23 Feb 2026: https://youtu.be/-t5bdwnQn1w

Dustin Smith and J. Dan Gill. *1 Cor. 10:4 "The Rock that Followed Them??".* Accessed 21 Oct. 2026: *https://youtu.be/EGSJDNVIh9Q*

Philippians 2

J. Dan Gill.Phil 2:5-8 (text). Accessed 24 Jan 2026: https://21stcr.org/commentaries/preexistence-overview/preexistence-articles/philippians-2-5-8/

Colossians 1:15-20

Bill Schlegel. *Is Jesus the Creator in Colossians 1:15-19? No, but Jesus is the beginning of God's new creation* (41:20). Accessed 24 Jan 2026: https://www.listennotes.com/podcasts/one-god-report/8-is-jesus-the-creator-in-BG3e8hWdz2I/

Brother Kel. *Colossians 1:16 - Contextual Proof* (39:13). Accessed 29 Jun. 2026: http://youtu.be/fxxmeimzuyk

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Sean Finnegan, *Does Colossians 1:16 Refer To The Old or New Creation?* (1:04:14). Accessed 7 Nov 2025: https://youtu.be/bAv10XKLA2I

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Titus 2:13

Brother Kel. Titus 2:13 - The Father: our great God and Savior (17:35). Accessed 23 Feb 2026: https://youtu.be/GBlgBH8SAzM

Hebrews 1:10

https://thetrinityontrial.com/2022/05/31/is-christ-the-creator-in-hebrews-1-10/

Hebrews 10:5

Hebrews 10:5 - a God-prepared Body (33:32) https://youtu.be/2SHK2hOi9wc

2 Peter 1:1

Brother Kel. *2 Peter 1:1 What Trinity World doesn't tell you* (18:39). Accessed 23 Feb 2026: https://youtu.be/og-RcU47hjo

1 John 5:20

Brother Kel. *Bible teaches the Trinity is Idolatry* (30:58). Accessed 21 Jun. 2026: https://youtu.be/9M51XOT9-ms

Brother Kel. *1 John 5:20 & the Trinity Idol* (11:55). Accessed 23 Feb 2026: https://youtu.be/peJVex0eID0

Jude 5

Dustin Smith. Did Jesus Rescue the Israelites (Jude 5)? (30:42). Accessed 7 Aug. 2026: https://youtu.be/cOeVbU2maHE

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Revelation 4:8-11

The Lord God Almighty is "worthy to receive glory and honor and power; For **You** created **all** things, And by **Your** will they exist and were created." [bold added] The Lamb has not even entered the throne room yet, but the Lord God Almighty alone on the throne is honored because *he* created *all* things, and by *his* will they exist.

Revelation 5:8-12

The Lamb is worthy of honor, not because he is Creator, but for a different reason.

And they sang a new song, saying:
"You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,
And have made us kings and priests to our God; And we shall reign on the earth."

Revelation 5:13

Isn't Christ necessarily excluded from things created when it says "all" things are created through him? I suppose that by the same

reasoning one could also say that Eve was not alive, because the Bible says: "Adam called his wife's name Eve; because she was the mother of all living." (Genesis 3: 20)"[101]
See also Hebrews 2:8, 1 Corinthians 15:27-28, Luke 13:2.

The following four pages "Clarifying Ambiguity" are intended as a sort of summary including the Grammar graphics to print out, if desired, as a sort of quick reference guide to some major points.

Clarifying Ambiguity

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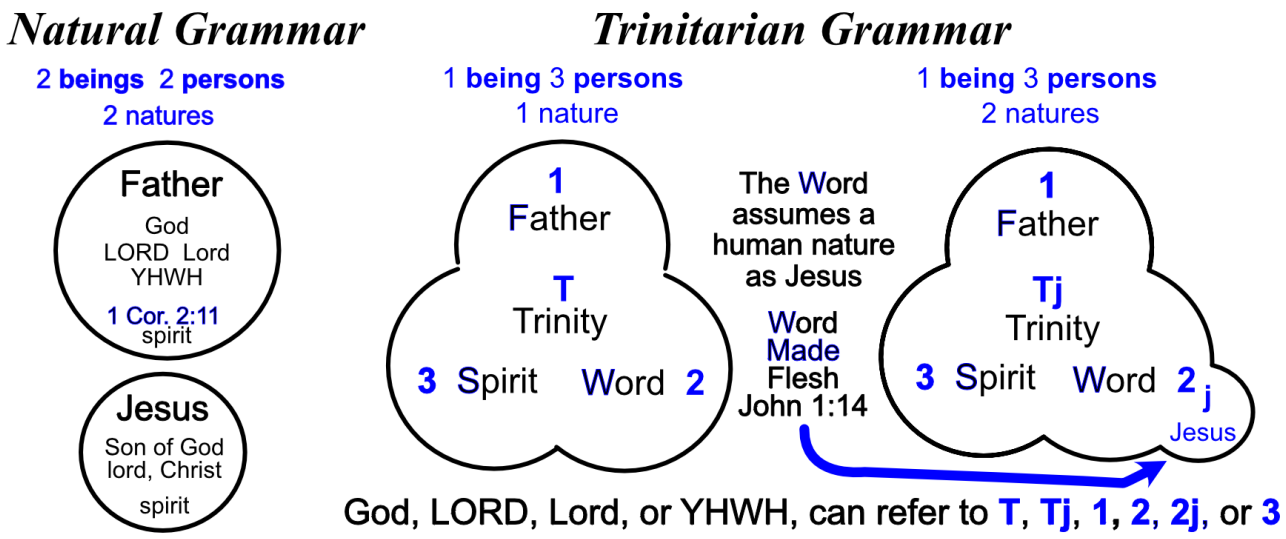
A Reference and Refresher for LLL



LORD, Lord, lord

The distinction between these three Hebrew words is *crucial* for properly understanding and translating the Bible. There are a good number of commentators, Bible notes, and even translations that have muddled or wrongly explained passages using these words. Some have acknowledged and corrected the error – but some have not.

- "**LORD**" (all upper case) is used for God's **personal** name יְהוָה **- YHWH, Yahweh, or Jehovah, which is *always*** grammatically masculine in gender and singular in person.
- "**L**ord" (1 upper case) is used for the Hebrew word" - adon**ai**, אֲדֹנָי "**L**ord," – a title which only refers to God. Centuries after Christ's birth, many Jews began to say the title "adon***ai*** (long i sound), אֲדֹנָי, **L**ord," instead of God's personal name to guard against taking God's name in vain. Many Bibles practice this.

- "lord" (all lower case) is used for the Hebrew word adon***i*** (long e sound), אֲדֹנִי "lord" – a title which only refers to lords who are *not* God).
- Notice that adon**ai** is pronounced "adon-eye" and adon***i*** is pronounced "adon-ee". This can cause confusion when trying to understand a discussion of these words.

For more details and the significance for the key passage Psalms 110:1 see:

- **YWHH, adon, Adonai, adoni** https://focusonthekingdom.org/articles_/BD86.htm#footnote
- **Don't Miss the Point! Adonai, adoni most important Hebrew words for God and man** https://www.youtube.com/watch?v=4rBnL9Fq59Q
- **Confusing the Two Lords - Translation errors of adoni:** https://focusonthekingdom.org/editorial%201-4.pdf

Important! *Neither* the Greek New Testament nor the Greek translation of the Old Testament (*The Septuagint - LXX*) distinguish between the three forms (LORD, Lord, lord) in the Old Testament.

All three forms are translated with the *same* Greek word κύριος - "kyrios." Which of the three Old Testament meanings is intended must be determined by context. The use of κύριος in the New Testament does *not* automatically translate to mean the Old Testament "LORD" (YHWH). The use of capital letters reflect translators' interpretations.

Also: The Hebrew word "Elohim" (God, god, gods) always refers grammatically to a *single* **person** when it refers to YHWH

(LORD). This can be seen even in the four "us" texts (Gen. 1:26, 3:22, 11:7, and Isaiah 6:8). In each case God is speaking, and the verb used for "said" is *singular*, indicating that God is a *singular* **person.** Singular adjectives and pronouns also indicate the *singular* **person** of Elohim when referring to Yahweh God.

To Clarify Oneness Pentacostalism (Modalism)

- Instead of **T** for **T**rinity, use **O** for **O**neness.
- **T**rinity: 1 **being** 3 **persons (1 2 3)** 1 or 2 natures: with or without **j**
- **O**neness: 1 **person** 3 **modes (1 2 3)** 1 or 2 natures: with or without **j**
- **T**rinity mystery: 3 **persons** can subsist in 1 **being**
- **O**neness mystery: 1 **person** in 3 **modes** at will
- Jesus is not a human **person** who begins his existence in Mary
- God **person** (**2**) assumed human flesh and is named Jesus (**j**)
- God **person** (**2**) in Jesus *does not die* – only his flesh/nature (**j**) dies

The Simplicity Which is in Christ (2 Corinthians 11:3)

J. Dan Gill. The Framework of the New Testament - John 17:3:
https://youtu.be/wfQQvzxE3dE

Results of different interpretations of trinitarian definitions

	NUMERICAL IDENTITY *'The Father is Yahweh'* *'The Son is Yahweh'* *'The Spirit is Yahweh'*	GENERIC IDENTITY *'The Father is God'* *(meaning divine)* *'The Son is God'* *'The Spirit is God'*
PERSONS IN 'WEAK' SENSE PERSONAL WAYS OF MANIFESTING (MODES)	**MODALISM** One God manifesting in three personal ways ('Yahweh is the Father' etc.)	**IMPOSSIBLE** A mode cannot possess an attribute
DISTINCT PERSONS IN 'STRONG' SENSE DIFFERENT INDIVIDUALS	**CONTRADICTION** Three distinct individuals who are the same individual	**TRITHEISM** Three distinct divine individuals

There is no definition of the doctrine of the Trinity which avoids contradiction and does not result in either modalism or tritheism.

To examine the study leading to conclusion from the chart above, see:

THE PROBLEM OF THE TRINITY:
Is there a middle way between modalism and tritheism? David Kemball-Cook
https://www.christianmonotheism.com/media/text/David%20Kemball-Cook%20--%20The%20Problem%20of%20the%20Trinity.pdf

For a fine biblical summary read this free Google book online:

OUTLINE OF THE TESTIMONY OF SCRIPTURE AGAINST THE TRINITY . BY HENRY WARE , SECOND EDITION .

https://play.google.com/store/books/details/Henry_Ware_Outline_of_the_Testimony_of_Scripture_A?id=EYgsAQAAMAAJ

Or hear it read:

https://trinities.org/blog/podcast-191-wares-outline-of-the-testimony-of-scripture-against-the-trinity/

Logos and the Logic of Language

Clarifying Ambiguities of Trinitarian Grammar, History, Interpretation, and Translation

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https://ScripturalScrutiny.com/logos

Endnotes

[1] Jonathan D. Sarfati, PHD, F. M., *The Genesis Account - A theological, historical, and scientific commentary on Genesis 1–11,* Fifth edition, Powder Springs, Georgia, USA: Creation Book Publishers, May 2023, pp. 37-38.

[2] David Kemball-Cook. *THE PROBLEM OF THE TRINITY: Is there a middle way between modalism and tritheism?* See Section 2. for a variety expressions of Trinitarian faith. Accessed 10 Feb. 2026: https://www.christianmonotheism.com/media/text/David%20Kemball-Cook%20--%20The%20Problem%20of%20the%20Trinity.pdf.

[3] James R. White, *The Forgotten Trinity* (Minneapolis, MN: Bethany House Publishers, 1998), 26–28.

[4] The key issue is whether the one God is one **person** or one **being.**

[5] Here Dr. White uses "Being" in the sense of a single, composite entity consisting of three **persons.** Near the bottom of this page he equates "Being" with "essence." Essence or nature convey a different sense. Three divine persons could have the same essence or nature and be three separate Gods. This would polytheism, not

monotheism -- *three* Gods, not *one*. This ambiguity of language will be further discussed.

[6] To avoid the thought that the **being** of God is divided between the three **persons** Trinitarians use the word "distinct" to distinguish the **persons** who are each "fully God, coequal with the others, and that eternally." White, p. 6 of this study.

[7] It would be a "temptation" easy to succumb to, since our natural conception of **person** does mean one of three **persons** subsisting (existing) in one divine **being** who are all fully God yet distinct, but not separate. Such language is not found in scripture, but developed over hundreds of years. It is believed by Trinitarians to be the best way to put all that scripture teaches together in a comprehensive and harmonious way.

[8] "Hypostasis" and "**person**." When debating a modalist, James White sounds as though "person" means essentially what we commonly take it to mean: a single, volitional entity, self, mind, or center of consciousness. But note that he is *careful* to *specify* a *divine* person:

> The scriptural truth that the Father is not the Son, nor the Son the Spirit, is rather easily demonstrated. We begin with the fact that the Father loves the Son and the Son loves the Father—actions incomprehensible outside of recognizing that the Father is a separate [Note: Dr. White inadvertently uses the word "separate" here, rather than "distinct" as you can see below] divine person from the Son:
>
> "The Father loves the Son and has given all things into His hand" (John 3:35).
>
> James R. White, p. 154.

The adjective "divine" before *person*, is packed with significance for Dr. White's conception of *person* [**bold** added for emphasis]*:*

> "Words often carry with them "baggage" that has become attached to the meaning of a word. The **way** we use the word may cause us to conjure up particular mental images every time we hear it. **The most glaring example of this is the word "person," a word that is often used when discussing the Trinity.** When we use the word "person," we attach to it all sorts of "baggage" that comes from our own personal

> experiences. We think of a physical body, **an individual**, **separate** from everyone else. We think of a spatial location, physical attributes like height, weight, age—all things associated with our common use of the word "person." When we use this word to describe a **divine person** (Father, Son, or Holy Spirit), we tend to drag along with it the "baggage" that comes from our **common use of the term** i**n everyday life**. Many people, upon hearing the word **"person"used of the Father**, for example, conjure up an image of a kind old grandfatherly figure who is the **"person"**. **He's separate, different, limited—everything we think of when we think of the term "person." It will be our task (and it is a difficult one!) to labor to separate such "baggage" from our thinking and use such terms in very specific, limited ways so as to avoid unneeded confusion."** (James R. White, *The Forgotten Trinity*. (Minneapolis, MN: Bethany House Publishers, 1998), 25–26).

Without dismissing the gulf between God's infinite spiritual being and our finite material being, we must remain aware not only of the "baggage," or *qualifications*, Dr. White puts on *person* when referring to the Trinity, but also understand the history of the word "hypostasis" for which we use the English word *person.*

In Christology, the Council of Chalcedon (451) distinguished between the one *hypostasis* of Christ's incarnate being and the two *physeis*, 'natures' (divine and human), which were united in what Alexandrian theologians called 'the hypostatic union'. (They had earlier used *physis* almost in the sense of *hypostasis*, for the single being of Christ.) After Chalcedon, debate continued on the integrity of Christ's human nature—whether it lacked a personal centre or focus and was strictly 'non-personal' (*anhypostatos*), as theologians in the mould of Cyril of Alexandria taught. (Some Antiochene divines liked to ascribe a *hypostasis* to the human nature.) The one *hypostasis* affirmed by Chalcedon was normally interpreted as that of the divine Word.

Sinclair B. Ferguson and J.I. Packer, *New Dictionary of Theology* (Downers Grove, IL: InterVarsity Press, 2000), 325.

Watch Dustin Smith. *The Development of the Noun Hypostasis* (26:18). Accessed 29 Jan. 2026: https://youtu.be/28sXUnm5hdw.

hypostasis term employed in trinitarian and christological discussions. The Greek *hypostasis* can have a range of meaning. In keeping with its etymological signification, it means "to stand under," hence its usage as equivalent to the Latin *substantia* (substance) and *essentia* (essence), or to the Greek *ousia*. It appears to mean "substance" or "essence" in its use in Heb. 1:3 (though not all translators agree). Likewise, the Nicene Creed of 325 uses it as synonymous with *ousia* when it condemns those who say that the Son is a different *hypostasis* or *ousia* from the Father. On the other hand, the word can also be used to designate an individual instance of an essence, that is, a person in a trinitarian or christological context. This range of meaning occasioned confusion in the earlier trinitarian debates, exacerbated when translating between Greek and Latin. Thanks in part to the work of the Cappadocian fathers in the fourth century, the term came to be restricted to the personal distinctions in the Godhead, rather than being used to designate the essence itself. Hence, the final Greek form of the trinitarian formula became "one *ousia*, three *hypostases*," equivalent to the Latin-based formula "one substance/essence, three persons." The expression *hypostatic union* is used in christological discussions. *See also* essentia *and* hypostatic union *and* monophysitism *and* subsistantia.

William G. T. Shedd, *Dogmatic Theology*, ed. Alan W. Gomes, 3rd ed. (Phillipsburg, NJ: P & R Pub., 2003), 956.

[9] James R. White, *The Forgotten Trinity* (Minneapolis, MN: Bethany House Publishers, 1998), 29–30.

[10] For James White monotheism means one three-person God. Polytheism would be three one-person Gods. For the Jews, who read singular nouns and pronouns referring to God as a singular person (not a singular tripersonal being), monotheism meant God is one person -- the Father.

[11] As a Trinitarian, Dr. White is speaking of *ontological* equality in the three persons of God, not a supposed *voluntary functional* subordination the Word submitted to when he assumed a human nature. Dr. White also assumes the distinct personhood of the Holy Spirit. If Jesus is a man begotten by the spirit of God and

the anointed Messiah, sinless and crucified, raised from the dead immortal, exalted to Yahweh's right hand in glory, and given all authority in heaven and on earth -- then Jesus has *always* been subordinate to the Father, even in his exaltation. (1 Corinthians 15:28).

[12] Modalism is the belief that one divine person manifests himself in three different modes, even simultaneously at times, as Father, Son, and Holy Spirit. A more direct contrast to three persons is one person, Yahweh, the Father. The spirit of God is God's personal spirit -- not another person of God. The Son is Jesus, God's risen human Messiah, who is exercising all authority in heaven and on earth in the glory of God at his right hand.

[13] See Sir Isaac Watts (1674 - 1748), "A Solemn Prayer to the Deity." Accessed 4 June 2026: https://www.whoisjesus.com/2021/05/13/watts/.

[14] For a detailed academic examination of the Trinity, see: Tuggy, Dale, "Trinity",The Stanford Encyclopedia of Philosophy(Winter 2016 Edition), Edward N. Zalta (ed.) Accessed 26 Sep. 2025: https://plato.stanford.edu/archives/win2016/entries/trinity.

[15]William Lane Craig uses the mythological three-headed dog Cerberus as a thought experiment to help illustrate the concept of the Trinity, not as a perfect analogy but as a conceptual springboard.

He argues that just as Cerberus is one biological organism with three distinct centers of consciousness (each head), so too can God be one being with three distinct persons—Father, Son, and Holy Spirit—each fully divine, yet not three separate beings. Craig emphasizes that this analogy is meant to challenge the idea that multiple centers of consciousness necessarily imply multiple beings, and to highlight the possibility of a single substance supporting three persons.

However, Craig himself acknowledges that the Cerberus analogy has significant limitations. It fails to explain how the three persons remain metaphysically unified, especially if the body (like Cerberus) were to cease to exist. He ultimately proposes a better model: God as a single, unembodied soul endowed with three complete sets of rational faculties, each sufficient for personhood, thus supporting three persons in one divine essence.

Leo AI. Accessed 14 Mar. 2026.

[16] Dr. White worded it as “one, unique, undivided, indivisible. . . .” James R. White, 27.

[17] Graphic Links. Accessed 16 Mar 2026: https://picryl.com/media/anonymous-flemish-master-three-faced-christ-

the-trinity-f046c2 and https://picryl.com/media/fridolin-leiber-holy-trinity-112048.

[18] Zizioulas. Section 1. A. Accessed 16 Mar 2026: https://www.oocities.org/trvalentine/orthodox/zizioulas_cappadocians.html.

[19] Like James White's use of the word "Being", **being** in this study will refer to the *one*, composite **being** which includes all *three* **persons** of God as one entity. Would this mean the Trinity (God) is a "what"? We generally think of God as a "who". But remember (see note 5) that Dr. White sometimes also uses "being" as a nature or essence (what). This ambiguity contributes to a difficulty for clear thinking and communication. See also endnote 20 below.

[20] David Kemball-Cook. Section 6:

> Many trinitarian definitions suffer from confusion over the use of the word 'being'. The word used as a noun has several different senses of which the following three are relevant to trinitarian definition:
>
> Sense 1) 'being' as something that exists, substance, individual, property-holder, subject;
>
> Sense 2) 'being' as person e.g. 'John is a human being';
>
> Sense 3) 'being' as essence or nature e.g. 'John and Paul have the same being', meaning that they both have the property of being human, having a human nature.
>
> These multiple senses appear to derive from the ambiguities in the terms *ousia* (Greek) and *substantia* (Latin) which were used in the original fourth century definitions. It would be a gross mistake (known as 'equivocation') to use the same word in different senses in a proof or definition. Yet this seems to be the case with attempts to define the Trinity using 'being'.

[21] Rob Bowman said: "Trinitarianism does offer qualifications of these predicates: God is one God, one divine being, but three persons (**with the term person stipulated to be used with a somewhat different connotation as compared to its use for human beings**). **Given this qualification, the doctrine may be metaphysically difficult or problematic, but it is not a simple logical contradiction.**"[bold added for emphasis] Accessed 26 Sept 2025:

https://credohouse.org/blog/the-great-trinity-debate-part-1-rob-bow-man-on-god-and- scripture.

[22] ***Note:*** *Hyperlinks to credo-house.org have been removed due to warnings of fake links there.*

Rob Bowman:"Non-Trinitarians typically argue, for example, that it is obvious from the pervasive use of singular pronouns for God (I, he, him, his, you[sing.]) throughout the Bible that God is only one person. This argument would be sound if by "person" we meant an individual being. However, in Trinitarian theology, a divine "person" is not an individual being, because God is one being, not three. The doctrine of the Trinity cannot be refuted by assuming that it is false; and this is what non-Trinitarians do when they assume that a person can only be an individual being." https://credo-house.org/blog/the-great-trinity-debate-part-1-rob-bowman-on- god-and-scripture.

Notice that the "assumption" that God is "only one person" is based on grammatical singulars and plurals. The Trinitarian assumption is that Hebrew grammar had a second, unknown to the original hearers, more precise definition of God as a singular **being** shared by three distinct **persons** of God, the single Trinity. This was not fully revealed until the New Testament -- or perhaps even later, under the Spirit's enlightenment guiding the Church.

The entire debate can be found here. Accessed 26 Sep. 2025: https://credohouse.org/blog/cate-gory/the-great-trinity-debate.

[23] I. Howard Marshall, A. R. Millard, J. I. Packer, D. R. Wiseman, eds., Intervarsity Press, 1996, 1209-1211 in *A Journal from the Radical Reformation*, Spring 1999, Vol. 8, No. 3.

[24] Dustin Smith. (25:12). *God is Omniscient, But Jesus is Not.* Accessed 11 July 2026: https://youtu.be/1I-m1Ib1fOM

[25] Dale Tuggy. *Why the NT Jesus is not fully divine - 14 contradictions* (58:24). Accessed 19 Nov 2025: https://youtu.be/l_ZeKzAvaYg.

[26] Brother Kel. *Trinity World's TWO Being Jesus* (10:50). Accessed 25 Jan. 2026: https://youtu.be/SY_uz5-FmHI

See also on "two natures of Christ": Dustin Smith. *Jesus' Death According to the Flesh (1 Peter 3:18)* (28:52). Accessed 13 July 2026: https://youtu.be/yp2LAuFgAX0.

[27] The Third Council of Constantinople, counted as the Sixth Ecumenical Council[1] by the Eastern Orthodox and Catholic Churches, and by certain other Western Churches, met in 680–681 and condemned monoenergism and monothelitism as heretical and defined Jesus

Christ as having two energies and two wills (divine and human).[2] https://en.wikipedia.org/wiki/Third_Council_of_Constantinople. Accessed 26 Sep. 2025.

28 Keep in mind the ambiguous use of "being" and our use of it in bold (**being**) as a composite entity rather than a nature, essence, or quality. See notes 5 and 19 above.

29 Matthew 1:1 γενεσεως ← γενεσις "genesis" (origin), not γεννησις "birth or "genealogy" as in Matthew 1:18 (Byz), but alternate reading of Mt. 1:18 is also γενεσις.

30 Many Anglicans and most Protestants consider the Council of Chalcedon to be the last authoritative ecumenical council.[37] These churches, along with Martin Luther, hold that both conscience and scripture preempt doctrinal councils and generally agree that the conclusions of later councils were unsupported by or contradictory to scripture.[38] Wikepedia: Accessed 20 June 2026.

While the Council of Chalcedon (451 C.E.) established the doctrine of two natures, the Third Council of Constantinople specifically addressed and codified the presence of two wills and energies in Christ to counter the heresy of monothelitism. Theological discussions regarding the "two minds" (intellects) are often linked to this dyothelite framework, as the will and intellect are considered aspects of the rational nature; thus, two natures imply two distinct rational capacities. (Brave AI-generated. Accessed 20 Jun. 2026.)

31 Why is the 1st **person** of the Trinity called the "Father" if the Son is begotten by the 3rd **person** of the Trinity, the Spirit? This is consistent with the 3rd **person** not actually being a distinct **person.** The Spirit (personal, but not *another* **person)** is the Father's own spirit, just as our own spirit is not *another* person. Paul uses this understanding of God in 1 Corinthians 2:11. Thus God, the Father, *is* the Father because he begot Jesus by his own spirit. This harmonizes with natural grammar and the usage of the spirit of God in the Old Testament.

32 Bill Schlegel. *Jesus is not a Human Person -- the Anhypostasis of Jesus* (31:14). Accessed 10 Oct 2025: https://landandbible.blogspot.com/2020/08/jesus-christ-is-not-human-person.html. Also see Dustin Smith,"The Doctrine of Christ's Two Natures is Incoherent," (29:29). Accessed 10 Oct. 2025: https://m.youtube.com/watch?v=4hUXNu5_H3k.
See also Brother Kel. *The Darkness of Trinity Doctrine* (*22:33)***.** Accessed 21 Jun. 2026: https://youtu.be/R6vizFQDuf4.

33 Tanakh or Tanach. Jewish word for the Bible (Old Testament). https://bimbam.com/tanakh/. Accessed 16 Apr. 2026.

[34] Bill Schlegel. *The Angel-Messenger מַלְאָךְ in the Bible* (20:58). Accessed 31 May 2026: https://youtu.be/k_TUjnS3IRs.

[35] James R. White. *The Doctrine of The Trinity.* Accessed 16 Oct. 2025: https://youtu.be/UX6m4MQqhW4?feature=shared&t=4293.

[36] Daniel Wallace. *How Badly Was the New Testament Corrupted?* Accessed 25 Jan 2026: https://youtu.be/zZ5cgQUJnrI?si=04T1pMbsfEznjxuD&t=6135 (1:42:15 - 1:44:53).

[37] Collin Brown (General Editor of *New International Dictionary of New Testament Theology*) wrote:

Indeed, one may well ask whether the term "Son of God" is in and of itself a divine title at all. Certainly there are many instances in biblical language where it is definitely not a designation of deity. Adam is called "the son of God" in Luke's genealogy of Jesus (Luke 3:38). Hosea 11:1 (which is cited in Matt 2:15) alludes to the nation of Israel as God's son. In Wisdom 2:18 the righteous man is called God's son. Nathan's prophecy to David contains God's promise to David's successor: "I will be his father, and he shall be my son" (2 Sam 7:14; cf. Psalm 89:26–27). This passage also occurs in a collection of testimonies at Qumran (4QFlor 10f.), indicating that the messianic significance of this prophecy was a matter of continuing speculation in first century Judaism. In Psalm 2:7 the anointed king is addressed at his installation: "You are my son, today I have begotten you" (cited in Acts 13:33; Heb. 1:5; 5:5; cf. 2 Pet 1:17). This passage is the source of the identification of Jesus with God's Son by the Bat Qol (voice from heaven) after his baptism (Mark 1:11; Matt 3:17; Luke 3:22; cf. John 1:34). The voice also identifies Jesus with the chosen servant in whom God delights (Isa. 42:1; cf. also Matt 12:18–21).

In the light of these passages in their context, the title "Son of God" is not in itself a designation of personal deity or an expression of metaphysical distinctions within the Godhead. Indeed, to be a "Son of God" one has to be a being who is *not* God! It is a designation for a creature indicating a special relationship with God. In particular, it denotes God's representative, God's vice-regent. It is a designation of kingship, identifying the king as God's son. Therefore, I take the application of the title "Son of God" at his baptism to be an affirmation of Jesus as God's Son-king in virtue of his anointing by the Spirit.

Colin Brown, "Trinity and Incarnation: In Search of Contemporary Orthodoxy," *Ex Auditu: An International Journal for the Theological Interpretation of Scripture* 7 (1991): 88. *Ex Auditu* is published annually by Pickwick Publications, 4137 Timberlane Drive, Allison Park, Pennsylvania 15101-2932, U.S.A.

See also Bill Schlegel. Son of God in the Bible (29:55). Accessed 20 Feb 2026: https://youtu.be/WaDElO7wU_8.

For example, Nathanael may be using "Son of God" and "King of Israel" as parallel, largely

overlapping terms in John 1:49.

38 Darrell L. Bock, *Luke*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1994), Lk 1:29–38.

39 See John A. T. Robinson**.** *Redating the New Testament***,** Goodreads Review, Accessed 15 June 2026: https://www.goodreads.com/book/show/15205471. See David Pallmann. *Best Evidence for Early Dating of Matthew's Gospel?* (1:19:16). Posted 17 May 2026: https://www.youtube.com/live/7iaFoRLeSC4.

40 Marshall, Millard, Packer, Wiseman, eds., 1209-1211.

41 Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene, OR: Wipf & Stock, 2008), 47.

In the preface to his book (p. 12) Dr. Harris gives an outline of the passages to be considered:

> It is a curious fact that each of the texts to be examined contains an interpretative problem of some description; actually, most contain two or three. It may be helpful at this point to anticipate what is to come by classifying these various problems:
>
> 1. Textual: John 1:18; Acts 20:28; Gal. 2:20; Col. 2:2; 1 Tim. 3:16; Heb. 1:8; 2 Pet. 1:1; 1 John 5:20
> 2. Punctuation: John 1:1; Rom. 9:5
> 3. Grammatical:
> a. Problems relating to the presence or absence or the repetition of the article: John 1:1, 18; 20:28; Rom. 9:5; 2 Thess. 1:12; Titus 2:13; 2 Pet. 1:1
> b. General syntactical problems:
> (1) Whether καί is epexegetic or two nouns are in epexegetic apposition: John 17:3; Gal. 2:20; Eph. 5:5; Col. 2:2; 2 Thess. 1:12; Titus 2:13; 2 Pet. 1:1
> (2) Whether a case is nominative or vocative: John 20:28; Heb. 1:8–9
> (3) Whether a word is substantival or adjectival: John 1:1, 18; Acts 20:28
> 4. Contextual:
> a. Immediate: 1 John 5:20
> b. Old Testament: Matt. 1:23; Heb. 1:8–9

42 White, p. 27.

The theological term for the interpenetration and mutual indwelling of the three persons of the Trinity is perichoresis (also known as circumincession). This concept describes how the Father, Son, and Holy Spirit fully participate in one another's essence and life while maintaining their distinct personal identities, often illustrated as a dynamic "divine dance" of reciprocal love and glory. It has also been applied to the relationship of Christ's divine and human natures.

Leo AI search. Accessed 21 Apr. 2026.

43 Noun**:** a word that is the name of something (such as a person, animal, place, thing, quality, idea, or action) and is typically used in a sentence as subject or object of a verb or as object of a preposition
"Noun." Merriam-Webster.com Simple Definition, Merriam-Webster, https://www.merriam-webster.com/simple/noun. Accessed 8 Jun. 2026.

Definite and indefinite nouns refer to how nouns are categorized based on whether they identify a specific, known entity or a general, unknown one. This distinction is primarily marked by the articles used with the noun, though some languages mark it through morphological changes.

Definite Nouns
Definite nouns refer to **specific, unique, or previously mentioned** entities that are identifiable to the listener or reader.
Articles: In English, the definite article is **"the"**.
Usage: Used for specific items (e.g., *the* book we bought), unique objects (e.g., *the* sun), or when the noun has been introduced earlier in the conversation.
Examples: "I lost **the** keys." (Specific keys known to both speaker and listener.)

Indefinite Nouns
Indefinite nouns refer to **general, non-specific, or unknown entities, often introducing a new subject.**
Articles: In English, the indefinite articles are **"a"** (before consonant sounds) and **"an"** (before vowel sounds).
Usage: Used for any member of a group (e.g., **a** book), when the identity is unknown, or for general plural/uncountable concepts (often with no article in English).
Examples: "I need **a** pen." (Any pen will do.)
Key Distinctions
Specificity: **"The"** points to a particular item; **"a/an"** points to any item of that class.
Context: If a noun is mentioned for the first time, it is usually indefinite (**a** dog). If mentioned again, it becomes definite (**the** dog).
Languages like **Danish or Norwegian mark definiteness via suffixes (e.g., *mand* vs. *manden*), and Arabic uses a prefix (*al-*). Some languages, like Japanese or Chinese, may not mark definiteness explicitly, relying on context.**
Leo AI-generated answer. Brave Browser AI: Accessed 8 Jun. 2026

44 Adjective: one of a class of words that exists in any of numerous languages and that typically modifies nouns or pronouns (as by indicating number or extent, ascribing a quality, or distinguishing one thing from another). Merriam-Webster.com. *Adjective.* Accessed 4 Jun. 2026: https://www.merriam-webster.com/dictionary/adjective.

45 112 A related question demands brief treatment. To whom did the NT writers attribute the divine action described in the OT? **To answer "the Lord God" (יהוה אלהים = LXX κύριος ὁ**

θεός) is to beg the question, for the authors of the NT wrote of OT events in the light of their trinitarian understanding of God. A clear distinction must be drawn between what the OT text meant to its authors and readers and how it was understood by the early Christians who lived after the advent of the Messiah and the coming of the Spirit.
Certainly the person who projects the trinitarian teaching of the NT back into the OT and reads the OT through the spectacles of the dynamic or trinitarian monotheism of the NT is thinking anachronistically. On the other hand, it does not seem illegitimate to pose a question such as this: To whom was the author of Hebrews referring when he said (1:1), "At many times and in various ways *God* spoke in the past to our forefathers through the prophets"? That it was not the Holy Spirit in any ultimate sense is evident from the fact that in neither the OT nor the NT is the Spirit called "God" *expressis verbis*. And, in spite of the fact that the LXX equivalent of יהוה, viz., κύριος, is regularly applied to Jesus in the NT so that it becomes less a title than a proper name, it is not possible that ὁ θεός in Heb. 1:1 denotes Jesus Christ, for the same sentence (in Greek) contains "(the God who spoke …) in these last days has spoken to us in a Son (ἐν υἱῷ)." Since the author is emphasizing the continuity of the two phases of divine speech (ὁ θεὸς λαλήσας … ἐλάλησεν), this reference to a Son shows that ὁ θεός was understood to be "God the Father." Similarly, the differentiation made between ὁ θεός as the one who speaks in both eras and υἱός as his final means of speaking shows that in the author's mind it was not the Triune God of Christian theology who spoke to the forefathers by the prophets. That is to say, for the author of Hebrews (as for all NT writers, one may suggest) "the God of our fathers," Yahweh, was no other than "the God and Father of our Lord Jesus Christ" (compare Acts 2:30 and 2:33; 3:13 and 3:18; 3:25 and 3:26; note also 5:30). Such a conclusion is entirely consistent with the regular NT usage of ὁ θεός. **It would be inappropriate for אלהים or יהוה ever to refer to the Trinity in the OT when in the NT θεός regularly refers to the Father alone and apparently never to the Trinity.**[bold added]
Harris, *Jesus as God,* p. 47, fn12.

46 The modern Oneness Pentecostal movement diverged from Trinitarian Pentecostalism from about 1913-1916.

The key theological difference between Oneness Pentecostalism and Trinitarian Pentecostalism lies in their understanding of the Godhead. Oneness theology affirms that God is one person who manifests in different modes—Father, Son, and Holy Spirit—not three distinct eternal persons. This view is rooted in Modalism, specifically Sabellianism, and rejects the doctrine of the Trinity as unscriptural and a later church development.

In contrast, Trinitarian Pentecostals uphold the traditional Christian doctrine of the Trinity: one God eternally existing as three distinct, co-equal persons—Father, Son, and Holy Spirit.

Another major difference is in baptism. Oneness Pentecostals baptize exclusively in the name of Jesus Christ, based on Acts 2:38, believing this reflects apostolic practice and is essential for salvation. Trinitarian Pentecostals baptize in the name of the Father, Son, and Holy Spirit, following Matthew 28:19.

Additionally, Oneness believers typically hold that receiving the Holy Spirit, evidenced by

speaking in tongues, is part of the salvation experience and often required for baptism, while Trinitarian Pentecostals view it as a distinct experience subsequent to salvation.
Leo AI summary from Wikipedia. *Oneness Pentecostalism.* Accessed 18 May 2026 https://en.wikipedia.org/wiki/Oneness_Pentecostalism.

47 Here are some useful definitions and clarifications:

The standard evidences for the divinity of Jesus fall under five themes that are shared by God: his honors, attributes, names, deeds, and shares the seat of God's throne.[13]

There are some Christological doctrines that have acquired broad support:

- Monophysitism (Monophysite controversy, 3rd–8th centuries): After the union of the divine and the human in the historical incarnation, Jesus Christ had only a single nature. The Council of Chalcedon and Third Council of Ephesus condemned Monophysitism as heretical in 451 AD and 475 AD, respectively.
- Miaphysitism (Oriental Orthodox churches): In the person of Jesus Christ, divine nature and human nature are united in a compound nature ('physis').
- Dyophysitism (Eastern Orthodox Church, Catholic Church, Church of the East, Lutheranism, Anglicanism, and the Reformed Churches): Christ maintained two natures, one divine and one human, after the Incarnation; articulated by the Chalcedonian Definition.
- Monarchianism (including Adoptionism and Modalism): God as one, in contrast to the doctrine of the Trinity. Condemned as heretical in the Patristic era but followed today by certain groups of Nontrinitarians.

Influential Christologies broadly condemned as heretical[e] include:

- Docetism (3rd–4th centuries) claimed the human form of Jesus was mere semblance without any true reality.
- Arianism (4th century) viewed the divine nature of Jesus, the Son of God, as distinct and inferior to God the Father, e.g., by having a beginning in time.
- Nestorianism (5th century) considers the two natures (human and divine) of Jesus Christ to subsist separately.[30]
- Monothelitism (7th century), considered Christ to have only one will.

As councils were convened, some theological positions were rejected as heresies, yet the acceptance of these councils remains partial. Notably, certain Christological views reemerged in later centuries, such as the beliefs of Jehovah's Witnesses, which reflect elements of Arianism.

Wikipedia. *Christology.* Accessed 22 Aug. 2026: https://en.wikipedia.org/wiki/Christology

48 Smith / White Debate: *"Does the Bible Teach the Trinity?"* (6:20 - 18:20). Accessed 17 Jun. 2026: https://youtu.be/9DOuvpaU9_E?si=HYeWPqI0bm7mgMed&t=380.

[49] **יהוה**, *The Lexham Analytical Lexicon of the Hebrew Bible* (Bellingham, WA: Lexham Press, 2017).

[50] Here are some examples:

יְהָוָה *y ᵉhwāh* **proper noun Yahweh**
Thoralf Gilbrant, "יְהוָה," in *The Old Testament Hebrew-English Dictionary*, The Complete Biblical Library (WORDsearch, 1998).

Yahweh — the name the God of Israel gives to the Israelites through Moses.
Rick Brannan, ed., *Lexham Research Lexicon of the Hebrew Bible*, Lexham Research Lexicons (Bellingham, WA: Lexham Press, 2020).

JEHOVAH An older English representation of the proper name for the God of Israel (YHWH). The influence of the King James Version on the English language, and the influence of Christianity on Western culture, resulted in the pronunciation "Jehovah" coming to be an accepted English name for the God of the Bible.

Overview

The English name "Jehovah" for the God of Israel is a pronunciation of the tetragrammaton, or the four-letter proper name for God used in the Old Testament—YHWH (יהוה,
Douglas Mangum, "Jehovah," in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

Yahweh, the proper name of the God of Israel· Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 217.

יהוה: n.div. Yahweh **Yahweh** [n.div. = "divine name"]
Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 394.

[51] Anthony Buzzard. "Confusing the Two Lords". *Focus on the Kingdom*. Editorial. Accessed 16 July 026: https://focusonthekingdom.org/editorial%201-4.pdf

In Chapter 6 of *Jesus Was Not a Trinitarian*, in the section headed in bold **Psalm 110: A Master Key: Two Lords but Only One God (beginning on p. 156 in the printed version),** Sir Anthony Buzzard details the many commentaries, Bible notes, Bible versions, and respected Christians who misunderstood, misquoted, muddled, and occasionally corrected their understanding of Psalm 110:1.

Here are a few that are included: *Baker Encyclopedia of Christian Apologetics* (1999), *Encyclopedia Americana*, 1949, 6:624, *Scofield Reference Bible, Charles Spurgeon, Matthew Henry,* Catholic Answers, *Nave's Topical Bible* ("divinity of Jesus"), *The Evangelical Dictionary of Biblical Theology,* Campbell Morgan, *The Bible Knowledge Commentary*, *The MacArthur Study Bible* (1997), and *Encyclopedia of Biblical Prophecy.*

Anthony Buzzard's book is a treasure-trove of information, and, as a Hebrew scholar, he

is an expert on issues related to Psalm 110. If you have a real desire to search out issues regarding the Trinity you may want to invest in his book below.

Anthony Buzzard. . Restoration Fellowship (2012), 465 pages. ebook: read free sample ($5 Kindle, $18 paperback): https://www.amazon.com/Jesus-Was-Trinitarian-Anthony-Buzzard-ebook/dp/B007USU6BS. Highly recommended (except for interpretations of Hebrews 1:10 & Col. 1:15-20). Accessed 9 Jun. 2026.

52 "Jehovah," https://sermons.logos.com/logos-media/661099-36117670--?utm_source=faithlife&utm_medium=static-logos-media&utm_campaign=logos-media, logos.com (3:19). Accessed 25 Sept 2025.

53 Confirmation of the very important definition of "my **l**ord" (wrongly given a capital **L** in many translations, which gives the impression that "my **l**ord" means God here) is supplied by the following standard authorities on the Hebrew Bible. The vital distinction between God and man is fully documented as follows: "Adonai and adoni are variations of Masoretic pointing to distinguish divine reference from human. Adonai is referred to God but adoni to human superiors. Adoni — ref. to men: my **l**ord, my master [see Ps. 110:1]. Adonai — ref. to God...**L**ord. " [bold added]
"*Adon"* (lord), Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament,* quoted in Buzzard, Anthony. *Jesus Was Not a Trinitarian.* Restoration Fellowship, pp. 174-5 with additional examples.

Note: The popular Strong's Concordance with Greek and Hebrew word numbers does not give the details on Adonai and adoni, as Brown, Driver, Briggs and other Hebrew lexicons do. To see the uses of adoni in context, you can use *The Englishman's Concordance* online for *adoni* (my human lord, or master) https://biblehub.com/hebrew/adoni_113.htm, or for *ladoni* (to my human lord, or master) https://biblehub.com/hebrew/ladoni_113.htm. You can scroll through these and see that *adoni* is not used for God. *Yahweh/YHWH/LORD* or *Adonai/Lord* are used for God.

Notice also that *Adonai* means "Lord," but *adoni* means "my lord." The Hebrews did not call Yahweh "my Yahweh," so when the Septuagint (LXX translated *before* Christ) writes "my lord" (kyrios mou) in Greek, it confirms that the reading existed before Jesus, and was not a result of later anti-christian bias by Jewish scribes when they added the vowels to preserve the pronunciation of the original Hebrew text.

54 ***Do Not Miss*** this 2-Part Podcast on this *foundational* Psalm:
Bill Schlegel. **Part 1**: *The King-Priest at the Right hand of God, Psalm 110:1* (24:50). Accessed 24 Jan 2026: https://www.listennotes.com/podcasts/one-god-report/the-king-priest-at-the-right-N14qtBxPCF6/.
Bill Schlegel. **Part 2**: *Psalm 110: the Human King-Priest at the Right hand of God* (24:38). Accessed 24 Jan 2026: https://www.listennotes.com/podcasts/one-god-report/154-psalm-110-the-human-king--KsIrkMzVt3/.

For more details and the crucial significance of Psalm 110:1 see:
Focus On The Kingdom. *YHWH, adon, Adonai, adoni.* Accessed 20 Feb 2026:

https://focusonthekingdom.org/articles_/BD86.htm#footnote.

Focus On The Kingdom. *Don't Miss the Point! Adonai, adoni most important Hebrew words for God and man*. Accessed 20 Feb 2026: https://www.youtube.com/watch?v=4rBnL9Fq59Q.

Focus On The Kingdom. *Confusing the Two Lords - Translation errors of adoni*. Accessed 20 Feb 2026: https://focusonthekingdom.org/editorial%201-4.pdf.

55 Listen to this discussion: Bill Schlegel. *LORD or Lord: Does calling Jesus Lord mean Jesus is God?* (28:43). Accessed 15 July 2026: https://creators.spotify.com/pod/profile/onegodreport-podcast/episodes/3-LORD-or-Lord-Does-calling-Jesus-Lord-mean-Jesus-is-God-ea0l5l

56 Genesis 1:26 is talking about the crowning creation of man on day 6. This is not the creation of the entire universe, so God talking to angels already created in God's image fits well in this context. It *might* be that Satan rebelled from God over who is to rule the earth under God.

57 אֱלֹהִים, 2602 times according to *The Lexham Analytical Lexicon of the Hebrew Bible* (Bellingham, WA: Lexham Press, 2017).

58 https://www.com/nouns-and-pronouns/collective-nouns/. Accessed 22 Apr. 2026.

59 Troy Salinger. *Why The Trinitarian Argument That Echad In Deut. 6:4 Denotes A Compound Unity Instead Of An Absolute Singularity Fails*. Accessed 7 May 2026: https://letthetruthcomeoutblog.wordpress.com/2025/07/13/why-the-trinitarian-argument-that-echad-in-deut-64-denotes-a-compound-unity-instead-of-an-absolute-singularity-fails/.

60 Brother Kel. *Deuteronomy 6:4 & the Trinity Cult* (17:27). Accessed 3 May 2026: https://youtu.be/d6Ae2yByHpU

61 Here is a good mix of different views: Christianity Stack Exchange. On what exegetical grounds is 1 Corinthians 8:6 interpreted as an "expansion" of the Shema? Accessed 29 Apr. 2026: https://christianity.stackexchange.com/questions/113218/on-what-exegetical-grounds-is-1-corinthians-86-interpreted-as-an-expansion-of.
Here is Dr. White on the "Christian Shema" in a recent debate: https://youtu.be/nVE4xVjAUYg?si=2yekGPentTY0Stof&t=1090.
See also Troy Salinger. *Did Paul Split The Shema In 1 Cor. 8:6?* Accessed 4 May 2026: https://letthetruthcomeoutblog.wordpress.com/2023/01/12/did-paul-split-the-shem-in-1-cor-86.

62 Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene, OR: Wipf & Stock, 2008), 259.
"for ὃν ἀπέστειλας identifies Jesus Christ as the person whom the one true God sent as his revealer (cf. John 1:18). Yet the two phrases do distinguish Ἰησοῦς Χριστός from ὁ μόνος ἀληθινὸς θεός, the Son from the Father, as is consistently the case throughout the Fourth Gospel. In this regard John 17:3 expresses in Johannine idiom Paul's distinction between εἷς θεὸς ὁ πατήρ and εἷς κύριος Ἰησοῦς Χριστός (1 Cor. 8:6)."

[63] In this debate, Dr. Dustin Smith brings up this point to Dr. James White (at 1:01:50), but Dr. White just ignores it and continues on: https://youtu.be/9DOuvpaU9_E?si=Sbi880W-w8IM30QQ&t=3526

[64] See endnotes 5-8 for some discussion of the ambiguity and qualifications of the words "person" and "being" in some Trinitarian usage. We have used **person** to identify its highly qualified use as a single, distinct self or center of consciousness (who), and we have used **being** as a single composite entity composed of three **persons** comprising God**.** This single entity could also be thought of as a composite "who", so that it also seems to be a "person**",** but the other meaning of "being" is essence, or nature. This ambiguity confuses the distinction between the *who's* and the *what's* that is so strongly emphasized by Dr. White.

[65] 15 **He is the image of the invisible God, the firstborn of all creation.**(ESV)
Although this is not the key point right now, it is worth mentioning that this verse is a major battleground between Jehovah's Witnesses and Trinitarians. Both groups see this verse as referring to the Genesis creation, though the Witnesses recognize the divine passive.

> The Greek genitive construction in **Colossians 1:15** (*πρωτότοκος πάσης κτίσεως*) is primarily debated between two grammatical interpretations: the **partitive genitive** and the **genitive of subordination** (or objective genitive).
>
> **Partitive Genitive**: This view holds that *πρωτότοκος* (firstborn) is a member-class noun followed by a genitive of the set, meaning Jesus is **"first among the members of creation."** Proponents argue this is the standard Greek pattern for this word pair and implies Jesus is part of the created order.
>
> **Genitive of Subordination**: This view argues the genitive indicates **rulership or authority over** a category rather than inclusion within it. In this reading, Jesus is the **"firstborn over all creation,"** signifying his supreme rank, preeminence, and sovereignty as the agent of creation, not a created being.
>
> Most contemporary translations and scholars favor the **genitive of subordination** or **objective genitive**, supported by the immediate context of verses 16–17 which explicitly state that **all things** (without exception) were created **through** and **for** Him, and that He is **before all things**. This context excludes the interpretation that Jesus is part of the creation He created. Additionally, biblical precedents like **Psalm 89:27** (where David is called "firstborn" despite being the youngest son) demonstrate that *prototokos* frequently denotes **supremacy and status** rather than literal birth order or group membership.
>
> - Brave Browser AI-generated answer. Accessed 2 August 2026

A literal grammatical reading would be the partitive genitive, meaning the firstborn is part of creation. This is not acceptable to Trinitarians. Since the "firstborn" had special privileges over the rest of the children as primary heir, Trinitarians see this aspect of heirship as key and downplay the partitive aspect so Jesus is not viewed as being created.

Jehovah's Witnesses, on the other hand, have considered the word "other" to be necessarily understood between "all" and "things" -- all *other* things. They see Michael/Jesus as a second lesser god who was created by Yahweh as his instrument to create all *other* things.

By misunderstanding that Jesus is the firstborn of the *new* creation, the firstborn from the dead, neither group is comfortable with a straightforward reading of the text, and neither understands what Paul is really talking about.

66 *governance system* 1 Pe 2:13. κτίσις (ktisis), *creation. The Lexham Analytical Lexicon to the Greek New Testament* (Logos Bible Software, 2011).

67 Karl-Josef Kuschel on Colossians 1:
"As Kuschel says, "The direct context of the Colossians hymn is itself of an eschatological kind and represents the 'shift of the ages.'"[299] In other words, "the New Testament does not merely picture the resurrection of Jesus as the resuscitation of a corpse, but as the emergence within time and space of a new order of life."[300] When the Father raised Jesus to life again it was not only an isolated historical event. It was more importantly the injection into history of the beginning of "the eschatological resurrection."[301] Eternal life — the life of the Age to Come — is guaranteed in Christ who is "the first fruits" of all who will follow (1 Cor. 15:23). Jesus is the first of a whole crop of new-lifers to come! A new order of things now exists. A new age in prospect has already begun. If "anyone is in Christ, he is a new creation; the old things [have] passed away; behold, new things have come" (2 Cor. 5:17). To be baptized into Christ is to already in prospect be "in the likeness of his resurrection" (Rom. 6:5). We are already "seated with Christ in the heavenlies" (Eph. 2:6). Because Christ has been raised to the glory of the Father, we are already in promise "glorified" (Rom. 8:30). We have been transferred into "the kingdom of His beloved Son" (Col. 1:13)."

Quoted in Greg Deuble. *They Never Told Me This in Church!* http://a.co/6ytQvEA Kindle version quotation locations in [brackets].

68 Psalms 8:6, 110:1; 1 Cor. 15:27; Col. 1:16-17; Eph. 1:22; Heb. 2:8

69 Bill Schlegel. *Is Jesus the Creator in Colossians 1:15-19? No, but Jesus is the beginning of God's new creation* (41:20). Accessed 24 Jan 2026: https://www.listennotes.com/podcasts/one-god-report/8-is-jesus-the-creator-in-BG3e8hWdz2I/

70 **PIONEER** [Gk. *archēgós*] (He. 2:10; 12:2); AV CAPTAIN, AUTHOR; NEB LEADER, "on whom (faith) depends from start (to finish)." In these passages and in its other two NT occurrences (Acts 3:15; 5:31) Gk. *archēgós* refers to Christ. It has two main senses that often merge: (1) "leader," "chief"; (2) "founder," thus "initiator," or in a bad sense "instigator." Both senses are well attested in pagan literature and in the papyri. Christ is *archēgós* of "salvation" (He. 2:10) and of "faith" (12:2); in each case the nuance "founder" seems apposite (cf. Vulg *auctor*, "originator"). For the thought in Hebrews cf. 5:9, where Christ is called "source [*aítios*] of eternal salvation"; 6:20, where He is a "forerunner [*pródromos*] on our behalf." He is the "pathfinder" who has blazed the trail as His people's representative and forerunner; He has run the race to its triumphant finish (12:1f.).

Bibliography.—F. F. Bruce, *Epistle to the Hebrews* (*NICNT*, 1964), pp. 40–44, 351f; E. K. Simpson, EQ, 18 (1946), 35f; TDNT, I, s.v. ἄρχω κτλ.: ἀρχηγός (Delling).

C. J. Hemer, "Pioneer" in *The International Standard Bible Encyclopedia*, *Revised*, ed. Geoffrey W. Bromiley, (Wm. B. Eerdmans, 1979-88,) p. 872

71 Bill Schlegel. Hebrews 1: Is Jesus God? Is Jesus the Creator? (33:22). Accessed 16 July 2026: https://landandbible.blogspot.com/2020/04/hebrews-11-7-is-jesus-creator-or-god-in.html

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73 Brother Kel. Hebrews Chapter 1 - The Writer's Purpose (28:19). Accessed 17 July 26: https://youtu.be/qnluJTmtcd0

74 Brother Kel. *Hebrews 1:1-4 - through whom He made the ages* (43:11). Accessed 16 July 2026: https://youtu.be/fkMzyD_DUi8

75 Brother Kel. Hebrews 1:8 - Your throne ho theos (26:58). Accessed 16 July 2026: https://youtu.be/hudyVBGgZOE

76 Brother Kel. Hebrews 1:10 & the Trinity Cult (22:06). Accessed 16 July 2026: https://youtu.be/xaxyz8z1TO4

77 Brother Kel.*Trinity World's Hebrews 1:10 LIE* (39:53). Accessed 16 July 2026: https://youtu.be/4aDlN2pKv3Y

78 *Historical research in accessible primary sources may demonstrate that the full Trinity doctrine was not officially promulgated until the Council of Chalcedon in 451 AD*: Sam Tideman and Sean Finnegan. *The Nicene Creed Is a Forgery* (1:33:19). Accessed 2 Aug. 2026: https://restitutio.org/2026/07/24/662-the-nicene-creed-is-a-forgery-sam-tideman/

For a respected Trinitarian's confirmation of the general truth of Dr. Tuggy's statement see Dr. Harold O. J. Brown's study, which was one factor prompting my study of the issues many years ago:

"Heresy, as we said earlier, presupposes orthodoxy. And, curiously enough, it is heresy that offers us some of the best evidence for orthodoxy, for while heresy is often very explicit in the first centuries of Christianity, orthodoxy is only implicit. If we hope, today, that the orthodoxy we believe is the "faith once delivered to the saints" (Jude v. 3), then it is necessary to assume that it is older than heresy. But appears on the historical record earlier, and is better documented, than what most of the church came to call orthodoxy. How then can heresy be younger, orthodoxy more original? The answer is that orthodoxy was there from the beginning, and heresy reflected it. Sometimes one catches a glimpse of another person or object in a mirror or a lake before seeing the original. But the original preceded the reflection, and our perception of it.

The same, we would argue, is true of orthodoxy--the original--and heresy--the reflection. The heresy we frequently see first, but orthodoxy preceded it." p. 4

"Were the very first heresies, which we glimpse before we glimpse orthodoxy, also reactions? If they were, then it can reasonably be argued that the story of Christian theology is the story of truth. If not, it would be necessary to concede that the history of orthodoxy is the history of a usurpation--as indeed many eminent scholars have argued and still argue. It is not necessary to make this concession, and the history of orthodoxy is the history of truth. It is this that our story of heresy shows." p. 5

"It is a simple and undeniable historical fact that several major doctrines that now seem central to the Christian faith--such as the doctrine of the Trinity and the doctrine of the deity of Christ--were not present in a full and well-defined, generally accepted form until the fourth or fifth centuries. If they are essential today--as all of the orthodox creeds and confessions assert--it must be because they are true; they cannot have become true in the fourth or fifth century. But if they are both true and essential, how can it be that the early church took centuries to formulate them?

The answer, or at least the best attempt at an answer, lies of course in the assertion that they were implicit in Christian faith from the beginning, even though they did not become explicit until considerably later. As has already been suggested, one of the values of Christian heresy--which sometimes appears older than orthodoxy--is that it suggests that the orthodox doctrine, against which it reacts, was present from a very early date, even though not expressly formulated. Sixteenth-century Socinianism, or unitarianism, was a reaction against the orthodox trinitarianism formulated by the church fathers and reaffirmed by the great Reformers. Fourth-century Arianism, which resembles it, appeared before the fathers formulated orthodoxy. Can it nevertheless also be a reaction against the orthodox doctrine of the Trinity, implicit in the faith of the early church although not yet explicit in its doctrine?" p. 20

Heresies
Heresy And Orthodoxy In The History Of The Church
Harold O. J. Brown
Hendrickson Publishers, Inc.
Peabody, MA Second Printing - Nov. 1998

Dr. Brown (1933-2007) held the Franklin Forman Chair in Theology and Ethics at Trinity Evangelical Divinity School in Deerfield, Illinois and was most recently the John R. Richardson Professor of Theology and Philosophy at Reformed Theological Seminary in Charlotte. In addition he taught at institutions in Europe and Asia.

79 *5:00 - 8:19 clip - How many Gods are mentioned in John 1:1?

80 *7:05 "I don't really think it matters." divine = a god?

Dr. Tuggy's reduction of the question to "same god or different god" or "1 god or 2 gods" allows him to move on to address a major question in a practical and historical way. However, there is a grammatical point here that is important. Is the Greek word *theos* ("God/god") a *noun* or an *adjective*? Is it a person (*who*) or is it a quality, description, nature, or essence (*what*)? Trinitarians need *theos* to be a description of God's *nature*, so it can be distributed among the

three **persons** who subsist in the *one* **being** of God, the Trinity.

[81] ***13:05 assumption: the Word is Jesus based on Jn 1:14**

[82] ***20:47 - 24:18 - Evaluate 4 Quadrants for true humanity**

[83] ***58:32 - 59:26 - Objection on the preposition "pros" (Greek: πρὸς)**

[84] Graphic from https://www.grammar-monster.com used with permission: https://www.grammar-monster.com/glossary/pics/predicate_nominative_versus_predicate_adjective.webp

[85] The Definite Article: https://www.grammar-monster.com/videos/video-definite_article.htm Graphic used by permission. New Testament Greek does not have an indefinite article. A noun without the article may be definite if it is know somehow by context or is a name. A Greek noun without the article may be an individual (He is *a man*), or it may be generic (The animals feared when *man* entered the forest).

[86] Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene, OR: Wipf & Stock, 2008), 47.

[87] https://youtu.be/KkjBSxm6_UE?si=TeM44EdpH38LC601&t=6972

[88] https://youtu.be/KkjBSxm6_UE?si=PdJT0IOElMw6p_E3&t=8794

[89] Here is a detailed examination of the indefinite noun in John 1:1c. For those who do not want to follow all the details of this extensive subject, perhaps Appendix C Notes near the end of the post will be helpful. Accessed 19 Sept 2026: https://examiningthetrinity.blogspot.com/2009/11/qual-qualitative-john-11c.html

[90] Bentley C.F. Chan, *Theological Metamorphosis: Moving From Trinitarianism Towards Biblical Monotheism*, 2nd Edition (version 3.0), p. 111.
Mr. Chan arrived at very similar conclusions as this study, but from some different approaches. His revised version 3.0 is highly recommended and available in free or purchased editions. Accessed 2 Oct. 2026: https://www.christiandiscipleschurch.org/content/theological-metamorphosis

[91] Chan, p. 109

[92] Chan, p. 111. Statistics are from *Modern Concordance* (Michael Darton, editor) which Chan notes (p. 110) "is praised as a 'magnificent achievement' by David Noel Freedman, the general editor of the Anchor Bible series and a well-known expert on the Dead Sea Scrolls; and as "the best modern language concordance that I have seen" by Raymond E. Brown, an eminent Catholic biblical scholar."

[93] Chan, p. 112.

[94] William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 875.

[95] Chan, p. 114.

[96] Ibid.
[97] Chan, pp. 123-4.
[98] Chan, pp. 125.
[99] Chan, p. 126.
[100] Chan, p. 127.
[101] Jason Kerrigan. *Restoring the Biblical Christ: Is Jesus God?*