

According to trinitarianism:

- There is one and only one God.
- God subsists in three persons.
- Note: The word “subsist” is unfamiliar to most people, but it is used often in trinitarian writing to mean “to exist, be” (AHD).
- The three persons are: God the Father, God the Son, and God the Spirit.
- Each person is fully God.
- The three are coequal and coeternal.
- The three are distinct from one another, yet are not three Gods.
- God is not God except as Father, Son, and Spirit — *the three together*.
- Note: Many trinitarians use the term “Godhead” to refer to the triune God. AHD defines “Godhead” as “the Christian God, especially the Trinity”. One reason for the trinitarian use of “Godhead” rather than “God” is that in trinitarianism, God is not a person.
- God is three persons, yet only one “being” or “essence”.
- Note: Although the word “being” usually refers to a whole and complete person (e.g., “human being”), trinitarians use it in the sense of “one’s basic or essential nature” (AHD, similarly Oxford).
- Note: Trinitarians use the Greek word *hypostasis* (or the Latin *persona*) as an approximate equivalent of “person” (there is a long history behind this which we won’t go into). Hence God is three *hypostases* (three persons).
- Note: The three *hypostases* — Father, Son, and Spirit — share one *ousia* (essence or substance). Hence trinitarians speak of three *hypostases* in one *ousia* (three persons in one substance).
- Note: From *ousia* comes *homoousios* (“of one essence” or “of one substance”), which is historically the key term in trinitarianism because it is this term or its concept that supposedly makes trinitarianism “monotheistic”.
- Note: Because the three persons are of one substance, they are said to be “consubstantial”.
- By incarnation the second person of the Trinity — namely, the eternally preexistent God the Son — acquired a human nature and took on God-man existence as Jesus Christ, who now, as one person, forever possesses both a divine nature and a human nature, and is both fully God and fully man through the “hypostatic union” (of Christ’s two natures, divine and human, in one person or hypostasis).

***Homoousios* has no biblical support, and is vehemently rejected by Martin Luther**

The word *homoousios* (“of one substance”) is historically the key term in trinitarianism because it is this term or its concept that, on account of the word “one,” gives trinitarianism some semblance of monotheism. The early trinitarian opinion that *homoousios* is “the foundation of orthodoxy” (Victorinus) is shared by modern trinitarians, yet the word *homoousios* is found nowhere in the Bible. That this word has no biblical basis is noted by a lexical authority, *New International Dictionary of NT Theology* (NIDNTT, ed. Colin Brown, article *God > The Trinity > NT*).

Since *homoousios* is not a biblical term... Martin Luther, a trinitarian, vehemently rejects *homoousios* for its being an unbiblical term, going so far as to “hate” it....[Luther] declared such a term as *homoousios* to be unallowable in the strict sense, because it represents a bad state of things when such words are invented in the Christian system of faith: “

Hypostasis (From another article)

Hebrews 1:3

Who being the brightness of his glory, and the express image of his person (*hupostasis*), and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

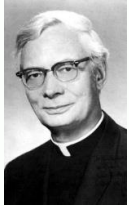
Greek words that refer to "SUBSTANCE" include: OUSIA and HUPARCHONTA.

Scholars recognize that the rendition as "PERSON" in **Hebrews 1:3** is really an *anachronism*, (a thing belonging or appropriate to a period other than that in which it exists)

i.e. it is chronologically out of place, meaning that it was NEVER translated as "PERSON" until the 4th Century A.D. ... i.e. soon after the time of Origen (185-254 AD).

A Catholic scholar's admissions about the Trinity

Hans Küng, one of the greatest Catholic theologians of the 20th century, wrote a section titled, "No doctrine of the Trinity in the New Testament," in his classic work, *Christianity: Essence, History, and Future*, in which he firmly rejects trinitarianism. ... while [in the New Testament] there is belief in God the Father, in Jesus the Son, and in God's Holy Spirit, there is no doctrine of one God in three persons (modes of being), no doctrine of a 'triune God', a 'Trinity'.



In the dictionary article "Trinity," McKenzie, himself a trinitarian, makes some observations that are unfavorable to trinitarianism, including that: (i) The doctrine of the Trinity was reached only in the 4th and 5th centuries, and does not represent biblical belief. (ii) The trinitarian terms used for describing God are Greek philosophical terms rather than biblical terms. (iii) Unbiblical terms such as "essence" and "substance" were "erroneously" applied to God by early theologians. (iv) The personal reality of the Holy Spirit is uncertain and was a later development in trinitarianism. (v) The Trinity is a mystery that defies understanding. (vi) The Trinity is not mentioned or foreshadowed in the Old Testament.

TRINITY. The trinity of God is defined by the Church as the belief that in God are three persons who subsist in one nature. The belief as so defined was reached only in the 4th and 5th centuries AD and hence is not explicitly and formally a biblical belief. The trinity of persons within the unity of nature is defined in terms of "person" and "nature" which are Greek philosophical terms; actually the terms do not appear in the Bible. The trinitarian definitions arose as the result of long controversies in which these terms and others such as "essence" and "substance" were erroneously applied to God by some theologians.... in Catholic belief the Trinity of persons within the unity of nature is a mystery which ultimately escapes understanding; and in no respect is it more mysterious than in the relations of the persons to each other.

Marshall Davis is a trinitarian and an evangelical, though no longer the conservative evangelical that he used to be. He served as a Baptist pastor for 40 years, and has a doctorate from Southern Baptist Theological Seminary.

Explains the trinitarian dilemma: Yet there could only be one God according to the Hebrew Scriptures. "Hear O Israel, the Lord your God, the Lord is one." ([Deuteronomy 6:4](#)) So they were forced into the untenable position of saying that God was both three and one, even though that statement was logically self-contradictory. The Father, Christ and the Spirit were all God, and they were also one God.

Christians had painted themselves into a theological corner. After repeated attempts by theologians to resolve the problem (all declared heresy), they simply gave up and declared that the Trinity was true, even though it didn't make sense. It is a mystery! A paradox! Actually it was just a problem they could not solve. Instead of abandoning the doctrine as untenable, they declared it to be true by fiat.

Davis says that the Trinity has no biblical basis:

The doctrine of the Trinity, as we know it today in all its glorious confusion, originated in the third century by Tertullian. He was the first theologian to use the term "Trinity." He was also the first to use the words "person" and "substance" to explain the Father, Son, and Holy Spirit. It has been all downhill ever since. Christianity would have been better off if [Tertullian] had just left it as a description of Christian experience instead of trying to theologize it.

Dr. Charles C. Ryrie, author of the *Ryrie Study Bible* and professor of systematic theology at Dallas Theological Seminary, who makes a shocking admission about trinitarianism:

But many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that the Bible does not clearly teach the doctrine of the Trinity. In fact, there is not even one proof text, if by proof text we mean a verse or passage that 'clearly' states that there is one God who exists in three persons ...

