

Ten Questions for Trinitarians:

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The following questions are designed to challenge some of the axioms held by modern Trinitarians. If you hold that view yet are not able to adequately answer these questions from the Biblical texts, you might consider investigating the remaining articles in this section. These articles present a model of the Godhead that has none of the following difficulties and contradictions. It also has the benefit of being the oldest recorded Christian understanding of the Godhead, as demonstrated in the section titled, *"The Evolution of God."*

I. If the *"one God"* consists of a Trinity of three co-eternal and co-equal Persons:

- A. Why did Jesus say the Father is greater than Himself? (Jn. 14:28)
- B. Why did Jesus call the Father *"the only true God?"* (Jn. 17:3)
- C. How can the Father be Jesus' own *"God?"* (Matt. 27:46; Jn. 20:17; Rom. 15:6; 2 Cor. 1:3; 2 Cor. 11:31; Eph. 1:3,17; Col. 1:3; 1 Pet. 1:3; Rev. 1:5-6; Rev. 3:12)
- D. Why did Paul identify the *"one God"* as exclusively the Father, using a lesser title (Master/Lord) for Jesus Christ? (1 Cor. 8:6)
- E. Why does the invisible Father alone have immortality, not the Son or Spirit? (1 Tim. 6:16)

II. If the Third Person of the Trinity is the one who came upon the Virgin Mary causing her to conceive, why did Jesus always refer to the *"First Person"* as His *"Father"* and not the *"Third Person?"* (Luke 1:35)

III. If *"no one knows the Son except the Father,"* and *"no one knows the Father except the Son,"* why is the Holy Spirit ignorant of both Father and Son? (Matt. 11:27)

IV. Why are the terms *"Spirit of God"* and the *"Spirit of Christ/Jesus"* used interchangeably? (Acts 16:6-7; Rom. 8:9; 1 Pet. 1:11)

V. Why is the source of *"grace and peace"* only from the Father and the Son, never from a Third Person? (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Phlm. 1:3; 2 Jn. 1:3)

VI. Why are there *"seven Spirits of God"* in Revelation? (Rev. 1:4; Rev. 3:1; Rev. 4:5; Rev. 5:6)

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VII. When Jesus promised to send *"the Spirit of Truth"* after His ascension, if this was a "Third Person," why did He immediately say that He would not leave them orphans, but that He and the Father would be coming to them? (Jn. 14:15-18,21-23)

VIII. Since "Father" and "Son" are terms used to define a familial relationship in both the OT & NT, what is the familial relationship between the first and third Persons, and between the second and third Persons of the Trinity?

IX. If Jesus as Man was inherently "God" (Deity/Divinity) and thus possessed all divine qualities and powers:

A. How can Scripture claim that *"in all things He had to be made like His brethren?"* (Heb 2:17)

B. How could an immortal God succumb to death? (Heb. 2:9)

C. How could He be genuinely *"tempted as we are?"* (Heb. 4:15).

D. Why did Jesus say that He was unable to do even *"one thing"* from Himself, but that the Father was doing all of the miracles through Him? (John 5:19,30; John 14:10)

E. Why didn't Nicodemus conclude that Jesus was "God" by His miracles, but instead concluded that God was *"with Him?"* (John 3:1-2)

F. Why did the Apostles claim that God performed all of Jesus' miracles through Him? (Acts 2:22; Acts 10:38)

G. Why did Jesus say that His Apostles would do the same works and even greater works once the *"Spirit of Truth"* came upon them? Does this mean they also became "God"? (Jn. 14:12)

X. If Paul's statement that *"all the fullness of the Godhead"* dwelled in Christ (Col. 1:19 & 2:9) means that Jesus as Man was Himself inherently and fully "God," then why did John state that the Apostles had received some *"of His fullness"* (John 1:16), and Paul prayed that the Ephesians would also be *"filled with all the fullness of God?"* (Eph. 3:19) Did the Apostles and the Ephesians become divine beings?