

## Questions for Biblical Unitarians:

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The following questions are designed to challenge some of the axioms held by Biblical Unitarians. 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."* Unitarianism is not the solution to the problems of Trinitarianism.

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I. Since Gen. 1:26 indicates that man was created by, and in the image of, a plurality of Persons (at least 2):

A. Who was the second Person(s) who participated in creating man and who was also the co-archetype?

B. Since v. 27 says God created man in His own image, why would this not require that the second Person shared the same essence; thus the image of one being the same as the image of both?

C. If the second Person(s) refers to angels, was man created in the image of both God and angels, who are not of the same kind as God?

II. Since the New Testament states that God created everything through (διὰ - agency) His Son (Col. 1:16; Heb. 1:2; Heb. 2:10), how could the Son not be present to personally participate in the creation?

III. If the *"one God"* statements in Scripture preclude the possibility of the Son rightly being called *"God,"* why did David call two distinct Persons *"God"* in the very same statement? (Psalm 45:6-7; Heb. 1:8-9)

IV. If the statement, *"and the Word was God"* (John 1:1) means the *"Plan"* had **God-like qualities**, where else in the Bible does the masculine noun *"God"* indicate abstract attributes or qualities rather than concretely referring to a conscious Being?

A. Since Psalm 45:6-7 calls two persons *"God"* in the same statement, why cannot John 1:1 do the same in the clause, *"And the Word was with God, and the Word was God"*?

B. Since John 1:3 says all things *"originated through Him"* δι' αὐτοῦ ἐγένετο (the Word), and since vs. 10 says the world *"originated through Him"* δι' αὐτοῦ ἐγένετο (the Son), why is the Son in vs. 10-12 not the Word of vs. 1-3?

C. Since John called the Word (Logos) *"God"* (a personal title) in John 1:1, and since John then stated about the Son that *"His name is called the Word of God"* (ὁ λόγος τοῦ

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θεοῦ Rev. 19:13), how can the Word be merely a “plan” in God’s mind when John made it clear that “Word” is a personal name of the Son?

D. Why did Paul call Jesus “*the Word of God*” (ὁ λόγος τοῦ θεοῦ) in Heb. 4:12, who has “eyes” and to whom we report?

V. Since “*no man has seen God at any time,*” (Jn. 1:18; 1 Jn. 4:12) and He is “*the invisible God,*” (Col. 1:15; 1 Tim. 1:17; Heb. 11:27) “*whom no man has seen nor can see*” (1 Tim. 6:16), who did the patriarchs see face to face who claimed to be God (Elohim) and YHVH? (ex. Gen. 18:1-33; Gen. 32:24-32)

VI. If “*the only-begotten Son of God*” (Jn. 3:18), having been “*only-begotten of the Father*” (Jn. 1:14), claimed, “*for I out of God issued forth*” (ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον - Jn. 8:42):

A. Why would this not require full divinity since kind always begets like kind?

VII. Since the biblical concept that Logos “*became flesh,*” literally demands a complete transformation in nature from divinity to humanity:

A. How can this teaching have its origins in Greek philosophy/mythology when it is clear that Greek philosophy absolutely forbid any possible change or transformation of divine nature?<sup>1</sup>

VIII. If “*Wisdom*” in Proverbs 8:22-36 LXX, who was begotten by God before creating everything (v. 25), is not the Son of God, but instead provides an example of abstract things being figuratively portrayed as a real conscious being, thus justifying applying the same principle to the “*Word*” (Logos) in John 1:

A. Why is the reverse not just as plausible, that the Son having an abstract name “*Logos*” is an example showing that “*Wisdom*” in Prov. 8 was also a real person, but cloaked in mystery (Col. 2:2-3)?

B. If *Wisdom*, (who Solomon called “*the Beginning*” in Prov. 8:22 LXX) is not a real Person, why did both Jesus and Paul use “*the Beginning*” as a proper name for Jesus, quoting from Prov. 8:22 LXX? (John 8:25 Gk.; Col. 1:18; Rev. 3:14).

C. Why did Paul refer to the Son as “*the Wisdom of God*”? (1 Cor. 1:24; 1 Cor. 2:7-8)

D. Why did Solomon Himself identify “*Wisdom*” as God’s Son who ascended and descended from heaven? (Prov. 30:1-4)

1. In John 3:13, why did John portray the Son using the same language?

IX. The prophets repeatedly portrayed God (Elohim/YHVH) as having been married to Jerusalem and her people (Jer. 31:32; Hos. 2:2-5,14-23). Yet having temporarily divorced

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<sup>1</sup> See the following article for documentation: [http://www.4windsfellowships.net/articles/God/Evolution\\_006.pdf](http://www.4windsfellowships.net/articles/God/Evolution_006.pdf)

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her (Isa. 50:1; Jer. 3:8), He promised to take her back as His bride in the Kingdom (Isa. 52:1-9; Isa. 54:1-13). Why does Revelation portray the fulfillment of these prophecies as the marriage of the Lamb and not the Father? (Rev. 19:7-9; Rev. 21:2,9-10)

X. Why do many OT prophecies that refer to the coming of God (Elohim/YHVH) find fulfillment in the coming of Jesus Christ in the New Testament?

- A. Why does Mark 1:1-2 indicate that Mal. 3:1 & Isa. 40:3, which prophesy a forerunner of YHVH & the “Lord,” are fulfilled with John’s announcement of Jesus?
- B. Why does the NT portray the second coming of Jesus Christ in great power and glory as fulfilling the many prophecies of the coming of YHVH/Elohim (ex. Isa. 40:10), even that YHVH’s feet will stand upon the Mt. of Olives when He comes with all the saints (cf. Zech. 14:1-9 & 1 Thess. 3:13), and that YHVH alone will be exalted on that day (Isa. 2:11,17)?

XI. How could Jesus be both the “root” (ancestor) and “offspring” of David? (Rev. 5:5; Rev. 22:16), since both terms refer to a genealogical tree?

- A. That Messiah is the “offspring” of Jesse (David’s father) is stated in Isaiah 11:1.
- B. That Messiah is also the “root” of Jesse (David’s father) is stated in Isaiah 11:10.
- C. Jesus posed this paradox to the scribes and Pharisees, which they could not answer because of their Unitarian presuppositions (Matt. 22:41-46).
- D. Jesus solved the riddle in Rev. 22:16.

XII. Who was the fourth Man in the fiery furnace, whom Nebuchadnezzar said was “*like the Son of God*” (Dan. 3:25) and then stated “*the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel [Messenger]*” (Dan. 3:28)?

XIII. If the “*Angel [Messenger] of the LORD*” (who throughout the Old Testament confirmed God’s covenants)<sup>2</sup> was not the one who afterward became flesh, why does Isaiah 9:6-7 (LXX) refer to the child Jesus as “*the Angel of great counsel?*” Why does Malachi 3:1 refer to Jesus as “*the Angel of the covenant?*” Why does Gal. 4:14 refer to Jesus as the “*Angel of God?*” And why does Rev. 1:1 refer to the Son as God’s “*Angel [Messenger]*”?

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<sup>2</sup> Gen. 22:11-18; Exod. 3; Judges 2:1-4; Acts 7:30,38