

TRINITARIAN CONFESSIONS AND TRICKS: WHY **NOT** TO BELIEVE THE TRINITY *IN THEIR OWN WORDS!* (Part 2)

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In Part 1 of *Trinitarian Confessions and Tricks* we sampled just a few of the vast number of trinitarian admissions as to why we should not accept their doctrine. Their consistent and candid admissions are that the doctrine that God is Three Persons in one Being, simply is not clearly taught in the Bible.

Now we must ask this: How do they justify it? How do believers in the Trinity convince themselves that a doctrine they themselves say is not openly, directly, clearly, unambiguously expressed in the Scriptures (which they say are their sole authority) really is their central pillar? There must be some powerful logic or illusion they either knowingly or subconsciously employ in order to satisfy their own minds and hearts. Yes indeed.

One of the factors at play is our own hearts. There is nothing quite as personally important to us than what we believe. Our faith, whether traditionally inherited from our upbringing, or even derived from our own research, is extremely precious to us and affects our identity and our destiny. True faith demands heavy emotional investment.

Therefore, to entertain the possibility that we may be wrong --- in some cases for decades or almost a lifetime --- is a step too far for many. Especially so, when the whole church audience is sitting in the church bus clapping and singing "Kumbayah" with us. It's hard sitting there with zipped lips and with our hands in our pockets! How can the enthusiastic majority all be wrong?

So, this most fiercely fought for and defended doctrine must employ subtle logic and word-tricks, as well as strong-arm tactics, to keep the rank and file in tow. In fact, I will demonstrate briefly that trinitarianism is really a word game mixed with not a little bluster.

THE MYSTERY OF THE TRIUNE ADAM

What if I told you the Bible teaches that Adam is one man, but existing in three persons? Bet you didn't know that did you? Yep. Just like the Trinity, I can show you that Adam is a triune being, and yet this multi-personal being is still only one Adam.

Well, in spite of your skepticism let me prove to you the mystery of the one Adam existing in three persons. Yes, I know it's not clearly taught in the Bible (sic), but as trinitarians have already assured us, this should not stop us from believing it anyway!¹

First, let's start with the Bible --- a very good place to start. The Bible says, "God created Adam in His own image, in the image of God He created him; male and female He created them" (Genesis 1:27).

Observe then, that Adam is one, that is, a "him". Yet also observe that Adam is "them" --- "male and female" --- which means Adam is multipersonal. If you don't believe me, just read the proof-text again.

Now also observe that the Bible repeats this teaching for we read, "He created them male and female, and he blessed them and named them Adam in the day when they were created (Genesis 5:2).

¹ I read this illustration many years ago, but can't remember the source, so apologies to the one(s) who first alerted me to it. I committed it to memory all those years ago, and have told it many times in conversation since, so I hope I am doing it justice. Hopefully, practice has made perfect.

So, God called Adam adam, and He called Eve adam, which is to say, two persons in one Adam-nature! Thus one Adam is “them”, which is to say, a compound unity. ²

God took Eve from Adam --- she was Adam’s flesh and bone too, you see. So Eve was adam, being the same human nature as Adam. She was humanity of his humanity. Thus, Adam was adam, and Eve was adam, meaning Adam and Eve were one adam, for “God created him male and female”. We can truthfully say then, that in the beginning when God created Adam, that Adam was Adam, and Adam and Eve were adam. And it’s all in the Bible!

But wait, there’s more. Adam who was adam, and Eve who was adam, had a son named Seth. And of course, Seth was of the same human nature as Adam who was adam, and Eve who was adam for,

When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth (Genesis 5: 2-3).

Thus, Adam was adam, Eve was adam, and Seth was adam --- three persons who are one in substance, or who are the one adam! But, just like trinitarians we must be careful not to confuse their persons now, because Adam was adam, but Eve was not Adam although she was adam, and Seth was not Adam, but still adam (if you get my drift). For God called all humanity Adam! So yes, they are three in one, that is, three persons in one humanity --- one adam --- and the one Adam was in all three persons, for they were all adam and bore his image and likeness.

So, the Bible says Adam was definitely triune. There was Adam the father, Eve the mother, and Seth the son --- all sharing the nature of adam. Father Adam is always the first person in this trinity and has always existed as adam. Eve and Seth are also adam, the second and third persons in our trinity. They are distinct hypostases of the triune adam.

This is a great, unfathomable mystery! And you must believe it or you can’t ride in our bus!

I’ve just demonstrated the triunity of Adam comes straight from the Bible. So why don’t you believe my theology? Ah, because you suspect there is a word game going on here. It’s a little too smart by half. And yet it’s a lot easier to spot this when I write it, as opposed to when I speak it. Because when I write it, the rules of grammar dictate that I use a capital “A” when I call the first adam by his personal name “Adam”, and a small “a” when adam takes on it’s generic Hebrew term for humanity.

Thus, “Adam” tells us the “Who” and “adam” answers the “What” question.

When trinitarians use the word “God” sometimes they mean God the Father, or God the Son or God the Holy Spirit, and other times they mean God as the Godhead, or God as Essence or as Substance. “God” can therefore be three Who’s in the one What!

Depending on what the speaker intends, “God” can identify an Individual Person --- either God the Father or God the Son or God the Holy Spirit --- or “God” can refer to God’s Being, His Divine nature or essence. And so both nuances are found in the one word for “God”. How convenient to slide from one meaning to the other in this fluid word game!

AND THE WORD WAS GOD

We can demonstrate how this trick works a number of ways. For instance, take the default verse of all trinitarian adherents [John 1:1](#),

In the beginning was the word, and the word was with God, and the word was God.

Trinitarian commentary wants us to put a capital W for “the word”, thus making “the word” synonymous with the person of Jesus, the Son. Grammatically, this capital W is unwarranted, but for the moment let’s accept their translation. Thus, in all modern English translations you will read the verse this way,

² “Compound unity” is another favourite trinitarian phrase. You will often hear them talk about God being a “compound unity”, as opposed to a simple or single unity.

In the beginning was the Word (i.e., Jesus the Second member of the Trinity) ...

This suggests Jesus, the Son of God (or more to their liking, God the Son) has existed as God from all eternity.

OK. So let's follow this trinitarian suggestion all the way through to its logical and consistent conclusion. The verse should now read,

In the beginning was the Word (that's the Son, right?), and the Word (still Jesus the Son) was with God ... so who now is "God"? Ah. That's God the Father, right? (Or it should be the other two Persons in the 'Godhead', meaning the Holy Spirit should be insinuated as well). So, let's read it this way,

In the beginning was the Word (Jesus), and the Word (Jesus) was with God (the Father) ...

If you are a believer in the Trinity, so far so good. But let's read on,

In the beginning was the Word (Jesus), and the Word (Jesus) was with God (the Father), and the Word (Jesus) was God (that's the Father)!?

Oh. Oh. Houston, we have a problem! Since when is Jesus the Father? ³

So it's right here the trinitarian trick is exposed. It ought to be obvious to "blind Freddy" (no disrespect to any Freddies out there) that the trinitarian word game uses "God" in a blatantly inconsistent exegesis. Yet this switch and swap game goes unnoticed by the majority.

It's OK for the trinitarian to say, "Jesus is God" but not OK to say, "Jesus is the Father". It's classic smoke and mirrors chicanery.

IT'S DUSTY!

Now, just so as we keep it really, really simple, let's use an everyday example. Close your eyes and pretend I am directly speaking to you this sentence (it's really impossible to do this, because once I write it you'll have the clue). But let's try anyway.

Suppose I say to you: "Oh, it's Dusty here!"

Hey, didn't I just tell you to keep your eyes closed? But you just peeked, didn't you? Because once you read with your eyes, "It's Dusty!" you already know I am identifying Dusty as an individual, a person called Dusty. The capital 'D' gives the game away. But if we could have conducted this experiment properly, you might have thought I communicated: "Oh, it's dusty here!" This time I would be communicating that I am speaking about a condition or a substance or an essence ... there is dust here.

Dusty with capital 'D' is a who. And dusty with small 'd' is a what.

So, there are two different messages being conveyed by the same phonetic sentence. The same word can convey a totally different message.

The upshot is that the trinitarian is comfortable saying, "Jesus is God". But not that Jesus is the Father. Nor is the trinitarian comfortable saying, "God is Jesus". This proves the trinitarian subconsciously knows that saying Jesus shares the same identity as "God" is completely wrong. It's the same error as saying Eve is Adam.

³ One brand of trinitarianism called Modalism was historically banned as heretical by the "orthodox" trinitarians in the early post Apostolic centuries.. Modalism has survived to this day in groups like the Oneness Pentecostals. Modalism teaches that God manifests Himself as either the Father, or the Son or the Holy Spirit. Thus Jesus is the Father!

And there's the ruse right there. The trinitarian trick is up. When they say "God" nobody seems to notice the equivocation. For when they say "God" sometimes they mean "God" the Who --- but sometimes they mean God the What --- the nature of God, His divinity. Two entirely different meanings for the one word! ⁴

Cardinal Newman himself confessed to these trinitarian word tricks, "You have to make two things mean one thing." And Millard Erickson also admits to this tactic when he writes, "You must say, "He are three. They is one." (*God in three Persons*, p270) Which is to say, trinitarians admit to making Bible words and terms mean whatever they want them to mean to concoct their Trinity. They admit to inventing their own grammar. Very slippery!

But worse, it's playing fast and loose with God's revelatory word. And that carries stiff penalty.

To recap: It is perfectly legitimate to say and write, Adam was Adam. It is perfectly fine to say and write Adam was adam. However, it is completely deceptive to write, "Eve was Adam", thus confusing the who with the what. But it's OK to write and to say, Eve was adam.

It is totally wrong to write "Seth was Adam". It's perfectly OK to write, "Seth was adam", but totally dishonest to say it all the while meaning, "Seth was Adam". This would communicate that you intend to identify Seth as the individual with the single man Adam.

It is perfectly legitimate to say, Adam, Eve and Seth are "true adam", but it would be completely duplicitous to say that, while all the time intending to mean, "Adam, Eve and Seth are Adam." That confuses the who with the what.

In the Bible "God" is the Individual Person of the Father. No surprise then, that in the Bible Jesus is *never once identified as the personal being Who is God*. ⁵ That would be the equivalent to identifying Eve with Adam.

Similarity is not identity. One point of dissimilarity disproves identity! Thus, Jesus is not God by personal identity, even though he is identified with God in the most intimate relationship and work.

GOD IS A PERSON NOT A SUBSTANCE

It must be quickly added that all this talk about God being a Substance, an Essence is not a Biblical idea. In the Hebrew Bible, both Old and New Testaments, God is a Person. This is where the theologians in the third and fourth centuries ran off the Biblical rails, for they reduced the Living God to an *ousia* or essence. ⁶

Dr Dale Tuggy in *What is the Trinity?* (p69) explains the moment in history when this trinitarian word-play became fashionable,

The core of trinitarian theology was first officially affirmed in 381, that the Father, Son, and Holy Spirit are three different 'Persons' but the same in *ousia*. He continues that, "the word *ousia* was a technical term in Greek philosophy ... a certain party of catholic bishops (at the 325 and 381 councils) took a philosopher's word and made it the centerpiece, of their theology." (p.71).

Tuggy quizzically wonders whether it is not ironical that, according to the [trinitarian] apologists, the NT could only have implied the Trinity and that it had been kept secret until the fourth century philosophers came along with their *ousia*!?

OK. So now you are onto this, let's try another word game.

Let me show you what the trinitarian does, either knowingly or unknowingly. S/he will say: "Jesus is Divine". What do you think s/he means by that? They mean Jesus has the essence or nature of God. Then they say, "So you see,

⁴ In the New Testament "God" usually has the definite article (*ho Theos*) and in approximately 1,350 times refers to the Father. Thus, the unanimous testimony of both Jesus and his apostles is that "God" is the Individual Who is God the Father.

⁵ This includes Isaiah 9:6; John 1:1; 20:28; Romans 9:5, Titus 2:13 or Hebrew 1: 8. It would be easy to cite trinitarians themselves who admit these verses do not say "Jesus is God" but that would be another entire article! In the meantime recall that in the NT "God" refers to the Father approximately 1,350 times!

⁶ When Jesus says, "God is Spirit" in John 4:24 his context indicates that God is immaterial, non-corporeal, and therefore not confined to the locality of either Samaria or Judea. Jesus definitely was not talking about His Father God existing as an impersonal Substance or essence (*ousia*).

Jesus is God.” Suddenly, mid-stream, they have switched meanings, for the capital “G” in this instance makes Jesus a part of a composite Being. There are two different concepts behind the words “God” and “god”, for remember, one word refers to who and the other to what.

Assuming they have proved that Jesus is divine by nature, they believe they have *ipso facto* proved he is thereby identified as God. Just because the two statements “Jesus is god” and “Jesus is God” sound alike, the trick seems very persuasive. And it must be, because millions of Christians are duped by this smoke and mirrors trick!

George Burnap exposed this problem,

A man demands my assent to the proposition, “there are three Persons in one God”; I ask him what he means by “person”? I ask him if he means a separate independent intelligent Being? He answers he does not. He says he does not use the word in the common sense, but in a sense peculiar to this case. I ask him what that sense is? He cannot tell. You demand of me then, I answer, to assent to a proposition which conveys to my mind no intelligible idea, and, it appears to be equally unintelligible to you. We both ... assent to nothing. Were these words in the Bible, then I might say that I believed they expressed truth, though I could not understand it. But not being in the Bible ... I consider them the mere invention of fallible men. I cannot believe on their authority. As I cannot understand them myself, and no one can explain them to me, I think it fair to conclude that those who framed them had no clear ideas. ⁷

We have already observed that some trinitarians are at least honest enough to admit they use tricky word play to achieve their theory. Another example of such honesty comes from Jason Byassee in *Trinity: The God We Don't Know* (Nashville: Abingdon Press, chapter 1). He admits, “it is odd to say that we have to confess a non-biblical term in order to hold the Bible's teaching together, but confess that we do.”

No wonder it is a trinitarian axiom: “If you try to understand the Trinity, you will lose your mind. If you deny it, you will lose your soul!”

SHOULD WE BELIEVE AN UNREVEALED MYSTERY?

I'll leave you with one last little gem of a confession by a so-called great trinitarian father, Tertullian,

I believe [it] because it is absurd.

I have heard any number of folks who say they believe in the Trinity admit this very thing. They confess: I can't understand it, but I believe it!

Now, it's true there are a lot of things I don't understand about God. For instance, He tells me His ways are higher than mine, and His thoughts are not my thoughts (Isaiah 55: 9).

Because He tells me this, in the dark days I rest my faith on it, and so I know He has a perfect plan for my life in every situation. In my most trying of circumstances I rest my faith on His spoken word: His ways are not my ways and His purposes not yet made clear to me. He has told me of His mysterious ways, and I believe His word in my various life situations. Having told me this is His way, it's no longer a mystery to me!

It is also true that God keeps some secrets to Himself, for He says, **“The secret things belong to the LORD our God” (Deut. 29:29).** We can never know what these secret things are, because He has chosen not to tell us. The only alternative to our ignorance of His secrets is speculation! Then we step outside His revealed word to us. That is unbelief and disobedience.

But don't stop halfway through that verse. Deuteronomy 29:29 goes on to say, **“but the things revealed belong to us and to our sons forever, that we may observe all the words of this law”.** So, from the Biblical standpoint, the revealed things are the subject of human understanding and discussion. Faith rests on the revelation of the things

⁷ Quoted by Keagan Chandler in *The God of Jesus In Light of Christian Dogma: The Recovery of New Testament Theology*, Restoration Fellowship, USA, 2016, p 284 from George Burnham Burnap, *Lectures On The Doctrines of Christianity*, Wm. R. Lucas & R.N. Wright, 1835) pp.18-19.

God wants us to know. We believe and pass along for the faith of others what has been revealed. We are not to pass on the things God has not revealed to our understanding. How can we? We don't know them.

Bible faith rests firmly on the unveiling of God's mind to us. By definition, if something is a mystery, then it has not been revealed. And if the Trinity is a mystery then how can anybody pretend to explain to me in words what God Himself has not chosen to reveal?

Worse still, if the Trinity has not been unveiled in words God has spoken, how can anybody dare to pretend to understand --- much less explain --- what he admits is a mystery? He will be using words God has not spoken.

As we have seen, even trinitarians confess their doctrine is not found anywhere in Scripture! If God has not told us in one single verse He is a Triune Being existing in Three Persons, then I don't have to believe it in order to be "saved". Indeed, He even goes so far as to say that,

His Divine power has granted to us everything necessary for life and godliness, through the true knowledge of Him who called us by His own glory and excellence (2 Peter 1:3).

Thus, Scripture plainly asserts God has revealed to us *all things necessary to life and godliness*. Therefore, to have faith in a mystery not explained in the Bible makes the Trinity unnecessary to obtain salvation! God's power has given unto us multiplied grace to "fully know" Him and our Lord Jesus Christ.⁸

IN CONCLUSION SURELY

Surely this sampling of trinitarian confessions and tricks is enough cause to pause and ask any sincere Bible-loving believer if there is good reason **not** to abandon the doctrine of the Trinity?

Surely out of their own trinitarian mouths we learn that we should **not** believe that God is Three Persons in one Substance --- not three Whos in one What --- a concept **not** taught in a single Bible verse!?

Surely a consideration of these trinitarian confessions and tricks should encourage every Christian to abandon that teaching which is not --- on their own admissions --- clearly or explicitly taught anywhere in the holy Scriptures?

Surely this sampling of trinitarian confessions and tricks is more than just inconvenient speed bumps?

Surely it's time for the bus called "Trinity" to stop at the roadblock they themselves admit is there?

⁸ *Epignosis* means full knowledge.