

The Trinitarian's Thorny Theological Problem

The trinitarian God is triune, *i.e.*, “tri-personal” – “God the Father”, “God the Son”, “God the Holy Spirit”. This composite deity is known as the “Holy Trinity”.

All three “persons” together are considered "God", while, at the same time, each “person” alone is also considered God, and is not the other “persons”.

Therefore, in the trinitarian theology, every instance of the term "God" in the Bible must be examined to determine if the reference is to all three “persons” of God – the “Holy Trinity” – or to only one of the three “persons” of God.

“God” is explicitly referenced at least 3879 times in Scripture.

- **Elohim** is translated "God" 2346 times in the OT.
- **El** is translated "God" 213 times in the OT.
- **Theos** is translated "God" 1320 times in the NT.

The thorny theological problem presents itself when it becomes apparent that the meaning of the term “God” in Scripture cannot be gathered in the trinitarian hermeneutic if the term is taken alone.

Rather, we must add to the Scripture a modifier – or qualifier – to clarify the precise semantic application of the term – God “the Holy Trinity” (or the “Triune” God), God “the Father”, God “the Son”, or God “the Holy Spirit”.

Of course, such a system of interpretation soon becomes an unfathomable quagmire of illogical postulates.

John 1:1 illustrates this rather strikingly.

*In the beginning was the Logos,
and the Logos was with God,
and the Logos was God.*

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Postulate #1

*In the beginning was the Logos,
and the Logos was with God “the Holy Trinity”,
and the Logos was God “the Holy Trinity”.*

This postulate is not valid from the trinitarian perspective.

Does anyone believe that the Logos is all three persons of the “Triune God”?

Postulate #2

*In the beginning was the Logos,
and the Logos was with God “the Holy Trinity”,
and the Logos was God “the Son”.*

This postulate fails because if the Logos were God “the Son” then it would be illogical to say the person of God “the Son” was with all three persons of God “the Holy Trinity” – God “the Father”, God “the Son”, and God “the Holy Spirit”.

Postulate #3

*In the beginning was the Logos,
and the Logos was with God “the Father”,
and the Logos was God “the Son”.*

This postulate fails because it excludes the person of God “the Holy Spirit”.

Postulate #4

*In the beginning was the Logos,
and the Logos was with God “the Holy Spirit”,
and the Logos was God “the Son”.*

This postulate fails because it excludes the person of God “the Father”.

Postulate #5

*In the beginning was the Logos,
and the Logos was with God “the Son”,
and the Logos was God “the Son”.*

This postulate must be rejected because this logic has been deemed invalid from the trinitarian perspective in their arguments against the Oneness view of this passage:

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*In the beginning was the Logos,
and the Logos was with the One and Only God,
and the Logos was the One and Only God.*

I do not know the actual trinitarian position on this verse.

There are many other postulates that must be considered for this verse – as well as for every other occurrence of the term “God” in Scripture.

The bottom line: everywhere the term “God” appears in the Bible, the trinitarian theologian must assign one of four possible meanings to it – God “the Holy Trinity” (or the “Triune” God), God “the Father”, God “the Son”, or God “the Holy Spirit”.

In other words, “God” is either referring to all three “persons” of the “Holy Trinity” or it is referring to only one of the three “persons” of the “Holy Trinity”.

What a convoluted and contorted mess!

This is confusion thrice confounded!

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