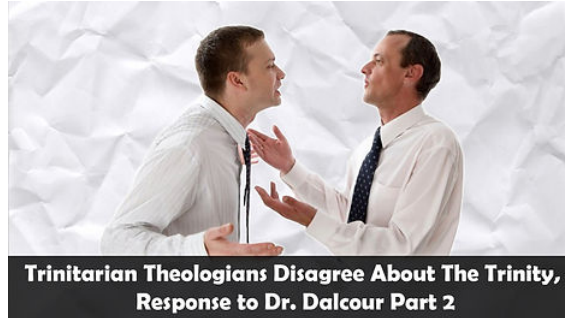




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Trinitarian Theologians Disagree About The Trinity, Response to Dr. Dalcour Part 2



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At approximately 6:11 to 6:27 into Dr Edward Dalcour's video on Oneness, Dr Dalcour said, "The reason why you have such a variation of Oneness views is because there is no standard theologian in Oneness Pentecostalism, there is no standard textbook, there is no standard Oneness Lexicon, there is nothing standard about it."

Although Oneness theologians do not always articulate our position exactly same exact way, we are in agreement that our Heavenly Father also became incarnate as one man (a true human Son) while retaining His immutable divine attributes in the heavens. Just as Oneness theologians do not always articulate Oneness theology exactly the same, so Trinitarian theologians also do not articulate their position exactly the same way either. In my recent email correspondence, Dr Dalcour wrote that in our Oneness vs. Trinity debate, he "... will be affirming the persistence of the distinct divine PERSON of the eternal Word—As mentioned, eternal generation will not be an issue that I need to rally."

Most Trinitarian theologians consider it heresy to deny an Eternal generation of the Son in favour of a God the Word Person. Yet Mr Dalcour has no problem departing from mainline Trinitarian theology in not rallying behind the eternal generation of the Son while accusing Oneness theologians of alleged disharmony. In fact, there are quite a number of Trinitarian theologians and scholars who have flat out denied the eternity of the Son while claiming to believe in an eternal God the Word Person (Examples, Walter Martin, Ralph Wardlaw, Adam Clarke, Albert Barnes, and Finis Jennings Dake).

In Dake's Annotated Reference Bible, under Acts 13:33, Dake rejected the Trinitarian idea of timeless Sonship:

Dr Dake wrote, "As God, the person we now know of as Jesus Christ had no beginning, was not begotten, was not a Son, and did not come into being . . . but as man and as God's Son He was not eternal, He did have a beginning. He was begotten, this being the same time Mary had a Son. Therefore, the doctrine of eternal sonship of Jesus Christ is irreconcilable to reason, is unscriptural, and is contradictory to itself." [Finis Jennings Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Bible Sales, 1963) 139 (N.T.).]

These Trinitarian scholars rejected the Trinitarian idea of an eternal Son by affirming that a God the Word Person timelessly existed before that Word Person became a Son. Such a view is considered heretical by mainstream Trinitarian theologians. Dr Dalcour criticizes Oneness theologians for not holding "standard views" about Oneness theology but the grim reality is that there are more divisions among Trinitarian theologians than Oneness Pentecostal theologians.

Some Trinitarian theologians have become Binitarian theologians by rejecting the Holy Spirit as a third God Person of the Trinity.

Former Trinitarian theologian Dr Michael Heiser now teaches binitarianism (a belief in two God Persons rather than three God Persons of a Trinity).

Trinitarian scholar Dr Daniel Wallace said that Paul was a binitarian when he wrote 1st Corinthians.

Daniel Wallace is a widely-respected professor from Dallas Theological Seminary who works on the cutting edge of New Testament scholarship. He is probably best known for his Greek Grammar, *Beyond the Basics*, his work as senior editor of the New English Translation of the Bible, and for his work in textual criticism in association with the Center for the Study of New Testament Manuscripts. Dr. Wallace appeared on a radio program called "Healing XJWs" to discuss several biblical texts relating to the non-Trinitarian beliefs of Jehovah's Witnesses.

On the radio program Dr Wallace commented on 1 Corinthians 8:6,

"Paul says, 'Yet for us **there is but one God, the Father**, from whom are all things and for whom we live, **and one Lord, Jesus Christ**, through whom are all things, and through whom we live' ...What Paul does... I call it a primitive binitarian viewpoint. It's not even quite trinitarian... I should probably clarify this for the listeners. I think there's a progressive understanding in the New Testament about who Jesus is; and **when Paul writes 1 Corinthians in the early 50s, I think he's very clearly binitarian. I don't know yet if he has understood the Trinity. My guess is he probably does not and those things get revealed a little bit later on.**" (Source: <http://lhim.org/blog/2013/01/26/response-to-daniel-wallace/>)

Trinitarian Professor John Lenox repeatedly said that "God is a Person" rather than "Three Persons" on this video: Source: <https://youtu.be/az5WHXJ7Wes>

Prof. John Lennox is one of the more careful thinkers in the English speaking Christian world. The fact that God is not just a singular being but also a singular person is so powerful that it compels even the brightest minds in Trinitarian Christianity like Prof. John Lennox to unconsciously refer to God as a single person and not three persons. This demonstrates that the human mind cannot naturally produce the unintelligibility of the Trinity in everyday speech. The concept that God is three persons in one being is too awkward a notion that the human mind simply does not register it and this is illustrated beautifully in Lennox's speech as he unmistakably without fail affirms that "God is a single person."

Knowledgeable Oneness theologians underscore the fact that Trinitarian theologians have more areas of disagreement than Oneness theologians. For example, most Trinitarian theologians believe that a God the Son never left heaven or his divine attributes to become a man, while a growing number of

Trinitarian theologians believe in the Kenotic view that a God the Son emptied Himself of His divine attributes, including omnipresence, in vacating heaven to become a man.

Trinitarian scholar Dr. R. C. Sproul said, "One of the worst heresies of the 19th century is called the kenotic heresy based on the hymn that Paul uses in Philippians chapter two." (18:10 - 18:20 into his YouTube Video on "The Immutability of God" <https://youtu.be/GbPXAX9j88s>)

Dr. R. C. Sproul said, "Now 19th-century liberals said that what happened in the incarnation was that God laid aside his divine attributes, either all of them or some of them, and became human and stopped being God. He emptied himself of his deity." (19:08 - 19:35 into his YouTube Video on "The Immutability of God" <https://youtu.be/GbPXAX9j88s>)

Dr. R. C. Sproul said, "The great theologian B. B. Warfield said, 'the real kenosis which is going on here by those who teach such things about the character of God is the emptying of the brains of the minds of the theologians who espouse it.'" (19:58 - 20:18 into his YouTube Video on "The Immutability of God" <https://youtu.be/GbPXAX9j88s>)

While Trinitarian theologians call each other heretics for believing in "the kenotic heresy," no Oneness believers that I am aware of have ever taught that God left heaven and His divine attributes to become a man. Dr Edward Dalcour pretends that Trinitarian theologians all hold a "standard view" and are in perfect harmony about Trinitarian theology while attacking Oneness theologians for alleged disharmony. Yet Trinitarian theologians cannot accuse other groups of alleged disharmony about their theological views without exposing their own hypocrisy!

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