

Trinity Debate Cheat Sheet

Core Position (One Sentence)

The Nicene Trinity is a post-biblical philosophical construct using Greek metaphysical categories; the Bible itself consistently presents Father, Son, and Holy Ghost as three distinct, unified divine beings.

Their Key Proof-Texts — and Responses

Verse	Their Claim	Our Response
John 1:1	"The Word was God" = same being	<i>theos</i> (no article) vs. <i>ton theon</i> (with article). Word is divine AND "with" God — two beings, both divine.
John 10:30	"I and my Father are one" = one substance	<i>hen</i> (neuter) = unity of purpose, not person. Same word in John 17:21-22 for disciples being "one" — they don't become one being.
Col. 2:9	"Fulness of the Godhead bodily" = ontological oneness	Affirms Christ's full divinity. A bestowed fulness (Col. 1:19, John 3:35) implies giver and receiver = two beings.
John 14:9	"Seen me, seen the Father" = same being	Representational. Same chapter: "My Father is greater than I" (14:28). Image is not the original (Heb. 1:3).
Deut. 6:4	"God is one" = one being	<i>Echad</i> = composite unity. Same word in Gen. 2:24 — man and woman become "one flesh." Two persons, one unity.

Our Best Offensive Scriptures

- **Acts 7:55-56** — Stephen sees TWO distinct personages: God and Jesus at His right hand
- **Matt. 3:16-17** — Baptism: Son in water, Spirit descending, Father speaking from heaven. Three locations simultaneously.
- **John 17:3** — "Thee the only true God, AND Jesus Christ whom thou hast sent" — two beings
- **John 20:17** — Jesus calls the Father "MY God" — distinct being He worships
- **Mark 13:32** — Son doesn't know the hour, but Father does — impossible if one being with one mind
- **1 Cor. 15:27-28** — Son will be "subject" to the Father — eternal distinction
- **John 5:19-20** — Son does what He SEES the Father do — visual, personal distinction
- **John 14:28** — "My Father is greater than I"

Early Christian Evidence (Quick Hits)

- **Justin Martyr (c. 150 AD)**: Called the Son "another God and Lord subject to the Maker of all things" (*Dialogue with Trypho*, 56)
- **Origen (c. 230 AD)**: Father and Son "exceeded" differently — Son subordinate to Father (*Commentary on John*, 13.25)
- **Tertullian (c. 210 AD)**: "The Son is a derivation and portion of the whole" (*Against Praxeas*, 9)
- **R.P.C. Hanson (historian)**: "No theologian before the Arian controversy [c. 318] regards the Son as anything other than subordinate to the Father"
- ***Homoousios*** ("one substance") — not a biblical word. Controversial even at Nicaea. Took 55+ years and imperial enforcement to become "settled."

Quick-Fire Objection Responses

"It's a mystery — you can't understand it."

The Bible never asks us to believe three persons are one being. That's philosophy, not revelation. The biblical picture is intelligible: a Father who loves a Son, a Son who prays to a Father, a Spirit who testifies.

"You're polytheists."

Three divine beings, one Godhead, perfectly united in purpose, will, and glory. Not competing gods. Same picture the Bible paints. If "three distinct persons" makes us polytheists, Trinitarians have the same problem.

"Every Christian has believed this for 2,000 years."

False. Pre-Nicene Fathers were subordinationist. Nicaea was contested for decades. "Universal" acceptance came via imperial edict (Theodosius, 380 AD), not unanimous belief. Also — this argument undermines *Sola Scriptura*.

"If you reject the creeds, you reject Christianity."

Christianity is defined by Christ, not by fourth-century committees. We worship the Father, follow the Son, are guided by the Spirit. The creeds are post-biblical; the question is what the BIBLE teaches.

"John 1:1 is clear."

Yes — it clearly says the Word was WITH God and WAS God. Two clauses. Two beings. Both divine. That's our position.

LDS Position Summary

- Father, Son, Holy Ghost = three distinct beings, one Godhead (A of F 1:1)
- Father and Son have glorified bodies of flesh and bone (D&C 130:22)
- United in purpose, will, power, glory — not in substance
- This is the biblical model, restored through the First Vision (JS-H 1:17)
- Christ is fully divine: Creator, Redeemer, Judge

Key Resources

- [FAIR: Godhead and the Trinity](#)

- [Church: Godhead](#)
- R.P.C. Hanson, *The Search for the Christian Doctrine of God*
- Stephen Robinson, *Are Mormons Christians?*