

THE LOGICAL PROBLEMS OF THE TRINITY

SCENARIO A:

1. The Father IS God
2. The Son IS God
3. The Holy Spirit IS God
4. The Father is not the Son
5. The Son is not the Holy Spirit
6. The Father is not the Holy Spirit
7. There is exactly one God

SCENARIO B:

1. Gabriel IS an Angel
2. Michael IS an Angel
3. Raphael IS an Angel
4. Gabriel is not Michael
5. Micheal is not Raphael
6. Raphael is not Gabriel
7. There is only one Angel

I have constructed the arguments made by Classical Trinitarians using the same prepositions and conclusion to identify any logical problems. This is exactly what is believed by those affirming Classical Trinitarianism that traces its historical roots to 381CE.

To deviate one-iota, including from the views put forward by Gregory of Nyssa, Basil of Caesarea, Gregory of Nazianzus, and Thomas Aquinas result in the loss of “orthodoxy”, or does it?

Do note, a contradiction occurs when a conclusion do not follow from the propositional statements. Example, to say there is a “married bachelor” is a contradiction. To say $1+1+1=1$ is a contradiction.

Can any of my scholarly and academic Trinitarian friends explain why Scenario A is not illogical and contradictory but Scenario B is? Are the three Angels (Michael, Gabriel, Raphael) one Angel, as the three divine Persons (Father, Son, Spirit) one God? Do you see any logical problems between Scenarios A and B and the diagram often used to prove the doctrine?

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