

The Doctrine of the Trinity and the Deity of Christ



By Walter Martin

One prominent trait of all non-Christian religions and cults is their pointed denial of the scriptural doctrine of the Trinity and the deity of Jesus Christ. Christian Science ranges high in this category on the basis that it unequivocally denies the true deity of our Lord and the triunity of the Godhead (Colossians 2:9). Eddy said, and most decisively so, that “the theory of three persons in one God (that is, a personal Trinity or Triunity) suggests polytheism, rather than the one ever-present I AM” (Science and Health, 256). Going beyond this declaration Eddy also wrote: “Jesus Christ is not God, as Jesus himself declared, but is the Son of God” (S & H, 361), and she crowned this travesty with the astounding “revelation” that “Life, Truth, and Love constitute the triune Person called God” (S & H, 331). Thus it was that with one sweep of an unblushing pen, a vindictive, ignorant, untrained, and egocentric old woman banished the God of the Bible from her religion forever. It is hardly necessary to examine at length the doctrine of the Trinity and the deity of Christ to refute Eddy’s vague ramblings, but it is profitable, we believe, to review those passages of Scripture that so thoroughly unmask the pronounced shallowness of the Christian Science contentions.

“Let us make man in our image, after our likeness” (Genesis 1:26). “Let us go down, and there confound their language” (Genesis 11:7). “Who will go for us?” (Isaiah 6:8).

Then we could mention Genesis 18 where Abraham addresses God personally as Lord (Jehovah) over ten times; the obvious plurality of the Godhead is strongly implied if not expressly declared by the use of three angels to represent God. The fact that God intended to beget a Son after the flesh and of the line of David by virgin birth (Isaiah 7:14; 9:6; Micah 5:2; Matthew 1:23; Luke 1:35; cf. Psalm 2:7; Hebrews 1:5; 5:5; Acts 13:33), that this Son in the likeness of flesh was His eternal Word (John 1:1, 14, 18), and that He is true deity (Colossians 2:9; Philippians 2:8–11; Revelation 1:8, 17–18; Hebrews 1:1–4, etc.) and a separate person from God the Father is all indicative of the truth that Jesus Christ was truly the God-man of prophecy and the personal Messiah of Israel. It is fruitful to note also that Eddy recognizes the “true” God not as Jehovah but as “I AM” (S & H, 256), apparently oblivious of the fact that the word “Jehovah” is itself taken from the Hebrew verb form “to be” (Exodus 3:14), literally “I was, I am, I continue to be” or as the Jews render it “the Eternal”—(, the tetragrammaton). Keeping with this vein of thought it will be easily recognized that Jesus identified himself with the same “I AM” or Jehovah—and, in fact, claimed in no uncertain terms that He was that “I AM,” (John 8:58) for which the Jews were ready to stone Him to death on the grounds of blasphemy (John 8:59 and 10:30–33).

As to Eddy’s argument that Jesus was God’s Son, not God, the answer is painfully simple when thoroughly analyzed. The solution is briefly this: Christ was God’s Son by nature, not creation, as we are; hence, His intrinsic character was that of Deity—His attributes were Divine—He possessed “all power,” etc. (Matthew 28:18). He therefore could not be a true Son unless He were truly divine; therefore, He could not be the Son of God at all without at once being “God the Son,” i.e., of the very nature of His Father. The Scriptures declare God’s Son is Deity—“The Mighty God the Everlasting Father (Isaiah 9:6), or the Image of God (Colossians 1:15) Impress of His Substance Radiance of His glory” (Hebrews 1:1–3), etc. Innumerable testimonies as to His divinity are given, far too exhaustive to record here, but evidence nonetheless and beyond disputation. To reduce the Trinity so evident at Christ’s baptism and the Great Commission (“In the name of the Father and of the Son and of the Holy Spirit,” Matthew 28:19) to three of Eddy’s choice terms, “Life, Truth, and Love,” and declare all else “suggestive of heathen gods” (Science and Health, 256) is a prime demonstration of crass indifference to biblical terminology and historical theology—an emphatic Christian Science attitude instituted by Eddy.

John tells us that Christ was by His own admission equal in deity to God the Father (John 5:18; cf. Philippians 2:8–11; Colossians 2:9; Hebrews 1:3), yet inferior in position and form during His earthly ministry (John 14:28) as a man. The Eternal Word voluntarily humbled himself,

became human and subject to our limitations, even to the death of the cross, the Bible tells us, but never for a moment did He cease to be what by nature and inheritance He always was and will be, God the Son, second person of the Trinity, eternal Creator and Savior of the sons of men.

Therefore, let us remember most clearly that Christian Science offers a dual Christ, a great man inspired by the "Christ idea" as Eddy would have it, one who never really "died" at all for our sins.

The Scriptures hold forth as a ray of inextinguishable light the deity of our Lord and the Trinity of God. We must therefore be ever vigilant in our defense of the personal Jesus who is our personal Savior, lest the impersonal Christ of Christian Science be allowed further opportunity to counterfeit the Christ of the Bible. This counterfeit, so widely taught in Christian Science, is merely another false theory that masquerades under the banner of the Christian religion and attempts to subvert the true Christian faith