

## Oneness Theology

Trinitarianism, as historically presented, embraces elements which are viewed from the Oneness perspective as theologically and logically meaningless. The Trinity of persons are said simultaneously to be both indivisible, yet distinct—all three being *each* God, yet each *separate* persons, working separately. “The Trinity is to be worshipped as an Unity,” states the creed ascribed to Athanasius, “and the Unity as a Trinity.” They are said to be the same in *substance* but distinct in *subsistence*. They are said to be *co-equal* and *co-eternal*, yet the Father eternally *generates* the Son, and the Spirit eternally *proceeds* from both. They are said to be simultaneously one Being, yet three—three persons.

Oneness theology, on the other hand, has strongly objected to the philosophical terminology, speculation, and appeal to “mystery” associated with Trinitarian conceptualizations of God. The adoption of Nicene “substance” language, describing the Father and Son, as “homoousios,” or the same substance, and not “homoeousios” or a similar substance (Arian), is of little consequence to Oneness thought. But the appeal to “incomprehensibility” to support claims of three “hypostases” or “substances” in one “ousia” or “substance,” are commonly referred to by Oneness proponents as illogical and contradictory, tending toward modified or incipient tritheism, and not possibly conceivable as a requirement of saving faith.

(Our God is One: The Story of the Oneness Pentecostals by Talmadge French, Indianapolis, Indiana: Voice and Vision Publications, 1999, 196, Text Modified)