



# **Divine Truth or Human Tradition?: A Reconsideration of the Roman Catholic-Protestant Doctrine of the Trinity in Light of the Hebrew and Christian Scriptures**

*Patrick Navas*

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In *Divine Truth or Human Tradition?* the author examines the viewpoints and Scripture expositions of prominent evangelical scholars and apologists; including popular author and debater Dr. James R. White (author of *The Forgotten Trinity*), John MacArthur (President of The Master's Seminary), Wayne Grudem (author of the widely-read *Systematic Theology*), Robert Bowman Jr. (author of *Why You Should Believe in the Trinity*), Robert Morey (Founder of California Biblical University & Seminary and author of *The Trinity, Evidence and Issues*), R. C. Sproul (President of Ligonier Ministries), Robert L. Reymond (author of *Jesus, Divine Messiah and A New Systematic Theology of the Christian Faith*), and others. According to what has long been considered mainstream Christian "orthodoxy," the doctrine of the Trinity (the idea that the one true God is-in the ultimate sense-a divine being made up of three co-equal and co-eternal persons) is not only central to the Christian faith, but absolutely necessary for one to accept in order to be counted as a true Christian and be saved. Such a demand on a Christian's faith has come across as strange and perplexing to many, especially so in light of the fact pointed out by one respected Trinitarian: "[The Trinity] is not clearly or explicitly taught anywhere in Scripture, yet it is widely regarded as a central doctrine, indispensable to the Christian faith. In this regard, it goes contrary to what is virtually an axiom [that is, a given, a self-evident truth] of biblical doctrine, namely, that there is a direct correlation between the scriptural clarity of a doctrine and its cruciality to the faith and life of the church." (Millard J. Erickson, *God in Three Persons*, p. 11. Emphasis added) Understandably, this fact has raised questions in the minds of Christians and truth-seekers alike ever since the doctrine was first decreed as mandatory to confess in the late 4th century. Many Christians

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