

# How God wants us to understand the Trinity

#3077

The Trinity of Christianity was defined at the council of Nicaea in 325 AD. There the young Church decided that God consists of three “Persons”, Father, Son and Holy Spirit. The Church came to this decision probably because there are many conflicting statements concerning the Trinity in the Gospels if these are taken literally.

How three distinct persons can each be infinitely powerful and rule sovereign over one infinite space was and is not explained.

Listening to preachers talking about the subject on Trinity Sunday or other occasions, one has the impression they have a problem, meaning Church representatives do not understand it themselves. And whenever that is the case priests and preachers talk about the “mystery of faith”. It is the equivalent of “don’t ask, don’t think, just believe, because it is the doctrine”. No wonder many serious believers are sometimes desperate.

The result of Nicaea is a rift between religions. It is the main reason why there will never be a reconciliation with Judaism, or an acceptance of Jesus as Messiah by the Jews as long as this questionable definition of the Three-in-one-God is kept up.

## **Jesus had to explain it again**

Fact, however, is, that no other than Jesus Himself told us the truth about this delicate question. He did it in His “New Revelation” which He dictated via the “inner word” starting about 170 years ago (1840) to a gentleman with the name of Jakob Lorber and two other scribes, Gottfried Mayerhofer and Leopold Engel, completing the work 1893).

The main work of this unique Revelation is “The Great Gospel of John”. It comprises 11 volumes of up to 500 pages (finally available in English\*).

The work recounts Jesus’ three years of teaching including His passion and ascension along the lines of the Gospel of John in incredible detail.

The following observations on our subject are mainly taken from this work.

## Bible quotes

Psalm 110,1: The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."

Matthew 26, 64: Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Luke 22, 69: But from now on, the Son of Man will be seated at the right hand of the mighty God."

Mark 14: 62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

Mark 16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.

Col 3:1: Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.

1 Peter 3:22: ... who has gone into heaven and is at God's right hand with angels, authorities and powers in submission to him.

Acts 7:55: But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.

Acts 7:56: "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

Rom 8:34: Who is He that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.

Eph 1:20: which He exerted in Christ when He raised him from the dead and seated him at His right hand in the heavenly realms,

Eph 1:21: far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

Eph 1:22: And God placed all things under His feet and appointed Him to be head over everything for the church...

Heb 1:1-4: In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.

Heb 8:1: The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

Heb 10:12: But when this priest had offered for all time one sacrifice for sins, He sat down at the right hand of God.

Heb 12:2: Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

## Evaluation

All abovementioned verses “sitting or standing at the right hand of God” are based on Psalm 110:1:

A psalm of David. The Lord (= Jehovah = Yahweh) said to my Lord (Jesus) "Sit at My right hand until I make Your enemies a footstool for Your feet."

So when Jesus Himself, Stephanus, Paul and other authors of the gospel repeatedly use the image “sitting at the right hand of God”, they all base themselves on Psalm 110:1 where the incarnation of Jehovah in and as Jesus is already emblematically predicted. And Jesus explicitly refers to the same verse in His discussion with the teachers of the law and the Pharisees about the question: Whose son is Christ, the Messiah?

Mt 22:41 The question about the son of David.

(Mk 12,35-37; Lk 20,41-44)

While the Pharisees were gathered together, Jesus asked them,

Mat 22:42 What do you think about the Christ? Whose son is he?"

"The son of David," they replied.

Mt 22:43 He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says, (Psalm 110,1):

Mt 22:44 'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."

Mt 22:45 If then David calls him 'Lord,' how can He be His son?"

Mt 22:46 No one could say a word in reply, and from that day on no one dared to ask Him any more questions.

This scene is described in great detail in vol. 7 of the Great Gospel of John (GGJ):

*[GGJ 07\_198,05] "There was now already quite a number of Pharisees and scribes around Me and they deliberated what they should ask further in order to take me in, so that they could catch Me.*

*[GGJ 07\_198,06] However, I said to them: "Listen, the fact that you want to ask me continuously questions of which you suspect that I will be trapped, is clear to everyone here. I already have answered a great deal of questions and have shown you that you cannot catch Me. Therefore I want to ask you a question again. If you can answer Me, you may ask Me again a few things."*

*[GGJ 07\_198,07] The Pharisees said: "Good, just ask, also we will not withhold You any answer."*

[GGJ 07\_198,08] I said: "Well then, do tell me: what do you think about Christ? Whose Son will He be?"

[GGJ 07\_198,09] The Pharisees said: "As it is written: He is a Son of David."

[GGJ 07\_198,10] I said: "Hmm, strange, if this is so, then why does David in the spirit call Him a Lord, when he says: 'The Lord said to My Lord: sit down at My right hand until I have put Your enemies at Your feet?' If David calls Him Lord, how can He then be his Son?"

[GGJ 07\_198,11] On this, a Pharisee said: "We know that David has spoken in the spirit like this about Christ, but who can understand what he meant with the 'Lord', who spoke to his Lord, and who is the Lord who David called 'his Lord'? Because according to the teaching of Moses we cannot accept that at the time of David they already thought and believed in two Lords of which each one would be completely God. The Lord who spoke to the Lord of David must clearly be another person than the Lord who David calls 'his Lord'. Otherwise how could David say: 'The Lord spoke to my Lord'? But who can understand this? If You understand it, then explain it to us. Then we will believe that You speak out of God's Spirit."

[GGJ 07\_198,12] I said: "If you as so-called scribes cannot understand the way of speaking of the old Hebrews, how then do you want to understand their spirit?"

[GGJ 07\_198,13] The Lord, thus Jehovah, has certainly also been a Lord of David, thus also his Lord. And therefore, David did not express himself wrongly when he said: 'My Lord spoke to my Lord.' And when he spoke like that it is also clear that both Lords, who by way of expression are only apparently two Lords, are in fact one and the same Lord. You yourselves do also say: 'My spirit spoke to the mind of my soul.' Does the spirit of man not live in his soul and is consequently one with his soul, although it is as real life power in the soul more noble and more complete than the substantial soul itself?

[GGJ 07\_198,14] In God there are also **two distinct essential qualities** and these are forming His initial substance and consequently are forming His undivided One initial Being.

[GGJ 07\_198,15] The one distinct essential quality is **love**, as the eternal flame of life in God, and the other distinct essential quality is as a result of the brightest flame of life, the light of the **wisdom** in God.

[GGJ 07\_198,16] If this is now so, and undeniable not different, is then the love in God not totally the same glory in God as His wisdom?

[GGJ 07\_198,17] But when David said: 'The Lord spoke to my Lord', he only said that the endless merciful love in God penetrated its wisdom totally and said to it: 'Go and sit at My right hand, become Word and Being, become one with all My life's power, then everybody who is an enemy of the light must bow before the love life's power in the light thereof.'

[GGJ 07\_198,18] *However, what David said at that time in the spirit, stands now in a wonderful way embodied before you. Why do you close your eyes and do not want to realize that the great promise is being fulfilled and stands and speaks now before you, and is showing you the ways of the true life out and in God?"*

[GGJ 07\_198,19] *When the Pharisees heard this from My mouth, a kind of fear for My wisdom came upon them, so that no one of them dared to ask Me anything further to try Me.*

The only way to avoid an antagonism with the picture "sitting at the right of God" is interpreting it spiritually as above. Then all the following Bible verses make sense which claim one person (Jesus-Jehovah) and NOT two persons sitting next to each other:

- a) Joh 10,30: *I and the Father are one.*
- b) Joh 14,9: ... *Anyone who has seen me has seen the Father.*
- c) Joh 14,10: ... *it is the Father, living in me, who is doing his work.*
- d) Mt 28,18 *All authority in heaven and on earth has been given to me.*
- e) Joh 12,45: ... *When he looks at me, he sees the one who sent me.*
- f) Joh 15,23: *He who hates me hates my Father as well.*
- g) Col. 2,9: *For in Christ all the fullness of the Deity lives in bodily form.*
- h) Rom 9,5: ... *Christ, who is God over all,*
- i) 2Cor 5,19: ... *God was reconciling the world to himself in Christ.*
- j) 1Joh 5,20: ... *Jesus Christ. He is the true God and eternal life.*

If one takes literally the image "Sitting at the right of God" literally by the material sense of the letter one arrives at the following most heathen foolish, silly and blind interpretation:

[GGJ.08\_026,08] *When it is stated in the books of the prophets – which are not understood by the people because of their rude simple-mindedness caused by themselves – that the Father clothes the Son with all power and glory in Heaven and on all globes and worlds, and has given Him the Holy Spirit as cooperator to sanctify and to watch over the new teaching from the Heavens, which is now given to you and over which only the Son, who I am, has the leadership, just like over all other things, then I ask you: what kind of God do you think the Father is? Can you still see a God in Him?*

[GGJ.08\_026,09] *And if in your material-human blindness you still can imagine another one, then you unquestionably would imagine Him to be useless and inactive, since you clearly have to perceive that under these conditions He cannot accomplish anything anymore and can also not govern over anything anymore. You surely will have to realize in a dark human manner that God the Father has perhaps delegated His government to His Son forever because of His high age – just like the old king Pharaoh in Egypt who delegated the government to Joseph – and also because of His weakness and tiredness so that He can enjoy His rest being totally inactive.*

*[GGJ.08\_026,10] Can you really imagine that the Father has become old, and that He wants to lay down His work because He now has besides Himself a Son who is in all aspects equally almighty as He is, and further still has an equally powerful almighty Holy Spirit who He created out of Himself and His Son, and that He will delegate now the whole government to both of them, while He Himself will abdicate.*

*[GGJ.08\_026,11] Oh how extremely heathenish foolish, silly and blind would human reason be to fall into such a madness.*

## Nicaea

This is just an excerpt of the two central chapters 26 and 27 of vol. 8 of the Great Gospel of John. There Jesus deals already with the thought process of the Nicaean creed. It is clear that Jesus-Jehovah knew here (in the year 33) what will be concocted in 325 at the council of Nicaea:

*[Gifts of Heaven 2, 68,18] “It is only the fault of your materialistic-heathen Three-God-Belief which was concocted in the council of Nicaea”, and*

*[1 Spiritual Sun 1, 65,2] “...with the Three-person-Trinity concocted at Nicaea.”*

*[Great Gospel of John 08\_026, 01] Listen, if it is sure that God as Creator of all beings – yet different from all other beings who were created by Him – was, is and will be eternal, is it then for Him an immovable necessity to remain in that particular original center? If it is already given to man to move freely with his body in all directions and even more so with his spirit, how could God in His limitless freedom restrict Himself in that wherein He gave even His created beings full freedom? I say to you: the divine infinity has the power in everything to also move endlessly free. He therefore will also have the right to change His glory into the flesh in order to be visibly and understandably present before His created human beings as an eternal entirely perfect Man.*

*[GGJ.08\_026,02] But the endless glory of God does not have the power – and can impossibly have it – to create Gods outside of Himself who are completely equal to Him. For if He would be able to do that, He would be able to create besides the one endless universe also other equally endless universes, of which any somewhat clearly thinking person can already see from a distance that this is the purest nonsense. For if the first universe is endless in all imaginable directions, then where must the second equally endless universe begin?*

*[GGJ.08\_026,3] A second perfect God with the fullest endless glory is therefore quite as unimaginable as a second endless universe. And so you can clearly see that I who am now just like you walking as a Son of Man in the flesh, am not a second but only the one and the same God who I was since eternity before all created beings and also will remain in all eternity. Therefore, I cannot do anything that is contrary to My eternal glory, but everything for it.*

*[GGJ.08\_026,4] If I created outside of Me two more Gods, like for instance the Son and the Holy Spirit, so that the two would be individually different from Me, then they inevitably could claim all My unlimited power, without which no God could be imagined, no more than one can imagine a second or even third endless universe that would be divided in a certain way, limiting each other. However, if this would be thinkable, then what about God's sovereignty of which there can only be one?*

*[GGJ.08\_026,5] There can however exist only one such endless divine sovereign authority. For if there were three, then God's endless one Kingdom would be split, and the existence of it would be quite as unimaginable and impossible as the existence of three endless universes next to each other.*

*[GGJ.08\_026,06] The one Kingdom of the one God can exist eternally because only He is the only King and Lord of it, as it is written in the books of the prophets, who have prophesized out of the mouth of God: 'God will give His glory to no one else' (Isaiah 42:8). For only I, Christ, am the only God. Human beings, angels, sovereignties and powers, yes, all things in Heaven and on all globes have always bowed before Me and will throughout eternity only bow before Me and never for anybody else, just like the cosmic spaces of creation that seem endless in your eyes are devoured by the one endless space of creation, and compared to that, they appear like a total nothing.*

*[GGJ.08\_026,07] If by the names Father, Son and Holy Spirit, not one self-existing God – the one primordial Being – has to be understood, and instead of that a Son that is separated from the Father and likewise a different Holy Spirit would be accepted, then what kind of God would the Father be?*

*[GGJ.08\_026,08] When it is stated in the books of the prophets – which are not understood by the people because of their rude simple-mindedness caused by themselves – that the Father clothes the Son with all power and glory in Heaven and on all globes and worlds, and has given Him the Holy Spirit as cooperator to sanctify and to watch over the new teaching from the Heavens, which is now given to you and over which only the Son, who I am, has the leadership, just like over all other things, then I ask you: what kind of God do you think the Father is? Can you still see a God in Him?*

*[GGJ.08\_026,09] And if in your material-human blindness you still can imagine another one, then you unquestionably would imagine Him to be useless and inactive, since you clearly have to perceive that under these conditions He cannot accomplish anything anymore and can also not govern over anything anymore. You surely will have to realize in a dark human manner that God the Father has perhaps delegated His government to His Son forever because of His high age – just like the old king Pharaoh in Egypt who delegated the government to Joseph – and also because of His weakness and tiredness so that He can enjoy His rest being totally inactive.*

[GGJ.08\_026,10] *Can you really imagine that the Father has become old, and that He wants to lay down His work because He now has besides Himself a Son who is in all aspects equally almighty as He is, and further still has an equally powerful almighty Holy Spirit who He created out of Himself and His Son, and that He will delegate now the whole government to both of them, while He Himself will abdicate?*

[GGJ.08\_026,11] *Oh how extremely heathenish foolish, silly and blind would human reason be to fall into such a madness.*

[GGJ.08\_026,12] *If there exist a Son and a Holy Spirit who are different from the Father and would exist besides Himself, as this is the case with angels and human beings, then they can be nothing else except His created beings, because they did not receive their being – no matter how perfect it may be – of themselves as a result of their very own and eternal perfect power, but only from the one Creator.*

[GGJ.08\_026,13] *However, how can there be a complete, divine relationship or a real unity between a spirit without body and form and a spirit with body and form? Can it be said that the Son – who is a bodily Person and, as you can see, has a body – is in the Father if the Father has no body, no shape and no form? Or can the infinite Father, without having a body, shape and form be in the Son?*

[GGJ.08\_026,14] *Moreover: if the Holy Spirit is a third person as such, coming from the Father and the Son, then how can that person have the same qualities as those two are having and who are equally eternal? Or can that which receives its existence from another person, be equal to that which has its existence out of himself? Can eternity ever be equal to the all-fleeing time, or the limited area to infinity?*

[GGJ.08\_026,15] *Even if one can accept that all the times of times are contained in eternity and are moving and changing, then it is however impossible to think and assert that time, no matter how long it lasts, can comprise eternity. Just like one can also think and assert that the endless primordial space surely can contain all spaces – which, no matter how big they may be, are finally still limited – but these last ones can impossible contain the primordial space.*

[GGJ.08\_026,16] *Thus, if the Holy Spirit would really just like any other created being go out of the Father and the Son as a being as such, then he obviously would be a god of time and not of eternity. However, such a god could then, just like all that which is timely, in course of time cease to exist. But if this is the case, then who would be able to give an eternal life to all human beings and angels and maintain it?*

[GGJ.08\_026,17] *In order that this matter of the highest importance would still be more clear and plain to you, we will continue this subject, and so you listen to Me.*

## Chapter 27

[GGJ.08\_27, 01] *If furthermore, the Son was present since eternity, then how could He be procreated? And when the Holy Spirit was also there*

*since eternity, how could He then come forth from the Father and the Son and have His beginning in Them. If according to your mind and reason the three divine persons – contested by you, **of whom the future people could easily make three Gods** – are all three eternal, that means without a beginning, then one of them could not have given the beginning of his existence to the others.*

*[GGJ 08\_27,02] I am, as I am now with you as a Man in the flesh, the Son, and I was never procreated by anyone else except by Myself, and consequently I am My highest own Father since eternity. Where else could the Father be except in the Son, and where else could the Son be except in the Father? Thus only one God and Father in one person.*

*[GGJ 08\_27,03] This body of Mine is therefore the glorified shape of the Father for the benefit of the people and angels, so that I could be an understandable and visible God for them. Now you can see Me, listen to Me and speak to Me, and by that still stay alive. Because before, it was so that no one could see God and live. I am now God in every respect. In Me is the Father. And the power that goes out of Me according to My love, wisdom and almighty will and that fills up the eternal endless space throughout and which is also active everywhere, is the Holy Spirit.*

*[GGJ 08\_27,04] As you can see Me now as God-Man among you, I am with My whole original central Being certainly completely and undivided in your midst, here in this dining-hall on the Mount of Olives. And thus, as highest true God and Man at the same time I am nowhere else, not on this Earth and even less on another. But still, by the power, which is the Holy Spirit, that goes out of Me, I fill all the Heavens and the earthly material and endless space with My activity. I can see everything therein, from the greatest to the smallest, I understand everything, know everything, decide on everything, and create, guide and rule over everything.*

*[GGJ 08\_27,05] Now, when you clearly know this out of My mouth, you also will understand for which reason you shall strengthen by laying your hands upon them, in the name of the Father, the Son and the Holy Spirit, those people who believe in Me and who are also acting according to My teaching, after it has been made known to them.*

*[GGJ 08\_27,06] If you understand the reason now, you also will perceive that the people who are truly and correctly taught by you, will not easily come to the idea of accepting three gods as such, because you have named the three qualities. But I also urge you to give the people a real and truthful light, because where this will be lacking, the people will easily and quickly wither and change to all kinds of false doctrines, and then it will be difficult to bring them on the way of the full truth.*

*[GGJ 08\_27,07] The fact that, despite all your faithfulness there still will be false teachers and prophets who will mislead a lot of people, you surely will not be able to avoid, and you will not be blamed for that, as little as a farmer who sows pure wheat on his land between which his enemy has scattered weeds during the night, will be accused of sin when on his land between the wheat the weeds grow rampantly and weaken the good grain.*

## Epilogue

We feel a correction of a false definition made 1700 years ago out of a misunderstanding of spiritual matters is overdue. It would make the life of the Church easier, revitalize it and result in stronger based believers. The believers would not have a credibility conflict between matters of the Church and faith and their rational lives in the internet age.

We are, however, fearful that the Church will not be able to make such a bold move. It has weakened itself too badly in the last decades for various reasons and the outlook is grey wherever one is looking.

We will probably have to wait until Jesus Christ returns.

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\*) The Great Gospel of John is available free of charge as e-book from [http://www.zyworld.com/lorber/JL\\_English.htm](http://www.zyworld.com/lorber/JL_English.htm) or as free download from [www.hisnewword.org](http://www.hisnewword.org) > downloads

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