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The Trinity (Explained) (Yes Really!)

The triune nature of God has been a mystery to Christians it would seem since the doctrine of a triune God first came to be recognized. How could only one God exist, yet manifest himself as the Father, Son and Holy Spirit? If there is only one God and Jesus is God, who did he pray to? Long have questions like these been a stumbling block to Christians and non-Christians alike. There have been many analogies that try to describe the triune nature of God, but in the end, it has been relegated as one of the great mysteries of God that we cannot understand. I do not believe this is true though. The answer to this mystery is in God's word and I would like to share it with you. So, if you looked at the title and scoffed a little at the notion that a 2,000-year-old mystery is now being revealed, then just sit back and enjoy the ride, because the journey is not going to be that long (About two chapters in a book) and the destination is worth it.

The first thing I believe in understanding the Trinity of God is to establish a foundation in which the rest of this mystery may unfold upon. It would make sense that this foundation should be a basic truth to all who are believers. This foundation is the bedrock laid down by God himself. That is the consistent teaching from both the Old and New Testaments that only one God exists. Here are just some of the many verses which establish this truth.

"Hear, O Israel: The Lord our God, the Lord is one" (Deuteronomy 6:4). From this verse we know that Moses knew there was only one God.

"There is no one holy like the Lord, there is no besides you; there is no Rock like our God" (1 Samuel 2:2). This quote by Hannah demonstrates she understood only one God exists.

"For who is God besides the Lord? And who is the Rock except our God" (Psalm 18:31)? David in this verse also puts his trust in only one God.

"For you are great and do Marvelous deeds; you alone are God" (Psalm 86:10). Once more, David asserts his belief in only one God.

"Now, O Lord our God, deliver us from his hand so that all kingdoms on earth may know that you alone, O Lord are God" (Isaiah 43:10-11). King Hezekiah not only was sure only one lived, but he desired the world to understand this as well.

Above I shared with you five examples of where individual people whose faith in God was premised upon the belief only one God exists. Now let us take a look and see if their faith was misplaced or whether it coincides with what God declares about Himself.

"You are my witnesses, declares the Lord, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me. I even I, am the Lord and apart from me there is no savior" (Isaiah 43:10-11).

"This is what the Lord says-Israel's King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God" (Isaiah 44:6).

"You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one" (Isaiah 44:8).

"Was it not I, the Lord? And there is no God apart from me, a righteous God and a Savior; there is none but me. Turn to me and be saved, all you ends of the earth; for I am God and there is none like me" (Isaiah 45:21-22). .

"Remember the former things, those long ago; I am God and there is no other; I am God and there is none like me" (Isaiah 46:9).

If there is any question about there being more than one God, God himself puts the kibosh on that notion completely. He states clearly and leaves no possibility of

another god's existence. For the record, Jesus also concurs with this theme. In Mark 12:29 Jesus quoting in part from the Old Testament declares; *"Hear O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."*

So, it should be quite clear now. Only one God exists. This is taught in the Old and New Testaments by believers and by the one who is the authority on the subject, God himself. The foundation has been laid down. So, let's build upon it!

After establishing through Old and New Testament scripture the existence of only one god. Now read as both Old and New Testament scripture seem to contradict our foundation and establish the existence of three gods. It would seem fitting to begin this layer with the very first book of the bible, Genesis.

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground" (Genesis 1:26).

In the above verse we have God himself saying; *"Let us make man in our image, in our likeness"*. I realize that at least one common understanding of what "us" and "our" is referring to is God himself in a majestic sense. Kings and queens through the ages have at times referred to themselves in a similar manner. But perhaps future royalty borrowed this way of referring to themselves because of a lack of understanding in the scripture. I believe when God said this, He was talking to someone other than Himself. This someone evidently also had a part in the creation process. My evidence for this comes from two sources. The first clue is the Hebrew word for God in these passages is “Elohim”. Elohim as it turns out is a plural word. A plural word for God is the first clue that God is more than one person. This next piece of evidence comes from the gospel of John.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made" (John 1:1-3).

The “Word” in the above is Jesus. He was with God, and he is God. Nothing created has been made apart from him. Genesis 1:26 makes perfect sense in view

of what John writes. God is not speaking out of a sense of majesty when he says; "Let us make man in our image". He is speaking to someone who was a part of every aspect of the creation process. Now let's move on to other verses which seem to contradict our foundation.

"Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, 'Are you for us or for our enemies?' 'Neither,' he replied, 'But as commander of the army of the Lord I have now come.' Then Joshua fell face down to the ground in reverence, and asked him, 'what message does my Lord have for his servant?' The commander of the Lord's army replied, 'Take off your sandals, for the place where you are standing is holy.' And Joshua did so" (Joshua 5:13-15).

In the above it is understood that the commander of the Lords army is also God and not simply an angel. This conclusion is logical for two reasons. The first is that an angel would not have accepted Joshua's act of worship. The second is because the only other place in the bible where someone tells another person to remove their sandals because the place where that person is standing is holy, takes place in Exodus 3:5. This where Moses is instructed: *"Do not come any closer' God said. "Take off your sandals, for the place where you are standing is holy ground."* In the Joshua passage we also have this person (who is likely a pre-incarnate Jesus) acknowledge that the Army of the Lord is both his army and it belongs to another, (likely the Father).

Here are some more verses that suggest God is more than one person and thus appears to put some cracks in our foundation.

"The Lord says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet" (Psalm 110:1). David, who wrote this Psalm has God the Father speaking to God the Son. This is confirmed by Jesus who quotes this Psalm in Matthew 22:44. In the Matthew verse, Jesus is testifying to the Pharisees that the Christ's relationship to the Father is that of a son.

This next verse should have you quivering with delight as you read it. At least it did for me as I was researching this subject.

"In my vision at night I looked and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led

into his presence. He was given authority, glory and sovereign power; all peoples, nations, and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" (Daniel 7:13-14).

These verses from Daniel are the clearest verses in the Old Testament which illustrate God is more than one person. We have Daniel in his vision providing an eyewitness account of the Son of Man, who is Jesus, being led into the presence of the Ancient of Days, which is clearly God the Father. With a Scripture as clear as this I am at a loss to explain how Jews can reject Jesus as the Messiah or how they cannot conclude God is more than one person. I understand it seems to put a big crack in the foundation. Perhaps even splitting it wide open, but this must be reconciled and not be under the rug. (We will, I promise a reconciliation.)

Continuing where we left off.

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father" (Matthew 24:36). This is further evidence provided by Jesus that he and the Father are separate persons. If they were not, then Jesus would have known the day he was appointed to return. (As a side note, to this verse, I have wondered whether Jesus just gave up certain knowledge during his earthly ministry, but upon his return to the Father, now possesses all knowledge including when he is to return. I consider it likely so.)

"Father, if you are willing, take this cup from me, yet not my will, but yours be done" (Luke 22:41). In this prayer of Jesus shortly before his arrest, Jesus is praying to the Father. This not only attests to the fact that God the Father and God the Son are separate persons, but also that Jesus has his own mind. His will could be different than that of the Father, but he chooses to put aside his will in favor of his Father's will.

"And again, when God brings his first born into the world, he says, 'Let all Gods angels worship him' In speaking of the angels he says, 'He makes his angels winds, his servants flames of fire', but about the Son he says "Your throne, O God, will last forever and ever" (Hebrews 1:6-8).

In the above verse we have God the Father declaring his Son is to be worshipped by angels and the Son is indeed God.

Having clearly demonstrated God is at least comprised of God the Father and God the Son, lets add one more person to the mix.

"Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). In this verse we have all three members of the triune God identified. Each one is a separate person who alone and collectively comprise our "one" God.

"Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come" (Matthew 12:32). In the above we have Jesus clearly distinguishing himself from the Holy Spirit.

"Then Peter said, Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God" (Acts 5:3-4). In the above verses we have amongst its teachings as they pertain to this subject, the idea of the Holy Spirit being more than just a personality. The Holy Spirit is a person. You cannot lie to a personality, but you can lie to a person. Furthermore, this person is also declared to be God.

*Kudos to you if you have made it thi*s far, because much of what I have said so far is simply things you have already understood about the Christian faith, though perhaps the verses I shared help solidify that faith. Hopefully, if you have already believed this, then maybe some of what I wrote can help you when sharing this with others who may not know but have simply accepted it. Then also there are those who believe God is not really three persons but simply manifests Himself as three persons. What I have written so far should demolish that argument, but most of Christianity believes that three separate persons make up our one God.

As a quick review. Or foundation is built upon the premise which is taught in both Old and New Testaments that our God is One. There simply is no other God. Building upon this is the concept that our one God is not one individual but is in fact three individuals. The idea that God is more than one person is taught in both Old

and New Testaments. The weight of the evidence that supports this conclusion seemingly threatens to bust wide open our foundation. Seemingly though is the operative word, for in fact the foundation supports the next level quite easily and there is no danger at all of it cracking. This is because the answer to the trinity reconciles both the foundation and the first layer from no other place than the word of God itself, the bible.

The key to the reconciliation is not a matter of understanding God's infinite power. (We cannot.) It is instead a matter of understanding Gods perspective. (We can.) When I tell you the answer, you will think it is perhaps overly simple. So here it is. The reason the three persons are one God, is simply because there is only one Spirit of God.

“Heis”

Now if we can establish there is only one Spirit of God, then perhaps we can understand Gods perspective on what "one" really is and in doing so, understand why God is "heis". (“Heis” for the record is a very singular form of "one" in the ancient Greek language. The Greeks had other words for the word "one" which were not always so singular. You will soon understand why I used the word "heis" though.

For now, let's look at some verses which support my conclusion. Let us go back to the beginning. Yes, the very beginning.

"In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the spirit of God was hovering over the waters" (Genesis 1:1-2). In these two verses we have the Spirit of God hovering over the waters. Note it does not say Spirits of God. Since all three were involved in the creation process, if more than one Spirit of God existed, then it should have read Spirits of God.

"And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophecy, your old men will dream dreams, your young men will see visions.

Even on my servants, both men and women, I will pour out my Spirit in those days" (Joel 2:28).

In Joel which seems like it found fulfillment or at least partial fulfillment at Pentecost we are told of a time when the Spirit of God would we poured out on all people. Again, we see a singular use of the Spirit of God. In fact, while going over the Old Testament I have not found a single verse which points to God having more than one Spirit. There are verses which suggest there is more than one spirit in the world, but when speaking of the Spirit of God, it is to the best of my knowledge, always singular. This may be in part why my conclusion is not earth shattering. Without really looking for it, we have always been taught the Spirit of God is one Spirit.

Now look at instance where the Spirit of God and the Holy Spirit are used interchangeably to describe the same event by different authors.

"As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending on him like a dove and lighting on him, and a voice from heaven said 'This is my Son, whom I love, with him I am well pleased" (Matthew 3:16-17).

"When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily for like a dove: (Luke 3:21-22).

In the following we will see that the Holy Spirit and the Spirit of Jesus are used interchangeably, thus showing they have the same Spirit.

"Paul and his companions traveled throughout the region of Phyrgia and Galatia, having been kept by the Holy Spirit from preaching in the province of Asia. When they tried to enter Bythynia, but the Spirit of Jesus would not allow them to" (Acts 16:6-7).

"You, however, are controlled not by the sinful nature, but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ" (Romans 8:9).

In the Romans verse we have the Spirit of God being used interchangeably with the Spirit of Christ, who is Jesus.

"But when they arrest you, do not worry about what to say or how to say it. At that time, you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you" (Matthew 10:19-20).

"Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking but the Holy Spirit" (Mark 13:11).

In the above two verses we see how Spirit of God is being used interchangeably with the Spirit of the Father and the Holy Spirit.

"Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out 'Abba, Father" (Galatians 4:6).

So, which is it? Are Christians indwelt with three different Spirits or does God have only one Spirit and this one spirit is what indwells each Christian? If you are not sure, please continue to read and any lingering doubts will be cleared up by the word "heis" which as a reminder is a very singular form of “one” which I had brought up earlier.

"There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there his given through the Spirit the message of wisdom, to another the message of knowledge by that same Spirit, to another faith by the same Spirit, to another gifts of healing by that ***heis*** *Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All of these are the work of* ***heis*** *and the same Spirit, and he gives them to each one, just as he determines. The body is a unit, though it is made up of many parts; and though all its parts are many, they form* ***heis*** *body.* ***So it is with Christ.*** *For we were all baptized by* ***heis*** *Spirit into* ***heis*** *body-whether Jews or Greeks, slave or free-and we were all given the* ***heis*** *spirit to drink. Now the body is not made up from* ***heis*** *part but of many. If the foot should say 'Because I am not a hand, I do not belong to the body,' it would not for that reason cease to be part of the body. And if the ear should say, 'Because I am not an eye, I do not belong*

*to the body', it would not for that reason cease to be part of the body. If the whole body were and eye, where would the sense of smell be? But in fact God arranged the parts in the body, every one of them, just as he wanted them to be. If they were all **heis** part, where would the body be? As it is, there are many parts, but **heis** body" (1 Corinthians 12:4-20).*

You no doubt noticed my substitution of the word "one" with the word "heis". Each time the Greek word "heis" was used, I used it. What you may not have noticed is in one instance, there is another Greek word for one which was used. In this instance, you can see that it is not such a singular usage. However, you should also note that when Paul was talking about either the Spirit or the Body, he used the word "heis" This is important because not only have we established that there is only heis Spirit of God, but also that in God's eyes or perspective, the body of believers are also heis, even though we are made up of many different parts or shall we say people?

You may have also noted that I bold faced and enlarged the line **"So it is with Christ".** This is important. Many years ago, as a student, I had been afforded the opportunity to teach on the Trinity. The theology teacher had announced that we were going to be studying the Trinity the following week and asked the question; “Does anybody understand it?” My friend Paul Wallace, who was attending the class with me, had already heard my work on the Trinity and so we were both grinning when the instructor asked the question. Noticing our grins, he looks at Paul and says; "What, do you two understand the Trinity? Paul answers him, “well I don't, but he does.” The professor then looks to me and says; “So, you understand the Trinity?” I answered “yes”. He then asked, "Would you like to teach it next week?" I replied, "Yes, I would be happy too". He then said, "I am not kidding" to which I answered back, "neither am I." It was a done deal after that. (Anyway, sorry for the sidetrack story, but hopefully you found it amusing, I still find it so after all these years.)

Anyway, back to the point of **"So it is with Christ".** While teaching the class the next week, my friend Paul observed this little gem which had slipped past me. My friend's observation was that this line, right smack in the middle of Paul's teaching on the oneness of the body, has the apostle Paul noting that Christs oneness is like our oneness. If so, then it seems likely that Paul understood the triune nature of

God even before the doctrine came into being. This being that the oneness of God is predicated on their being only one Spirit of God.

This teaching on the Trinity does not rely on analogies to supply the answer. I believe the word of God has made it abundantly clear. There is only one God. Three individual persons make up this one God, because these three persons all have just one Spirit. From Gods perspective this one Spirit makes them, one God. However, there is an analogy that can be provided. It is the one provided by God and we have already gone over it with the reading from 1 Corinthians.

The church is made up of many people from the past, present and future. In the eyes of God, we are "heis" (one). Why is this so? How can so many people from such diverse times and backgrounds be one in the eyes of God? Simply said, it is because there is one thing all Christians have in common from any era and no matter their background. This one thing is that we have each been given the heis Spirit to drink. We are all indwelt by the Spirit of God. So, this one Spirit that makes three persons one God, also makes the millions who are born of the Spirit, heis in the eyes of God. In fact, this is exactly what Jesus prayed for in John 17.

"My prayer is not for them alone, I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:20-23).

In the book of Acts at Pentecost this prayer was answered. It was then that believers first received the Holy Spirit. The one Spirit of God that makes us as believers “one”. In the prayer of Jesus, he is seeking from the Father, that we may be one as he and the Father are one. It was at Pentecost where the bride of Christ was born. (The Bride of Christ is the church, or more specifically, those who are saved by being born of the Spirit.)

While typing the last verses here I felt the Holy Spirit come over me during the

passage *"That they may be one as we are one".* I waited and dwelt on this line for it contains such a profound truth about the "Bride". As a Christian and this goes for every Christian, what we do affects the whole body. It affects the whole "Bride". In our human perspective, we see ourselves as individuals. We believe the things we do only affect us or maybe depending on what it is, those people directly around us. If we are one like God is one, then everything we do affects the whole body. Had Jesus sinned while on earth (it is said he knew all temptation) it would not have affected just himself. It would have affected the whole of God. **Believers are one as God is one. Our body is truly not just our own.**

It is my hope that this has helped clear up the mystery of the Trinity. When I first set upon trying to understand the Trinity of God, I had never expected that I would also be getting a valuable lesson about the Bride of Christ to which I belong. Our God is a generous God!

If you have any further questions about this work please ask. Like most things about God, when you find answers to some questions, other questions always seem to pop up. As an updated addendum to this work, I know certain questions have come up and I have already wrestled with some of them.

An Addendum to this work added on 10/05/25

I should mention that this work on the Trinity was first accomplished about thirty-one years ago, while living in Saint George, Utah. I had been transferred from Sedona, Az. To Saint George. I was on fire with my passion for God and the scriptures. While working there, I was having a conversation with the store, bookkeeper on one particular day. She had shared she used to be a Baptist but converted to Mormonism because she believed they had a better answer to the trinity, which seemed to her a contradiction that could not be reconciled. She was referring to the appeared contradiction of "one God" verses multiple Gods that I have showed in the beginning of this work. I decided to try and tackle this issue because I did not want this "apparent contradiction" to cause others to stumble. I began to pray that God would reveal the truth to me, and I then set out and produced what you have read. It all came together quite rapidly because God first

directed me to study this, by examining the Holy Spirit, or Spirit of God.

If I may go back once more. I mentioned in this work that I had been given the opportunity to teach the Trinity at a Theology class I had taken. Prior to my teaching this, the Professor announced that I was not likely to bring anything new to the understanding of the Trinity, since it has been a mystery since its inception. I shot back to him, "God's going to rock your world tonight." (It was an evening class). I will never forget the somewhat frightened look on his face when I said that. I think, he was thinking to himself, "What have I done?" To his credit though, he did let me teach it, and at the end of the teaching, he announced I had broken new ground on understanding the Trinity. I had received an "A" in the class with a special notice of my work on the Trinity.

The date at the top of this work is reflective of an instance I was given the opportunity to teach this at a bible study at the church I was attending at the time.