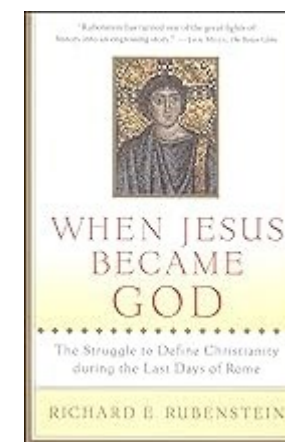
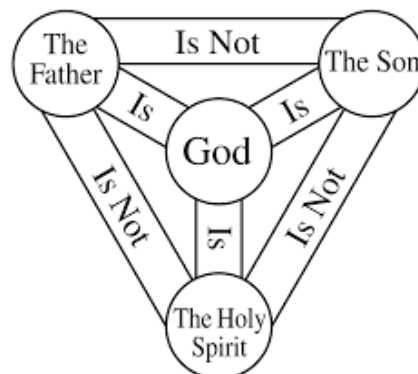


The Trinity

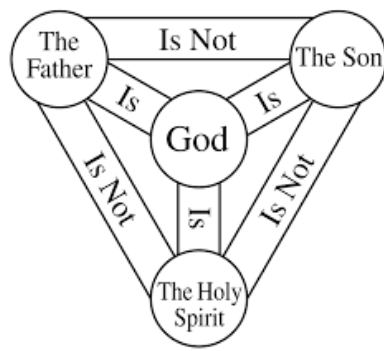
Father, Son and Holy Spirit

AlephTalks

14 December 2023



What Does It Mean That God Is a Trinity?



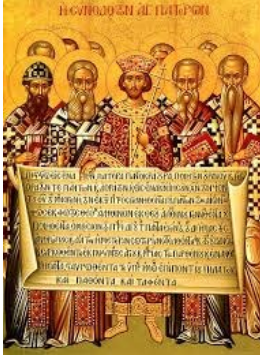
- The doctrine of the Trinity means that there is one God who eternally exists as three distinct Persons — the Father, Son, and Holy Spirit.
- Stated differently, God is one in essence and three in person. These definitions express three crucial truths:
 - The Father, Son, and Holy Spirit are distinct Persons,
 - Each Person is fully God,
 - There is only one God.

Short History Lesson

- Jesus of Nazareth was born approximately March 7 BCE
- Jesus of Nazareth was crucified approximately March 26 CE
- While he was dying on the cross at his crucifixion, he said “Forgive them father, they know not what they do”
- After his crucifixion, he appeared to his followers until August 26 CE, when he was ascended into the heavens
- Ten days after his ascension/assumption (Pentecost/Whitsunday), each of his twelve followers was visited by a Holy Spirit that enabled each of them to be fluent in a particular language
 - "suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit [enabled them to proclaim](#)".
- Each follower went to preach where the tongue of the Holy Spirit had greatest impact in converting those that listened to the Way of Jesus

The Council of Nicaea 325 CE

Where Jesus Became God

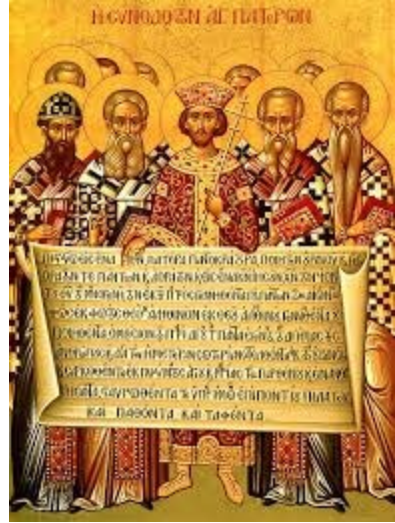


- The First Council of Nicaea was the first [ecumenical council](#) of the church. Most significantly, it resulted in the first uniform Christian [doctrine](#), called the [Nicene Creed](#). With the creation of the creed, a precedent was established for subsequent local and regional councils of bishops ([synods](#)) to create statements of belief and [canons](#) of doctrinal [orthodoxy](#)—the intent being to define unity of beliefs for the whole of [Christendom](#). Delegates came from every region of the Roman Empire and from the Christian churches extant within the [Sassanid Empire](#)
- "Resplendent in purple and gold, Constantine made a ceremonial entrance at the opening of the Council, probably in early June, but respectfully seated the bishops ahead of himself." As Eusebius describes, Constantine "himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones." The emperor was present as an overseer and presider but did not cast any official vote. Constantine organized the Council along the lines of the [Roman Senate](#)

The Council of Nicaea 325 CE

Where Jesus Became God

- Two groups argued over Jesus and his role in dogma
 - Followers of Arius argued Jesus was enlightened but was not God
 - Followers of Athanasius argued was enlightened and was God
- The followers of Athanasius won, and Arius and his followers were persecuted and killed (the Arian Heresy)
- The Nicene Creed reflects this decision
 - While Arius claimed that Jesus Christ was created, the Council concluded, since He was begotten, that He was not made.
 - While Arius argued that Jesus Christ was created out of nothing or out of something else, the council affirmed that he was begotten out of the substance (essence) of the Father.
 - Since the statement in the creed that Jesus Christ is [homoousion](#) with the Father (of the same substance) does not counter any of Arius' claims, as reflected in the condemnation. The debate was not about what his substance is but out of what substance he was generated. The term *homo-ousios* was added only because Emperor Constantine proposed and insisted on its inclusion.



Unitarian Faith

- Unitarianism as an organized religious movement emerged during the Reformation period in Poland, Transylvania, and England and later in North America from the original New England Puritan churches.
- In each country Unitarian leaders sought to achieve a reformation that was completely in accordance with the Hebrew Scriptures and the New Testament.
- In particular, they found no warrant for the doctrine of the Trinity accepted by other Christian churches.
- In 1568 John Sigismund, Unitarian king of Transylvania, granted religious freedom to Catholics, Lutherans, the Reformed Church, and those who were soon to be called Unitarians, and in 1571 the Transylvanian Diet gave [constitutional](#) recognition to all four received religions.

Universalism Faith

- Universalism as a religious movement developed from the influences of radical Pietism in the 18th century and dissent in the Baptist and Congregational churches from predestinarian views that only a small number, the elect, will be saved.
- Universalists argued that Scripture does not teach eternal torment in hell, and with Origen, the 3rd-century Alexandrian theologian, they affirmed a universal restoration of all to God.
- In [*De Trinitatis erroribus*](#) (1531; “On the Errors of the Trinity”) and [*Christianismi restitutio*](#) (1553; “The Restitution of Christianity”), the Spanish physician and theologian [Michael Servetus](#) provided important stimulus for the emergence of Unitarianism. Servetus’s execution for [heresy](#) in 1553 led Sebastian Castellio, a liberal humanist, to advocate religious [toleration](#) in *De haereticis...* (1554; “Concerning Heretics”) and caused some Italian religious exiles, who were then in Switzerland, to move to Poland.

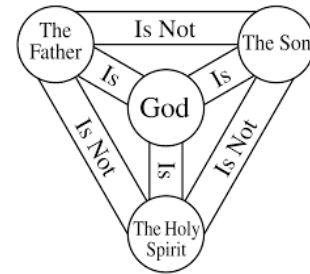
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English Unitarianism

- [John Biddle](#) (1615–62), an English Socinian, whose knowledge of the Greek text of the New Testament convinced him that the doctrine of the [Trinity](#) was not of scriptural origin, published his Unitarian [convictions](#) in *Twelve Arguments Drawn out of Scripture...* (1647) and other works
- English readers, moreover, were exposed to Unitarian views through Socinian books published in the Netherlands.
- Although the [Toleration Act](#) of 1689 excluded Unitarians, advocates of an [Arian](#) Christology (belief in [Christ's](#) preexistence as a subordinate, [divine](#), created being) soon appeared within the [Church of England](#) and among Dissenters.
- This led some Anglicans to seek, without success, the [rescinding](#) of the requirement of subscription to the Anglican [Thirty-nine Articles](#). Dissenting ministers, meeting in the Salters' Hall in London in 1719, separated into two groups, one insisting on [adherence](#) to confessional documents and the other requiring only agreement with Scripture.
- Of those in the second group, [Presbyterians](#), [General Baptists](#), and a few independents gradually moved during the 18th century with their congregations toward Unitarian views.

American Universalism

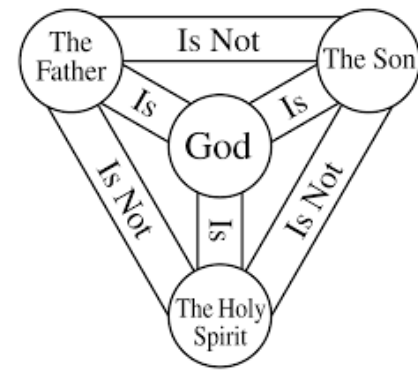
- [Hosea Ballou](#) (1771–1852) was the greatest 19th-century American Universalist leader. His *Treatise on Atonement...* (1805) converted most Universalist ministers to a Unitarian view of God, an Arian [Christology](#), and the view that, because [sin](#) is finite in nature and all of its effects will be experienced in this life, all of humankind will be saved after death. Ballou later abandoned his Arian belief in Christ's preexistence.
- The [Winchester Profession](#) (1803), adopted by the General Convention of Universalists in the New England States at Winchester, [New Hampshire](#), was phrased in general terms to embrace differing Universalist views. In 1870, however, a resolution adopted by the General Convention required that the Winchester Profession be interpreted as requiring belief in the authority of Scripture and the lordship of Jesus Christ. This restriction was [rescinded](#) in 1899.
- Ballou's [theology](#) was dominant during the first half of the 19th century, when Universalist ministers founded congregations in many states. Opposed to Ballou's theology, however, was a small group of ministers and laypersons, who left the denomination to form the [Massachusetts Association of Universal Restorationists](#), which existed from 1831 to 1841. Although both factions believed that there would be no eternal punishment for sinners after death, the [Massachusetts](#) restorationists embraced the position that there would be a limited punishment followed by a general restoration to God. Adin Ballou (1803–90), a leading restorationist, was an outstanding advocate of the application of [New Testament ethics](#) to social issues. By the end of the 19th century most Universalists held restorationist views.



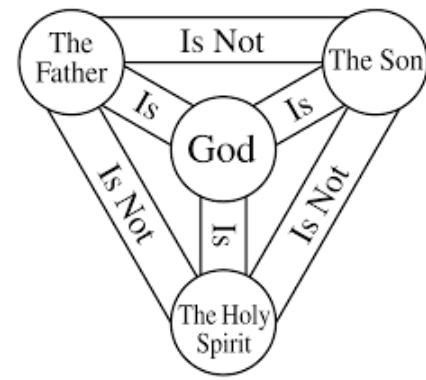
Father, Son, Holy Spirit are Distinct Persons

- The Bible speaks of the Father as God (Phil. 1:2), Jesus as God (Titus 2:13), and the Holy Spirit as God (Acts 5:3-4). Are these just three different ways of looking at God, or simply ways of referring to three different roles that God plays?
- The answer must be no, because the Bible also indicates that the Father, Son, and Holy Spirit are distinct Persons.
- For example, since the Father sent the Son into the world (John 3:16), He cannot be the same person as the Son. Likewise, after the Son returned to the Father (John 16:10), the Father and the Son sent the Holy Spirit into the world (John 14:26; Acts 2:33). Therefore, the Holy Spirit must be distinct from the Father and the Son.

Father and Jesus

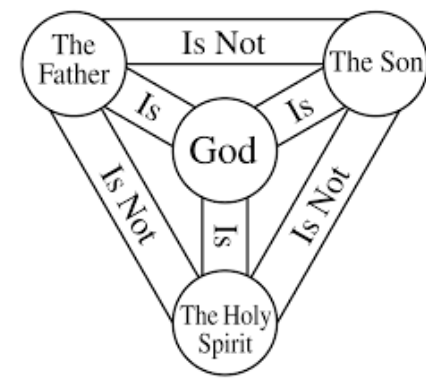


- In the baptism of Jesus, we see the Father speaking from heaven and the Spirit descending from heaven in the form of a dove as Jesus comes out of the water (Mark 1:10-11).
- In John 1:1 it is affirmed that Jesus is God and, at the same time, that He was “with God”- thereby indicating that Jesus is a distinct Person from God the Father (cf. also 1:18).
- And in John 16:13-15 we see that although there is a close unity between them all, the Holy Spirit is also distinct from the Father and the Son.



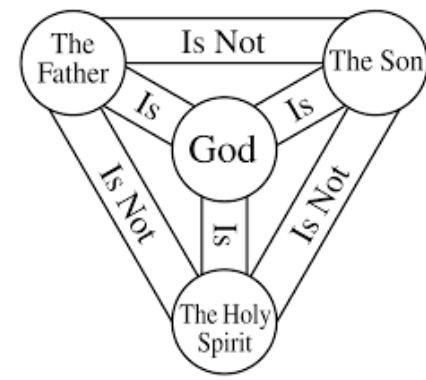
Three Distinct Persons in the Trinity

- The fact that the Father, Son, and Holy Spirit are distinct Persons means, in other words, that the Father is not the Son, the Son is not the Holy Spirit, and the Holy Spirit is not the Father. Jesus is God, but He is not the Father or the Holy Spirit. The Holy Spirit is God, but He is not the Son or the Father. They are different Persons, not three different ways of looking at God.
- The personhood of each member of the Trinity means that each Person has a distinct center of consciousness. Thus, they relate to each other personally — the Father regards Himself as “I,” while He regards the Son and Holy Spirit as “You.” Likewise the Son regards Himself as “I,” but the Father and the Holy Spirit as “You.”



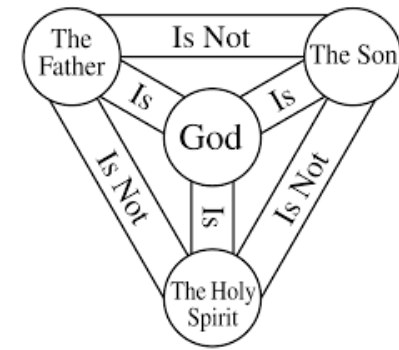
An Objection to Three Distinct Persons

- Often it is objected that “If Jesus is God, then he must have prayed to himself while he was on earth.”
- But the answer to this objection lies in simply applying what we have already seen.
- While Jesus and the Father are both God, they are different Persons. Thus, Jesus prayed to God the Father without praying to Himself.
- In fact, it is precisely the continuing dialogue between the Father and the Son (Matthew 3:17; 17:5; John 5:19; 11:41-42; 17:1ff) which furnishes the best evidence that they are distinct Persons with distinct centers of consciousness.



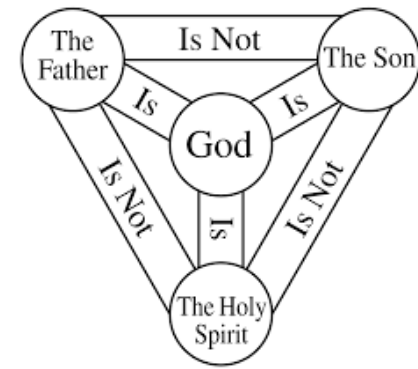
The Holy Spirit

- Sometimes the Personhood of the Father and Son is appreciated, but the Personhood of the Holy Spirit is neglected.
- Sometimes the Spirit is treated more like a “force” than a Person. But the Holy Spirit is not an it, but a He (see John 14:26; 16:7-15; Acts 8:16).
- The fact that the Holy Spirit is a Person, not an impersonal force (like gravity), is also shown by the fact that He speaks (Hebrews 3:7), reasons (Acts 15:28), thinks and understands (1 Corinthians 2:10-11), wills (1 Corinthians 12:11), feels (Ephesians 4:30), and gives personal fellowship (2 Corinthians 13:14).



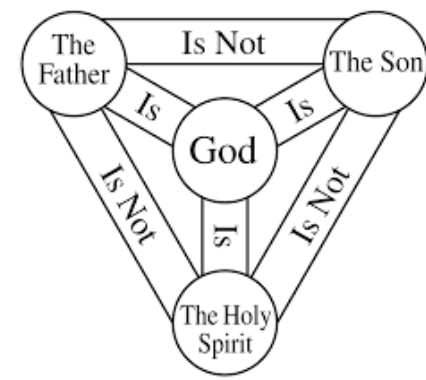
There Is One God

- If God is three Persons, does this mean that each Person is “one-third” of God? Does the Trinity mean that God is divided into three parts?
- The Trinity does not divide God into three parts. The Bible is clear that all three Persons are each one hundred percent God. The Father, Son, and Holy Spirit are all fully God. For example, it says of Christ that “in Him all the fullness of Deity dwells in bodily form” (Colossians 2:9).
- We should not think of God as like a “pie” cut into three pieces, each piece representing a Person. This would make each Person less than fully God and thus not God at all. Rather, “the being of each Person is equal to the whole being of God.”
- The divine essence is not something that is divided between the three persons, but is fully in all three persons without being divided into “parts.”



There Is One God

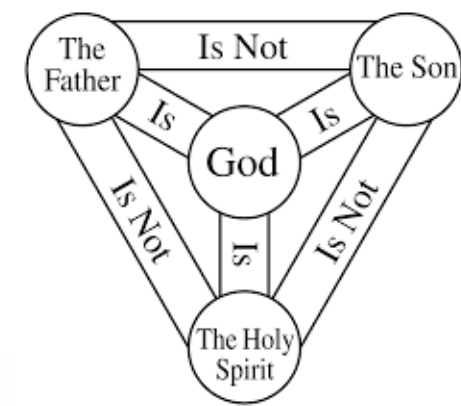
- If each Person of the Trinity is distinct and yet fully God, then should we conclude that there is more than one God? Obviously we cannot, for Scripture is clear that there is only one God: “There is no other God besides me, a righteous God and a Savior; there is none besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other” (Isaiah 45:21-22; see also 44:6-8; Exodus 15:11; Deuteronomy 4:35; 6:4-5; 32:39; 1 Samuel 2:2; 1 Kings 8:60).
- Having seen that the Father, the Son, and the Holy Spirit are distinct Persons, that they are each fully God, and that there is nonetheless only one God, we must conclude that all three Persons are the same God. In other words, there is one God who exists as three distinct Persons.



There Is One God

- If there is one passage which most clearly brings all of this together, it is Matthew 28:19: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.”
 - First, notice that the Father, Son, and Holy Spirit are distinguished as distinct Persons. We baptize into the name of the Father and the Son and the Holy Spirit.
 - Second, notice that each Person must be deity because they are all placed on the same level. In fact, would Jesus have us baptize in the name of a mere creature? Surely not. Therefore each of the Persons into whose name we are to be baptized must be deity.
 - Third, notice that although the three divine Persons are distinct, we are baptized into their name (singular), not names (plural). The three Persons are distinct, yet only constitute one name. This can only be if they share one essence.

Three Entities in Three Subspaces Linked by Information Flows

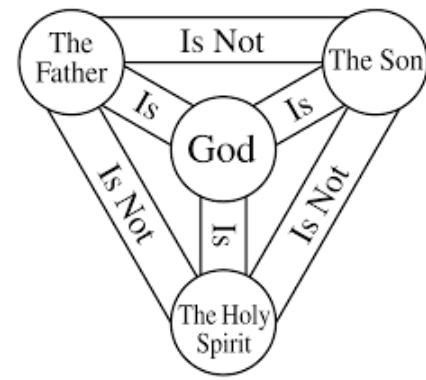


26 REAL DIMENSIONAL SYMPLECTIC¹ UNIVERSE	
10 Matter Dimensions	10 Dark Matter Dimensions
Space-Time 4 Dimensions (x,y,z,ict²)	Space-Time 4 Dimensions $i * (x,y,z,ict) = (ix,iy,iz,-ct)$
Symplectic Calabi-Yau Manifold 6 Compactified Dimensions 3 Holes – Genus 3 Hodge Diamond (9,11,6,7)	Symplectic Calabi-Yau Manifold 6 Compactified Dimensions 4 Holes – Genus 4 Hodge Diamond (17,12,21,12)
Symplectic Calabi-Yau Manifold 6 Synchronizing Compactified Dimensions 8 Holes – Genus 8 Hodge Diamond (8,23,21,17)	

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¹ Symplectic = real and imaginary pairs.

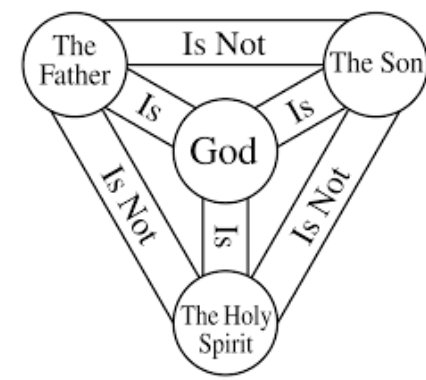
² ict = $\sqrt{-1}$ * speed of light * time.



The Trinity Revisited

- Jesus the Soul, an etheric or spiritual entity, lives in the matter subspace of six compactified spatial dimensions
- Holy Spirit, an etheric or spiritual entity, lives in the dark matter subspace of six compactified spatial dimensions
- Father, an etheric or spiritual entity, lives in the six compactified spatial dimensions that connect to the subspace of Jesus the Soul and to the subspace of the Holy Spirit
- Information links all etheric or spiritual entities continually
- Since there are eight holes total in these eighteen compactified spatial dimensions, there are only ten actual dimensions, matching the sepiroths in the Tree of Life of the Kabbalah

Summary



- 1. The Trinity is not belief in three gods.** There is only one God
- 2. This one God exists as three Persons.**
- 3. The three Persons are not each part of God, but are each fully God and equally God.** Within God's one undivided being there is an unfolding into three interpersonal relationships such that there are three Persons. The distinctions within the Godhead are not distinctions of His essence and neither are they something added on to His essence, but they are the unfolding of God's one, undivided being into three interpersonal relationships such that there are three real Persons.
- 4. God is not one person who took three consecutive roles.** That is the heresy of modalism. The Father did not become the Son and then the Holy Spirit. Instead, there have always been and always will be three distinct persons in the Godhead.
- 5. The Trinity is not a contradiction because God is not three in the same way that He is one.** God is one in essence, three in Person.