

# The Trinity - Some interesting information

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Light is the most mysterious of all things we know which exists on earth; it is also in the Gospel of John

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And if it indeed is what could it mean?

Matthew 15:21-28 Jesus and the Canaanite Woman

24 And he answering, said: I was not sent but to the sheep that are lost of the house of Israel; 28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour











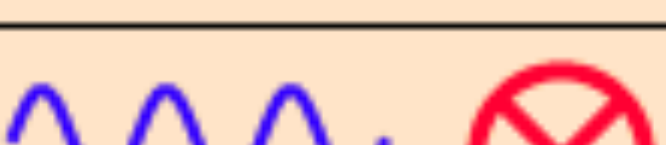

# (1) The Eucharist — The font of the Holy Spirit

1. “It is by the conversion of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament. *The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion.*” (CCC 1373-1381) “I will be with until the end of the age” (Mt 28:20)
2. Through the words of consecration by the priest at Mass the bread and wine are changed into the Body and Blood of Jesus Christ.
  - 2.1. *Epiclesis* is the invocation of the Holy Spirit upon the bread and wine, implicitly or explicitly, in the Eucharistic Prayer. *epiclesis* [epə'klēsəs] (ancient Greek meaning, “calling down from on high” or “invocation”).
  - 2.2. In the Roman Canon (Eucharistic Prayer I), the first portion of the *epiclesis* is implicit with the words:  
*Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.*  
in EP II: *Make holy, therefore, these gifts, we pray by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord Jesus Christ.*
  - 2.3. These words themselves are not consecratory; the Words of Institution that follow are. The *epiclesis* is the “*command of preparation*” before the executing “*command of execution.*” It’s an imperfect analogy, but we’re talking about miracles.
  - 2.4. In EP3: *Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.*
  - 2.5. This culminates with the Doxology. EP1: *Through Him, with Him, and in Him...in the unity of the Holy Spirit...*
3. The *epiclesis* is the request for the Holy Spirit’s intercession in the Eucharistic Prayer, 1st to sanctify the gifts of bread and wine, 2nd to sanctify the gifts of the faithful. The sanctification of the faithful is one of the primary goals of the Eucharist.

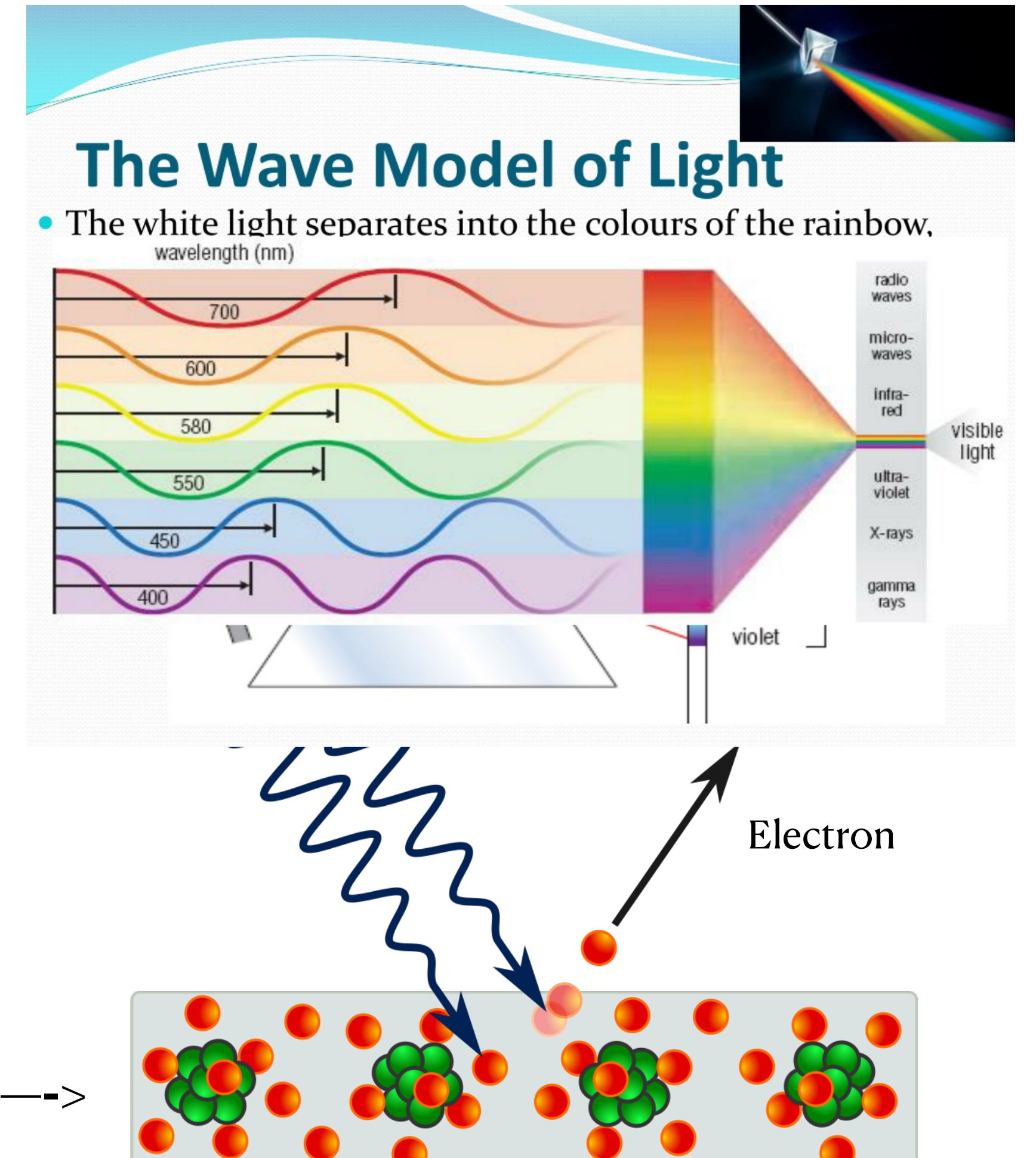


# (2) Duality of Light - Light is most mysterious of all things we know earth

The mystery of the Trinity, knowing some Physics, may cause you to think of the wave-particle duality of light. Light is not matter; it is both wave and particle ; it's the fastest thing in the Universe; its speed is constant (always).

| 1 | Phenomenon  | Can be explained in terms of waves.  | Can be explained in terms of particles.   |
|---|---|--|---|
| 2 | Reflection  |  ✓   |  ✓   |
| 3 | Refraction<br>Redirection   |  ✓   |  ✓   |
| 4 | Interference<br>multiple waves interacting  |  ✓   |  ✗   |
| 5 | Diffraction<br>bending of waves   |  ✓ |  ✗ |
| 6 | Polarization<br><a href="https://tinyurl.com/yckar7ra">https://tinyurl.com/yckar7ra</a> |  ✓ |  ✗ |
| 7 | Photoelectric effect  |  ✗ |  ✓ |

Photoelectric effect - Light as a Particle



## (2) The Trinity and Duality of Light

1. Mystery of Light - “Light carries with it the secrets of reality in ways we cannot completely understand.” ref
  - 1.1. Light is a paradox. It is associated with wisdom and knowledge, with the divine. The Enlightenment proposed the light of reason as the guiding path toward truth.
  - 1.2. But light is weird. We cannot touch it the way we touch air or water. It is a thing that is not a thing, or at least it is not made of the stuff we associate with things.
2. God is a trinity, but light is a duality. How are they related? Apostle John shows us in his Gospel.
3. Light in the Bible (1 John 1:5, John 16:12-15, John 14:26)
  - 3.1. 1 John 1:5 *And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him there is no darkness.* John states plainly God is light.
  - 3.2. [John 16:12-15] *“12 I have yet many things to say to you: but you cannot bear them now. 13 But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you. 14 He shall glorify me; because he shall receive of mine, and shall shew it to you. 15 All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew it to you.”*
  - 3.3. [John 14:26] 26 *“But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you”*
  - 3.4. “Teach you all things”: Here the Holy Spirit is promised to the apostles and their successors, particularly, in order to teach them all truth, and to preserve them from error.
  - 3.5. The Holy Spirit never speaks of Himself, His job is to testify of Jesus. In other words, while God is a trinity, one of the persons only appears speaking of the others — i.e. the Holy Spirit testifies of Jesus.



### (3) Is the Trinity in Hebrew Scripture? Let's look at some words in Hebrew Scripture

1. *Elohim* is a masculine **plural** noun plural ending “im.” *Elohim* is used to describe God in Genesis 1:1 (and other places) This **singular** form, *Eloah*, could have easily been used consistently, yet it is only used **250 times**, while the **plural form** is used **2,500 times**. The use of the plural form again turns the argument in favor of plurality in the Godhead.
2. The word “**one**,” which is a Hebrew word, *echad*. It does not mean an “absolute one” but a “**compound one**.” There is a Hebrew word that does mean an absolute unity - the word *yachid*, found in many Scripture passages, with the emphasis being on the meaning of “only.” If Moses intended to teach God’s absolute oneness instead of as a compound unity, *yachid* would have been a far more appropriate word. Deuteronomy 6:4 (the Shema) does not use “*yachid*” in reference to God.
3. The Hebrew Scriptures show a plural Godhead. **First**, there are numerous references to the LORD YHVH. **Second**, there is a personality referred to as the Angel of YHVH who is considered very distinct from the other angels. In passages where He is found, He is referred to as both the Angel of YHVH and YHVH Himself. For instance, in Genesis 16:7, He is referred to as the Angel of YHVH, but then in 16:13, as YHVH Himself. A **third** major personality that comes through is the Spirit of God, often referred to as the Ruach Ha-kodesh. The Holy Spirit cannot be a mere emanation because Exodus 23:20–23 presents an angel who has the power to pardon sin because God’s own name YHVH is in him. He contains all the characteristics of personality (intellect, emotion, and will) and is considered divine.
4. From various sections of the Hebrew Scriptures, there is clear evidence that three personalities are referred to as divine and as being God: **the LORD YHVH, the Angel of YHVH, and the Spirit of God.**
5. Is the Teaching of the New Testament Consistent with the Concept of the Trinity Presented in the Hebrew Scriptures? Yes, NT presents a picture the trinity of God: Father, Son, Holy Spirit consistent concept with Hebrew God in #4 .

**Additional example slides related to:  
Is the Trinity in Hebrew Scripture?**

# Is the Trinity in Hebrew Scripture?

- *Elohim* is a plural noun having the masculine plural ending “im.” *Elohim* is used to describe God in Genesis 1:1.
- Most Hebrew scholars recognize that the word *Elohim*, as it stands by itself, is a plural noun. But they deny that it allows for any plurality in the Godhead...arguing that when “*Elohim*” is used of the true God, it is followed by a singular verb
- However, the singular form for *Elohim* (*Eloah*) appears elsewhere (e.g., Deuteronomy 32:15–17 and Habakkuk 3:3). This singular form could have easily been used consistently, yet it is only used 250 times, while the plural form is used 2,500 times. The use of the plural form again turns the argument in favor of plurality in the Godhead.
- The resounding and profound words throughout all generations: “*Hear, O Israel: The LORD our God, the LORD is one!*” (Deuteronomy 6:4). This has always been Israel’s great confession. This verse is used more than any other to affirm the fact that God is one and to deny the possibility of plurality in the Godhead.
- The word “one,” which is a Hebrew word, *echad*. A glance through the Hebrew text where the word is used elsewhere can quickly show that the word *echad* does not mean an “absolute one” but a “compound one.”
- There is a Hebrew word that does mean an absolute unity and that is the word *yachid*, which is found in many Scripture passages, with the emphasis being on the meaning of “only.” If Moses intended to teach God’s absolute oneness instead of as a compound unity, *yachid* would have been a far more appropriate word. However, Deuteronomy 6:4 (the Shema) does not use “*yachid*” in reference to God.

# Understanding of the Godhead Elohim and YHVH

- The case for God's plurality becomes stronger when we encounter the term Elohim applied to two personalities in the same verse, such as in Psalm 45:6–7:  
*“Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions.”*  
The first Elohim is being addressed, and the second Elohim is the God of the first Elohim. And so God's God has anointed Him with the oil of gladness.
- And Hosea 1:7:  
*“I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen.”*  
The speaker is Elohim who says He will have mercy on the house of Judah and will save them by the instrumentality of YHVH, their Elohim. So Elohim number one will save Israel by means of Elohim number two.
- Not only is Elohim applied to two personalities in the same verse, but so is the very name of God: *“Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven”* (Genesis 19:24). YHVH number one is on earth raining sulfur and fire from a second YHVH who is in heaven.
- Furthermore, Zechariah 2:8–9: “For thus says the LORD of Hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: “Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the LORD of hosts has sent me.”  
So, again, we have one YHVH sending another YHVH to perform a specific task.



# A Triune God: Judaism's Understanding of the Holy Spirit

- The author of the Zohar sensed plurality in the Tetragrammaton and wrote: *“Come and see the mystery of the word YHVH: there are three steps, each existing by itself: nevertheless they are One, and so united that one cannot be separated from the other. The Ancient Holy One is revealed with three heads, which are united into one, and that head is three exalted. The Ancient One is described as being three: because the other lights emanating from him are included in the three. But how can three names be one? Are they really one because we call them one? How three can be one can only be known through the revelation of the Holy Spirit.”*
- The Scriptures do present all three personalities of the Godhead together in some passages. Isaiah 48:12–16 reveals a speaker who refers to himself as the one who is responsible for the creation of the heavens and the earth: *“Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last. My hand laid the foundation of the earth, and my right hand spread out the heavens; when I call to them, they stand forth together. “Assemble, all of you, and listen! Who among them has declared these things? The LORD loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans. I, even I, have spoken and called him; I have brought him, and he will prosper in his way. Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there.” And now the Lord GOD has sent me, and his Spirit.”*  
It is clear that the speaker is God Himself. But then in verse 16, the speaker refers to himself using the pronouns of I and me and distinguishes himself from the LORD YHVH and from the Spirit of God. The Tri-unity is presented in the Hebrew Scriptures with striking clarity.
- In Isaiah 63:7–14, there is a reflection back to the time of the Exodus, clearly demonstrating all three personalities as present and active. The LORD YHVH is referred to in verse 7, the Angel of YHVH in verse 9, and the Spirit of God in verses 10, 11, and 14. While God refers to Himself as the one responsible for Israel's redemption from Egypt, in this passage three personalities are given credit. Yet, no contradiction is seen since all three comprise the unity of the one Godhead.

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- 7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies. 8 And he said: Surely they are my people, children that will not deny: so he became their saviour. 9 In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old. 10 But they provoked to wrath, and afflicted the spirit of his Holy One: and he was turned to be their enemy, and he fought against them. 11 And he remembered the days of old of Moses, and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his Holy One? 12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name. 13 He that led them out through the deep, as a horse in the wilderness that stumbleth not. 14 As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

# Are Judaism and the Trinity Reconcilable?

- The Hebrew Scriptures show a plural Godhead. The first person is consistently called YHVH, while the second person is given the names of YHVH, the Angel of YHVH, and the Servant of YHVH. Consistently and without fail, the second person is sent by the first person. The third person is referred to as the Spirit of YHVH or the Spirit of God or the Holy Spirit. He, too, is sent by the first person but is continually related to the ministry of the second person.
- Is the Teaching of the New Testament Consistent with the Concept of the Trinity Presented in the Hebrew Scriptures?
- The New Testament answers the question of Proverbs 30:4: “What is his name, and what is his son’s name? Surely you know!” His son’s name is Yeshua (Jesus). In accordance with the Hebrew Scriptures, he is sent by God to be the Messiah, but this time as a man instead of as an angel. Furthermore, he is sent for a specific purpose: to die for our sins. In essence, what happened is that God became a man (not that man became God) in order to accomplish the work of atonement.
- The New Testament calls the third person of the Godhead the Holy Spirit. He is related to the work of the second person—consistent with the Hebrew Scriptures.
- The New Testament presents a truthful and consistent picture of who God is, making it a reliable Jewish source for understanding the plurality of the Godhead.