# **What is the biblical basis for the belief of the Trinity?**

## Monotheism

We Christians believe that God is one because the Bible teaches this. To Moses, first of all, God discloses his name to be Yahweh (Exod 3:14), and he insists that he alone is God and he alone is to be worshipped (Exod 20:2–6; cf. Isa 42:8; 44:6; Zech 14:9). The belief that God is one is underlined in the so-called Shema, the Jewish confession that says, “The Lord our God, Yahweh, is one: (Deut 6:4). However, it is made plain in the Old Testament that Yahweh is not “one” in any abstract, monistic sense. The word translated into English “one” in the Shema is the Hebrew word echad. It can be used to speak of the unity of husband and wife. In the New Testament, the belief that God is one continues to be affirmed (Mark 12:29; Rom 3:30; 1 Cor 8:4–6; Eph 4:6; 1 Tim 2:5; Jas 2:19).

## The deity of The Son

In the New Testament, it is not only the Father who is revealed as God, but also the Son and the Spirit. Jesus is also called God many times (John 1:1; 20:28; Acts 20:28; Rom 9:5; Phil 2:6; Col 2:9; 1 Tim 3:15–16; 2 Thess 1:12; Titus 2:13; 2 Pet 1:1; Heb 1:8; 1 John 5:20). And, as such, he is confessed more than two hundred times as “the Lord,” Yahweh’s own name. He is also described as doing the things that only God can do: still a storm (Matt 8:23–27), raise the dead (Mark 5:35–43; Luke 7:11–17; John 11:1–43), heal the physically sick and maimed (Mark 1:40–45; 2:1–11; 3:1–6), forgive sins (Mark 2:1–11; Luke 7:48), and offer salvation (Matt 1:21; 18:11; Luke 19:19; John 12:47). What is more, the attributes of God are ascribed to him. He is said to be self-existent (John 5:26), eternal (John 1:1; 3:13; Phil 2:5–7; 2 Cor 8:9), immutable (Heb 13:8), holy (Luke 1:35; 4:34; John 10:36; Acts 3:14; Heb 7:26), omniscient (Matt 11:25–27; John 2:24–25; 16:30; 21:17; Col 2:3; Heb 4:13), omnipotent (Heb 1:3), and righteous (Acts 3:14; 7:52; 1 Cor 1:30; Jas 5:6).

## The deity of The Holy Spirit

Throughout the Bible, the Holy Spirit is understood to be the Spirit of God: God’s invisible presence and power at work in the world. Peter says that to lie to the Holy Spirit is to lie to God (Acts 5:3–4). On this premise, words said to be spoken by Yahweh in the Old Testament can be attributed to the Holy Spirit in the New Testament (Jer 31:31–33; Heb 10:15–17; Exod 25:1; Heb 9:8; Isa 6:9–10; Acts 28:25–28; Isa 64:4; 1 Cor 2:9). The Spirit is consistently spoken of in personal terms: he teaches, leads, encourages, hears, knows, sends, etc., and can speak as “I” (Acts 13:2; 10:19–20). He is thus rightly called a “person.”

## Why the trinity necessarily follows

For the New Testament writers, given that the Son is also God, a triune understanding of God follows. In more than sixty passages, the Father, the Son, and the Holy Spirit are closely associated in a way that indicates they are understood to be alike God (Matt 28:19; 2 Cor 13:13; Eph 4:6; etc.). In every one of his epistles, Paul begins with a greeting or opening blessing in which God is designated as “our Father,” “the Father,” or “the Father of our Lord Jesus Christ.” The latter is particularly common (Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; etc.). This indicates that the term “Father” is for Paul not simply an equivalent for the term God (theos), but the identification of one divine person. When he refers to God’s Son, he uses the definite article; Christ is “the Son (of God).” The Son’s relationship with the Father is unique. Similarly, in John’s gospel, God is God the Father, distinct from God the Son (John 1:1–14; 1:18; 3:16–17, 31–36).

## Paul’s continuation of monotheism

Paul continues to affirm monotheism, but he does not think of God’s oneness in a solitary or unitary sense. His understanding of monotheism includes the Father, Son, and Spirit. Nowhere is this expanded monotheism more clearly seen than in 1 Corinthians 8:5–6, where Paul confesses both “one God the Father” and “one Lord Jesus Christ.” In these words, Paul boldly adapts the wording of the foundational Jewish confession, the Shema, given in Deuteronomy 6:4, “The Lord our God is one,” to speak of the one God who is both the Father and the Son. In this text, Paul only mentions the Father and the Son, but it is evident from his many triadic comments that the one God is in fact the Father, the Son, and the Spirit (Rom 15:16; 1 Cor 12:4–6; 2 Cor 13:13; Eph 4:2, 18–20, etc.).

## “1+1+1 = 3”

Concepts, and objects can be multiple things at once. Space is: length, width, and height. Time is: past,present, and future, and Matter is: solid, liquid, and gas. All of these are 3 in one, but when we apply this to God (Father, Son and Holy Spirit) some people are unable to understand this for some reason. Cognitive dissonance.

all information in the document comes from:

<https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/orthodox-doctrine-trinity>