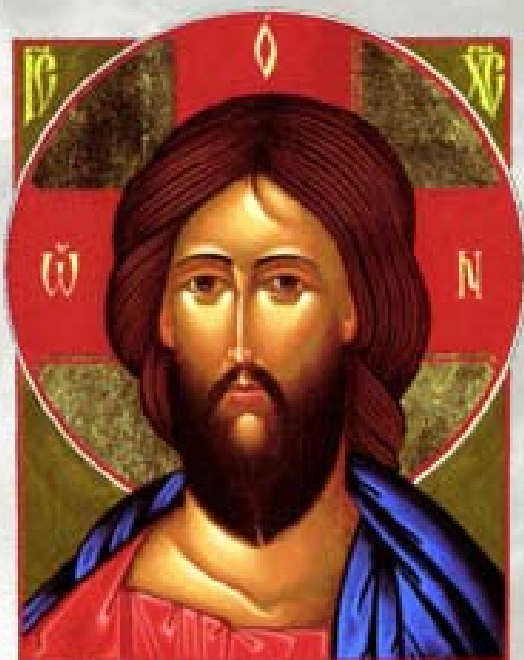


St. Mark Coptic Orthodox Church
Jersey City, New Jersey, USA



The Meaning of **The Holy Trinity**

Fr. Abraam D Sleman

Coptic Orthodox Church of Saint Mark
Jersey City, New Jersey, USA

The Meaning of The Holy Trinity

PART I

Fr. Abraam D. Sleman

<http://www.CopticChurch.net>

Contents

Preface.....	4
Chapter 1	6
Analogy of the Holy Trinity	6
I. The Father	10
II. The Son.....	14
III. The Holy Spirit	20
Chapter 2	22
The Unity of The Trinity	22

Preface

Many are wondering, “Do Christians believe in one God? Or do they believe in three gods?” And if they believe in one God, then what is the meaning of the Father and the Son and the Holy Spirit? Because of their misunderstanding, some people accuse Christians of Polytheism. They do so by thinking that the term “Trinity” means three gods. This is not true, for Christianity rejects any kind Polytheism.

Monotheism is a central belief of Christianity. All Christians, regardless of their denominations, believe that GOD is ONE. The Lord Jesus Christ said, “The first of all the commandments is: **“The Lord our God, the Lord is one.** And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.” (Mark 12:29- 30).

Christian’s belief in the Holy Trinity is Monotheistic. To speak about the Trinity is to speak in more details about the one God. Trinity is a clear view of the one God, as we will see later. Trying to deal with the issue of the Trinity apart from Monotheism add up to the difficulty of understanding of the whole issue.

This small book is not a theological research in the traditional sense. **It is about the meaning of the Holy Trinity in terms of how God reveals Himself to human beings.** It is also about God’s relation to human beings and their relation to Him.

5 - Preface

Many readers want a simple explanation fit for their time, rather than a theological thesis. I hope this book meet their needs.

It is noteworthy to mention that all the Biblical quotations are from the New King James Version, unless otherwise is mentioned. Capital letters are used when the pronoun refers to the Deity, even if they are not capitalized in the version they are quoted from.

Special acknowledgment is given to my partners of my long journey of search for the meaning of the Holy Trinity, my wife and my children, for their love and support. I thank Mrs. Ivana Meshell, for her help in reviewing and editing the text. Hoping we all land together safely when we see God face to face. Let it be for the glory of God our Father by the prayers of H.H. Pope Shenouda III. Amen.

Chapter 1

Analogy of the Holy Trinity

When it comes to talk about God, unique principles should be considered. Some of them are:

There is none like God. God said in Isaiah, "I am God, and there is none like Me" (Isa 46:9). He is unique in every thing. God said, "To whom then will you liken Me, or to whom shall I be equal, says the Holy One?" (Isa. 40:25). He is unique because He is the creator and everything else is a creation, He "created the heavens and the earth" (Gen1: 1). Nothing is comparable to Him.

God is far beyond the ability of human intelligence and imagination. It is impossible to embrace Him and His divine aspects in a limited conception made by our own minds. His thought, ways and plans are different than those of people. He said, "For My thoughts are not your thoughts, nor are your ways My ways, says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts" (Isa 55:8-9).

What we know about God are the things He revealed to us. We don't know everything about God. There are secrets the Lord God has not revealed to us. Moses said, "The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children" (Deut 29:29, RSV).

For His unique greatness and distinction from everything around us, it is difficult to speak of Him in terms of the

human language. For this reason, we need the analogies to explain the divine issues. Our Lord Jesus Christ included many analogies, which are called parables, in His teachings. He never spoke to them without at least one illustration as St. Mathew said, "Without a parable He did not speak to them" (Matt 13:34).

These analogies or parables are derived from the daily life of the listeners. They hold some likeness of the divine truth in a conceivable way. They are similar to seeing a painting on a wall. This painting is not the natural view itself but similar to it. If you see in this view a drawing of a waterfall, you cannot stretch your hand and drink from it. If there is a fire in the painting view, you can safely stretch your hand and touch the flame because it is not a real flame but a drawing. So, at the time of having the likeness with the truth, the analogies are in this distinct from the truth. They are like a painting for the truth drawn by words to explain the truth. Still, the truth is much greater than any analogy¹.

The parable of "The True Vine" is a great analogy of the Holy Trinity. When our Lord Jesus Christ said, "I am the true vine" (John 15:1), He has gave us, a perfect example of the meaning of the Holy Trinity and has painted, by His words, a wonderful picture revealing many of the divine aspects of God, His manifestation and His relation to us.

The Search for the Meaning of The Holy Trinity

¹ This explanation is derived from the writings of C.S. Lewis in his book, " Mere Christianity", Macmillan Publishing Company, 1952

8 - Analogy of the Holy Trinity

Assume a garden with multiple kinds of trees as follows:
Some of the trees are natural growing from their roots in the soil. Others are artificial without roots, planted for beatification.

Some of the later trees having branches but without roots. Others are made of a kind of plastic material.

In the midst of all these kinds of trees, there is only one true vine tree.

In this assumed garden, how can you know the real tree and its qualities? Or in other words, how does the real tree reveal itself? The tree should have its own way to reveal itself that we can know it and its qualities.

Not only the tree, but also every existing matter has its own way to manifest itself. **If you consider the sun, we can say it exists because it reveals itself by its own things** that manifest its existence, which are:

The star **that is called the sun.**

The light, or the rays begotten from the star.

The heat proceeds from the star through its rays.

By these three essential things, the sun declares its existence and its effects. In the mean time, these three things are of the one sun and are of the same quality of the sun. If these three things of the sun were not there, we would say the sun is a mere idea and is not there.

Likewise, we hear and read about the existence of God and His omnipresence. But these truths would be mere ideas or even doubtful beliefs, until God reveals Himself. God has His own unique way to manifest Himself and this is a main issue of what the Holy Trinity is all about.

9 - Analogy of the Holy Trinity

By knowing the Holy Trinity, we can say,
God exists.

He manifests Himself in a unique way.

Then, let us begin our search for the meaning of the Holy Trinity.

I. The Father

The first thing that comes to mind when you think about the existence of the vine tree, or any tree in general, is the root of the tree. **It is for the tree its origin and invisible being.** We can go further and say that the root is:

The father of the tree, including the branch, which bears the leaves and the fruits. This branch with all what it has can be called “the image” of the tree or the invisible being.

The source of its life **and** the processor of this life **into all the visible being of the tree.**

To sum up, there is no doubt that the existence of the true vine tree is originated from its root. There is no real tree without a root; otherwise it will be unreal, a mere word, thought or imagination. Also, there is a father for every one. But who is the “Ultimate Father”, who has no father but exists by Himself? God is the ultimate Father. We can call Him “The Father”, in the absolute sense. Let us search the Bible to know, in more details, what we mean when we say God is the Father.

I. God Is the Father of Christ

Jesus Christ called Himself the true vine (John 15:1). Then, we may ask, “Whose Son is He?” (Matt. 22,42). If Christ was born like every human person, we would have been told His human Father. Christians and many of non-Christians believe that God is the Father of Christ for many reasons.

God is the invisible origin of Christ. Christ called Him “My Father” as in the parable of the true vine and many other incidents. St Paul calls God “the Father of our Lord Jesus” (2Co 1:3; 2Co11: 31; Eph 1:3, Eph 3:14).

Christ is the true vine having the eternal divine origin. He is begotten from God the Father. The Lord Jesus said, “I came forth from the Father and have come into the world” (John 16:28). “His goings forth are from long ago, from the days of eternity” (Micah 5:2) NAS². God the Father is the source of Christ’s life. The Lord Jesus Christ said, “As the living Father sent Me, and I live because of the Father” (John 6:57).

God is the Father of our Lord Jesus Christ in a special unique way. No one can claim that he share with Christ in God’s Fatherhood, in this sense of God’s Fatherhood. He is the Father, not in a biological sense, as if He married a goddess and brought forth Christ. God is spirit, so we are talking about Him in a spiritual sense.

II. God Is the Father of All

Not only God is the Father of Christ, but also He is the Father of all. He is the creator of every one. Malachi said, “Have we not all one Father? Has not one God created us?” (Mal.2: 10 NKJ, RSV). Also Moses reminds the Israelites, “Is not God your Father? Has He not created you?” (Det.32: 6, TLB). Isaiah said to God, “But now, O LORD, You are our Father, we are the clay, and You our potter, and all we are the work of Your hand” (Isa. 64:8). St. Paul concludes, “there is one God, the Father, of whom are all things, and we for

² I will talk about this issue in more details when I speak about the Son.

Him" (1 Cor. 8:6). For "in Him we live and move and exist" (Act 17:28).

Adam is also called "the son of God" (Luke 3: 38). "Adam's father was God" (Luke 3:38, TLB), as it is paraphrased in The Living Bible. Also, the angels are the "sons of God", (Job 1:6, NIV, TLB), in a sense that they are His creation.

III. God Is the Father of the Faithful

God is the Father of all the faithful by the adoption for His love and mercy. For God has "predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will" (Eph 1:5).

Receiving Christ gives us the power to be children of God. St John said, "as many as received Him, to them He gave the right to become children of God, to those who believe in His name" (John 1:12). "He gives (*them*³) power to become children of God" (John 1:12, RSV).

³ Italic is ours

Conclusion:

God is the Father and He is:

- 1- **The Father of Jesus Christ** in a unique sense and Christ is His own real begotten Son.
- 2- **The Father of all the creation**, because He created them all.
- 3- **The Father of the faithful**, by the adoption for His love and mercy.
- 4- **The fountain of life** and from Him the Holy Spirit proceeds.

In the New Testament, believing in God the Father means - at the first hand - believing in the one God, a belief that Judaism, Christianity and Islam share. Muslims often misunderstand "Father". "Father" should not be understood literally, as opposed to "mother", but ultimate reality that transcend humanity and sexuality.

II. The Son

The Search for the Image of God

The problem of knowing God is like an ant's problem of knowing man. For the ant, the man is omnipresent in its eyes. All its abilities and lifetime are not sufficient to know the man. In the mean time, man has no way to manifest himself to the ant. What a tragedy! The only way is that the ant may become man or the man may become an ant that they may know each other and be in good terms. Sadly, both sides are not capable to solve this tragedy. Then the problem of the ant and the man will continue forever.

Would the case of knowing God be the same? Man cannot cross beyond his limitations to know or see God. Does God have any clue as to how to solve this problem?

Let us go back to the true vine, to search for an answer. The tree may exist by its root, which is invisible under the ground, while you may not know it is there. Or you may not know anything about its qualities. In this case you have a problem of lacking knowledge about the tree.

Then, to say that the vine tree is there and know its qualities, you need another thing in addition to its root. The tree should have what reveals itself. You need to see "the branch" that carries the leaves and the fruit. Or in other words, you need to see "the image" of the tree. When you see this, you can say I see the tree; it is there and I know its qualities.

The case of God's revelation of Himself is somewhat similar to that of the vine tree. **Notice:**

God is invisible as the root of the vine tree. St Paul affirms this fact saying that God is "the invisible God" (Co. 1:15), "the unseen God" (Co. 1:15, TLB).

God is omnipresent in difference with the root of the tree, which exists in only one place. The Lord said to Jeremiah, "Do I not fill heaven and earth?" (Jer. 23: 24). "Am I not everywhere in all of heaven and earth?" (Jer. 23: 24, TLB). The Psalmist wondered, "Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in hell, behold You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me" (Ps 139:7-10).

No one can see God. St. John said, "No one has seen God at any time" (John 1:18). God is dwelling in unapproachable light as St. Paul said, "Who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see" (1Tim 6:16). This light is "so terrible that no human being can approach Him" (1Tim 6:16, TLB). God said to Moses, "You cannot see My face, for no man shall see Me, and live" (Exod 33:20).

Based on all of these truths, how can we, the limited beings, know God who is invisible and omnipresent? It is a real problem for the humanity as far as we concern of knowing God.

On the other hand, if there were no solution for this problem, we would be facing another problem in terms of God's nature. We would say God is unable to manifest Himself to us. Consequently, God would not be God or He would not exist at all.

Praise God, He Has His own way to reveal Himself to His creatures as the vine tree reveals itself by its branch (image).

In the Book of Zechariah, the Lord Jesus Christ is called the "BRANCH", Who bears "the Glory" of the Father and revealed Him to us (Zech. 3:8, 6:12). St. John explains this saying; "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared (revealed) Him" (John 1:18).

The Father-Son relationship is as the root-branch relationship. **The following guidelines are noteworthy:**

The branch (the image) of the tree is begotten from its root without separation. There is a real and contentious contact between the branch (the image) of the tree and the root to make it a real living tree. Also, the Son is begotten from His Father without separation. The Lord Jesus Christ said, "the Father is in Me, and I in the Father" (John 10:38, NIV).

The branch (the image) is one with the root of the vine tree. Also, the Son is one with His Father. The Lord Jesus Christ said, "I and the Father are one" (John 10:30, NIV).

The branch (the image) of the vine tree, declares its real existence and its nature. We can say the tree is there because we see its branch (image) and we know the qualities of the

tree from its branch (image) that carries the leaves and the fruits. Also the Son declares the unique existence and God's qualities. The Lord Jesus Christ said to Philip, "Anyone who has seen Me, has seen the Father" (John 14:9).

Christ is the Living Word of God

The Son is also called "The Word of God" (The Logos of God). The "Word" is the mean of communication. God spoke to us through His Son Jesus Christ. Everything, God would like to convey, or reveal to us concerning Himself, has been manifested in the Lord Jesus Christ.

The Lord Jesus Christ is the Living incarnate Word of God, as He said to Philip, "The words I say are not my own but are from my Father who lives in me" (John 14:10, TLB). "I do nothing on My own initiative, but I speak these things as the Father taught Me" (John 8:28, NAS).

Christ is the message of God's peace and mercy. St. Paul said, "He came and preached peace to you who were far away and peace to those who were near. For through Him we both have access to the Father by one Spirit" (Eph 2:17-18, NIV).

When the dove of Noah came back to him, holding a freshly plucked olive leaf in her mouth, he knew that "the waters had receded from the earth" (Gen 8:11). From that time, Noah and those who were with him started a new dispensation.

On this like, Christ is God's living message that declared the beginning of the New Testament era. He is the true vine appeared in our world as the joyful living message from

God. It is the message of the New Covenant, the flood “had been receded from the earth”.

Christ is the Personal Manifestation of God

The image of the tree is its appearance. In the image, the tree reveals itself in a logic manifestation. The Lord Jesus Christ is “The Logos of God”. In Him, God is manifested and revealed in an understandable way. He is the Logic manifestation of God.

St. Paul expressed this fact in many ways. He said:

- (A) **Christ is “the image of the invisible God”** (Col 1:15); “the exact likeness of the unseen God” (Co 1:15, TLB).
- (B) **Christ is “the brightness of His glory and the express image of His person”** (Heb 1:3); “The Son is the radiance of God's glory and the exact representation of his being” (Heb 1:3, NIV); “He is the radiance of His glory and the exact representation of His nature” (Heb 1:3, NASU); “Who is the refulgence of his glory, the very imprint of his being” (Heb. 1:3, NAB).

The Sonship of Christ to God declares Him as the personal Manifestation of the invisible God. St John said, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him” (John 1:18).

When we speak of Jesus, we speak of the same God who created the heaven and earth and manifested Himself in the person of Christ. In the Lord Jesus Christ is “God was manifested in the flesh” (1 Tim 3:16).

Conclusion:

God is manifested through His Son Jesus Christ, who is the living word of God and His personal Logic Manifestation.

Believing the Son means believing that God is capable to manifest Himself. Through the Son, we know our God and can deal with Him. God reveals Himself to us and we know His will through His Word.

Believing in the Son of God means - as far as we concern - means believing in the manifestation of the one God in the person of Jesus Christ, the Word of God.

III. The Holy Spirit

If the vine tree has a root and branch (image), are these things sufficient to say that it is a real tree? Absolutely, they are not. This tree could be an artificial tree having the exact shape of the tree unless it has a kind of life to be a real tree.

Every tree the Lord has planted has its own kind of life. This life proceeds from the root to its branch (image) and gives the tree its unique shape with a unique taste of its fruits.

In the same way, to say that this God is a real living God we should search for the kind of life He has. God is Spirit (John 4:22, 2 Cor 3:17) NKJ, He does not derive His life from another source. God is living by His Holy Spirit (2 Cor 3:18). And the Spirit of God is He “who gives life” (John 6: 63).

As the life proceeds from the root of the tree into its branch (image), so the Holy Spirit proceeds from the Father into the Son. **More than that, the Son gives us the promise of the Holy Spirit** saying, “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:38). “But this He spoke concerning the Spirit, whom those believing in Him would receive” (John 7:39).

To abide in Christ is to abide in the true vine then the Spirit of the Lord will flow in us and bear the fruits of life. The Lord Jesus said, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine you are the branches. He who abides in Me, and I in him, bears much fruit, for without Me you can do nothing” (John 15:4-

21 - III. The Holy Spirit

5).“By this My Father is glorified, that you bear much fruit, so you will be My disciples” (John 15:8).“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22-23).

Conclusion:

God is living by His spirit⁴. If God is not living by His own Spirit, then from where did the life come? And how do we live? What kind of fruit do we bear?

Believing in the Holy Spirit means - as far as we concern - means believing in the Spirit of God who has the power and might at work among human beings.

⁴ This conclusion is derived from the lecture: “Trinity and Monotheism” of H. H. Pope Shenouda III, The Pope of Alexandria and the Patriarch of the See of St. Mark.

Chapter 2

The Unity of The Trinity

Let us summarize what have been said, in the previous chapter. To know the vine tree and its qualities, we should know:

- 1- **The invisible being**, the root that is the father of the tree and the processor of life.
- 2- **The branch (the image)** that reveals its existence and qualities. This branch (the image) is begotten from the root and life proceeds from the root into the branch
- 3- **Life** that is unique for its kind. The tree's life proceeds from the root into its branch (image).

Likewise we can safely speak of the Holy Trinity:

- 1- **God is the Father**, the origin of everything. He is the Father of His Word (the Son) and the Holy Spirit proceeds from Him into the Son.
- 2- **The Word (the Son) is begotten from the Father and declares** Him. The Holy Spirit is proceeding from the Father into the Son.
- 3- **The Holy Spirit** is the Spirit of God. He is the life giver. God is living by His own Spirit. The Holy Spirit is proceeding from the Father into the Son.

In all of that, there is only one God and one God only. We don't say that the Father and the Son and the Holy Spirit are three gods, but "the Lord our God is one" (Mark 12: 28).

Christians worship one God. He is the one God of our fathers Abraham, Isaac and Jacob (Act 3:13). There are many evidences of Christian Monotheism in the Bible; here I mention some of them.

Monotheism in the Old Testament:

- 1- **God called Abraham to follow Him and worship Him alone.** He forsook his father's gods and "built an altar to the LORD, who had appeared to him" (Gen 12: 1). He and his descendants worshiped the One God. And when they deviated, worshiping other gods, God carried and delivered them to their enemies and carried them away to exile (Act 7: 43).
- 2- **Monotheism is one of the Ten Commandments that God gave to Moses.** He said, "You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, you shall not bow down to them nor serve them" (Exod 20:3-5).
- 3- **Monotheism is the central command of Moses' writings in the Torah.** He wrote, "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words, which I command you today, shall be in your heart. You shall teach them diligently to your children, and

shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates". (Deut 6:4-9). These verses are commonly known as "the Shema"⁵ which means, "hear". The Orthodox Jews used to apply this literally by writing the words of the law on what is called tephillin⁶ and bind it on their left hand and foreheads. They write the mezzuzah on the doorpost, which includes the verses from (Det 6:4-9, Det 11:18-21, Ex 13:8-10, Ex 13:14-16). By doing this, they emphasize their belief in Monotheism.

- 4- **In the book of Isaiah, God declared His Monotheism.** He said, "I am He. Before Me there was no God formed, nor shall there be after Me" (Isa 43:10). "I am the First and I am the Last, besides Me there is no God" (Isa 44:6). Is there a God besides Me?" (Isa 44:8). "That they may know from the rising of the sun to its setting that there is none besides Me. I am the LORD, and there is no other" (Isa 45:6). "Tell and bring forth your case, yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, a just

⁵ "Shema" is a Hebrew word means, "Hear" or "Listen". The Jewish confession of faith made up of Deut 6:4-9 and 11:13-21 and Num 15:37-41. Merriam- - Webster Collegiate dictionary

⁶ "Tephillin" is a Hebrew word means, "Bandage". It is also called "Phylacteries" as in the *Harper's Bible Dictionary*".

God and a Savior, there is none besides Me. Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other" (Isa 45:21-22).

- 5- **All the prophets of the Old Testament believed in Monotheism.** Malachi said, "Have we not all one Father? Has not one God created us?" (Mal 2:10). Zechariah also said, "And the LORD shall be King over all the earth. In that day it shall be--" The LORD is one," and His name one" (Zech 14:9).

- 6- **Many verses of the Old Testament call God, " the Holy One".** These verses are found in (Psalm 71:22, Psalm 78:41, Is 1:4, Is 5:19, Is 52:24).

Monotheism in the New Testament:

Christians, as they are the heirs of Abraham by faith in Jesus Christ (Ro 4:13-17) NKJ, hold his same faith and the faith of his descendants in the One and Only God. Christian creed states, "We believe in One God, God the Father the Almighty, The creator of heaven and earth". The New Testament emphasizes Monotheism clearly in many references.

- 1- The Lord Jesus Christ declared Monotheism. St. Mark and St. Mathew recorded about Him, "Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, 'Which is the first commandment of all?' Jesus answered him, 'The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, with all

your mind, and with all your strength.' This is the first commandment" (Mark 12:28-30, Mat. 22:37).

- 2- In the well-known commission statement, the Lord Jesus Christ commanded His disciples to baptize in one name, the name of the One God. He said, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19). He said "in the name" not "in the names" for "the name of the Father and of the Son and of the Holy Spirit" is the name of the One God, as we will see later.
- 3- St. Paul also declares Monotheism. He said, "Is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one" (Rom 3:29-30). "One God and Father of all, who is above all, and through all, and in you all" (Eph 4:6). "There is no other God but one" (1 Cor 8:4). "God is one" (Gal 3:20).
- 4- St. James confesses his belief in Monotheism and mentioned that even the demons believe in this. He said, "You believe that there is one God. You do well. Even the demons believe-- and tremble!" (James 2:19). Accordingly, St. James praises believing in Monotheism.
- 5- St. John spoke about Monotheism and Trinity at the same time. He said, "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit, and these three are one" (I John 5:7).

- 6- Many verses of the New Testament call God, " the Holy One". These verses are as in (1 Pet 1:15, 1Jn2: 20, Rev16: 5).

It is evident that the Holy Bible teaches Monotheism in the Old and New Testaments. According to its teachings, God is one, we ought to love Him whole-heartedly and He alone has the sovereignty over us. Now, I think I have "dug deep and laid the foundation on the rock" (Luke 6:48). So I can move forward and talk about the Trinity in more depth.

I wrote this book during a long journey searching for the meaning of the Holy Trinity. The book has been written but the journey has not been completed. I feel that I am still scratching the surface of the subject. St Paul said, "We can see and understand only a little about God now, as if we were peering at his reflection in a poor mirror; but someday we are going to see Him in His completeness, face to face. Now all that I know is hazy and blurred, but then I will see everything clearly, just as clearly as God sees into my heart right now" (1 Cor. 13:12, TLB).

Having said that, in my personal conviction, the true knowledge of the Holy Trinity comes through God's personal manifestation, in His Son by His Holy Spirit. When we believe in the Lord Jesus Christ, follow Him and keep His commandments, He will manifest Himself to us. He said, "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." (John 14: 21). I think this is the way by which our holy saints could know Him.