

If God Is One... Then How?: *Answering Common Questions About the Trinity*

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INTRODUCTION

This paper offers simple but thoughtful responses to common questions people have about the Trinity. Whether you're new to Christianity or have been wrestling with these ideas for years, this is for you.

Some people try to dismiss the Trinity by saying, “*God is one—that’s simpler.*” But simpler isn’t always better. Occam’s Razor, the idea that the simplest explanation is usually the best, doesn’t mean we should choose the easiest answer—it means we should choose the answer that’s the simplest that still explains *all* the facts. The Trinity may seem more complex at first, but it’s the only explanation that does justice to everything the Bible says about the Father, Son, and Spirit. It’s not overly complicated—it’s just complete.

The Trinity is not a contradiction, but a beautiful truth: that God is one being, eternally existing as Father, Son, and Holy Spirit. This belief isn’t based on clever philosophy—it’s built on the Bible’s own witness and how God has revealed Himself.

It’s also important to understand that the Hebrew word Elohim translated to “*God*” isn’t a personal name—it’s more like a title. In Hebrew, the word Elohim, which is often translated as God, functions more like saying “*Mama*” or “*King*.” It describes someone's role or status, not their individual name.

In the Bible, Elohim can refer to the one true God—but surprisingly, in other passages, it’s also used for angels, heavenly beings, and even false gods. That doesn’t

mean they're equal to the true God—it just shows that the word Elohim is broader than we might think. This can cause confusion, especially when trying to understand how Jesus can be called God while also praying to God the Father.

But once we realize that God is a title—and not a personal name like Yahweh—it becomes easier to understand how the Father, Son, and Spirit can all be called God while still being one in essence.

COMMON OBJECTIONS

If Jesus is God, who was He praying to?

Jesus wasn't talking to Himself. Christians believe God is one being made known through three persons—Father, Son, and Spirit. When Jesus prayed, He was showing the relationship between Him and the Father. It's not confusion—it's connection.

Jesus said, '*The Father is greater than I*'—doesn't that mean He's not God?

Jesus was talking about His role while on earth, not His nature. He humbled Himself to serve. That doesn't make Him less than God—it shows how far He would go to save us.

If God knows everything, why did Jesus say He didn't know the hour of His return?

Jesus chose to live with human limits while on earth. He still had divine knowledge, but He didn't always access or express it. According to the IHUM model, He self-limited only when it served His mission. His humility didn't change who He was—instead, His self-restraint was an example for us, showing what it means to live in full dependence on the Father.

The Bible says no one has seen God—so how could people see Jesus?

God's essence is invisible, but He can make Himself known. Jesus is God in visible form. When people saw Jesus, they were seeing what God wanted them to see—His love, truth, and power.

Isn't the Trinity just three gods?

No. Christians believe in one God. The Trinity doesn't divide God—it explains how the one true God has revealed Himself through Scripture as Father, Son, and Spirit. Some groups, like the Latter-day Saints (Mormons), hold to a view that teaches three separate gods, but that's not biblical Trinitarianism. The Christian doctrine affirms one divine essence shared by three distinct persons—unified in being, purpose, and glory.

Where is the word '*Trinity*' in the Bible?

The word '*Trinity*' isn't in the Bible, but the truth of it is. Just like the word '*Bible*' isn't in the Bible either. The idea comes from putting together everything the Bible teaches about the Father, Son, and Spirit.

Why does Jesus sit at the right hand of God—aren't they separate?

Sitting at God's right hand means honor and power. Jesus shares authority with the Father. It doesn't mean they're two gods—it shows unity in purpose and power.

Did Jesus become God later?

No. Jesus has always been God. He didn't become divine—He came down to live as one of us. His resurrection showed who He had been all along.

Why did Jesus call Himself the *Son of Man* if it is only a human title?

Sometimes "*son of man*" is in fact used as a human title. In books like Ezekiel, "*son of man*" is used to emphasize someone's humanity. But in Daniel 7, the "*Son of*

Man” comes with the clouds of heaven, is given authority and glory, and is worshiped. That’s divine imagery.

When Jesus used this title, He was claiming that role for Himself—and it wasn’t just occasional. This was actually Jesus’ favorite title for Himself, and He used it more than any other. It pointed to both His identity as a human and His authority as the one who shares in the rule and glory of God.

Isn’t it wrong to call Jesus ‘*God*’? Isn’t that idolatry?

Not if it’s true. If Jesus is God, then worshiping Him is right. The early Christians worshiped Jesus because they saw Him do what only God could do—heal, forgive, rise from the dead.

How can God die on a cross?

God can’t die in His divine nature—but Jesus, who is both God and man, died in His human body. His death was real. That’s why it matters so much.

Why doesn’t the Holy Spirit speak about Himself?

The Spirit’s job is to point to Jesus and glorify the Father. He isn’t silent—He speaks through Scripture, believers, and the church. But He works in a humble, behind-the-scenes way.

JEWISH ROOTS AND OBJECTIONS – ANSWERED SIMPLY

These questions come from Jewish readers, but they’re also shared by many others—like Muslims, Unitarians, or those who simply wonder how Christians can say Jesus is divine and still believe in one God. These answers show how the Trinity isn’t a contradiction of the Old Testament, but a fulfillment of it.

Doesn't the Shema— "*The Lord is One*" from Deuteronomy 6:4—rule out the Trinity?

No. The Shema says God is one—but the Hebrew word for “*one*” (echad) can mean a united or composite one, like when two people become “*one flesh*” in marriage, or when many players form “*one team*.” Interestingly, there is another Hebrew word, yachid, which means an absolute, solitary one—but that’s not the word used here. Christians believe in one God, but that one God is revealed in three persons. Unity doesn’t have to mean simplicity—it can mean complexity in perfect harmony.

Doesn't the Bible say, “*God is not a man*”?

Yes—in Numbers 23:19 it says, “*God is not a man that He should lie,*” but that doesn’t mean God can’t take on human nature. The verse is saying that God isn’t like us in character—He doesn’t lie or fail.

In fact, the Old Testament includes many moments when God appeared in human form. Jesus being fully God and fully man is not a contradiction—it’s God drawing near. Jesus was never God turned into a man. He was God who took on full humanity, without His divine nature blending or mixing with His human nature.

He’s called the God-man—not like Zeus, who sent avatars, and not like Hercules, who was half-god, half-man. Jesus was truly God and truly man, united in one person with a single, unified consciousness.

Isn't it idolatry to worship Jesus?

Only if Jesus wasn’t truly divine. But the early Christians, all of whom were Jews, worshiped Jesus because they saw Him do what only God can do--like forgiving sins,

calming nature, and rising from the dead. The Bible says Jesus shares in God's glory and sits on God's throne. That's not idolatry--it's recognition.

Why isn't the Trinity clearly taught in the Old Testament?

The Old Testament gives hints and shadows—like the Angel of the Lord speaking as God, or God saying, “*Let us make man.*” The full picture of the Trinity comes when Jesus is revealed. Just like a story unfolds, the Bible reveals God gradually: first the Father, then the Son, then the Spirit sent to live in us.

Didn't the rabbis call “*Two Powers in Heaven*” a heresy?

Yes—but only toward the end of the first century, after Christians began connecting it to Jesus. Before that, it wasn't a fringe belief—it was actually part of mainstream Jewish thought, found in writings that allowed for a divine figure alongside God, even appearing in multiple places at once. And yet, this was still seen as one God.

Jewish thinkers wrestled with passages like the one where Yahweh on earth calls down fire from Yahweh in heaven (Genesis 19:24). These kinds of texts opened the door to a more complex understanding of God's presence—one that early Christians didn't invent but inherited and clarified through Jesus.

According to many non-Christian Jewish scholars, this idea of Two Powers in Heaven became the steppingstone upon which Christians later built the doctrine of the Trinity. In that sense, the Trinity isn't a foreign idea forced onto Jewish Scripture—it's a deeply Jewish idea, rooted in the Hebrew Bible and early Jewish theology.

Did Jews expect the Messiah to die?

Some did. Isaiah 53 speaks of a servant who suffers for the sins of others. Zechariah describes someone being “*pierced*” and then deeply mourned. Even some

ancient rabbis believed there would be two Messiahs—one who would suffer (*Messiah ben Joseph*), and one who would reign as king (*Messiah ben David*).

But instead of two separate Messiahs, Jesus fulfilled both roles in one person. He came first to suffer and bring salvation, and He will come again to rule as King. What looked like two Messiahs turned out to be one Messiah coming at two different times.

Did Jews ever see the “*Son of Man on the clouds*” as divine?

Yes! Books like *1 Enoch* and *4 Ezra*, written before or around Jesus’ time, describe this “*Son of Man*” as preexistent, seated on God’s throne, and judging the world. That’s divine language. When Jesus used that title, He wasn’t claiming to be just a prophet—He was saying He’s the one from Daniel 7.

CONCLUSION

The Trinity can be hard to understand, but it isn’t impossible. It’s not about math—it’s about relationship. God is love, and that love has always existed within the Trinity: the Father loves the Son, the Son obeys the Father, and the Spirit brings that love into our hearts.

The Trinity isn’t just a doctrine—it’s the story of how God came to save us, live among us, and invite us into His eternal family. From the very beginning, God has been revealing Himself through relationship and action—not just in words, but in history.

One of the ways this story continues is through baptism. The Bible often connects baptism to key moments of deliverance and new beginnings. In the Old Testament, God saved Noah’s family through water (1 Peter 3:20–21), and He delivered Israel from slavery by leading them through the Red Sea (1 Corinthians 10:1–2). These events foreshadow how baptism represents a spiritual rescue and a passage into God’s kingdom.

Jesus Himself was baptized—not because He needed forgiveness, but to set an example and to fulfill all righteousness (Matthew 3:13–17). He later commanded His followers to baptize others as a sign of their new life and commitment to Him (Matthew 28:19–20). And He told them to do it in the name of the Father, and of the Son, and of the Holy Spirit—the clearest and most personal expression of the Trinity in Christian practice.

As I argue more fully in my paper *Baptism as a Cosmic Declaration*, baptism is more than a theological debate over sacraments and symbols—it is a declaration of war. It publicly announces a believer’s defection from the kingdom of darkness and allegiance to the risen Christ. In a world filled with confusion about who God is and how He works, baptism boldly declares: I belong to the Triune God—Father, Son, and Spirit—and I now walk in newness of life.

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