

“The Trinity” - A Heathen Concept?

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Hindus worship millions of 'gods', but above all they have their 'trinity', the 'trimurti', as they call it, represented by images with three faces, which also prominently display snakes... Could Christianity have copied the idea from them?

'Hinduism' started soon after the fracas of the Tower of Babel, more or less at the very time that Abram was called out from that same area (Gn. 11). There shouldn't be any doubt that those of the faith of Abraham were, right from that beginning, acquainted with the one true Trinity, which, by the way, is more correctly referred to as '**Tri-Unity**'. Whatever trinity-idea the early Hindus took with them to the subcontinent where they settled, it was *not* the original. The original was given to Abraham, Isaac, Jacob and the patriarchs. Then, in Egypt, God raised up Moses. After his first 40 years in Egypt, as a prince, all the rest of his life (80 years) he spent in the desert. There he faithfully wrote down all of Israel's history, right from Creation onwards - perfectly preserved to this day in the 'five books of Moses': Genesis through Deuteronomy.

Many centuries later, the apostle John, in his first chapter, tells us that it was **the Son of God** (the "**Logos**", i.e., the WORD) who created absolutely everything. So, comparing Scripture with Scripture, it should be clear that, in Genesis, it is the **Son of God** who, after having created everything, appears again and again to Adam, Enoch, Noah, Abraham, and later to others. These appearances, in which God the Creator is often called 'the Angel of YHWH' (*lit.: Yahweh's Messenger*), are known as 'theophanies', i.e. God becoming visible and audible. After Genesis, He appears to Moses - God meets him in the burning bush as the great **I AM**. Again, it wasn't the Father who appeared to Moses, it was the Son!

Moses, God's historian, was inspired to write down the beginnings of human history and of Israel in particular. And even as he sets out to do so, right in Genesis 1:2, we learn that God the Holy Spirit too is fully involved in the work of creation. Then, most significantly, in that same first chapter of the Holy Scriptures, Moses goes on to write of the 'plurality' of the godhead. "God said, *Let **Us** make man in **Our** image, according to **Our** likeness*" (26). Later on, in 11:7, the same plurality is mentioned, but *not* now in creation - rather in judgment. Here too, in perfect unison, the Tri-Unity acts. God said: "Come, let **Us** go down..." It is also the chapter where God speaks to Abraham for the first time (see Acts 7:2-3).

One passage that has always been particularly important to the people of Israel is Deuteronomy 6:4-5: "**Hear, O Israel: The LORD our God (Elohim), the LORD is one! You shall love the LORD your God (Elohim) with all your heart, with all your soul, and with all your strength**".

Obviously, it emphasizes God's absolute unity in contrast to the abhorrent polytheism of all the other people groups; yet what most children of Abraham have been reluctant to acknowledge...; the verse clearly shows that within that absolute unity, there is absolute plurality. The Hebrew word 'Elohim', translated twice as 'God', is plural and literally means 'gods'...

Another remarkable passage, in Numbers 5, gives the threefold Name (i.e., YHWH) as the source of all blessing!

1. **The LORD bless you and keep you.**
2. **The LORD make his face shine upon you, and be gracious to you.**
3. **The LORD lift up his countenance upon you, and give you peace.**

So they shall put my name on the children of Israel, and I will bless them." The three-fold blessing, emanating from the 'Name', corresponds perfectly with all that springs from the Tri-Unity.

Apart from the divine inspiration that guided Moses as he wrote, the facts and the details had been carefully preserved and passed on from generation to generation. That is how they came down to Moses. Through his great effort, we today may know of Abraham's amazing experiences of the Tri-
Une God... After Moses, there were more theophanies, notably in the books of Joshua and Judges.

The Book of Psalms is the largest Bible book. Many of the 150 psalms are 'Messianic Psalms'. They speak of the promised Messiah, of his coming, of his life and death, of his crucifixion and resurrection, of his millennial kingdom and majesty, of his victories and great glory. They show us that the Messiah is YHWH. Rare is the disciple of Christ who doesn't find great blessing in both the Good Shepherd psalm (23) and the corresponding Good Shepherd chapter (John 10).

For our purposes we shall just have a look at the end of one Messianic Psalm. Translated from the Hebrew, we read this: “**Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will endure; yes, they will all grow old like a garment; like a cloak you will change them, and they will be changed. But you are the same, and your years will have no end**” (Psalm 102).

Who is the author addressing? In great awe, he is speaking to ‘the **CREATOR**’ – to **YHWH**. From these words in Psalm 102, we learn that YHWH is the **Creator** and **Sustainer** of all things.

Then, many centuries later, the author of the epistle to the ‘Hebrews’ pens his first chapter. In it, he goes to some length to prove from the Old Testament that the **Son of God is YHWH!** To establish that, he quotes a number of OT passages, and among them is Psalm 102, quoted above. Here then is the New Testament version of the exact same passage, specifically addressed here to the **SON**, our Lord Jesus: “**You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail.**”

Is Jesus truly God’s Son? Then, like the Father, He can be none other than YHWH!

Further along in God’s Book, notice how Isaiah also clearly heralds the reality of the Tri-Unity: A young Isaiah, in 6:1-8, is shown ‘**the King, the LORD of Hosts**’. The prophet sees him in all his majestic glory.

Now, **who is the King?** In Psalm 24, David asks this very question, twice over: “**Who is this King of Glory?**” And the answer comes back: the King of Glory is YHWH, “the **LORD of Hosts**”. He is the One who in triumph enters the gates of the City. In Matthew 5:35, it is Jesus himself, who - undoubtedly with Psalm 24 in mind - calls Jerusalem “**the city of the great King**”. The rest of the New Testament leaves no doubt as to the King’s identity - the King is the Son of God, the Messiah.

Then, as God speaks to Isaiah in verse 8, He uses the word ‘**Us**’ again, indicating that the whole Tri-Unity is involved in Isaiah’s remarkable vision and mission.

In case anyone should still want to raise doubts as to whether Isaiah could have really seen Jesus Christ (i.e., as God Himself), we only have to look up John 12:37-41. The apostle John confirms in this passage that the One seen by Isaiah in all his heavenly glory, the **LORD of hosts** on his throne, was, indeed, the very One who, as the ‘Son of Man’, some 7 centuries later, was ‘**doing so many signs before them**’.

Of course, four chapters earlier, at the end of John 8, the Jews were on the point of stoning him to death... Why? Simply because He told them: “Before Abraham was, **I AM**”. The Jews understood perfectly well that He was identifying with the One who used to appear to Abraham, and that He identified with the ‘**I AM**’ of the burning bush. To the unbelieving Jews, it was the very height of blasphemy! But, as God’s Son, Jesus could not have claimed anything less - **He is ‘YAHWEH’**.

Then, to return to Isaiah, there is much more that God reveals to his prophet:

In Chapter 42:1, God says this: “Behold! **My Servant** whom I uphold, **my Elect One** in whom my **soul** delights! I have put **my Spirit** upon him; He will bring forth justice to the Gentiles”.

Who can doubt that here are the three Persons: the Father, presenting both his Son - i.e., his Servant, the Messiah - *and* the Holy Spirit?

In Isaiah 48:16, Messiah himself is speaking: “Come near to **Me**, hear this: **I** have not spoken in secret from the beginning; from the time that it was, **I** was there. And now the **Lord God** and **his Spirit** have sent **Me**”.

In Isaiah 61:1 too, the words of Messiah himself are recorded: “The **Spirit of the Lord God** is upon **Me**, because the **LORD** has anointed **Me** to preach good tidings to the poor; **He** has sent **Me** to heal the brokenhearted...”

Then, as we arrive at the New Testament, we must notice the singular fact that it - the NT - both **begins** and **ends** with the name of Jesus Christ! However, as we look at the chapters in question - Matthew 1 & Revelation 22 - we find that, apart from this prominent mention of the second Person of the Tri-Unity, there is also ample reference to the first Person and the third.

Furthermore, right at the start of Jesus’ ministry, the Tri-Unity is wonderfully manifested. In perfect unison, the **Son** is baptized, the **Father** speaks from heaven and the **Holy Spirit** descends upon him like a dove.

Then, at the very end of his earthly ministry, Jesus commissions his followers to make disciples, to baptize them and to teach them. Christ's disciples are those who have truly come to **know God**. They are the ones to worship and serve HIM faithfully for the rest of their lives. What could be more appropriate than to have the Tri-Unity invoked as they start out? They must be 'immersed', Jesus says, in **the name of the Father** and of the **Son** and of the **Holy Spirit**! Notice He does not say 'in the names', but "*in the name*"... (Mt. 28)!

As for the apostle Paul, in one verse that stands out among all others, he tells the Colossian believers (plagued by false teachers) that "**in Christ dwells all the fulness of the Godhead bodily**" (2:9).

Most interestingly, he and Peter use the term "**God our Savior**", or "**God and Savior**", or something very similar. Paul does so a total of seven times. He uses the term both for 'God' and for Jesus Christ, but only in 1st Timothy and Titus; while Peter does so in 2nd Peter 1:1. One of Paul's seven passages is Titus 2:13: "**looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ**".

This verse, in turn, throws light on another passage, the "**King of kings**" passage in 1st Timothy 6:14-16: "**our Lord Jesus Christ's appearing, which He will manifest in his own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.**"

This *chapter 6* of 1st Timothy is delightfully connected with *Isaiah 6*. Both chapters 6, taken together, confirm admirably the identity of the **King of Glory**, as seen by Isaiah in his vision, and as declared by Paul to Timothy.

To conclude, we must mention two other '*verses-26*'. We called attention to Genesis 1:26, in which God's plurality is clearly seen; where the Tri-Unity together is preparing to '**CREATE MAN**' (*and, incidentally, when 'man' is made in 'God's image', he is created a 'trinity' himself - see: 1st Thessalonians 5:23*). What other '*verses-26*' are we referring to? They are found in John 14 and 15 (compare also John 16:13-15!). We call on the reader to scrutinize all three passages carefully. In both *verses-26*, we encounter the Son of God himself as He is presenting all three Persons of the Tri-Unity - wondrously, harmoniously, at work together - not now to create, but to '**RECREATE (OR REDEEM) MAN**'.

At the same time it must be emphasized that these three chapters of John (14, 15 and 16) confirm beyond any shadow of a doubt that the Holy Spirit is **not** a mere 'force', as the false teachers would have it. He is a **Person** - not a 'human person' - but the Divine Third Person of the Tri-Unity. Jesus tells us that He is the Comforter, who teaches, brings to remembrance, testifies, convicts, guides, hears, speaks, glorifies, takes and declares. These are not activities that can in any proper sense be attributed to 'things', i.e., to a 'force or influence'. They can only emanate from a Person.

Yes, Hinduism did come up with a 'trinity' of sorts. Satan, always a 'copycat', has been out since the very beginning to subvert God's purposes and derail them. Thus, well before the huge project of the Tower of Babel, humanity already had its 'trinity' of Nimrod-Tamuz-Semíramis, a profoundly evil and deceptive counterfeit of the true Tri-Unity of the Bible. The counterfeit was perpetuated in Hinduism, as also in other religions
(see: 'The Two Babylons' by A Hislop).

**"The GRACE of the Lord Jesus Christ,
and the LOVE of God, and
the COMMUNION of the Holy Spirit
be with you all. Amen!"** (2nd Cor. 13:14).