

The Triune God

An analysis of the so-called "Trinity" under a logical and rational view

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The Triune God

An analysis of the so-called "Trinity" under a logical and rational view

The unity between the Father, the Son and the Holy Spirit is above the ecclesiastical dogma

The discussion about the unity between God the Father, God the Son and the Holy Spirit has provoked disagreements since the beginning of the Christian church. This has been happening since the Council of Nicaea in the 4th century, when the doctrine of the "Trinity" was introduced, which later became a point of contention between Unitarian and Trinitarian Christians.

Although the word "Trinity" does not appear in the Bible, the concept of a triune God in which the Father, the Son and the Holy Spirit interact harmoniously is perfectly feasible. However, I do not believe in this interactivity because of obedience to a traditional religious doctrine or ecclesiastical dogma, but for reasons of logic and reasonableness.

The idea of pre-established ecclesiastical dogma does not seem reasonable to me because it restricts the possibility of advancing around a concept which needs to be continually reassessed. In John 8:32, when Jesus said: *You will know the truth and the truth will set you free*, He conveyed an idea of continuity in the knowledge of truth and eternal values.

For this reason, I reject the immutable paradigms of "immobilized" religious dogmas and looked for rational arguments, based on the teachings of Jesus Christ, in order to support my convictions. If a dogma is established on the basis of a precept that cannot even be questioned and discussed, then that dogma is nothing more than an inflexible, tyrannical and evil law.

A dogma is any fundamental point of a certain religious faith, which is considered indisputably correct. In other words, a dogma is a doctrinal item that must be accepted without reservation, that is, in an imposed way and without discussion.

I do not agree to accept the unity of the Father, the Son and the Holy Spirit because a certain religious Council imposed this doctrine dogmatically. I prefer to find logical evidences in order to confirm the rationality and reasonableness of such theological conviction.

Paul said in 1 Corinthians 2: 1-4 that he did not use "excellency of speech" or human wisdom to try to persuade anyone as to what he was talking about. He also said in 1 Corinthians 2:14 that the natural man does not understand the things of God because they can only be discerned spiritually.

God chose the weak and banal things of this world, that is, the simple and uncomplicated things, to confuse and annihilate the things that appear to be majestic and strong, as 1 Corinthians 1:27 and 28 says.

I believe that religious dogma is an appealing resource for overcoming any opposition to a particular thesis that is not sustainable in itself. Paul said in 2 Corinthians 11: 3 that he feared for those who would have their senses corrupted by departing from the simplicity that is in Christ.

If the things of God were too complicated for human understanding, Jesus would not have extolled the simplicity of children, who are naturally receptive and do not need profound explanations of human exegesis in order to understand the mysteries of the Kingdom of God. So He said in Luke 10:21: *I praise you, Father, Lord of*

heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.

Therefore, to use simple and objective arguments is to be in line with the model of Jesus, who exposed his convictions always in an atmosphere of simplicity, freedom and respect for the free will of his listeners.

For that, I tried to make use of simple arguments, however consistent and grounded in the Bible, which I consider to be the best reference to support a truth. In this regard, I refrained from using semantic resources and academic theological hermeneutics, which are invariably inaccessible to lay people and beginners in the knowledge of deeper themes of Christianity.

The synergy and interrelationship between the Father, the Son and the Holy Spirit

The perfect synergy that exists between the Father, the Son and the Holy Spirit is analogous to the interaction that exists between the members of a human body. I believe that this is a logical and plausible argument to explain the interrelationship that exists between the components of the so-called "*Trinity*".

The functional synergy between God the Father, God the Son and the Holy Spirit in analogy with the human body is the most reasonable explanation for the interactivity and cooperation that exists between the three agents of the theological "*Trinity*".

I believe that this type of synergy is analogous to the interrelationship and interdependence that exists between the organs of the human body, which cooperate together for the health and proper functioning of the individual, each of which depends on the good performance of the other.

I think the word "*synergy*" applies perfectly to the triune God because the concept of synergy derived from the result of the interactive union of independent elements is fully aligned with the analogy of the human body, where organs have specific functions, but they harmonize when inter-relate, producing the common good, which is the health and integrity of the body.

The harmony between the Father, the Son and the Holy Spirit can be confirmed by the fact that the Father testifies of the Son and the Son testifies of the Spirit, as we read in 1 John 5: 9. The Bible further states in John 20:21 and 22 that the Father sent the Son and the Son in turn sent the Holy Spirit as his true substitute and representative of God among men.

The triune God usually acts together and harmoniously, as in the episode of Jesus' baptism in Luke 3:21 and 22. There we see the presence of the Father, the Son and the Holy Spirit simultaneously ... *When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened, and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased"*.

In this question of the divine action that is triple at work, Jesus ordered his disciples to be baptized equally in the name of the Father, the Son and the Holy Spirit (Matthew 28:19), probably to highlight the importance of each member of the triple divine unity since the early Christian career.

Just as God is triune in its basic structure, so human beings have three distinct parts: spirit, soul and body, as we read in 1 Thessalonians 5:23, and those three parts are not independent of each other, but together they

integrate each person individually. When the individual is in tune with God, each of these parts is related to a particular member of the so-called "Trinity".

According to this analogy, the soul is related to the Father, the spirit is related to the Son and the body is related to the Holy Spirit, each of which acts primarily in the respective human part, whether sanctifying, perfecting or teaching.

Another evidence of the triple and interconnected action of the triune God is the fact that Jesus (the Son) is the Word (Gr. Logos), that is, the Word of God, as we read in John 1: 1 and 1 John 5: 7. In turn, the Holy Spirit is the breath (whiff) of God, as we can read in John 20:22 when Jesus breathed the Holy Spirit upon his disciples shortly after his resurrection.

Making an analogy with human beings, we can say that both speech (Word) and breath are actions that belong to an individual, and cannot be disassociated from him, which confirms the full synergy that exists in the triune God in a complete way.

The false conception of a "hierarchy" between the Father and the Son

Jehovah's Witnesses and some other Unitarian religious groups reject the concept of a triune God, claiming that it is impossible for someone to be the same father and son. They also say that there is a hierarchy between the Father and the Son, although the Bible does not confirm this hypothesis.

In this matter of hierarchy, the dispute for the best positions is very common in the political and commercial environment, but it is not admitted under any circumstances in the Kingdom of the Most High God. The principle taught by Paul is that everyone should consider others superior to themselves, as he said in Philippians 2: 3.

Two of the disciples wanted Jesus to allow them to sit on his right and left (Mark 10: 35-37). However, they did not seek glory in the heavens, but an earthly glory in a material kingdom, through a misinterpretation of some Old Testament prophecies.

Whoever is arrogant seeks glory for himself, even if he is not worthy of it. In a completely opposite way, Jesus always sought the glory of the Father.

In turn, the Father always reciprocated the Son, honoring him and giving him full authority and power, as we read in Ephesians 1:22.

To admit the existence of a hierarchy between the Father and the Son means to imply that in the Kingdom of God there is the same spirit of competition that characterizes people hungry for glory and supremacy in this world.

Although in some verses such as John 5:19; 14:28 and 1 Corinthians 11: 3; 15: 27-28, the Son seems to be inferior in relation to the Father, there are countless others in which the Son appears in absolute equality of power with the Father.

These are some of the texts in which Jesus Christ equated the Father:

. "All power is given to me in heaven and on earth" (Matthew 28:18).

. "I and the Father are one" (John 10:30).

. "The Father is in me and I am in the Father" (John 10:38; 14:41).

. "Whoever sees me sees the Father" (John 14: 7-11).

. "No one has ever seen God; the only Son begotten in the bosom of the Father, He made him known" (John 1:18).

. "The Father who lives in me, he does the same works" (John 14:10).

. "All my things are yours and yours are mine" (John 17:10).

The Bible cites several other texts in which there is no hierarchical difference between the Son and the Father, since the Father glorified the Son down to the level of his own stature. These are some of them:

. "God glorified his son Jesus" (Acts 3:13).

. "It was the Father's pleasure that all fullness should dwell in the Son" (Colossians 1:19).

. "The Father subdued all things under the Son's feet" (Ephesians 1:22).

. "The Father gave all things into the Son's hands" (John 13: 3).

. "The Father granted the Son all judgment" (John 5:22).

. "The Father was glorified in the Son" (John 13:31, 32; Acts 3:13).

The attributes that were in Christ were also in the Father, since both have the same nature, essence and magnitude. He who diminishes Christ is also diminishing the Father, who glorified him with his own glory and denies the following texts:

. "Whoever knows the Son also knows the Father" (John 8:19 and 14: 6).

. "God was in Christ reconciling the world with himself" (2 Corinthians 5:19).

. Jesus received worship, as did the Father (John 9:38; Hebrews 1: 6).

. Jesus is recognized as God and Father (2 Thessalonians 2:16 and Jude 4).

. The fullness of the Godhead dwelt bodily in Jesus (Colossians 2: 9).

Ao se estabelecer uma hierarquia em que o Pai seja superior ao Filho, nega-se que Jesus foi exaltado soberanamente logo após a ressurreição e que recebeu um nome que está acima de qualquer outro nome, como diz Filipenses 2: 9.

Whoever denies the equal stature between the Son and the Father, denies the exaltation of the Son that the Father himself promulgated in Acts 2:36; 3:13, 15 and 26; 4:10 and 11; 5:30; 10:38 and 40; 13:30 and Hebrews 1: 3 and 4.

Furthermore, the prophecy of Matthew 1:23 said that Jesus Christ would be called "*Emmanuel*", which means "*God with us*". Therefore, the presence of the Son of God among men was as if God Father Himself were present in this world.

The charge of the Pharisees was that Jesus claimed to be equal to the Father (John 5:18) and Jesus did not deny them. If Jesus were not the same as the Father, He would certainly have denied the charge that he was being accused.

Therefore, if there are texts that seem to suggest a subjection of Christ to the Father, such as those already mentioned, John 5:19; 14:28 and 1 Corinthians 11: 3; 15: 27-28, there are several other texts that highlight the Father's will to place all things under the Son's feet, honoring and exalting him to the highest level of glory, such as John 13:31 and 32; John 17:10; Philippians 2: 6-9; Acts 5:30 and 31; Ephesians 1: 20-22 and Acts 2:36.

The characteristic of humility has always been present in the life of Jesus. In his gospel, Jesus taught that whoever exalts himself will be humbled and whoever humbles himself will be exalted (Matthew 23:12; Luke 14:11).

In teaching about humility, Jesus washed the disciples' feet. However, this attitude did not diminish him in his glory; rather, it served as an example to the disciples of how to act with their fellow men (John 13: 4-15).

The more Jesus submitted to the Father, the more the Father honored him (Philippians 2: 3-11). Jesus never revealed self-exaltation and never claimed glory for himself (Hebrews 5: 5).

Now, if the honor is mutual, as in the case of the Father and the Son, there is no greater or lesser, but only the permanent desire of one to honor the other greatly (John 5: 19-23, 26 and 27).

This mutual honor reflects the perfect unity that exists between the Father and the Son, as well as by extension, the Holy Spirit.

It is also interesting to note that those who insist on establishing a hierarchy between the Father and the Son, also want to establish a hierarchical difference between man and woman, using the biblical analogy of the head and the body.

However, although the Bible identifies the man as "*head*", this does not mean that he is superior to the woman, who is identified with the "*body*", since a head without a body would be a monster.

The divine mystery is that Jesus was placed at the right hand of the Father, but he was also placed at the head of the Church (Ephesians 1:20 and 22). The fact is that Jesus is not only at the right hand of the Father, but has received the same glory that the Father has.

The text in Acts 7:55 and 56 clearly says that Jesus is on the right side of the Father. The place on the right means a place of honor, because in Matthew 25:33 Jesus said that in the judgment, those found righteous (*sheep*) will be put to right, while the unworthy (*goats*) will remain on the left.

The harmonic interactivity that exists between the Father and the Son is perfect and there is no feeling of "*superiority*" between them, because while the Son always seeks to honor the Father, the same feeling occurs for the Father in relation to the Son. Both have the same divine attributes and are the same in essence, nature, magnitude and purpose, even though they act as two different entities (John 10:30; 14: 8-11).

Therefore, there is no hierarchy between God the Father and the Son, because the Son always seeks to honor the Father and the Father acts in the same way in relation to the Son (John 5:23, Philippians 2: 9-11). When there are no individual interests of the members, the common objective of one always seeks to honor the other prevails.

When I made the comparison between the greater or lesser in the divine hierarchy, it is obvious that I was not referring to physical size, even because divine beings are spirits and have no physical body.

However, in Hebrews 2: 7 we read that, for a short time, Jesus voluntarily became "*a little smaller than the angels*" and this occurred during the period of his incarnation.

To set an example when teaching about humility, Jesus washed the disciples' feet during the last supper (John 13: 4-15). However, this attitude did not diminish his glory at all, because He knew that at any moment he

could return to his original glory, as He said in John 10:18 ... *No one takes it away from me, but I give it and I have power to take it again.*

Jesus always honored the Father and placed him above all things while he was on earth (John 17: 4). In turn, the Father returned the honor by extolling the Son to the highest level of authority (Philippians 2: 9-10; Matthew 11:27; Ephesians 1: 20–21), so that everyone can know that between the Father and the Son there is no greater or lesser.

The result of this "*mutual honor dispute*" could be none other than a tie. There is no winner or loser when there is a constant predisposition for one to magnify the other.

The incarnation and exaltation of Jesus Christ

The fact that Jesus said, "*The Father is greater than I*" (John 14:28) has served as a pretext for those who oppose the full unity that exists between God the Father and God the Son.

In the existence of Jesus, there was actually a phase in which Jesus emptied himself of his glory as the absolute God, and that was when He voluntarily assumed the human form.

As a human being, before being glorified and crowned with glory, Jesus was "*a little less than the angels*", as Hebrews 2: 9. During this phase, Jesus "*stripped of his divine glory*", making himself as an ordinary man, with all the limitations of human nature (Philippians 2: 7)

The "*days of the flesh of Jesus*" mentioned in Hebrews 5: 7 signify the days before his glorification, when Jesus was still susceptible to being tempted like us and with the possibility of falling into sin. That was his fear and the reason for his constant consecration to the Father.

Jesus called himself "Son of man" to make it very clear that the Most High God had temporarily assumed human nature, and this was not a mere representation of a "theater of appearances".

In order to be a suitable priest in favor of men, Christ assumed human nature, and because of that he suffered in the same way any individual in this world, as we read in Hebrews 4:15 ... *Because we do not have a high priest who cannot sympathize of our weaknesses; but one who, like us, was tempted in everything, but without sin.*

This fact is also mentioned in Hebrews 2: 17-18, which says so... *For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted..*

At the end of his mission in this world, Jesus was promoted and exalted back to his status as the Absolute God, after the success of his mission as an eternal priest and Universal Messiah (Acts 2:36; 3:13, 15 and 26; 4: 10 and 11; 5:30; 10:38 and 40; 13:30 and Hebrews 1: 3 and 4).

Jesus was resurrected as eternal Prince and Savior, as we read in Acts 5:31. He was constituted as a judge of the living and the dead, as we read in Acts 10:42 and was declared the Son of the Most High God by the victory over the empire of darkness, as we read in Romans 1: 4.

In being excellently exalted shortly after his resurrection, Jesus was given a name that is above any other name, as we read in Philippians 2: 9. This means that any other name that claims to express the magnitude of the Most High God, was overwhelmed by the name of Jesus Christ.

In Hebrews 5: 9, we read that Jesus became the source of eternal salvation for all who obey him. If he became, it is because before he fulfilled his mission in this world, the door of salvation was not yet open and accessible to all who believe.

After the glorification of Jesus, the angels who were originally in privileged conditions and temporarily "*slightly above him*" (Hebrews 2: 9) had to submit to Him (1 Peter 3:22), as well as all the powers and principalities in the heaven and earth, which were definitely stripped of their situations (Philippians 2:14).

While in this world, that is, before his glorification, Jesus treated the Father as superior to the Son, as we read in John 14:28, but after being exalted to the maximum height, Jesus was given the authority to say without restrictions: "*All power is given to me in heaven and on earth*" (Matthew 28:18).

That is why the text of 1 John 5:20 refers to Christ as the one true God ... "*We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true by being in his Son Jesus Christ. He is the one true God and eternal life*".

During his stay in this world, the Son honored the Father by saying that the Father was greater than Him. In turn, the Father reciprocated the honor, honoring the Son above all and exalting him to the extreme, as we read in Philippians 2: 5-11 ... *Have the same mindset as Christ Jesus, who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death, even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledges that Jesus Christ is Lord, to the glory of God the Father.*

Therefore, if during his time in this world, Jesus renounced equality with the Father, after his victory over death, Jesus was exalted to the maximum by the Father, returning to the glory he had before the incarnation.

Perfect unity implies equality in all things, which is why we read in John 16:15 and 17:10 the statement of Jesus in relation to the Father ... *Everything I have is yours, and everything you have is my*. Therefore, the nickname "*Emmanuel*", which means "*God with us*" (Matthew 1:23), fits perfectly for Jesus Christ ... *Behold, a virgin will be pregnant and give birth to a son, and they will call his name Emmanuel , this is interpreted: God with us.*

Likewise, the Holy Spirit is not only a "*representative*" of Jesus on earth, but He is Jesus Himself, and by extension, the Most High God Himself, who came to manifest Himself among men in the form of a spirit on the day of Pentecost in Jerusalem (Acts 2: 1-4).

Jesus said in John 16: 13-15... *But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you*".

Therefore, trying to establish a hierarchy between the Father, the Son and the Holy Spirit means to deny the egalitarian and mutual honor bond that exists between the protagonists that make up the triune God.

Examples of the so-called "Trinity" in the nature and in the universe

The triple interconnection that makes up a single structure can be seen in several examples in nature and in the universe in which we live. Thus, for example, as we had already mentioned in 1 Thessalonians 5:23, every human being is made up of body, soul and spirit, which together make up the same individual, although they are distinct parts of its basic structure as a living being.

Another good example of the so-called "*Trinity*" in nature is water, the molecule of which is composed of two hydrogen atoms and one oxygen atom, regardless of the physical state in which it is found, whether in liquid (water), gaseous (water vapor) or solid (ice). Therefore, the basic essence is always the same, regardless of the external presentation.

Just as water can be found in three different states of matter (ice, water, or steam), whatever its state, it will always be made up of molecules with two hydrogen atoms and one oxygen atom. So also the Father, the Son and the Holy Spirit have the same essence and nature (DNA), although they can present themselves in different ways.

Another example in nature that could symbolize the interrelationship of the triune God is the triple structure of an egg, where yolk, white and shell coexist together and there is no difficulty in admitting the importance and role of each of them in the basic structure of the egg.

But someone could say that the shell is less important because it is not food, and I would reply: What would be the yolk and the white if there were no shell to keep the egg's properties intact until it was consumed?

A logical proof of the coherence of the interrelationship between the elements of the so-called "*Trinity*" is a mathematical law called "*transitive property of equality*", which postulates that if $a = b$ and $b = c$, then $a = c$.

Making an analogy of this property with the triune God, we could think like this: if the Son is equal to the Father, as He himself stated in John 10:30, and if the Holy Spirit is the legitimate substitute for the Son of God among men, then Father = Son = Holy Spirit. Therefore, this property of mathematics also confirms the coherence of the so-called "*Trinity*".

The conclusion is that the Son is the same as the Father; the Holy Spirit is the same as the Son, and in turn, the Father is the same as the Holy Spirit, that is, the three are equal to each other, as confirmed by 1 John 5: 7 ... *Because three are the ones who testify in heaven: the Father, the Word (Christ) and the Holy Spirit, and these three are one.*

The arithmetic of the so-called divine "*Trinity*" that results in unity

Many people find it difficult to rationally accept the unity between God the Father, God the Son and the Holy Spirit, and this is due to a wrong logic. It turns out that these people are using the wrong arithmetic operation, for they add $1+1+1 = 3$, instead of multiplying $1 \times 1 \times 1 = 1$.

Thus, the arithmetic of the divine Triune God is not the addition $1+1+1 = 3$, but the multiplication $1 \times 1 \times 1 = 1$, that is, three people in a single Absolute God. This is an indisputable proof that Christians who believe in the Triune God are not polytheists, but monotheists.

If there were three "*different gods*", those who believe in the Triune God should be considered "*polytheists*" by all those who are fundamentally monotheists. However, these are not three gods, but only one, which can

manifest in three different ways. The concept of three distinct and independent gods could be considered polytheism.

Therefore, this reasoning is a conceptual error. The protagonists of the so-called divine "*Trinity*" cannot be added, but multiplied, because they work together and in synergy for the same purpose. Although they are three people, the three interact as if they were a single person.

God the Father, God the Son and the Holy Spirit are absolutely equal in nature, essence, greatness and knowledge. In this way, because of their perfect interaction and integration, they remain forever associated.

Analogy of the "*Trinity*" with the human body in the functional and harmonic sense

Although the Most High God can manifest through the Father, Son and Holy Spirit, this does not mean that they are independent and autonomous. On the contrary, they are together and cohesive, integrating the only and true God, with a single divine and sublime purpose, just like a human body that interacts between its members and organs.

Making an analogy of the so-called divine "*Trinity*" with the human body, the Father represents the head (brain), while the Son represents the arm, that is, the operational reach of the Father to carry out his will.

In turn, the Holy Spirit represents the finger, which is the extension of the arm, capable of touching, feeling and executing all the Son's purposes in relation to human beings.

Biblical references that attest to this comparison are found in John 12:38, which make an analogy of the Son with the arm of God and Matthew 12:28, which relate the Holy Spirit with the finger of God.

Jesus the Son was not just a "*representative*" of the Most High God on earth. He is the extension of God, as his executing arm. Jesus is God's working arm, as prophesied in Isaiah 53: 1, and the Holy Spirit is his finger, as we read in Luke 11:20 and Matthew 12:28.

Together, the Father, the Son and the Holy Spirit integrate the one true God, just like a body that interacts with a single purpose, and for that reason they cannot be dissociated.

Jesus is like the arm or the hand, which is the most dynamic and remote part of the human body, whose mission is to execute the commands of the brain (the Father). According to this same analogy, the Holy Spirit, as a finger, is the most remote part of the arm and hand, which is also controlled by the head (brain), but no less important.

Just as an organ of the human body does not function separately, the Son of God and the Holy Spirit cannot be separated from God the Father.

Referring to the discussion of a possible hierarchy between the Father, the Son and the Holy Spirit, Paul gave a very revealing example in 1 Corinthians 12, stating that one member of the body cannot be considered superior or inferior to another member, as they interact with each other in total synergy.

So says the text in 1 Corinthians 12: 14-22... *Even so the body is not made up of one part but of many. Now if the foot should say, "Because I am not a hand, I do not belong to the body" it would not for that reason stop being part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body" it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the*

whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable,

By this analogy with the human body, Father, Son and Holy Spirit do not have any hierarchy between them, and therefore it is not correct to say that the head is superior to an arm because it "commands" the arm, or that the arm is superior to a finger because it "commands" the finger.

Therefore, the discussion about who is the greatest and who is the least is extremely childish and shows that nothing has been understood about the unity, interaction and synergy that exists between the Father, the Son and the Holy Spirit.

Therefore, what is important in this analogy between the "Trinity" and the human body is not the hierarchy or the individual importance of the members, but the interrelationship between them.

As in the human body, all organs and limbs are irrigated by the same blood and have the same DNA, so also God the Father, God the Son and the Holy Spirit have the same basic essence and divine nature.

Still making an analogy with the human body, does the brain depend on the arm or the finger? In theory, no! But the brain cannot individually perform a specific task without depending on the other members of the body. Quadriplegic individuals can perfectly confirm this fact.

Likewise, we have the example of an engine, where each part is equally important for the functioning and good performance of the set, and it is not possible to do without any part, however insignificant its importance in relation to the others may seem.

Likewise, the fact that there is an interactive synergy between the Father, the Son and the Holy Spirit does not diminish the individual importance of each of them, because what matters is the final result of the task.

Conclusion and final remarks

As I tried to demonstrate through this analysis, the triune God is unique and absolute, despite subsisting in the form of three distinct entities: the Father, the Son and the Holy Spirit. Although I have mentioned several examples and arguments to justify my beliefs, I recognize that this is a complex topic, with many details still being hidden in mystery.

I do not consider it absurd to believe that the Most High God is a composition of three protagonists with the same essence, nature and purposes, although it is possible to recognize the individual action of each of them.

Unfortunately, I know that, however good my arguments may have been to try to explain the rationality and coherence of the concept of a triune God, many Unitarian Christians are blocked by their religious paradigms and fail to understand the concept of interactivity that involves the divine synergy of the Triune God.

When Paul highlighted in Ephesians 3:18 the importance of knowing the greatness of God's love manifested through Jesus Christ, he mentioned three dimensions that define a volume on a given spatial plane: width, height and depth. I believe that these three dimensions typify the triple structure of the triune God, who works in a synergistic and cooperative way through the Father, Son and Holy Spirit.

On the other hand, I do not pretend to convince anyone about the way I think. On the contrary, I know that it is necessary to have faith in the form of a personal subjective conviction for someone to accept and believe in a reality that for so many years has been the subject of discussions, criticism and speculation.

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