
Trinity's truth reflected in creation

Ian Hodge's recent article entitled "Trinity's truth reflected in creation" was a pleasure to read.¹ The Bible-believing Christian's unique answer for one of the most fundamental philosophical problems, 'the One and the Many', is too little discussed and appreciated. Instead of Christian apologists being defensive

regarding the difficult-to-grasp concept of the Trinity, we should be on the offence with the only coherent explanation for the simultaneous unity and individuality manifested in all mankind. Why do we all share similar hopes and ideals? Why do we unconsciously aspire towards the same ends? The answer is the fundamental unity within conscious life. But why do we pursue different means to the end and subscribe to a unique ethic along the way? Clearly there is also personal diversity. This dialectic is every human being's life experience. But the metaphysics of no other religion or philosophy can provide a satisfying explanation for this experience.

Yes, the idea of the Trinity is complex and beyond our finite ability to totally grasp. But why should we expect anything different with an infinite, omniscient Creator? The eminent Christian philosopher Francis Schaeffer made the remarkable statement, "I would still be an agnostic if there were no Trinity, because there would be no answers."² Speaking of Schaeffer, it would have been good for Hodge to have included a reference to his delightful little book in this regard. Schaeffer makes a great point that would have fit well in this article. If it were not for the Trinity, "we would have had a God who needed to create in order to love and communicate. In such a case, God would have needed the universe as much as the universe needed God".³ So the Trinity is a necessary doctrine in our understanding of the independent and self-sufficient Creator at still another level.

Hodge references the unfortunate result of Islam's disproportionate emphasis on unity without a counterbalancing emphasis on diversity. But I think an even better example, one that would have been productive to explore, is Hinduism. Their monist schools hold to a view of

a singular ultimate divine force behind everything, reducing their polytheism to a unified Brahman. Moreover, this reductionism in their pantheistic view escalates to the extreme of everyone eventually being absorbed into that singular force and losing their identity in a state of nirvana. The present perception of diversity, they claim, is only an illusion. The tragic result of this spiritual outlook can be seen in Hindu society's lacking compassionate care for destitute individuals and even whole classes of their own people. Not only is the concept of Christian charity absent, there is actually a belief that helping the unfortunate by relieving their misery hinders their progress in the cycles of reincarnation. If their pain results from bad karma in a previous life, then they must be allowed to pay the price so they can move towards Brahman.

When I discuss the philosophical necessity of a plurality in the Creator, there arises a common objection: if this is such an important and foundational concept, why is the Trinity not presented until the New Testament era? But this assumes that the patriarchs were ignorant to the concept of the Trinity; not necessarily a safe assumption at a time when God was personally conversing with men. I believe that the idea of a diversity within the Godhead is implicitly given in the Old Testament—all the way back in Genesis 1.⁴ The profound statement "Let us make man in our image" is simultaneously a revelation of God's plurality of person (the pronoun 'us') and the explanation that humans (made in His image) would experience unity and diversity. Moreover, God's first revelation of Himself is *Elohim*, a plural form that is used in conjunction with a singular verb. If this were not enough, Hodge's article nicely explains how the idea can be gleaned from observing creation itself. Indeed all created reality, because it is created by the

Trinitarian God of the Bible, reflects
His Being in terms of ‘the One and
the Many’.

Dave Woetzel
Concord, NH
UNITED STATES of AMERICA

References

1. Hodge, I., Trinity’s truth reflected in creation, *J. Creation* 29(1):88–94, 2015.
 2. Schaeffer, F., *He Is There and He Is Not Silent*, Tyndale House Publishers, Wheaton, IL, p. 14, 1972.
 3. Schaeffer, ref. 2, pp. 15–16.
 4. Some hold that Genesis 1 involves God speaking to angels (though there is no indication in Scripture that they were involved in creation) or a linguistic ‘plural of majesty’ (though we have no such use elsewhere by royalty).
-