

AN IMAGE OF THE TRINITY WITH THOSE PARTICIPATING IN THE DIVINE NATURE: THE STAR OF DAVID

By Rick McKinney, 2026

It is noteworthy that in 2 Peter 1:4, believers in Christ are said to participate or partake or share in the divine nature. The Greek word *koinonos* is used here for that participation. Similar Greek words – *koinoia* or *koinoneo* or *koinonos* – are also used in St. Paul's first letter to the Corinthians (Chapter 10, verses 16-20) when he refers to the believers' partaking or participating or sharing in the blood and body of Christ at the altar. However, nowhere in Sacred Scripture are angels, the messengers and servants of the Lord, said to participate in God's divine nature. God is indeed said to be enthroned above or between the exalted Cherubim (1 Sam. 4:4, 2 Sam. 6:2, 2 Kgs. 19:15, 1 Ch. 13:6, Ps. 99:1), but they do not participate in His divine nature like the saints in Christ Jesus. Perhaps they are like John the Baptist, who saw himself as the friend of the bridegroom who stands and hears and greatly rejoices at the bridegroom's voice (John 3:29). The participation of the believer in the divine nature is not in God's omniscience or omnipresence or omnipotence but in God's character who by nature is loving, humble, joyful, patient, and self-sacrificing.

Relatedly, when the brothers James and John ask to sit at the right and left of Christ in his kingdom (or his glory), Jesus tells them that it is not his to grant, but it is for those for whom it has been prepared by my Father (Mt. 20:21-23, Mk. 10:37-40). Now God is eternal and His preparations are no-doubt from all eternity, so I would submit that the one prepared to sit at the right hand of Christ is his mother, Mary, who was overshadowed by God the Spirit and who should sit at the king's right hand in keeping with Jewish royal custom (see 1 Kings 2:19). The one on the left I believe was prepared for his foster father, Saint Joseph, who while on earth, imaged God the Father to Jesus, God the Son.

With these images in mind, I propose an image of the Trinity, similar to the Star of David which are two triangles set together as one, however I would submit one triangle as set further back than the other. Picture the three central points in the inner triangle as ablaze with tall lights and three points on the outer triangle as ablaze with smaller lights. The three inner lights are all equal can perhaps represent the Father, the Son and the Holy Spirit. To right of God the Son, and further back, is His mother, Mary, who is also left of God the Spirit. To the left and further back of God the Son is Saint Joseph, and who also is to the right but further back of God the Father. Between the Father and the Holy Spirit, again further back, is none other but the bride of Christ, looking straight at her bridegroom, God the Son, who is looking straight at her, she who was lost, brought back and made alive in the Spirit, and who like her Lord often suffered, gave herself in self-sacrifice, and was purified in the blood of love and redemption of her Lord.