The problem of the Trinity, and some possible solutions

The doctrine of the Trinity can be expressed using the following seven sentences:

(1)   The Father is God.
(2)   The Son is God.
(3)   The Holy Spirit is God.
(4)   The Father is not the Son.
(5)   The Father is not the Holy Spirit.
(6)   The Son is not the Holy Spirit.
(7)   There is exactly one God.

The problem of the Trinity is understanding these seven sentences in some way such that they are not contradictory. This is a problem because the following seems like an initially plausible interpretation of them:

(1)   The Father = God.
(2)   The Son = God.
(3)   The Holy Spirit = God.
(4)   The Father ≠ the Son.
(5)   The Father ≠ the Holy Spirit.
(6)   The Son ≠ the Holy Spirit.
(7)   There is exactly one God.

But on this interpretation they are obviously contradictory.

Attempt 1: Interpret (1)-(3) as predications rather than identity sentences. But: on this interpretation (1)-(3) seem to imply polytheism, and so contradict (7). Reply: the 'social Trinitarian' view that, e.g., a family can be one thing even if composed of distinct individuals.

Attempt 2: the persons of the Trinity are simply 'aspects of God.' How might this help resolve the contradiction? Objection: this leads to the heresy of modalism.

Attempt 3: psychological analogies; the analogy with split brain patients. Objection: this makes 'God' mean something different in (1)-(3) than it does in (7).

Attempt 4: the statue/lump analogy. On one way of developing this point of view, at least sometimes it makes no sense to ask whether x and y are identical. Rather, we can only ask whether they are identical relative to this or that kind. Sometimes x can be the same F as y but not the same G as y. So, for example, the Father might be the same God as the Son but not the same Person as the Son. Objection: it seems overwhelmingly natural to analyze

> x is the same F as y

as

> x = y and x is F and y is F

but that just reinstates the contradiction.