

ONE TRUE

GOOD

**A STUDY OF
THE HOLY TRINITY**

MATTHEW G. NEEDHAM

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THE HOLY TRINITY

OR TRI-UNITY OF GOD

Whoever hopes to be saved must know the true God and hold to the true Christian faith. It is possible to know God because He has revealed Himself for those who want to understand and believe. Through the writings of the prophets, apostles, and the words of the Lord Jesus Christ, you can know the truth about the incredible characteristics, qualities and eternal nature of this most wonderful and glorious being. Sad to say, most people don't have a deep hunger to know God, nor do they have the faith to understand the deeper revelations of who He is. It is wise to carefully examine what you believe, for a little bit of study can help save your soul and lead you on the path of eternal life. Do not underestimate the extreme importance of knowing the true teaching of God's amazing nature, for this knowledge is of greater worth than the finest gold.

The apostle Jude felt it necessary to write to the believers and to urge them to contend for the faith that was once for all entrusted to the saints (Jude 2-5). As a young evangelist, I soon found that there were two main doctrines God laid upon my heart to defend. As I went out to lead people to Christ, I was continually meeting up with religious people who were denying the teaching of the Holy Trinity, and secondly, the teaching of eternal punishment for sin in the place called Hell. After much debate and study over a number of years, I put together the evidence for what I believe. In other writings I have given clear warnings as to the reality of the lake of fire, its never-ending torment, and the lost condition of man when he refuses to take Jesus Christ as his Lord and Saviour. The following study is on the nature of the one true God to clearly set forth what the Holy Spirit has revealed throughout the Scriptures and wants to make known. A thorough knowledge of the Holy Trinity is essential for those who are called to contend for the true faith that God has entrusted to His people.

The Scriptures continually present the revelation that there are three divine, distinct persons in the Godhead. The word 'Trinity' is used to describe this union of three persons in one God. The Father is one person, the Son is another, and the Holy Spirit is still another. The Father is God, the Son is God, the Holy Spirit is God, yet they are not three gods but one God. The Father is Lord, the Son is Lord, the Holy Spirit is Lord, yet they are not three lords but one Lord. The Father is

eternally the Father, the Son is eternally the Son, and the Holy Spirit is eternally the Holy Spirit, yet there is only one eternal, perfectly united God which they form. Each person of the Holy Trinity is carefully distinguished, yet the three are one in the essential being of God. God is one substance in three distinct persons.

The awesomeness of God is manifested by this revelation that there is one God in three persons; three persons in one God. This is clearly presented in the Bible as God's revelation of Himself to mankind, and we will see that both the Old and New Testament prophets present this teaching. Many false religions and cultic groups have taken a strong stand against this belief, yet to know God you must know the three persons of the Holy Trinity. This study is for those who want the solid proof of the Scriptures as to why the Tri-unity of God is a central doctrine to the Christian faith. Realizing the awesomeness of the Holy Trinity is the foundational study for right theology. All other doctrines need to be built upon a correct knowledge of this doctrine. Every Christian must have a clear understanding of this to know why this revelation is true. For whoever hopes to be saved must believe in the Father and the Son and the Holy Spirit.

2

The Name Of God

In the Old Testament the literal Name of the living God is 'I AM' (Exodus 3:13-14). 'I AM WHO I AM' or 'I WILL BE WHAT I WILL BE' is the true Name of God. God also revealed Himself to Moses as, 'The LORD, the God of your fathers - the God of Abraham, the God of Isaac and the God of Jacob' (Exodus 3:15). 'The LORD' in the Hebrew language sounds like and may be derived from the Hebrew for 'I Am.' The Jews ceased to pronounce this Name, so we are unsure of how it was originally pronounced. They simply wrote it as four Hebrew consonants - *YHWH*.

In the public reading of the Hebrew Scriptures the Name *YHWH* was replaced by the word *Adonai*, and from this we get, 'The LORD.' *Jehovah* didn't come into use until around 1270 A.D., so none of the early believers ever used that word. *Jehovah* is only an artificial form which bears no resemblance to how *YHWH* was originally pronounced. Therefore, *Jehovah* is not the true name of God. The word *Yahweh* is the accepted attempt to recover the original pronunciation.

El is the Hebrew word for the title God. The plural of *El* is *Elohim*, and this plural title of God is a sign that points to the persons of the Holy Trinity. *El-Shaddai* is translated as God Almighty. The Greek word for God used in the New

Testament is *Theos*, from which we get the word ‘theology,’ meaning the study of God.

As we examine the Scriptures, we find that an extremely important revelation of God is found in the name ‘*Jesus*,’ which is the Greek form of the Old Testament Hebrew name *Joshua* or *Jeshua* (Zechariah 3:1). The Lord told the first Christians that they would be persecuted for the sake of His (Jesus’) name (Luke 21:12,17; Acts 9:16), and the name of Jesus is the only name by which we can be saved (Acts 4:10-12). The early Christians were known as those who called upon Jesus’ name (Acts 9:20-21; 1 Corinthians 1:2), and we are commanded to believe in Jesus’ name (1 John 3:23).

The true Church meets together in the name of the Lord Jesus (Matthew 18:20; 1 Corinthians 5:4), and every true Christian must be willing to live and die for the sake of Christ’s name (Acts 21:13). What is the name that we have to call upon for salvation? We have to emphasize this point and make it clear to everyone that we can only be saved by calling upon Jesus’ name (Luke 23:42-43; Romans 10:9-13). To call upon God to receive salvation, you have to call upon the name of the Lord Jesus Christ.

Why is the name ‘Jesus’ so important? *YHWH* was usually rendered by *kyrios* in the Greek language. In the Septuagint version of the Scriptures *kyrios* occurs about 8400 times, of these 6700 are substitutes for the tetragram *YHWH*. The Father is also called *ho kyrios*, ‘the Lord,’ in the New Testament (Acts 2:39; James 5:10; Revelation 22:5-6). The early Christian confession, ‘Jesus is Lord,’ was to identify Him in the closest possible way with *YHWH* (Romans 10:9; 1 Corinthians 12:3).

In the Old Testament Yahweh is called the Lord of lords (Deuteronomy 10:17), and in the New Testament this title belongs to Jesus (Revelation 17:14; 19:16). In the end everyone will have to bow and confess that Jesus is Lord, Jesus is *kyrios* (Philippians 2:9-11). The name “Jesus” is so important because He is divine and one with God. The name of Jesus is to be glorified (2 Thessalonians 1:12). To deny Jesus is to deny you only hope of salvation.

The name of God is revealed by the teaching on the fullness of the Holy Trinity. To understand the full revelation of God we must know that His name is revealed through the Father and the Son and the Holy Spirit (Matthew 28:19). It is essential that you believe, and get to know in an ever-increasing way, the three Persons of the Holy Trinity. As we continue this study, we will put together all the pieces of divine revelation to see how God has displayed this aspect of His eternal nature and attributes, and that throughout the Bible the Trinity is taught in a variety of undeniable ways.

3

There Is Only One True God

There can only be one Almighty God; one God who rules above everything else and the highest authority to whom all must bow. He has all wisdom, knowledge and understanding. He is the ultimate, Supreme Being. He is infinite, with no limit to His power and strength. He is perfect, and everything falls short of His glory. There can only be one like this; otherwise He wouldn't be the greatest, and therefore He wouldn't be God. Yet God is God, and He has revealed Himself to make it known that there are no other gods. He stands alone as the one we should worship and follow. He alone is the Master above all and holds everything in His hands (Deuteronomy 32:39; 1 Kings 8:60; Psalms 96:4-5; Isaiah 45:21-22).

God is 'the only true God' (John 17:3); 'the only God our Saviour' (Jude 25) and 'the only wise God' (Romans 16:27). Yahweh has always been and always will be the one and only true God. The first commandment allows no excuse for worshipping a false god. "You shall have no other gods before me" (Exodus 20:3). As we look further we will see that to confess Yahweh means to confess the Father and the Son and the Holy Spirit. The fact that there is only one God proves the doctrine of the Holy Trinity.

4

God Is More Than One Person

God has revealed that He is more than one person. As Polytheism (the belief in more than one god) was the great sin of the world, we should expect the idea of plurality (more than one) in the Godhead, to be avoided, unless it were true. *Elohim* is used as an actual plural word in referring to God. 'I, the LORD (Yahweh) your God (Elohim), am a jealous God (El)' (Deuteronomy 5:9). There is a plurality of persons within the one God. This can be seen when the, '...LORD rained down burning sulfur on Sodom and Gomorrah - from the LORD out of the heavens' (Genesis 19:24). Here we find one person who is Yahweh (God) in Heaven and another Yahweh (God) on the earth.

The LORD came down to the tower of Babel, and the LORD said, "Let us go down and confuse their language." So the LORD confused the language of the whole world (Genesis 11:5-9). God spoke in the plural form by saying, "Let us go

down,” and the ‘us’ who confused the languages of the world was God, showing a plurality of persons within the Godhead.

Another example of this is found in Zechariah 2:8-13, where the LORD Almighty speaks of the LORD Almighty who sent Him. God speaks of Himself as being sent by God, and He speaks of God as one distinct from Himself. Again this confirms that the one true God contains a plurality of persons. ‘The LORD said to Satan, “The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you” (Zechariah 3:2). The LORD refers to another LORD. “I will strengthen them in the LORD and in his name they will walk,” declares the LORD’ (Zechariah 10:12). Yahweh speaks of another Yahweh.

5

The One God Is Spoken Of As Three

There is no contradiction in the doctrine of a Trinity in Unity. We are not saying that God is three and one in the same sense. God is one in the fact that there is only one God; yet God is three in the fact that there are three persons.

Each person of the triune God was revealed when the Sovereign LORD came to Ezekiel. The hand of the Sovereign LORD came upon him, and he saw a figure like that of a man, whose appearance was like fire and bright as glowing metal. Then the Spirit lifted Ezekiel up, and there before him was the glory of the God of Israel (Ezekiel 8:1-4). The person who appeared like fire is the Lord Jesus (Revelation 1:12-16), and then the Holy Spirit lifted up the prophet and revealed the glory of another person – God the Father. The prophet Ezekiel received revelation of God by his encounter with the Holy Trinity.

Throughout the Old Testament we can see the Spirit of God, plus also another two persons who are called the LORD. Distinct persons are distinguished through revelations of God to Moses. Moses dealt with an entity whom no one can see face to face and live (Exodus 33:20); therefore Moses was speaking with a Godly entity whose face he was forbidden to see. Yet Moses also spoke to a person whose face he could see, and we are told that the LORD would speak to Moses face to face, as a man speaks with his friend (Exodus 33:11). So in the same chapter of the Bible we see two separate entities who are God; one whose face He could see (the pre-incarnate Christ) and a second whose face he could not see (the heavenly Father).

‘Come near me and listen to this: “From the first announcement I have not spoken in secret; at the time it happens, I am there.” And now the Sovereign LORD has sent me with his Spirit’ (Isaiah 48:16). Although the one speaking is God (Isaiah 44:6), He says that He was sent by

the Sovereign LORD and by His Spirit. It is clear that the Father, the Son and the Holy Spirit are spoken of, and these three, distinct persons, are recognized as divine.

‘Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him” (John 14:23). We were created so that God could live with us. Christ promises that both He and His Father will come and live with those who love Him. Other Scriptures teach that they come through the person of the Holy Spirit (Ezekiel 36:27; John 14:17; Romans 8:9; 1 Corinthians 3:16; Ephesians 2:22; 3:16-17). To become a temple of the living God, you need the three persons of the Holy Trinity dwelling in your heart by faith (1 Corinthians 6:19; 2 Corinthians 6:16; Ephesians 3:17).

“The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace” (Numbers 6:24-26). The repetition of the divine name (Yahweh) three times, was understood to imply the triune nature of God. ‘And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory” (Isaiah 6:3). The triple repetition to the holy God was understood to imply three persons within the Godhead.

The following benediction also points to the Holy Trinity. ‘May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all’ (2 Corinthians 13:14). These Scriptures in themselves only hint of God’s triune nature, but as we look further, the evidence will mount until the doctrine of the Holy Trinity is undeniable.

6

The Three Persons Are One

‘Hear, O Israel: The LORD our God, the LORD is one’ (Deuteronomy 6:4). The Hebrew word for ‘one’ is *ehadh*, which is derived from a verb meaning to unify. It is the same word used in the expression, ‘they will become one flesh’ in marriage (Genesis 2:24). The unity contains a plurality. The other Hebrew word for one where one means unique, the only one of a class, is *yahidh*. ‘The LORD will be King over the whole earth. On that day there will be one (ehadh) LORD (Yahweh), and his name the only (yahidh) name’ (Zechariah 14:9). As we examine the Bible further we will see that God is one means that the three persons are one in the sense of being the one true, living God.

In the sixteenth century manuscripts of the Vulgate Bible we find the nature of God illustrated. ‘For there are three that testify in heaven: the Father, the Word and the Holy Spirit, and these three are one’ (1 John 5:7). It can be argued that this is not a correct

translation because it came from a homily in the eighth century. It was added to a Latin text and then translated into Greek in 1520, yet the meaning is correct and in context with the rest of the Bible. The three persons are unified as one God. The unity of God contains plurality. Christianity is set apart from all other religions by the doctrine of the Trinity which clearly defines the Godhead as ‘Three in One,’ and that the one God is three persons.

Jesus Is One With The Father

Jesus said, “I and the Father are one.” Again the Jews picked up stones to stone him, but Jesus said to them, “I have shown you many great miracles from the Father. For which of these do you stone me?” “We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God” (John 10:30-33). When Jesus claimed to be one with the Father, the Jews knew that Jesus was claiming to be the same as God. That is why they accused Jesus saying, ‘you, a mere man, claim to be God.’ Jesus never claimed that He was the Father, but His claim that He and the Father are one is proof of the plurality of God.

‘I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple’ (Revelation 21:22). The Father and the Son are described as being the one temple of the heavenly city.

‘Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.” Philip said, “Lord, show us the Father and that will be enough for us.” Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in me? The words that I say to you are not just my own. Rather, it is the Father, living in me, who is doing the work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves’ (John 14:6-11).

Knowledge of Jesus gives knowledge of the Father. To have seen Christ is to have seen the Father because they are one in essence, quality and nature. The Father lives in Jesus and Jesus lives in the Father. The two persons are differentiated yet the Father and the Son are one because they dwell in each other. Therefore we have to teach the people that Jesus and God are one. The nature of Jesus is a revelation of God.

7

The Angel Yahweh

God often appeared to His people in direct communication through the Angel of the LORD. This Angel is identified as God but is also distinct from God. We can identify Him as the pre-incarnate Redeemer, God the Son, the Lord Jesus Christ. For the Lord Jesus is God, but He is also distinct from God (John 1:1).

“Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty’ (Malachi 3:1). The messenger of the covenant bears the divine name of God. Although He is unlike any other angel (Hebrews 1:4-14), He is the divine Angel of the LORD in the Old Testament. The temple belongs to Jesus; He is the one we seek, and the Lord Jesus is the messenger of the Father (John 6:38). There is a difference between other angelic appearances and the Angel known and recognized as God.

The following appearances reveal that this being is no ordinary man or angel. They are visitations of God:

1) Genesis 16:7-14. The Angel of the LORD comes to help Hagar. She recognizes that this Angel who spoke to her is God (Yahweh).

2) Genesis 18:1-33. The LORD appears to Abraham, who looks up and sees three visitors. Two of them are normal angels (Genesis 19:1). But one of them is identified as Yahweh and announces that Sarah will give birth to a son. When the visitors leave the one who stays behind with Abraham is Yahweh. Abraham pleads with Him for the city of Sodom. Abraham saw Him as a man, but acknowledged Him as the Lord.

3) Genesis 22:1-18. God calls Abraham to sacrifice Isaac. Yet the Angel of the LORD says, ‘Now I know that you fear God, because you have not withheld from me your son, your only son’ (v12).

4) Genesis 31:11-13. The Angel declares to Jacob that He is the God of Bethel. At Bethel Jacob also saw the stairway and gate to Heaven (Genesis 28:12), and within this encounter there is a revelation of the Lord Jesus (John 1:51; 10:9). Jacob made a vow that if God would keep him safe, Yahweh would be his God (Genesis 28:12-22). At the end of his life Jacob declared that it was the Angel who delivered him from all harm. Then he called upon the God of his fathers, the Angel who delivered him, for His blessing. “May the God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the Angel who has delivered me from all harm – may he bless these boys” (Genesis 48:15-16). The Angel of the LORD is clearly identified as the God of Abraham, Isaac and Jacob.

5) Genesis 32:24-30. ‘So Jacob called the place Peniel, saying, “It is because I saw God face to face, and yet my life was spared” (v30). Jacob wrestles with the Angel and says that he saw God. ‘In the womb he grasped his brother’s heel; as a man he struggled with God.

He struggled with the angel and overcame him; he wept and begged for his favour. He found him at Bethel and talked with him there – the LORD God Almighty, the LORD is his name of renown’ (Hosea 12:2-5). Jacob talked with the LORD God Almighty, manifested as the Angel of the LORD. Bethel used to be called Luz (Genesis 28:19; 35:6). Jacob later said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me” (Genesis 48:3). Therefore, when Jacob wrestled with the Angel at Bethel, he knew that he was encountering the LORD God Almighty.

6) Exodus 3:2-6. The Angel of the LORD appeared to Moses in the flames. ‘At this, Moses hid his face, because he was afraid to look at God’ (v6).

7) Exodus 14:19-24. Yahweh went ahead of Israel in a pillar of cloud by day and a pillar of fire by night (Exodus 13:21). When the Angel withdrew and went behind Israel’s army, the pillar of cloud also moved. God says, “My Angel will go before you” (Exodus 32:34). He also says, “My presence will go with you” (Exodus 33:14). The two are combined as ‘the Angel of His presence’ (Isaiah 63:9-10). The Angel has the power to forgive or judge sin (Exodus 23:20-23). The Lord Jesus is the one who delivered His people out of Egypt and accompanied the people of Israel through the desert (Jude 5; 1 Corinthians 10:4). Therefore, Jesus is the Angel of the LORD acknowledged as God.

8) Joshua 5:13-6:2. An unknown person appears before Joshua – ‘the commander of God’s army.’ Joshua fell to the ground in reverence before Him and then submitted himself as a servant. No created angel would accept these honours (Revelation 22:8-9). Like Moses, Joshua had to take off his sandals because it had now become holy ground. The armies of Heaven follow behind Jesus (Revelation 19:14).

9) Judges 2:1-5. The Angel (messenger) of the covenant speaks with Divine authority and calls the people to account for their disobedience towards Him. He is the one who brought the Israelite tribes out of Egypt, and He is the one who will not break His covenant with them. The covenant of God is made by the Angel of the LORD.

10) Judges 6:11-24. The Angel of the LORD appears to Gideon. Gideon asks Him some questions, yet it is Yahweh who answers. Gideon asks Yahweh to stay until he has made an offering. The Angel accepts the offering. Gideon is shocked when he realizes that he has just seen the Angel of the LORD face to face. He thinks that he is about to die.

11) Judges 13:2-23. ‘Manoah realized that it was the angel of the LORD. “We are doomed to die!” he said to his wife. “We have seen God!” (Judges 13:21-22) Manoah confesses that he has seen God after seeing the Angel of the LORD.

12) Ezekiel 1:26-28. Ezekiel saw someone seated on the throne, who looks like a man, yet He was full of fire and brilliant light. Jesus Christ is called ‘the radiance of God’s glory and the exact representation of his being’ (Hebrews 1:3). Ezekiel saw

‘the appearance of the likeness of the glory of the LORD.’ We can conclude that this was also the Lord Jesus before the incarnation.

The Angel of the LORD is a clear Old Testament revelation of the Second Person of the Holy Trinity. He who is God is also the messenger of God. Our Lord Jesus was active upon this earth well before the virgin birth. Jesus Christ has always been at work to reveal God to this world, for He is the true God of Israel.

8

The Eternal God Is A Trinity

God has no beginning. He is an uncreated eternal being, and He has always existed in His fullness. He is known as the ‘eternal God’ (Genesis 21:33). ‘Now to the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen’ (1 Timothy 1:17). God alone is eternal. Therefore the eternal existence of three persons will prove that God is a Trinity.

The Father Is Eternal

‘Your throne was established long ago; you are from all eternity’ (Psalm 93:2). God the Father is seated upon His heavenly throne and He is declared to have existed from all eternity.

‘Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God’ (Psalm 90:2).

The Son Is Eternal

‘...out of you will come for me, one who will be ruler over Israel, whose origins are from old, from ancient times’ (Micah 5:2). ‘From ancient times’ has also been translated ‘from days of eternity.’

‘For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace’ (Isaiah 9:6). Jesus is the Son of God and there is a Father/Son relationship within the Godhead. Yet Jesus Himself is also an eternal Father, for the Holy Spirit proceeds from the Father and the Son. This is an everlasting relationship between the three members of the Holy Trinity. The nature or title of Christ as the Everlasting Father also confirms the doctrine of God’s tri-unity and that Jesus has existed from eternity to eternity, from forever to forever.

‘Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever’ (Hebrews 7:3). The life of Melchizedek is applied prophetically to convey the truth that our Lord Jesus Christ was without a beginning. He is eternally God and He was in Heaven before He came to this earth (John 3:31; 6:31-58). Jesus has always existed.

The Holy Spirit Is Eternal

‘How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!’ (Hebrews 9:14)

9

The Trinity At Creation

It is clear from the following Scriptures that God alone created all things. He is the only one who stands outside of creation as its source:

‘In the beginning God created the heavens and the earth’ (Genesis 1:1).

‘Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth’ (Isaiah 40:28).

“This is what the LORD says – your Redeemer, who formed you in the womb: I am the LORD who has made all things, who alone stretched out the heavens, who spread out the earth by myself’ (Isaiah 44:24).

‘For this is what the LORD says - he who created the heavens, he is God...’ (Isaiah 45:18) Our creator is our God, and God is the only one who created us, and we will see that our creator is a Holy Trinity.

The Father Is Our Creator

‘Is he not your Father, your Creator, who made you and formed you? (Deuteronomy 32:6)

‘Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand’ (Isaiah 64:8).

‘Have we not all one Father? Did not one God create us?’ (Malachi 2:10)

‘yet for us there is one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live’ (1 Corinthians 8:6).

Jesus Christ Is Our Creator

‘Through him all things were made; without him nothing was made that has been made’ (John 1:3).

‘yet for us there is one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live’ (1 Corinthians 8:6).

‘but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word’ (Hebrews 1:2-3)

‘But about the Son he says, ... “In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands” (Hebrews 1:8-10).

‘He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together’ (Colossians 1:15-17). Jesus is the Ruler over all creation. All created things were made by Him, and we were specifically created for Jesus. He is the one who holds the universe together and sustains all things.

The Holy Spirit Is Our Creator

‘The Spirit of God has made me...’ (Job 33:4)

‘When you send your Spirit, they are created...’ (Psalm 104:30; Genesis 1:2)

‘the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being’ (Genesis 2:7). The breath of life holds a revelation about the work of the Spirit of God. The Sovereign LORD said these two things, “I will make breath enter you, and you will come to life,” and, “I will put my Spirit in you and you will live” (Ezekiel 37:5,14). The Holy Spirit gives us life.

‘The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else’ (Acts 17:24-25).

The Scriptures prove that the one God who created us is three persons: God the Father, God the Son, and God the Holy Spirit. We are made in their image. ‘Then God said, “Let us make man in our image, in our likeness...” So God created man in his own image, in the image of God he created him’ (Genesis 1:26-27). Who is included in the ‘us’ and ‘our?’ It is not the angels, for nowhere is it stated that man was created in the image of angels. We are created in the image of God.

The same God who spoke of Himself in the plural states that He created man in His image. In other words, the plural equals the singular. This can only be understood in terms of the Trinitarian nature of God. This clearly reveals that God is more than one person. The evidence is clear that God alone created us (Isaiah 44:24). God said, “Let us make man in our image,” and then God created man in His own image by a combined act of the Father and the Son and the Holy Spirit. The Holy Trinity is our undeniable Creator.

‘For since the creation of the world God’s invisible qualities - his eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse’ (Romans 1:20). We are without excuse in not believing that God created the world. That means we are also without excuse in not believing in the Father and the Son and the Holy Spirit.

10

The Trinity In Baptism

‘As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased” (Matthew 3:16-17). The three persons of the Trinity were clearly revealed at this wonderful and holy moment of Christ’s baptism.

The Holy Trinity is then to be proclaimed at the baptism of all believers. Jesus said, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). Notice that it says ‘name,’ and not ‘names.’ In the Old Testament ‘I Am’ is the literal Name of the living God (Exodus 3:13-14). In the New Testament the Name of God is spelled out more clearly: the Father and the Son and the Holy Spirit. The three persons are carefully distinguished, yet they are one. The true preachers of the gospel go forth under the mandate of the Holy Trinity.

11

The Trinity At The Resurrection

God Raised Jesus From The Dead

‘In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead’ (Acts 17:30-31).

The Father Raised Jesus

‘They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead’ (1 Thessalonians 1:9-10; Hebrews 13:20).

Jesus Raised Himself

‘Jesus answered them, “Destroy this temple, and I will raise it again in three days.” The Jews replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scriptures and the words that Jesus had spoken’ (John 2:19-22).

‘The reason my Father loves me is that I lay down my life – only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father’ (John 10:17-18).

The Holy Spirit Raised Jesus

‘For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,’ (1 Peter 3:18)

The resurrection of Christ from the dead clearly contains a revelation of the Holy Trinity. The three persons were each involved in Christ’s resurrection, pointing to the divine nature of each person within the Godhead.

12

The Trinity Reveals The Love Of God

God Is Love

‘Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. And so we know and rely on the love God has for us. God is love’ (1 John 4:8-10,16).

The Love Of The Father

‘No, the Father himself loves you because you have loved me and have believed that I came from God’ (John 16:27).

‘How great is the love the Father has lavished on us, that we should be called children of God!’ (1 John 3:1)

The Love Of The Son

‘As the Father has loved me, so have I loved you. Now remain in my love’ (John 15:9).

‘Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? No, in all these things we are more than conquerors through him who loved us’ (Romans 8:35,37).

The Love Of The Holy Spirit

‘I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me’ (Romans 15:30).

God is the perfect expression of love, yet love cannot exist without there being someone to love. Love is eternal because the three persons have eternally dwelt together. God reveals His love to us through the Son and through the Holy Spirit (Romans 5:5,8). Each person of the Trinity reveals the love of God.

Do You Love God?

“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I may be in them” (John 17:25-26). Jesus points to the love that the Father has for His Son, and He gives the reason why He will continue to reveal God to us. The purpose of revealing God is so that the same love that the Father has for His Son will be in us. We have to love Jesus with the same love that the heavenly Father has.

John the Baptist preached to the people that ‘the Father loves the Son and has placed everything in His hands’ (John 3:35). We also need to place everything we have into the hands of Jesus because we love Him. The greatest commandment is that we love God with all our heart, soul, mind and strength (Mark 12:30), and this is the kind of love that makes us into disciples of Christ (Matthew 10:37).

God has to test us to see whether we truly love Jesus (John 21:15-19), and our love towards God is measured by how much we love Jesus. ‘Jesus said to them, “If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me” (John 8:42). You do not belong to God unless you love the Lord Jesus.

The religious leaders of Christ’s day were claiming that God was their Father, but Jesus rebuked them and warned them that because they did not have true love towards God, their father was the devil (John 8:31-47). They did not have true love towards God because they did not love Christ. The amount of love we have for Jesus determines how much we truly love God. Jesus will ask you this question, “Do you truly love me?” Yet can you give the same reply as the apostle Peter, “Yes, Lord, you know that I love you” (John 21:16).

Fellowship With God By Knowing The Holy Trinity

Do You Have Fellowship With God?

‘This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth’ (1 John 1:5-6).

Fellowship With The Father

‘We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ’ (1 John 1:3).

Fellowship With The Son

‘We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ’ (1 John 1:3).

‘God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful’ (1 Corinthians 1:9).

Fellowship With The Holy Spirit

‘May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all’ (2 Corinthians 13:14).

‘If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion...’ (Philippians 2:1).

To be close to God and to know Him intimately, you need fellowship with the Father and the Son and the Holy Spirit. Fellowship comes out of sharing interests, a feeling of friendliness, and honest communication. This is the depth of relationship we need with each person of the Trinity. Knowing the Holy Trinity isn’t about just knowing a doctrine. The real purpose of this study is to get more intimate with our Creator, to know Him in a greater way and to have this true fellowship with the true God.

Each Person Of The Trinity Is Called God

The Father Is Called God

It is an undisputed fact that our heavenly Father is God and this is the clear teaching of the Scriptures (Deuteronomy 32:4-6; Malachi 2:10; Matthew 6:9; John 8:41; 14:1-2; 20:17; Philippians 2:11; 2 Peter 1:17).

The Son Is Called God

In Psalm 102:24-27 we read a prayer to the God who laid the foundations of the earth. In Hebrews 1:10-12 this is applied to Christ.

In Isaiah 44:6 and 48:12 we hear the voice of the first and the last and apart from Him there is no God. In Revelation 1:17 and 22:13 we see that the First and the Last is in fact the Lord Jesus Christ.

In 1 Timothy 6:15 we see that the King of kings and the Lord of lords is God, the blessed and only Ruler. In Revelation 17:14 and 19:16 this title is applied to Christ.

In Revelation 1:8 we read, "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty." In Revelation 21:6-7 we again see that the Alpha and Omega is God. Then in Revelation 22:13-16 we have Jesus saying, "I am the Alpha and the Omega." Jesus has clearly identified Himself as being one with God.

The Holy Spirit Is Called God

In Psalm 95:6-11 we are called to bow down in worship before the LORD our maker, for He is our God. Then we are warned not to harden our hearts when we hear His voice and His words reveal that God became angry with the people of Israel who did not know His ways. In Hebrews 3:7-11 we are told that these were in fact the words of the Holy Spirit. Therefore the Holy Spirit is to be worshipped because He is one with God.

In Jeremiah 31:33-34 God makes a covenant with His people so that they will all know the LORD. He will be their God and they will be His people. In Hebrews 10:15-17 we see that these were the words of the Holy Spirit. The Holy Spirit is therefore clearly identified as *YHWH* (Yahweh) – the God of Israel.

In Isaiah 6:8-11 the prophet Isaiah hears the voice of the Lord, while in Acts 28:25-27 these words are said to have been spoken by the Holy Spirit. The Holy Spirit is the voice of God.

These Old Testament passages were spoken by God, and in the New Testament it was revealed through the apostles that these words came from the Holy Spirit. The word of the LORD in the Old Testament is often the same as the word of the

Holy Spirit in the New Testament. This is another clear sign of the Holy Spirit's divinity and unity within the Holy Trinity. The Holy Spirit is given equal honour with God. Just as Christ is one with the Father, so is the Holy Spirit.

These Scriptures just mentioned hold enough evidence to prove that the doctrine of the Holy Trinity is the true revelation of God. The Father and the Son and the Holy Spirit are each clearly identified as the true manifestation of Almighty God.

15

The Divinity Of Christ

Jesus Christ Is Called Yahweh (Jehovah God).

The New Testament writers saw no conflict in ascribing to Jesus the Old Testament Scriptures that referred to *YHWH* (Yahweh). We are called to taste and see that Yahweh is good (Psalm 34:8), and this is applied to Christ (1 Peter 2:3). Yahweh is the judge (Genesis 18:25; Psalm 50:4,6; 96:13), yet in the New Testament all judgment has been given to the Son (John 5:22,27; Acts 10:42). The judgment seat belongs to both God and Christ (Romans 14:10; 2 Corinthians 5:10). Both Christ and Yahweh search your heart and mind (Jeremiah 17:10; Revelation 2:23).

Righteousness is found only through Yahweh (Isaiah 45:24), and this righteousness is given to those who believe in Jesus (Romans 3:21-22). One name for the Lord Jesus is 'Yahweh our Righteousness' (Jeremiah 23:5-6). Yahweh is a stone that causes men to stumble and a rock that makes them fall (Isaiah 8:13-14). These verses are applied to Christ (1 Peter 2:4-8). Prepare the way for the coming of Yahweh (Isaiah 40:3). The same passage is applied to Christ (Mark 1:1-3). Jesus is the Good Shepherd (John 10:14), the LORD (Yahweh) of Psalm 23.

Yahweh declares Himself to be the only Saviour (Isaiah 43:10-11; 45:21-22; Hosea 13:4); yet Jesus is the only Saviour (Luke 2:11; Acts 4:12). 'God our Saviour' and 'Jesus our Saviour' are interchangeable because the Father and the Son are eternally united (Titus 2:10,13; 3:4,6). Jesus can only be our true Saviour because He is one with God. Jesus is the Saviour of the Church (Ephesians 5:23), the Saviour of Israel (Acts 13:23), and the Saviour of the world (John 4:42). Therefore, to enter the kingdom of Heaven you have to believe in the divinity of Christ and take Jesus as your Saviour.

Every knee shall bow before Yahweh (Isaiah 45:23). This is applied to Christ (Philippians 2:9-11). There is salvation and deliverance for those who call upon Yahweh (Joel 2:32). This is applied to Christ (Acts 2:21,36; Romans 10:13). After Job's

time of suffering, Yahweh made him prosperous again and gave him twice as much as he had before (Job 42:10,12). The Lord Jesus is identified as the one who brought about Job's blessing (James 5:5-11).

In Zechariah 12 Yahweh is speaking, and He says, "They will look on me, the one they have pierced" (Zechariah 12:10). This is clearly referring to the crucifixion of Christ (John 19:37; Revelation 1:7). In a prophecy speaking of the day when the Messiah shall stand on the mount of Olives, it is written, 'Then the LORD my God will come, and all the holy ones with him' (Zechariah 14:5). This is clearly referring to the return of Christ (Jude 14). The prophet Malachi brought this message, "...my name will be great among the nations... For I am a great king," says the LORD Almighty, "and my name is to be feared among the nations" (Malachi 1:11,14). Jesus is the great king (Matthew 5:35), the LORD Almighty (Yahweh), and His name will be great in all nations (Luke 24:47).

'God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you' " (Exodus 3:14). 'I AM,' is the Name of Yahweh. Through the Greek Bible, the Septuagint, it is clear that the words *ego eimi* were spoken by Jesus. *Ego eimi* has been translated 'I am the one' or 'I am he,' but the meaning is the same.

'I told you that you would die in your sins; if you do not believe that I AM' (John 8:24).

'When you have lifted up the Son of Man, then you will know that I AM' (John 8:28).

'I tell you the truth,' Jesus answered, 'before Abraham was born, I AM' (John 8:58). '...when it does happen you will believe that I AM' (John 13:19).

'When Jesus said, "I AM," they drew back and fell to the ground' (John 18:6).

When Jesus proclaims 'I AM,' He is recalling the Old Testament revelation of the divine Name. The penalty in the Old Testament for blasphemy against the Name was death (Leviticus 24:16). The Jews who did not believe sought to kill Jesus for making such a claim (John 8:57-59), yet those who believe know that Jesus is worthy to be called the great 'I AM.'

The name Yahweh (Jehovah) may rightfully be applied to Jesus Christ. The Father is *YHWH*, and Jesus is *YHWH*. The unity of *YHWH* has a plurality.

Jesus Is God

'Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank' (Exodus 24:9-10). Compared with – 'No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known' (John 1:18). No one has seen God except for those who have seen the Lord Jesus. The one at the Father's side is God. Both the Father and the Son are the one and only God.

‘In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory.” At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty” (Isaiah 6:1-5). Compared with – ‘Isaiah said this because he saw Jesus’ glory and spoke about him’ (John 12:41). Jesus Christ is identified as the LORD Almighty seen by the prophet Isaiah.

‘For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace’ (Isaiah 9:6). The Lord Jesus is called ‘Mighty God,’ which in Hebrew is *El Gibbor*. The same title is used of Yahweh (Isaiah 10:21). “The virgin will be with child and will give birth to a son, and they will call him Immanuel” - which means, “God with us” (Matthew 1:23).

‘In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning’ (John 1:1-2). Jesus Christ coexists with God, and He is God. This reveals that the one true God is more than one person, and this Scripture alone is enough to clearly prove that Jesus is God. What a shame that the false cults do not believe this Scripture.

Some have claimed that Jesus is only ‘a god,’ and not the one true Almighty God, but this is blasphemy. For all the ‘gods’ of the world are false gods (Isaiah 43:10-11; Galatians 4:8), and the first commandments is clear: “You shall have no other gods before me” (Exodus 20:3). To deny the divinity of Christ is to break God’s holy law and bring a false god before the one true God.

‘Thomas said to him, “My Lord and my God!” Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed” (John 20:28-29). Thomas acknowledged Jesus as His personal Lord and God. We must accept Christ in the same way. To be a true Christian you must look to Jesus as your Lord and God. Blessed are those who believe.

‘Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he brought with his own blood’ (Acts 20:28). The God who brought us with His blood is our Lord Jesus Christ.

‘Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen’ (Romans 9:5). Christ is God over all.

‘My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they know the mystery of God, namely,

Christ, in whom are hidden all the treasures of wisdom and knowledge’ (Colossians 2:2-3). The mystery of knowing God is found in Jesus Christ.

‘For in Christ all the fullness of the Deity lives in bodily form,’ (Colossians 2:9) The fullness of the Deity dwells in God the Father, and the same is true for the Lord Jesus. The Divine nature and attributes of God are found in Christ. Jesus is God in bodily form.

‘We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ’ (2 Thessalonians 1:12). This can also be translated as ‘the grace of our God and Lord, Jesus Christ.’

‘He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory’ (1 Timothy 3:16). Some manuscripts translate this verse as ‘God appeared in a body.’

‘while we wait for the blessed hope - the glorious appearing of our great God and Saviour, Jesus Christ,’ (Titus 2:13) We are waiting for the second coming of Jesus Christ. He will appear as our great God and Saviour.

‘But about the Son he says, “Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom’ (Hebrews 1:8). Jesus is acknowledged by the Father to be God the Son. God the Father does not cease to be God because He calls His Son God, and Jesus does not cease to be God when He calls the Father His God (John 20:17). The only way to interpret the Scriptures properly is to believe in the revelation of the Godhead. The kingdom belongs to Jesus, and His throne will last forever, therefore He is God.

‘Simon Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of our God and saviour Jesus Christ have received a faith as precious as ours:’ (2 Peter 1:1) Through the righteousness of Jesus, who is our God and Saviour, we have received the faith.

‘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 - even in his Son Jesus Christ. He is the true God and eternal life’ (1 John 5:20). We are in the Father and the Son. Both give eternal life, and both are the true God.

‘The angel said to me, “These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place...” “I, Jesus, have sent my angel to give you this testimony for the churches” (Revelation 22:6,16). The

‘Lord’ is Jesus Christ. He is the one who sent His angel, and He is called ‘the God of the spirits of the prophets.’ Jesus is the one who sends His prophets (Matthew 23:34), and every true prophet will acknowledge the Holy Trinity by acknowledging that Jesus Christ is his God.

Jesus is called God because He is God. The Jews belonged to a nation that believed that there is only one God and that there could not possibly be any other. Therefore, Jesus Christ is the God of Israel, and the Father and the Son are One. Christians are those who accept and worship Christ as their God. Jesus repeatedly says, “Follow me” (Matthew 4:19; 8:22; 9:9; 10:38; 16:24; 19:21; John 1:43; 10:27; 12:26; 21:19,22). You will never find the true God unless you follow the Lord Jesus. The false prophets are deceived because they are not following Jesus.

16

The Attributes of God In Jesus Christ

Nature (Form) Of God - Philippians 2:6.

Image Of God - Colossians 1:15.

Fullness Of God - Colossians 1:19.

Radiance Of God’s Glory - Hebrews 1:3.

Exact Representation Of God - Hebrews 1:3.

Holy - Luke 1:35; Acts 3:14; (1 Samuel 2:2).

Righteous - 2 Timothy 4:8; 1 John 2:1; (Isaiah 45:21).

Sinless - Hebrews 4:15; 1 John 3:5; (James 1:13).

Perfect - Hebrews 7:28; (Matthew 5:48).

Power - Philippians 3:21; Matthew 13:54; (Psalm 68:34)

Authority - Matthew 28:18; Mark 1:27; (Acts 1:7).

Deliverance - Luke 4:18,33-35; Romans 11:26; (Psalm 3:8).

Ownership - John 16:15; Romans 1:6; (Psalm 24:1).

Life - John 11:25; 14:6; Colossians 3:4; (John 5:26).

Truth - John 1:14; 14:6; (Psalm 31:5).

Wisdom - Matthew 13:54; 1 Corinthians 1:30; (Jeremiah 10:12).

Lawgiver - Galatians 6:2; James 4:12 ; (Romans 7:25).

Sends Prophets - Matthew 23:34; (Luke 11:49).

Redeems - Galatians 3:13; Hebrews 9:12; (Isaiah 48:17)

Gives Eternal Life - John 6:27; 10:28; (Psalm 36:9).

Heals The Sick - Matthew 4:23-24; Acts 9:34; 10:38; (Exodus 15:26).

Raises The Dead - John 6:39-40; 11:43-44; (John 5:21).
 Forgives Sin - Luke 5:20-24; (Nehemiah 9:17).
 Source Of Eternal Salvation - Luke 1:69; Acts 4:12; Hebrews 5:9; (Isaiah 12:2).
 Sustains All Things - Colossians 1:17; Hebrews 1:3; (Isaiah 46:4).
 Ever Present - Matthew 18:20; 28:20; Ephesians 4:10; (Jeremiah 23:24).
 Knowledge Of All Things - John 6:64; 16:30; 21:17; Acts 1:24; (1 John 3:20).
 Unchanging - Hebrews 1:12; 13:8; (Malachi 3:6).
 The Rock - Romans 9:33; 1 Corinthians 10:3-4; (2 Samuel 22:32).
 The Head - Ephesians 1:22; 4:15; Colossians 2:10; (1 Chronicles 29:11).
 Husband - 2 Corinthians 11:2; Revelation 21:2,9; (Isaiah 54:5).
 Good Shepherd - John 10:11,14,16; Hebrews 13:20; (Psalm 23:1).
 King Of The Jews - Matthew 27:37; John 1:49; 19:21; (Isaiah 33:22; 44:6).
 Lord Of The Sabbath - Matthew 12:8; (Genesis 2:3).
 Light Of The World - John 8:12; Revelation 21:23; (Isaiah 60:19-20).
 Object Of Faith And Trust - John 14:1; Romans 3:22; (Psalm 56:3-4).
 Answers Prayer - John 14:13; Acts 1:24; 7:59-60; 8:24; 9:13-14,20-21; 22:14-16; 1 Corinthians 1:2;
 2 Corinthians 12:8; 1 Thessalonians 3:11-13; (1 Kings 18:37). This fact alone, that
 Jesus answers prayer, points to the divine nature of Christ.

The Lord Jesus possesses all the qualities of God. What the Father is, the Son is also. The Father is God, therefore the Son is God. Jesus is the visible expression of the invisible God. Jesus is God in the flesh – the incarnation of God. The fact that Christ became one of us (a man) in order to redeem us, is what made salvation possible. It was essential that the one who died as the sacrifice for man's sin should be both human and divine. He had to be human to represent human beings properly (Romans 5:12-19; 1 Timothy 2:5), and He had to be divine, for God alone can be our Saviour (Isaiah 43:11). Any other redeemer would put people in debt and service to someone other than God, for we belong to whoever redeems us (1 Corinthians 6:19-20; 7:22-23). We can look to Jesus as our Redeemer because He is one with God (Job 19:25).

Jesus is exalted as the Saviour, and salvation is found in no one else (Luke 2:11; Acts 4:12; 5:31). No one can come to the Father except through Christ (John 14:6), and that is why the Holy Spirit was sent to bring people to Jesus (John 16:7-9). Everything about Jesus reveals the nature of God, and the call to follow Christ is what brings a person into true friendship with the Lord God Almighty.

Learn More About Jesus

The apostle Peter knew what was needed to make strong disciples who would be faithful and stand strong in the Lord. He called believers to add to their faith goodness and then knowledge, self-control, perseverance, godliness, brotherly kindness and love. ‘For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ’ (2 Peter 1:8). The main reason that we have to develop godly qualities is for the sake of knowing Christ. Knowledge of our Lord Jesus becomes effective and productive when it is combined with these righteous virtues.

Peter ends the epistle by saying: ‘But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever! Amen’ (2 Peter 3:18). This was the apostle Peter’s advice for the believers – that they keep growing in their faith by seeking after the greater knowledge of Christ. Getting closer to Jesus is the main focus of the Christian life. Peter said that if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Saviour Jesus Christ (2 Peter 1:10-11). The kingdom of Jesus is eternal, and it’s so important for all of us to make sure that we can enter that kingdom. The most worthwhile study and beneficial learning is to find the greater revelations of Christ. ‘Let us fix our eyes on Jesus, the author and perfecter of our faith’ (Hebrews 12:2).

17

The Son Of God

‘Who is it that overcomes the world? Only he who believes that Jesus is the Son of God. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life’ (1 John 5:5,10-12).

Equal With The Father

The term Son signifies that Jesus has the same nature as His Father. He is fully divine as the Father is fully divine. The Jews clearly understood that Jesus’ claim to be the Son of God was a claim to absolute deity, making Himself equal with God.

‘Jesus said to them, “My Father is always at his work to this very day, and I, too, am working.” For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God’ (John 5:17-18).

“We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God.” “Why then do you accuse me of blasphemy because I said, ‘I am God’s Son?’” (John 10:33,36b) When Jesus said, “I am God’s Son,” it meant that He was claiming to be God. The Lord was put to death because He claimed to be the Son of God. He was condemned to die for blasphemy (Matthew 26:63-66; John 19:7). Yet even the Father calls His Son God - ‘But about the Son he says, “Your throne, O God, will last for ever and ever...” (Hebrews 1:8) God is glorified in Jesus, and Jesus is glorified in God (John 13:31-32). Jesus clearly made Himself equal to God the Father by claiming to be God’s Son.

The Doctrine Of Eternal Sonship

The eternal Sonship of Jesus within the Trinity explains the belief that the Father-Son relationship has eternally existed within the Godhead. God the Father has always been God the Father, and God the Son has always been God the Son. The term ‘Son’ refers to the relationship which Christ has with the Father independent of His manifestation in the flesh. Jesus Christ is God’s one and only Son, one of a kind, unique and eternal. At the incarnation God’s eternal Son took upon Himself our humanity without ceasing to be God. He is called both the Son of God and the Son of Man. This is to emphasize His two natures – human and divine. The expression ‘Son of Man’ denotes His manhood. The term ‘Son of God’ denotes His Godhood.

The Old Testament speaks of God having a Son. Isaiah predicted that God’s Son would be given (Isaiah 9:6). The kings of the earth are told to kiss the Son (Psalm 2:12). What is the name of the Son? (Proverbs 30:4) Hosea prophesied about the Son (Hosea 11:1; Matthew 2:13-15). Jesus was affirmed to be the Son of God at the time of creation (Colossians 1:13-17; Hebrews 1:2,8,10), His birth (Luke 1:35), baptism (Matthew 3:17), and transfiguration (Matthew 17:5). Satan and the demons knew He was God’s Son (Mark 3:11; Luke 4:3), and so did the disciples who worshipped Jesus as the Son of God (Matthew 14:33). The centurion exclaimed after Christ’s death, “Surely he was the Son of God” (Matthew 27:54). The Lord will return to the earth as the Son of the Father (Matthew 16:27).

Many passages speak of the Father sending the Son. This suggests that Jesus existed as the Son before being sent (John 3:16-17; 20:21; Romans 8:3; 1 John 4:10,14). The parable of the tenants describes the sending of God’s Son into the world that rejected and murdered Him (Mark 12:1-12). The son of the vineyard owner was the son before he was sent on his mission. Likewise, God the Father had a Son with Him in Heaven, whom He then sent to the earth. God was the Father before Jesus was sent or born as a man (1 John 1:1-3).

The Son of God became a descendent of David by human birth (Romans 1:3-4). The Davidic covenant reveals the humanity of the Messiah (1 Chronicles 17:11-15). At the incarnation the eternal God became flesh; the eternal Son became a man (John 1:1,14). In His humanity He is the Son of David; in His deity He is the Son of God. Christ's Sonship made him David's Lord even at the time when David uttered those words, hundreds of years before Christ's birth (Matthew 22:42-45).

'Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever' (Hebrews 7:3). The Bible says nothing about Melchizedek's parents, birth, age or death. These deliberate omissions present Melchizedek as a type of the Son of God. The Sonship of Christ was without beginning of days. In His incarnation the Lord Jesus did have a mother (Galatians 4:4), did have a genealogy (Matthew 1 & Luke 3), did have a beginning of days (Luke 2:5-7; 3:23), and did have an end of life (John 19:30,33). Therefore His divine Sonship has nothing to do with His birth as a human; it is an eternal Sonship.

'...all whose names have not been written in the book of life belonging to the Lamb who was slain from the creation of the world' (Revelation 13:8). Jesus Christ is the Lamb of God slain from the beginning of the world, for He can stand outside the measurements of time because He is one with God. He is the same yesterday and today and forever (Hebrews 13:8). Likewise, He is the Son of God from the beginning. He has always been and always will be the eternal Son of God.

Some who have tried to deny the fact that Jesus Christ is the eternal Son of God have used a false interpretation of Hebrews 1:5, which is a quote from Psalm 2:7. 'I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father"' (Psalm 2:7). They use this statement to indicate that Christ became the Son of God at some point of history and is therefore not eternally the Son of God. They claim that God became the Father at the incarnation, but there is a major problem with this conclusion. This verse refers to the resurrection of Christ from the dead and not the incarnation (Acts 13:30-37). The whole context of this passage and the quotation from Psalm 2:7 is about the resurrection.

We all know that Jesus was the Son of God before His resurrection. But proof that Christ was the Son of God was dependent upon His resurrection from the dead. Crucifixion was a cruel and shameful form of death to publicly disgrace rebellious criminals. The Jewish leaders were convinced it would be impossible for the Son of God to be crucified (Matthew 27:39-44). Israel rejected Jesus' claim to be the Son of God, and His death would convince them that they were right.

'About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" - which means, "My God, my God, why have you forsaken me?"' (Matthew 27:46) At the crucifixion Jesus Christ took upon Himself the curse of sin and at that point was also

abandoned by the Father. The God of love had to reject His own Son, leaving Him abandoned upon the cross. No wonder at the resurrection God clearly reveals that He accepts His Son by declaring, “You are my Son; today I have become your Father,” and “I will be his Father, and he will be my Son” (Hebrews 1:5). The Father and the Son are united after fulfilling what was written by the prophets.

When God raised the Lord Jesus from the dead, He was declaring to the world that Jesus Christ is the Son of God. At the resurrection God became the Father, not in the sense of conceiving or making Him the divine Son, but by accepting Christ’s sacrifice and declaring that He is who He claimed to be. ‘...and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord’ (Romans 1:4). The resurrection of Christ is what declares to the world that Jesus is the Son of God and proves that God is His Father.

Sonship involves the very person and nature of Jesus Christ, the essence of who He is as the second person of the Trinity. To be saved from our sins we must believe that He is the Son of God. Whether Jesus is confessed as ‘the Son,’ or ‘the Lord,’ it is clear from the total witness of the New Testament that He is seen as God in the flesh, God with a human nature and body. When Jesus claimed to be the Son of God, He was claiming to have the same nature and attributes as God.

You cannot say that you truly believe in the Son of God unless you acknowledge His divinity. Many people say that they believe in God’s Son, but when you look at the definition of their belief, you see that they haven’t given their hearts to Jesus or made Him their Lord because they have denied the eternal relationship of Christ within the Godhead. A true acknowledgement of Christ is essential for salvation, for the same honour given to God the Father is given to His one and only Son (John 5:23).

Whenever Jesus claimed to be the Son of God, He was proclaiming His divinity and making Himself one with God. I explain it like this: A human father and mother will have human children; an elephant will produce an elephant; a cow will produce a cow; a bird will produce a bird and a fish will produce a fish. Each species will have offspring after their own kind, so when Jesus claims to be the Son of God, He is claiming to have the same nature and attributes as God. What God is, Jesus is; for Jesus is the Son of God. You and I are humans because our parents are of that nature. Jesus is God because His Father is God. Man is mortal and therefore his offspring is mortal. God is eternal and therefore His one and only Son is eternal. Because God is eternal, the Father/Son relationship within the Godhead has to be eternal.

God has a Son after His own nature, and those who truly believe in the Son of God have to acknowledge the divinity of Christ. That is why the early Christians

loved, served and worshipped Jesus without setting aside their belief in one God and their commitment to *YHWH* (Yahweh). We have to worship the Lord because He is the Son of God. ‘Then those who were in the boat worshipped him, saying, “Truly you are the Son of God” (Matthew 14:33).

‘Son of God’ is a title of divinity. A true confession of Christ as the Son of God leads us to worship Him. We worship Jesus because He has the same eternal nature as God. He is one with God. Therefore you cannot come to God unless you come through the Lord Jesus (John 14:6). ‘For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life’ (John 3:16). Believing in the Son of God is what saves us.

18

Distinct Persons Within The Godhead

The Scriptures make it clear that while Jesus is fully God, He is not the Father, and He is not the Holy Spirit. There are three distinct persons within the Holy Trinity, and the term “Son” signifies that Jesus is a separate person from His Father. The Father and the Son are clearly distinct persons. Although Jesus is one with God, we cannot say that Jesus is the Father, nor can we say that Jesus is the Holy Spirit.

When “Oneness Jesus” or “Jesus Only” groups claim that Jesus is the Father they are implying that Jesus does not have a real distinct Father from Himself. The following Scriptures will show that such teaching is in error:

When Jesus Christ was water baptized, the Holy Spirit came upon Him like a dove and the voice of God the Father spoke from Heaven to acknowledge His pleasure for His Son (Matthew 3:17-17). That is the Holy Trinity.

When Stephen was about to be martyred He warned the unbelieving Jews: “*You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!*” (Acts 7:51) Remember that the Holy Spirit is upon the earth to convict us of our guilt in regard to sin, righteous and judgment (John 16:8-11). Stephen, full of the Holy Spirit, is then shown a vision and is able to look up right into Heaven and what does he see? He sees the Lord Jesus Christ standing at the right hand of God (Acts 7:55-56). There again we have the three distinct persons of the Holy Trinity being manifested at the same time.

When the apostle John was caught up to Heaven he was at once in the Spirit and he saw the one who was seated upon the throne. He also saw seven blazing lambs

which symbolize the presence and anointing of the Holy Spirit. No one could take the scroll out of the hand of the one who was seated upon the throne, except the Lamb who had been slain. It is written: 'He came and took the scroll from the right hand of him who sat on the throne' (Revelation 5:7). Here we see the Lord Jesus taking the scroll out of the hand of God the Father. The Holy Trinity is manifested in Heaven and when we go to Heaven we will see the three distinct persons.

Jesus Is A Distinct Person From The Father

'No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father' (Matthew 24:36). In the divine plan of God, when Christ was upon the earth it was not revealed to Him the day or the hour of His Second Coming, for only God the Father has determined that hour.

'Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matthew 26:39). Here we see the differentiation of the will of Christ and the will of the Father, showing two distinct persons within the Holy Trinity.

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). The Father did not turn into the Son and the Son did not turn into the Holy Spirit. All three persons of the Holy Trinity are in existence simultaneously.

'In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning' (John 1:1-2). We are told that Jesus (the Word), while He was God, He was also with God in the beginning. This reveals that there is a distinction within the Godhead and that Christ is in a personal relationship and in communion with another person in the Godhead. To be with someone always denotes a relationship between persons.

'No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known' (John 1:18). Here we see that Jesus is God, but we also see that Jesus is at the Father's side. This again shows distinct persons within the Godhead. From the beginning Christ was with, near, beside and in the company of the heavenly Father. We have to know that Jesus is at His Father's side and He is therefore not the Father.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). Does God have a Son? Yes He does.

'Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honour the Son just as they honour the Father. He

who does not honour the Son does not honour the Father, who sent him' (John 5:19-23). We cannot deny the love relationship between the Father and the Son. The Father was constantly showing Jesus what He had to do and the Father has entrusted the position of Judge to His Son.

"If I testify about myself, my testimony is not valid. There is another who testifies in my favor, and I know that his testimony about me is valid.... And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent" (John 5:31-32,37-38). The Father and Jesus are distinguished as having distinct testimonies.

'For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day' (John 6:38-40). Both the Father and the Son have their own will. They can make their own decisions and control their own actions. The Lord Jesus chose to obey another person, the one who sent Him, whom He continually referred to as His Father. Jesus laid His will down and obeyed His Father.

"But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father, who sent me." Then they asked him, "Where is your father?" "You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also" (John 8:16-19). Does Jesus have a Father? Yes He does. Jesus is not alone. Jesus and the Father are two witnesses. Other Scriptures show that the Spirit is a third witness (1 John 5:6-7).

"I am telling you what I have seen in the Father's presence, and you do what you have heard from your father" (John 8:38). Jesus saw His Father and He constantly entered His Father's presence.

"My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one" (John 10:29-30). Jesus did not say I "am" the Father. Jesus said I "and" the Father. There is a big difference. The two persons are one, not in the sense of being one person but in the sense of being one God. The Trinity is one God but it is not one person.

'Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). Jesus is the way to the Father. We have to know both Jesus and the Father.

'Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me" (John 14:23-24). In referring to Himself and His Father, Jesus says, "We" and "Our." This clearly shows that they are distinct persons.

“You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I” (John 14:28). In the divine order of the Trinity the Father is greater than Jesus. According to Matthew 28:19 the Father is the first person of the Trinity. The Son is the second and the Holy Spirit is the third, yet each person is God.

“As the Father has loved me, so have I loved you. Now remain in my love” (John 15:9). Jesus knows the love of another person – His Father.

“If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father” (John 15:24). Jesus again speaks of two persons.

“I came from the Father and entered the world; now I am leaving the world and going back to the Father” (John 16:28). Jesus often expressed His existence with the Father before His entry into the world. We know that Jesus returned to the Father at His ascension and He is now seated at the right hand of God (Mark 16:19; Luke 22:69; Acts 2:33).

‘After Jesus said this, he looked toward heaven and prayed: “Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began” (John 17:1-5). Jesus looked toward Heaven to pray to His Father. This prayer clearly shows Jesus’ relationship with His Father.

“I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name – the name you gave me – so that they may be one as we are one” (John 17:11). While talking to His Father, Jesus says that He is coming to Him. The Father has given Jesus His name, but Jesus is not the Father. Jesus and the Father are one, not in the sense of being one person but in the sense of being distinct persons within the one Godhead.

‘Jesus said, “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my God and your God’” (John 20:17). When Jesus was on the earth, He spoke of returning to His Father in Heaven.

‘Grace, mercy and peace from God the Father and from Jesus Christ, the Father’s Son, will be with us in truth and love’ (2 John 3). Again Jesus speaks of the Father being a separate person from Himself.

‘Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and Son’ (2 John 9). You need to have not one, but both the Father and the Son.

“He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels” (Revelation 3:5). Jesus will acknowledge His people before His Father.

“To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne” (Revelation 3:21). Speaking about Himself Jesus say “My” and speaking about the Father He says “His.”

“Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (Revelation 5:13). We see a being seated upon the throne who is differentiated from the Lamb, yet both received honour and glory. Again this shows that the Father and the Son are distinct persons.

The life of Christ on this earth is portrayed in the context of coming from and returning to be with His Father, so it is very important that we emphasize this special relationship within the Godhead. When Jesus and the Father are mentioned there is constantly a clear distinction of persons.

After the resurrection, Jesus returned to Heaven and was exalted to the highest place, so that every knee will bow and every tongue will confess that Jesus is Lord, to the glory of God the Father (Philippians 2:9-11). Jesus listens to His Father (John 8:26-27), prays to His Father (Matthew 11:25-26; Mark 14:36; Luke 23:34,46), submits to and obeys His Father (Matthew 26:39; John 17:9-10), and always spoke to His Father as a distinct person from Himself.

The voice of the Father was often heard from another source other than Christ, and Jesus also heard the audible voice of the Father speaking to Him (John 12:27-29). The voice came from Heaven to confirm that Jesus is the Son of the one speaking (Matthew 3:16-17; 17:5). Jesus is now seated at the right hand of God (Colossians 3:1). The apostle John saw a vision of Christ taking the scroll from the right hand of Him who sat on the throne (Revelation 5:6-7). Jesus is clearly seen taking something from the hand of another person who was seated upon the throne of God. Therefore the distinct persons of the Trinity cannot be denied.

The Father never became a human being to live within the limitations of an earthly life. Only the Son of God was born of a virgin to take upon Himself human flesh (John 1:14). Jesus is not the Father of the Son of God. Jesus is the Son of God, and He has a Father. When Jesus said, “I and the Father are one” (John 10:30), Jesus did not claim to be the Father, but that He is one with another person called the Father. Two distinct persons are referred to, and while Jesus and the Father are the same God, they are not the same person, for within the one God there are distinct persons. Jesus is the eternal Son of God. He is one with God, yet He is also eternally distinct from the Father.

Jesus Is A Distinct Person From The Holy Spirit

When He became a man, Jesus had a body and a soul and a spirit. In that sense Jesus is a spirit, yet it is wrong to say that Jesus is the Holy Spirit. I will show that the Scriptures clearly differentiate Jesus from the Holy Spirit. Also the Holy Spirit is not the Father. The three persons of the Holy Trinity are clearly defined.

Jesus is one with the Holy Spirit, and the Holy Spirit is one with God, yet the Holy Spirit is also distinct from the Father and the Son. The Holy Spirit was never incarnated as a human being, for it was the Holy Spirit who conceived the human nature of Jesus in the womb of Mary (Matthew 1:20; Luke 1:35). Jesus drove out demons not by Himself, but with the aid of the Spirit of God (Matthew 12:28). Jesus was anointed and led by the Holy Spirit (Matthew 4:1; Luke 4:1).

Jesus returned to Heaven to ask the Father to send another Counsellor to the earth, that person being the Holy Spirit, (John 14:16,26). There is a distinction between the sender and the one sent, plus a distinction between Jesus, the first Counsellor, and Jesus going to Heaven so that the second Counsellor could be sent. The word ‘another’ in John 14:16 distinguishes the Holy Spirit from Jesus, yet puts Him on the same level.

The unity and distinction of Jesus and the Spirit is paralleled by the same close relationship between Jesus and the Father. The Spirit has an equal relationship with the Father and the Son. He is called the Spirit of God (Genesis 1:2); the Spirit of the LORD (Judges 6:34); the Spirit of the Father (Matthew 10:20); the Spirit of the Son (Galatians 4:6); and the Spirit of Christ (Romans 8:9). Yet the Holy Spirit is not the Father and the Holy Spirit is not Jesus. There are three distinct persons within the Godhead and it is a sin to deny the distinct persons of the Holy Trinity. A blatant denial of God’s word shows that a person is spiritually blind. I therefore call anyone who denies the three distinct person of the Trinity to stop their false teaching.

‘Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last’ (Luke 23:46). When Jesus prays to the Father He is not praying to Himself. Here Jesus commits His spirit, not the Holy Spirit, into the hands of His Father.

The main point that we need to understand from this section of study is that the abundant evidence of the Scriptures prove that the three members of the Holy Trinity are distinct persons. There are distinct differences between each person of the Trinity, and the three persons are clearly defined as the Father and the Son and the Holy Spirit.

Those who deny the Trinity refuse to develop a personal relationship with each person of the Godhead. Their walk with God is therefore superficial. Some true

believers are deceived, but when they know the truth they must walk in the truth. It is blasphemous to say that God doesn't have a Son or that Jesus doesn't have a Father. I therefore call anyone who denies the three distinct person of the Trinity to repent and stop their false teaching.

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Personality And Divinity Of The Holy Spirit

Another way the Bible teaches the Trinity is through the Person of the Holy Spirit. The Holy Spirit has a mind, feelings, and a will. He is equal in His personal nature to the Father and Son. Jesus said, 'I will ask the Father, and he will give you another Counselor to be with you forever - the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you... But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you' (John 14:16-17,26). The world does not accept the Holy Spirit because they do not know Him as a real person. They do not listen to His words of teaching, but you can know Him if you allow Him to live with you and in you.

He Has The Qualities Of A Person

Speech - John 16:13; Revelation 14:13; 22:17.

Voice - Hebrews 3:7.

Knowledge - 1 Corinthians 2:11.

Wisdom - Isaiah 11:2.

Revelation - Ephesians 1:17.

Truth - 1 John 5:6.

Power - Romans 15:19.

Might - Isaiah 11:2.

Holiness - Romans 1:4.

Righteousness - Galatians 5:5.

Goodness - Psalm 143:10.

Love - Romans 15:30.

Understanding - Isaiah 11:2.

Life - Romans 8:2.

Grace - Hebrews 10:29.

Glory - 1 Peter 4:14.

Actions - Acts 8:39.
Control - Romans 8:9.
Peace - Romans 14:17.
Joy - 1 Thessalonians 1:6.
He Is Said To Contend - Genesis 6:3.
Guide - John 16:13.
Warn - Acts 20:23.
Admonish - Nehemiah 9:30.
Lead - Matthew 4:1; Romans 8:14.
Make - Job 33:4.
Teach - 1 Corinthians 2:13; Luke 12:12.
Send - Mark 1:12; Acts 9:20.
Prophecy - 1 Timothy 4:1; 2 Peter 1:21.
Reveal - Ephesians 3:5.
Intercede - Romans 8:26-27.
Call For Ministry - Acts 13:2.
Instruct - Acts 8:29; 10:19-20; 13:2; 15:28.
Vindicate - 1 Timothy 3:16.
Encourage - Acts 9:31.
Testify - 1 John 5:6; Romans 8:16.
Show - Hebrews 9:8.
Predict - 1 Peter 1:11.
Work Miracles - Romans 15:19.
Cast Out Demons - Matthew 12:28.
Convict - John 16:8-11.
Move - Luke 2:27.
Remind - John 14:26.
Sanctify - 1 Peter 1:2.
Guarantee - 2 Corinthians 5:5.
Seal - Ephesians 4:30.
Strengthen - Acts 9:31.
Justify - 1 Corinthians 6:11.
Call Out - Galatians 4:6.
Fill - Ephesians 5:18.
Help - Philippians 1:19.
Give - 1 Corinthians 12:8.
Gather - Isaiah 34:16.
Lift - Ezekiel 3:12.
Search - 1 Corinthians 2:10.

Renew - Titus 3:5.
Compel - Acts 20:22.
Restrain - Acts 16:6-7.
Distribute - Hebrews 2:4.
Carry - 1 Kings 18:12.
Remain - Haggai 2:5.
Hover - Genesis 1:2.
Descend - Matthew 3:16.
Conceive - Matthew 1:18,20.
Come Upon - Luke 1:35.
Depart - 1 Samuel 16:14.
Give Birth - John 3:8; Titus 3:5.
Plans - 1 Chronicles 28:12.
Discernment - 1 Corinthians 2:14.
Life - John 6:63.
Gifts - 1 Corinthians 12:4,8-11.
Counsel - Isaiah 11:2.
Visions And Dreams - Acts 2:17.
Freedom - 2 Corinthians 3:17.
Rest - Isaiah 63:14.
Fellowship - Philippians 2:1.
Unity - Ephesians 4:3.
Enablement - Acts 2:4.
He can be Pleased - Acts 15:28.
Received - Acts 8:17; 10:47.
Rebelled Against - Psalm 106:33.
Resisted - Acts 7:51.
Grieved - Isaiah 63:10; Ephesians 4:30.
Blasphemed - Matthew 12:31.
Quenched - 1 Thessalonians 5:19.
Insulted - Hebrews 10:29.
Lied To - Acts 5:3.
Tested - Acts 5:9.
He Is Omnipresent - Psalm 139:7-10.
Recognizable - 1 John 4:2.
Can Be Seen - John 1:32.
Unseen - John 14:17.

Every one of these Scriptures refutes those who claim that the Holy Spirit is simply a force or an influence and not a person. The word of God makes it clear that the Holy Spirit is an individual who has all the attributes and qualities associated with a distinct personage. He has a mind (Romans 8:27), He has a will to make decisions (1 Corinthians 12:11), and He made His thoughts clearly known to the apostles (Acts 15:28). The Holy Spirit is continually referred to as 'He' or 'Him' because He is a personal being with feelings and desires (John 16:7-15). The character and personality of the Holy Spirit is also seen by the fruit that He produces. 'But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control' (Galatians 5:22-23).

The Scriptures mention time and time again that the Holy Spirit speaks to people (Acts 10:19-20). Speaking is the action of a person, and we can hear the Holy Spirit speaking to us if we have an ear to hear (Revelation 2-3). Therefore, we should pray to and talk to the Holy Spirit just as we pray to God the Father and to the Lord Jesus. We are called to fellowship with the Holy Spirit, for He is the third Person of the Godhead, and we need to become dependent upon Him and conscious of His presence at all times (2 Corinthians 13:14). Just as every one of us should feel the need to draw closer to God the Father and the Lord Jesus, we should also feel the need to draw closer to the Holy Spirit.

The Holy Spirit In The Life Of Jesus

God works by His Spirit (Zechariah 4:6). This was clearly seen in the life of Jesus Christ. Jesus was conceived and born of the Holy Spirit (Luke 1:35), anointed for ministry (Isaiah 61:1; Matthew 3:16), and led by the Spirit (Matthew 4:1). He healed the sick and cast out evil spirits (Acts 10:38), offered Himself as a sacrifice (Hebrews 9:14), and gave instructions (Acts 1:2), all by the Spirit. The Holy Spirit proves that the Lord Jesus is always right (1 Timothy 3:16). In the book of Revelation Christ spoke to the apostle John, yet each message concludes with these words: 'He who has an ear, let him hear what the Spirit says to the churches' (Revelation 2-3). The Lord Jesus was speaking a message to the church from the Holy Spirit. The Son and the Spirit are one.

The Holy Spirit Continues The Work Of Jesus

All that the Spirit says and does will glorify the Lord Jesus (John 16:9,14), and Jesus enables us to preach the gospel through the power of the Holy Spirit (Numbers 11:29; Acts 1:8; 1 Thessalonians 1:5; 1 Peter 1:12; 2 Peter 1:20-21). The Spirit continues to glorify and manifest Jesus through His gifts (1 Corinthians 12:1-11). For salvation you need the new birth, which is an act of the Spirit (John 3:3-8; Romans 8:15). It is the

Spirit who confirms that we are children of God (Romans 8:16), and Jesus promised that the Spirit will be with us forever (John 14:16). We must live by the Spirit (Galatians 5:16-25; Romans 8:1-16).

Both Jesus and the Holy Spirit were promised to God's people (Matthew 1:22-23; Ephesians 1:13). Both Jesus and the Spirit were sent from the Father into the world (John 3:16-17; 14:26; 15:26; 16:27-28). Both Jesus and the Spirit are called holy (John 6:69; 14:26) and the truth (John 14:6,17; 15:26). Both Jesus and the Spirit teach (John 13:13-14; 14:26). Both Jesus and the Spirit make God known (John 1:18; 16:13-15). Both Jesus and the Spirit seek to convict and save the world (Luke 19:10; John 16:8-11). Both Jesus and the Spirit are called the Counsellor (Isaiah 9:6; John 15:26). Both Jesus and the Holy Spirit help us in times of need (Mark 9:21-27; Romans 8:26). Both Jesus and the Spirit pray to the Father and intercede for us (Luke 23:34; Romans 8:26-27; Galatians 4:6; Hebrews 7:25). Both Jesus and the Spirit set people free (John 8:36; Romans 8:2; 2 Corinthians 3:17). Both Jesus and the Spirit delight in the fear of the LORD (Isaiah 11:2-3).

There is justification in Christ and in the Spirit (1 Corinthians 6:11; Galatians 2:17). There is peace in Christ and in the Spirit (Romans 14:17; Philippians 4:7). There is sanctification in Christ and in the Spirit (Romans 15:16; 1 Corinthians 1:2). Christians are sealed in Christ and in the Spirit (Ephesians 1:13; 4:30). Christians have the indwelling of Christ and of the Spirit (Romans 8:9; Galatians 2:20).

More To Learn About The Holy Spirit

The most commonly used name for the third Person of the Trinity is the Holy Spirit (Luke 11:13). He is also called the Spirit of Glory (1 Peter 4:14); Spirit of Truth (John 16:13); Spirit of Adoption (Romans 8:15); Spirit of Life (Romans 8:2); Spirit of Holiness (Romans 1:4); Spirit of Grace and Supplication (Zechariah 12:10); Spirit of Knowledge, Wisdom and Understanding (Isaiah 11:2); and the Spirit of Judgment and Fire (Isaiah 4:4). The judgments of God are administered by the Holy Spirit; fire is also associated with His coming (Matthew 3:11; Acts 2:3-4), and the Holy Spirit convicts people of their sin (John 16:8-11). The presence of God often appeared in fire (Exodus 3:1-6), and we are called to worship God acceptably with reverence and awe, for our God is a consuming fire (Hebrews 12:29). God the Father is seeking those who will worship Him in spirit and truth (John 4:23-24). As the Spirit of Truth, the Holy Spirit is the one who leads us into true worship of God.

The Holy Spirit is referred to as the finger of God (Exodus 8:19; 31:18; Psalm 8:3; Luke 11:20), the eyes of God (Zechariah 4:10; Revelation 1:4-5; 4:5; 5:6 - The Sevenfold Spirit - Isaiah 11:2), the mind of God (Isaiah 40:13), and the breath of God (2 Timothy 3:16; 2 Peter 1:21). To rightly interpret God's word, we need to know what the Holy Spirit meant as

He moved upon the prophets and writers of the Scriptures. Jesus gave instructions to His disciples through the Holy Spirit (Acts 1:1-2). The Holy Spirit is the teacher (John 14:26; Luke 12:11-12), and He is the one who anoints us to understand the word of God (1 John 2:20,27).

It was the Holy Spirit who spoke thousands of years ago through the mouth of King David (2 Samuel 23:2; Acts 1:16; 4:24-26), and it was the Holy Spirit who predicted the suffering and glory of Christ through the prophets (1 Peter 1:10-12). God sends His word by His Spirit (Zechariah 7:12). ‘For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit’ (2 Peter 1:21). To speak for God and to be an ambassador for Christ, you need to be carried along or led by the Holy Spirit. To be a true preacher of the gospel, you must be in proper relationship with each member of the Holy Trinity, knowing that it is the Holy Spirit who establishes people in the ministry (Acts 20:28).

Another interesting point that we should notice about the Holy Spirit comes from the way that we are first introduced to Him at the very beginning of creation. We are told that when God created the heavens and the earth, the Spirit of God was hovering over the waters (Genesis 1:2-3). Hovering is like flying but remaining suspended in one place in the air. It is quite clear that the Holy Spirit is a being who can fly and move gracefully through the air. He descended upon Christ like a dove, and He is also like the wind (Matthew 3:16; Acts 2:2). A dove symbolizes innocence and purity (Matthew 10:16), and the wind can go wherever it pleases (John 3:8). The titles and symbols of the Holy Spirit reveal aspects of His perfect character and allow us to get to know Him in a more real and intimate way.

Be Filled With The Holy Spirit

We have to remember that the people God uses mightily for the sake of His kingdom are those who are filled with His Spirit. The Holy Spirit inspired and empowered all of the great servants of God in the Old Testament. Bezalel is the first man in Scripture of whom it says that he was filled with the Spirit of God. He was an anointed craftsman (Exodus 31:2-5). The Spirit of God was on Moses and rested on the elders (Numbers 11:25). The Spirit of God came upon Balaam (Numbers 24:2), Joshua (Deuteronomy 34:9), Othniel (Judges 3:10), Gideon (Judges 6:34), Samson (Judges 14:6,19), Saul (1 Samuel 16:13), Saul’s men (1 Samuel 19:20), and the prophets (2 Chronicles 15:1; Nehemiah 9:30). King David was filled with the Holy Spirit, and that is why God could speak through Him (1 Samuel 16:13; 2 Samuel 23:1-2; Psalm 51:11). The Spirit of God was in Joseph, and that is why he was so discerning and wise (Genesis 41:38-39). The Spirit of God lifted up the prophet Ezekiel and gave him visions

(Ezekiel 11:24), and the same thing happened in the New Testament to the apostle John (Revelation 4:1-2).

Jesus always walked in unity with the Spirit, and He Himself was full of the Holy Spirit (Luke 4:1). It is the work of Christ to baptize us with the Holy Spirit (Matthew 3:11; Luke 4:5). This baptism is a life changing spiritual experience, and we are called to be filled with the Spirit and to be repeatedly filled (Ephesians 5:18). John the Baptist was filled from birth (Luke 1:15). The Holy Spirit was upon Simeon (Luke 2:25). All of the disciples in the upper room were filled (Acts 2:4). Peter (Acts 4:8), Stephen (Acts 7:55), Barnabas (Acts 11:24), Paul (Acts 13:9), and the disciples with Paul and Barnabas at Iconium were filled (Acts 13:52). When Peter preached on the day of Pentecost he told all the people to receive the gift of the Holy Spirit (Acts 2:38). Peter and John placed their hands on the believing Samaritans, and they received (Acts 8:17). The Holy Spirit came upon Cornelius and his entire household while Peter was preaching (Acts 10:44-47). Paul placed his hands on some disciples in Ephesus, and they received (Acts 19:6).

Jesus was filled with the power of the Spirit (Luke 4:14). The apostles testified to the resurrection of the Lord Jesus with great power, and these miracles also took place through the power of the Holy Spirit (Acts 4:33; Romans 15:19). God has promised that in the last days He will pour out His Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions (Joel 2:28). The Holy Spirit is the clothing of power from on high (Luke 24:49), and He gives us power to witness and to win people for Jesus Christ (Acts 1:8). He is likened to streams of living water that flow within the believer (John 7:38-39), and our Father in Heaven will give the Holy Spirit to those who ask Him (Luke 11:13). We all need the Holy Spirit, and a vital part of getting closer to God is to be open to the Spirit to work in the way that He wants to work. Believe in the Holy Spirit and walk with His presence.

Jesus Is Lord! So Is The Holy Spirit!

‘Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit’ (2 Corinthians 3:17-18). No one can say ‘Jesus is Lord’ except by the Holy Spirit (1 Corinthians 12:3). Many can mouth those words, but only those who believe in the Trinity have the true confession of God. The Holy Spirit bears witness to the Lordship of Christ, and the Lordship of the Spirit points to the fact that Jesus and the Holy Spirit are united within the Godhead.

‘May the Lord direct your hearts into God’s love and Christ’s perseverance’ (2 Thessalonians 3:5). The Lord in this Scripture is the Holy Spirit. He is the one who directs our

hearts into the love of God. God pours out His love into our hearts by the Holy Spirit (Romans 5:5). The Holy Spirit also directs us into the perseverance of Christ. Perseverance produces character, and character is the fruit of the Spirit (Romans 5:3-4).

The Holy Spirit Is God

‘Then Peter said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God” (Acts 5:3-4). To lie to the Holy Spirit is to lie to God.

‘And if anyone does not have the Spirit of Christ, he does not belong to Christ’ (Romans 8:9). If you don’t have the Holy Spirit, you don’t belong to Jesus. If you don’t have the Son, you don’t have the Father. If you don’t have any person of the Holy Trinity, you don’t have God. It is the work of the Holy Spirit that brings you into personal contact with God.

‘The Spirit lifted me up and brought me to the exiles in Babylonia in the vision given by the Spirit of God. Then the vision I had seen went up from me, and I told the exiles everything the LORD had shown me’ (Ezekiel 11:24-25). The LORD (Yahweh) who revealed things to the prophet Ezekiel was the Holy Spirit.

‘The Spirit of the LORD spoke through me; his word was on my tongue. The God of Israel spoke...’ (2 Samuel 23:2-3) The words of the Spirit and the words of the God of Israel go hand in hand because the Holy Spirit is one with God.

The Holy Spirit is constantly searching the heart and mind of the Father, to know the deep thoughts of God (1 Corinthians 2:10-11). The illustration is given that no one knows the thoughts of a man except the man’s spirit within him, and in the same way, no one knows the thoughts of God except the Spirit of God. This means that the Holy Spirit is one with God, and just as a man needs a spirit to be a man (1 Thessalonians 5:23; James 2:26), God’s Spirit is God. The arrival of the Holy Spirit on the day of Pentecost is a further revelation of God (Acts 2:1-4).

The Holy Spirit Is A Person

Many who deny the Trinity claim that the Holy Spirit is not a person (a personal spirit being or entity). They say that He is only God’s force or power. But this would make nonsense of the Bible. ‘God anointed Jesus of Nazareth with the Holy Spirit and power’ (Acts 10:38). If the Holy Spirit is only the attribute of power, this Scripture means that God anointed Jesus with the holy power and with power. But the Holy Spirit is differentiated from power, meaning that He is greater and more than power (1 Thessalonians 1:5). ‘May the God of hope fill you with all joy and peace as you trust in

him, so that you may overflow with hope by the power of the Holy Spirit' (Romans 15:13). That is, through the power of the holy power. To interpret the Bible in that way is to confuse Scripture. The Holy Spirit has power and brings power, but He is a person who does this work.

The Bible illustrates the influence of the Holy Spirit as oil, a dove, water, wind, fire, and a seal (1 Samuel 16:13; Matthew 3:16; John 7:38-39; Acts 2:2-3; Ephesians 1:13). This does not prove that He is not a person, for the Father and the Son are described in similar ways - as bread, light, fire, and a lamb (John 6:35; 9:5; Hebrews 12:29; Revelation 5:6). The Holy Spirit is a member of the eternal Godhead, and it is a terrible sin to deny the Holy Spirit.

20

Worship The True God

God alone is to be worshipped. It is a sin to worship anyone other than God. No one else is worthy (Acts 14:14-15; Revelation 22:8-9). 'Ascribe to the LORD the glory due his name; worship the LORD in the splendor of his holiness' (Psalm 29:2). 'Jesus said to him, "Away from me, Satan! For it is written: "Worship the Lord your God, and serve him only" "' (Matthew 4:10).

Worship God The Father

'Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth" (John 4:21-24).

Worship The Father And The Son

'Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise!" Then I heard every creature in heaven and on the earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!" The four living creatures said, "Amen," and the elders fell down and worshipped' (Revelation 5:11-14). Both God the Father and the Lamb (Jesus Christ) receive praise,

glory and honour. Before Him who sits on the throne and unto the Lamb the elders fall down in worship.

Worship The Lord Jesus

‘In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed’ (Daniel 7:13-14). Jesus is the Son of Man who we must worship (Revelation 1:12-18). God the Father gives authority to Jesus so that the people of all nations will worship Him. Jesus has all authority in Heaven and on earth (Matthew 28:18).

‘If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain’ (Zechariah 14:17). When the Lord Jesus returns, to reign from Jerusalem, we will worship Him as the King (Revelation 19:15-16; 20:4). We can worship Jesus because He is the LORD Almighty.

“Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him” (Matthew 2:2).

‘On coming to the house, they saw the child with his mother Mary, and they bowed down and worshipped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh’ (Matthew 2:11).

‘Then those who were in the boat worshipped him, saying, “Truly you are the Son of God” (Matthew 14:33).

‘Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshipped him’ (Matthew 28:9).

‘When they saw him, they worshiped him; but some doubted’ (Matthew 28:17).

‘When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God’ (Luke 24:50-53). To praise God means to praise the Father and the Son (Revelation 5:13).

‘Then the man said, “Lord, I believe,” and he worshipped him’ (John 9:38). Those who truly believe in Jesus worship Him.

‘And again, when God brings his firstborn into the world, he says, “Let all God’s angels worship him” (Hebrews 1:6).

Jesus Christ receives worship and devotion that properly belongs to God. The same Greek word *proskuneo* is used to describe the worship of God and the worship of Jesus (John 4:24; Revelation 7:11; 11:16).

Worship The Triune God

‘Worship him who made the heavens, the earth, the sea and the springs of water’ (Revelation 14:7). Each person of the Trinity created the heavens, the earth, and the sea. That means we are to worship the Triune God. This includes the Holy Spirit, whom we are called to bow down and worship (Psalm 95:6-11 with; Hebrews 3:7-11).

21

Salvation

In the Old Testament we find a symbolic picture of the Trinity portrayed through the lives of three godly men - Abraham, Isaac and Eliezer, who was Abraham’s servant (Genesis 15:2-3). Abraham is a type of the heavenly Father and he had a promised son called Isaac, who is a type of Christ. Isaac was born by the power of the Spirit, which is symbolic for the virgin birth of our Lord Jesus (Galatians 4:28-29). There is a prophetic picture of Christ’s death and resurrection through Isaac (Hebrews 11:17-19), and then Abraham sent Eliezer to choose a bride for Isaac from among his own people. In this story Eliezer is a type of the Holy Spirit (Genesis 24). God the Father is finding a Bride for His Son, the Lord Jesus Christ, and just as Eliezer could not choose just anyone to be the bride of Isaac, the Holy Spirit carefully selects those who qualify to be a part of the Bride of Christ. When Eliezer saw Rebekah, she was tested to make sure that she was the right one. She was a virgin, which symbolizes purity, and by faith she left her homeland to be joined with Isaac. This speaks to us about the way in which the Holy Spirit works to bring people to Jesus and prepare the spotless bride of Christ. The Trinity of God is at work to save those who believe.

The Gospels were written with an evangelistic purpose, to reveal the will of God so that the world will believe in the Lord Jesus and receive the Father’s promise, the Holy Spirit. Salvation is the work of each member of the Trinity. ‘...to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit’ (Romans 15:16). ‘To God’s elect... who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood’ (1 Peter 1:1-2). Further Scriptures also reveal the work of the three persons of the Holy Trinity - Acts 2:38-39; Romans 5:1-5; 14:17-18; 15:30; 1 Corinthians 12:4-6; 2 Corinthians 1:21-22; 3:3; Galatians 3:11-14; 4:4-6; Ephesians 1:3-14; 2:13-22; 3:14-21; Colossians 1:3-8; 2 Thessalonians 2:13-14; Titus 3:4-7; Hebrews 9:11-14; Jude 20-21; Revelation 1:4-6.

Answers To Common Objections

Through the twisting of Scripture, many people have been deceived by false religions and the cults which make vigorous attempts to disprove the Holy Trinity. A true understanding of God's word refutes their false arguments, and whoever claims that the Bible doesn't teach the Holy Trinity is in danger of being condemned with the false prophets. As they continue to deny the Holy Trinity, they are committing a terrible sin. We have been warned: 'Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly' (James 3:1). Everyone who is teaching people about the nature and personality of God will be judged more strictly. It is so important that our doctrine is correct and in line with the voice of the Holy Spirit.

It is irrelevant that the precise word 'Trinity' is not used in the Greek text of the Bible. The word Trinity is a doctrinal name or description. From the Biblical evidence we must conclude that the Scriptures teach the doctrine of the Trinity, even though it does not use that precise term. Trinity simply refers to the three-ness of God. The word 'Godhead' can be used to imply and explain three persons who are distinct, self-conscious agents, yet each of whom is fully God and subsists as the whole undivided nature of God. Three can never be one in the same sense in which they are three, nor can one be three in the sense in which it is one. The Trinity are one in the sense that they are the same God but three in the sense that they are distinct persons, so there has to be a right application of words. The word 'God' is often only referring to the Father. At other times the word 'God' is only referring to the Lord Jesus. So everything needs to be interpreted correctly according to the context of the Scriptures. There is an element of mystery that requires faith to believe in the eternal Godhead, but as you base your faith upon the word of God, and as you get closer to the Lord, your understanding of the Holy Trinity will increase.

The Father Is Greater Than Jesus

'If you loved me, you would be glad that I am going to the Father, for the Father is greater than I' (John 14:28). It is common for those who deny the Holy Trinity to quote the type of passage that proves Christ's humanity, dependence and inferiority to the Father, and then take it for granted that they have proved that Christ is not God. This is an unfair argument, for it is maintained by those who believe in God's Tri-unity that Christ became a man, and as a man He was dependent and inferior to His Father;

yet at the same time it is also maintained that Christ is fully divine. Christ's humanity does not override the Scriptures that clearly prove that Jesus is also equal with God. To explain away the mystery of the union of two natures in one person, some get rid of His humanity and other His divinity, yet both must go hand in hand. We have to believe the entire witness of God's Holy Scriptures.

The Eternal Sovereign Lord became a human being, and as a man He was inferior to His Father. To walk with us on this earth Jesus gave up His glorious splendour and became poor for our sake (2 Corinthians 8:9). He was even made lower than the angels (Hebrews 2:9). To bring men to God, Jesus had to be a man. To bring God to men, Jesus had to be God. As the Mediator for mankind, Jesus was both equal and inferior to God (1 Timothy 2:5). He is inferior to God because of the position He took upon Himself to save the world, yet in His divine nature He is equal to God. To become a true human being Jesus had to become inferior to His Father, otherwise He could never become a true man. The wonder of the incarnation is that Jesus is fully God yet fully man. We are warned about those who deny the truth that Christ became a human being. 'Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist' (2 John 7). A true understanding of the full revelation of God means that whoever does not acknowledge Jesus as being God in human form is a deceiver and an antichrist, for the Word was God and the Word became flesh (John 1:1,14). To fight against the antichrist spirit, we have to proclaim the divinity of Christ. God became a man.

As the perfect man, Christ had to be obedient and to submit to God (Hebrews 5:7-8). The Son submits to His Father just as a wife is called to submit to her husband (Ephesians 5:21-22). Submission does not prove inferiority of nature. The husband and wife are still equal to each other, even though they have a different position. Citizens are not inferior by nature to the governing authorities, yet are to be subject to them (Romans 13:1). Children are not inferior to their parents, yet they are to submit to and obey them (Luke 2:51; Ephesians 6:1). The fact that Jesus submits to His Father does not mean that He ceases to be God. Sin and death entered the world through the disobedience of one man (Romans 5:12,19), therefore Jesus had to obey His Father and suffer as a man to remove that curse and to fulfil all righteousness. Jesus took the nature of a human to represent Adam's race as the sin-bearer at the cross. He could only become our Saviour by becoming a servant (Isaiah 52:13-15; 53:1-12). The submission of Christ by His own free will does not change nor erase Christ's nature as the divine and eternal Son of God.

Most arguments against Jesus being God misunderstand that Jesus has two natures - human and divine. The fact is overlooked that Jesus left His exalted position of equality with God the Father in order to become a humbled man, lower

than the angels, to die for the sins of the world. But now Jesus is exalted to the highest place, crowned with honour and glory, and given a name that is above every name (Philippians 2:6-11). Jesus is incredibly humble. While being in the very nature and form of God, He did not need to hold onto this equality with God. Yet the devil on the other hand, who is just a created being, longed to exalt Himself and make Himself like God. That is the difference between the character of Christ and the character of those who exalt themselves. Jesus is a servant, and while being the supreme Master and Ruler, His character is one of serving (Matthew 20:25-28). The humility of God is revealed through Jesus Christ. While being one with God, Jesus came to serve us (Mark 10:45), and this attribute of Christ makes the glory of God more beautiful to behold.

Jesus Christ went through our human experiences and is able to fully understand and sympathize with us (Hebrews 2:16-18). Jesus grew up as a normal child (Luke 2:40,52). He referred to Himself as a man (John 8:40) and was recognized by others as a man (Acts 2:22). He got hungry and thirsty (Matthew 4:2; John 19:28), needed sleep and got tired from travelling (Matthew 8:24; John 4:6). When Jesus was tempted in the wilderness by the devil, He could have turned the stones into bread, yet the Lord Jesus surrendered to the will of the Father and chose to hunger like a man (Matthew 4:1-4). He wept at the tomb of a friend, and He was deeply troubled as He faced the agony of dying for the sins of the world (John 11:35; 12:27). None of these human characteristics can be used to deny Christ's divinity, for Christ's divinity is eternal and independent of Him taking upon Himself human flesh.

God has the knowledge of every thought that has ever taken place from among the billions of people throughout history. That is the nature of God. Yet to come to this earth, Jesus received the limitations of a human mind, and He could not know everything unless it was revealed to Him by the Holy Spirit. As a human, Christ had to grow in mental development, wisdom and knowledge. All of the limitations that Christ took upon Himself to become a human being does not contradict or take away His divine nature. For example, when Jesus was a baby, He could not speak or do anything other than what a baby can do, yet He was still the eternal Son of God and one with God. Jesus has the ability to know all things, which includes the exact time of His return, yet He has chosen by His own free will to surrender to the will of His Father (Matthew 24:36). One aspect of being a human is that you can experience surprise. There were times when Jesus was amazed by the strength of a person's faith (Luke 7:9). This shows us that Jesus was a true human being. While Jesus is God in human form, before His resurrection He was subject to all the limitations of a mortal human mind and body (John 1:1,14,18). Therefore Jesus frequently needed to be told things by other people (Matthew 14:12; Mark 1:30;

Luke 13:1; John 12:22). The limitations of Christ's human life cannot be twisted to imply that He is not divine.

Within the Godhead, the Father is supreme and in the greatest position of authority. Jesus is in submission to the Father's will and seeks to please Him (John 14:28-31). To make God known, the Holy Spirit listens to the Father and to Jesus (John 16:13-15). All things are under Christ's power (John 13:3), and He will inherit all the kingdoms of this world (Revelation 11:15). When Christ rules the earth, He will still be in submission to His Father and hand everything to His Father, so that God may be all in all (1 Corinthians 15:28). The Trinity works together in perfect unison and harmony. In their divine nature each member of the Trinity is equal, yet there is submission among them. The Father has the final word and He is the greatest, but in no way does that mean that Jesus or the Holy Spirit cease to be one with God. The Father and the Son and the Holy Spirit have distinct and unique positions within the Godhead. This is how God has revealed His form, so to deny the Holy Trinity is a terrible sin.

No One Is Good - Except God Alone

'As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good - except God alone" (Mark 10:17-18). Was Jesus saying that He isn't good, or was He saying that He is God? The Lord Jesus is sinless, holy, innocent, righteous, separate from sinners, and undefiled (Hebrews 7:26). The Lord Jesus is perfect and by all standards He is good. This means that Jesus is God, for no one is good - except God alone. To say that Jesus is not God you have to say that Jesus is not good. Whoever says that Jesus is not good is a blasphemer, therefore whoever says that Jesus is not God is a blasphemer. Jesus is the Good Shepherd (John 10:11,14). Jesus said that He is good; therefore we have to acknowledge that He is good because "Jesus is God!"

The Term 'Firstborn'

Jesus is eternal and He existed in Heaven before He was born on this earth. When Christ is called the 'firstborn,' it refers to rank and not origin (Roman 8:29; Colossians 1:15; Hebrews 1:6), as illustrated from the Old Testament. In ancient Israel the eldest son assumed more responsibility and was given two shares in the family inheritance instead of one. Occasionally the eldest son fell out of favour with his father and was replaced by a younger brother (Genesis 27; 1 Kings 1:5-53; 1 Chronicles 5:1-2). In such cases the younger became the firstborn; he attained the highest rank. So it was not always the first born who became the firstborn. When the term firstborn

is applied to Christ, it means that He is the first in rank among the world and deserves the honour and inheritance. The word is used in this sense of the nation of Israel. Although as a nation they were much later than many other nations, God elevated them to His favourite position and called them His firstborn (Exodus 4:22).

Jesus Christ is number one, the Creator who rules over all created things. 2000 years ago Jesus became a man. He was not the first child to be born, yet He is given the first and greatest position among men. As the Son of God, Jesus is eternal. As the Son of Man, Jesus' human body had to be formed and develop within His mother's womb. Therefore Jesus became the firstborn over all creation. Taking upon Himself a human body did not stop Jesus from being one with God. Jesus is called the firstborn from the dead (Colossians 1:18; Revelation 1:5), even though many people were raised from the dead before Christ's resurrection. The Scriptures are clear that Jesus is called the firstborn because in all respects He has the highest place of supremacy (Colossians 1:15-18). Those who misinterpret the word of God try to deny the supremacy of Christ. Yet even those who refuse to exalt Jesus and give Him the highest position will one day have to bow at His feet and confess that Jesus is Lord (Philippians 2:9-11).

The Term 'Only Begotten'

Jesus Christ is the one and only begotten Son of God (John 1:14,18; 3:16,18; 1 John 4:9). This refers to His unique status as the one and only Son of the Father. He is one of a kind, the only one, unique. The term means that Jesus is God, for when you beget, you beget something the same as yourself. A human will beget humans, just as an animal will beget animals. Jesus is called begotten of God because He is God. The term does not mean that at one point He did not exist and therefore had a beginning, for there is no comparison between finite creatures and the eternal God. Because the Father is eternal, the Son must also be eternal. The begetting is not an event of time, but a fact irrespective of it. The Father and the Son are the same species. By nature they are both God. The terms 'Son,' 'firstborn,' 'begotten,' as defined by the Bible's own use of them, all declare that Jesus is uncreated, coeternal, coequal, and one with God the Father.

Created Or Uncreated?

Some cults teach that Jesus is the first created being and is therefore unequal to God. There is nowhere in Scripture that says God created Jesus. Firstborn or begotten, in referring to Jesus Christ, does not mean first-created or that He had a beginning. He was always with God, for He is eternal. Jesus is the one who created all things and therefore stands outside of His creation (John 1:1-3).

‘Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honour and glory and power for ever and ever!” (Revelation 5:13) This Scripture proves that Jesus is not a created being. The Lamb is contrasted with ‘every creature.’ If He were simply a creature He would be worshipping God with the others. Yet the Lamb is not worshipping before the throne, but rather He receives the very same adoration as the Father. The living creatures and the elders bow in worship to both God the Father and unto the Lamb (Revelation 4:10; 5:8). Equal honour and equal worship belong to the Father and the Son (John 5:23). For ever and ever Jesus receives equal praise and honour, glory and power as the Father.

‘After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.” All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshipped God, saying: “Amen! Praise and glory and wisdom and thanks and honour and power and strength be to our God for ever and ever. Amen!” For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes” (Revelation 7:9-12,17). Who is at the center of the throne? It is God who sits on the throne, yet in verse 17, the Lamb (Jesus) is in the centre of the throne. At certain times God the Father moves from the throne, so that Jesus can have the central position upon the throne of God (Revelation 5:6). This shows us that the Lord Jesus has an equal place with God. The great multitude worship both the Father and the one who gave His life for our sins upon the cross. He is the Lamb of God that we worship. Therefore it is a sin to say that Jesus is a created being; it denies Him of His central place in Heaven.

All things were created through Jesus, and without Him nothing was made that has been made (John 1:3). Can a person who is not eternal create Himself? Certainly not! If Jesus was just a created being, what stops God from creating a thousand creatures just like Jesus? If all that was needed in order to save us was a created being, then God could create a thousand Jesus’ to died on the cross for our sins and be our mediator. This of course is impossible, for Christ alone can be our Saviour because He is equal to God and one with God. A created being cannot be worshipped at the centre of God’s throne, nor can you pray to him, and nor can he live in your heart. Yet we must worship Jesus (Philippians 2:10), we must pray to Jesus (Romans 10:13), and the sign of a true Christian is to have Jesus living in your heart (2 Corinthians 13:5). The only way to know the Lord, in a true relationship of intimacy with God, is to acknowledge Christ’s divinity. Many religious people have an outward form of religion that pretends to be close to God, but whoever

denies the divine nature of Christ is deceived. If you are not close to Jesus now, you certainly won't be close to Jesus in Heaven. A Jesus cannot be created. He is eternal, He is divine, and He is worthy of our praise and worship. Jesus Christ is our Lord and our God. All attempts to disprove the Holy Trinity show that the blasphemer doesn't know the truth about the Lord God Almighty. People fight against the Trinity because they don't know God.

23

What Will Happen To Those Who Deny The Trinity?

'I told you that you would die in your sins; if you do not believe that I am the one that I claim to be, you will indeed die in your sins' (John 8:24). The Lord Jesus made many claims about Himself which point to His divinity. Do not reject the truth of Christ. Having wrong beliefs about Jesus is what causes a person to die in their sins. Whoever refuses to worship the Lord Jesus will be eternally lost.

'No one who denies the Son has the Father; whoever acknowledges the Son has the Father also' (1 John 2:23). Many profess a belief in God, but deny the Son. Consequently, they have not received eternal life. Millions of people have been taught through the teachings of a false prophet that God has no Son and therefore they deny the Holy Trinity. These people do not have God. Jesus will be ashamed of them when He returns in the glory of His Father, and they will also die in their sins (Luke 9:26).

'For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of God into a license for immorality and deny Jesus Christ our only Sovereign and Lord' (Jude 4). Beware of those who deny Jesus Christ as the Sovereign Lord. This denial of Christ is a terrible sin. Eternal condemnation has long been written against them, and they will also die in their sins unless they repent before it is too late.

'But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them - bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute. In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping' (2 Peter 2:1-3). Eternal condemnation hangs over the heads of those who deny the sovereign Lordship of Jesus Christ. False teachers, such as the Jehovah's Witnesses, promote destructive heresies that cause people to fall away from Christ. Unless they repent, they will be eternally condemned (Galatians 1:8-9).

‘But I am afraid that just as Eve was deceived by the serpent’s cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough... For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve’ (2 Corinthians 11:3-4,13-15). We are warned that the work of Satan is to lead people away from sincere and pure devotion to Christ. Wholehearted devotion towards Jesus is the key to entering the kingdom of God. Therefore Satan’s specialty is to lead people away from worshipping the Lord Jesus. Deceitful workmen who do the devil’s dirty business will be punished according to what their actions deserve.

‘This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed’ (2 Thessalonians 1:7-10). The punishment for not knowing the one true God will be horrific. Those who have stubbornly hardened their hearts against the Holy Trinity do not realize how lost they truly are. Those who do not know the Holy Trinity will be punished with everlasting destruction and shut out from the presence of the Lord. We must warn them to repent before it is too late; for you must follow the true teaching about the nature and revelation of God, otherwise you will be lost forever!

‘If anyone’s name was not found written in the book of life, he was thrown into the lake of fire’ (Revelation 20:15). The book of life belongs to the Lord Jesus and no one can get into Heaven except through Him. There is no salvation without faith in Jesus. Many people try other so called paths to God, but if you reject the Father or the Son or the Holy Spirit your name will not be found written in the book of life. We have to warn these people in order to save them from the eternal punishment for sin. Whoever denies the Holy Trinity will be thrown into lake of fire.

‘But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars - their place will be in the fiery lake of burning sulfur. This is the second death’ (Revelation 21:8). Those who deny the Trinity are in a state of unbelief towards God. They will be cast with the unbelievers into the fiery lake of burning sulfur. Jesus warned us not to be deceived by false prophets and He also warned that the false religious leaders and their deceived converts will not escape being condemned to Hell (Matthew 7:15-20; 23:13-15,33). Anyone who preachers a false gospel and leads people to a false god will be eternally condemned (Galatians 1:6-9).

‘Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood’ (Revelation 22:15). Outside of Heaven you will find everyone who loves and practices falsehood. They loved their false gods and their false teachings, and they have mocked the one true God. To deny the Trinity is a terrible sin. The gates of Heaven will be closed to them, and they will be shut outside of God’s kingdom. You must see how important it is to teach the truth about God. This message should be carried throughout the world. Accept the Holy Trinity and receive eternal life. Reject the Holy Trinity and receive eternal punishment. That is how serious the issue is.

Beware Of False Prophets

Satan has fought to deceive the world in regard to who God is. The aim of the devil is to blind ‘the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God’ (2 Corinthians 4:4). The devil loves to deny Jesus, and in this way Satan has kept many people ignorant of the saving knowledge of the one true God. The devil does this wicked work through false prophets and the doctrines of demons that go against the Lord. Those who are deceived are often used by the devil to then mislead others, and what happens is that the blind lead the blind, so they both fall into the pit (Matthew 15:14). Many deceived people have worked hard to persuade others to deny the Holy Trinity. In their spiritual blindness, they have kept people from following the true Jesus. Why have they done this, and why were they so deceived?

People are easily deceived when they don’t love the truth. The devil uses every kind of evil to lead people astray. They perish because they refused to love the truth and be saved. For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness (2 Thessalonians 2:9-12). Those who have no love for the truth are given over to delusions. The truth is Jesus Christ (John 14:6), and only through Him the veil of spiritual blindness is taken away (2 Corinthians 3:14). Those who deny the Tri-unity of God are deluded in their minds by demonic powers and counterfeit spirits. Those who teach the doctrines of demons will find the blood of many lost souls on their hands (1 Timothy 4:1). Do not be deceived. Many false prophets shut the kingdom of Heaven in men’s faces, as they stop other people from entering through the gate of salvation (Matthew 23:13; John 10:9). They have trampled upon the Son of God, denied His holy blood, and insulted the Spirit of grace. A fearful expectation of judgment and raging fire awaits these enemies of God because they deliberately go on sinning (Hebrews 10:26-31).

God has warned us that even His own people can be destroyed through a lack of sufficient knowledge (Hosea 4:6). Every Christian needs to have a clear understanding and know how to state a true belief in the Lord. God's people cannot afford to fall away from the true confession of Christ. The apostle John gave this warning: 'Watch out that you do not lose what you have worked for, but that you may be rewarded fully. Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work' (2 John 8-11). Do not let anyone deceive you in any way. Anyone who does not teach the truth about Jesus Christ does not have God. Do not allow anyone who denies the Holy Trinity to teach you their false doctrines. Do not welcome them or share in their wicked work.

The three persons of the Holy Trinity are clearly revealed throughout the Bible, yet many false prophets have boldly fought against this teaching. They heard about the divinity of the Lord, but they remained spiritually blind to who He really is. They were deceived because they did not seek after the true knowledge found within the eternal Godhead. Jesus said, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life" (John 5:39-40). The whole Bible is designed to lead us to Jesus and all the true preachers of the gospel lead people to the Lord. The problem with the false cults and blasphemous religions is that they are unwilling to truly make Jesus Lord of their lives. The Holy Spirit is on the earth and every time a person hears about Jesus they are being convicted to repent, yet it is the hardness of a person's heart that stops them from believing. The true knowledge of God is hidden from their understanding because they did not put their faith in Jesus.

24

Repent And Believe!

We live in a world which still holds to many errors when it comes to the identity of God. Yet there is no excuse, and God commands that all people must turn away from their sins. '...as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you.... we should not think that the divine being is like gold or silver or stone - an image made by man's design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead' (Acts 17:22-31). Now is the time to repent of your sins

and to follow the true God, for God has set the day when He will judge every one of us. Knowledge of the Holy Trinity is extremely valuable to save you from the judgment that will come against the false gods, false prophets, false cults and false religions of the world.

‘And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him’ (Hebrews 11:6). To please God you must have faith in the true revelation of God through the Scriptures, for the true prophets have revealed that God exists as an eternal Trinity. Jesus clearly revealed His divine nature as He walked this earth, yet the majority of people had no idea who He really was, and they were not in a position to understand the deeper truths of the glorious Godhead. Therefore, Jesus had to find those who were open, so that step by step He could reveal more knowledge of His divine nature. Jesus reveals Himself to people in the same way today. He spoke of His incredible relationship within the Godhead, and the Holy Spirit is constantly at work to glorify Jesus, just as Jesus glorifies His Father. God has promised to reveal Himself to those who seek after Him with all their heart (Jeremiah 29:13). God is looking for those who truly want to know Him, yet there has to be an earnest seeking after God in order to receive the greater revelations. Sin stops people from finding God. There is always some deadly sin in the heart of the person who refuses to acknowledge the tri-unity of the Father and the Son and the Holy Spirit.

Everything presented throughout this study points to the significance and importance of understanding the doctrine of the Holy Trinity. If you have followed a false god or cultic teaching that denies the sovereignty of our Lord, turn to the one true God and be saved right now. Acknowledge your sin and repent. Mere religion and devotion cannot save you. Only a personal relationship with the living God through the Lord Jesus Christ can open the way for you to enter God’s kingdom. To be saved you must make a full decision to follow the true God by giving your life to the Lord Jesus. Every true Christian is baptized in the name of the Holy Trinity (Matthew 28:19). Only the Christian faith, founded on the revelation of Jesus as God in the flesh, leads to salvation. If you have the wrong God, you are wrong for all eternity. It is essential that you make sure of your salvation and this can only be properly understood by a true knowledge of the three persons of the eternal Godhead. We cannot overemphasize the importance of this revelation. God Himself has revealed the teaching of the Trinity throughout the Old and New Testaments, so who is man to deny the word of God?

Throughout this study we have seen that God is one, but He exists in three persons. Each person is fully God in His own right while remaining at the same time distinct from the other two persons. To worship God means to accept the Tri-

unity nature of God. The Father and the Son and the Holy Spirit must be regarded as the one true God. We cannot compromise God's word. Without faith in the Holy Trinity it is impossible to please God. It is my prayer that through this study you have received a greater love for each person of the Godhead. The Tri-unity of God is the central doctrine of the Christian faith. The Christian religion is founded upon the fact that Jesus is literally God incarnate. Every person needs to be converted to follow Christ; otherwise they will die in their sins and be eternally separated from the love of God. The message that the whole world needs to know is God has revealed His true form through the Father and the Son and the Holy Spirit. God says, "I AM WHO I AM" (Exodus 3:13-14). He is three eternal persons. Therefore we must believe.

To Enter The Kingdom Of God You Must Believe In The Holy Trinity!

Appendix

1

The Testimony Of The Ancient Jewish Believers

‘Philo, the celebrated Jew of Alexandria, who lived before the birth of our Saviour, calls the Logos the Eternal Logos or Word; and says, that ‘he is necessarily eternal, and the image of the invisible God.’

The Jewish commentators say, ‘there are three Degrees in the Mystery of Aleim, or Elohim; and these degrees they call persons.’ They say, ‘They are all one.’

Deuteronomy 6:4 - ‘Hear, O Israel! Yahweh, our Aleim is one Yahweh,’ is translated by the author of the Jewish Book Zohar: ‘The Lord, and our God, and the Lord, are One.’ In his comment on this passage the author says, ‘the Lord, or Yahweh, is the beginning of all things, and the perfection of all things; and he is called Father. The other, or our God, is the depth or fountain of sciences; and is called Son. The other, or Lord, he is the Holy Ghost, who proceeds from them both. Therefore he says, ‘Hear, O Israel!’ that is, join together this Father, the Son, and the Holy Ghost, and make him One Essence ; One Substance; for whatever is in the one is in the other.

‘What is the name of King Messiah? Rabbi Akiba hath said, Yahweh is his name. As it is declared, Jeremiah 23:6; ‘And this is his name, by which they shall call him, Yahweh our Righteousness.’

2

The Testimony Of The Early Christians

Barnabas, a companion of the Apostles, says in his epistle, ‘The Sun in the heavens is the work of the Son of God.’

Clement of Rome (died A.D.101), calls Christ, ‘the sceptre of the greatness of God,’ and says, ‘he had it in his power to have come with pomp and magnificence, but would not.’ He applies to the Lord Jesus a quotation from Zechariah 14:5 - ‘Then the LORD my God will come, and all the holy ones with him.’ He also applies Malachi 1:11,14 to the Lord Jesus Christ. 1 Clement 1:1 - ‘We must learn to think of Jesus as of God.’

Polycarp (A.D.69-156), a disciple of St. John, when at the stake, addressed a prayer to God, which he concluded in this manner: ‘For all things I praise thee; I bless thee; I glorify thee; together with the eternal and heavenly Jesus Christ; with whom, unto thee, and the Holy Spirit, be glory, both now and for ever, world without end Amen.’

Pliny the Younger (A.D.107), in his letter to the Emperor Trajan, writes, that ‘certain Christians, whom he had examined, affirmed, that they were wont to meet together on a stated day, before it was light, and sing among themselves, alternately, a hymn to Christ, as to some God.’

Ignatius (A.D.67-110), head of the church in Antioch, was martyred in the Colosseum. He wrote, ‘if they believe not in the blood of Christ, (who is God) judgement awaiteth them also.’ Ignatius to the Ephesians 19:3 - ‘...for God was manifest as man.’ Ignatius to the Magnesians 11:1 - ‘...Christ, who was from eternity with the Father.’

Justin Martyr (A.D.100-167), declares that, ‘Christ the first born Word of God, existed as God; that he is Lord and God, as being the Son of God; and that he was the God of Israel.’ He also says, ‘We adore and love the Word of the unbegotten and invisible God.’ And again: ‘Him (the Father of righteousness) and that Son who hath proceeded from him, and the Prophetical Spirit, (that is, the Spirit of Inspiration) we worship and adore.’ This doctrine, also, Trypho, his Jewish antagonist, admits as the doctrine of the Gentile Christians, generally. Justin wrote a ‘Dialogue With Trypho.’ Trypho was a cultured Jew who objected that Christians broke the Jewish law and worshipped a human being.

Irenaeus (A.D.130-200), a disciple of Polycarp, explained in Against Heresies (4:10) how Christ was often seen by Moses and that it was Christ who spoke from the burning bush.

The Church of Smyrna, in their Epistle to the other churches concerning the martyrdom of Polycarp says, ‘We can never forsake Christ, nor worship any other; for we worship him as being the Son of God.’

Athenagoras says, ‘We who preach God, preach God the Father, God the Son, and God the Holy Ghost; and the Father, the Son, and the Holy Ghost are ONE.’

Tatian, Bishop of Antioch (A.D.172), says, ‘We declare that God was born in human form.’

Celsus (A.D.176), an eminent Epicurean Philosopher and adversary of the Christians, charges them with worshipping Christ, ‘who has appeared of late.’

At the same time as Celsus there was Lucian. In the Philopatris, a dialogue frequently attributed to him, Triphon represents the Christians as ‘swearing by the Most High God; the Great, Immortal, Celestial Son of the Father; the Spirit, proceeding from the Father; ONE of three, and three of ONE.’

Melito, Bishop of Sardis (A.D.177), says, ‘We are worshippers of one God, who is before all, and in all, in his Christ, who is truly God the Eternal Word.’

Theophilus, Bishop of Antioch, says, ‘The three days before the creation of the luminaries, represent the Trinity; God, and his Word, and his Wisdom.’

Clemens Alexandrinus (A.D.194), prays to Christ and says, ‘Son and Father, both one Lord, grant, that we may praise the Son and the Father, with the Holy Ghost, all in ONE, through whom is Eternity, of whom we are all members, to him, who is in all things good, in all things beautiful, universally wise and just, to whom be glory, both now and for ever. Amen.’

Tertullian (A.D.160-220) says, ‘The name of Christ is everywhere believed, and everywhere worshipped, by all the nations mentioned above. He reigns everywhere, and is everywhere adored. He is alike to all a King, and to all a Judge, and to all a God and a Lord.’ ‘Behold all nations henceforth emerging from the gulf of error, to the Lord God our Creator, and to God his Christ.’ He also says, ‘Tiberias received accounts from Palestine of the things, which manifested the truth of Christ’s Divinity.’ Tertullian was the first person to use the Latin word ‘trinitas’ (trinity) to explain the Godhead.

Origen (A.D.185-254) says, 'We (Christians) worship ONE God, the Father and the Son.' 'Now, that you may know the omnipotence of the Father and the Son to be one and the same, as He is one and the same God and Lord with the Father; hear what St. John hath said in the Revelation: These things saith the Lord, which is, and which was, and which is to come, the Almighty. For who is the Almighty that is to come, but Christ?' He also mentions the Christians as saying, 'that the Father, the Son, and the Holy Spirit, are ONE God' and speaks of this as a difficult, and perplexing doctrine, to such as hear not with faith, or are not Christians.' Again, he says, 'When we come to the grace of Baptism, we acknowledge ONE God only, the Father, the Son, and the Holy Ghost.'

Cyprian, Bishop of Carthage (A.D.248), says, 'Christ is our God; that is, not of all, but of the faithful, and believing.'

The Council of Antioch (A.D.264), in their Epistle, say, 'In the whole Church, he is believed to be God, who emptied himself, indeed, of a state of equality with God; and man, of the seed of David, according to the flesh.'

Hierocles (A.D.303), a heathen philosopher says that 'the Christians, on account of a few miracles, proclaim Christ to be God.'

Eusebius (A.D.315), the celebrated ecclesiastical historian, declares that Pilate, in his letter to Tiberias, concerning the miracles of Christ, says that 'he was raised from the dead; and that he was already believed by the body of the people to be God.'

(Quotations taken from Theological Lectures by Charles Finney - http://www.gospeltruth.net/1840skeletons/sk_lecture17.htm).

We have no doubt that the Christian Church, from its earliest time, acknowledged and worshipped the Father and the Son and the Holy Spirit, as the only living and true God. Church history bears witness that the early church accepted the fact that Jesus Christ is God, the second person of the Holy Trinity.

3

Opposition To The Truth And The Forming Of Creeds

There has always been opposition to the truth. The strongest opposition to the Divinity of Christ and the Tri-unity of God came by a man called Arius. This was not until A.D. 318-320. The question became a major theological issue within the church. The Council of Nicaea (A.D.325), was convened to resolve the issue. The Nicene Creed was the first formal definition of the Trinity against heretical teachers and the first Christian creed to gain universal acceptance in the church. Arius and his remaining supporters were expelled as heretics. Arius continued to sway people against a true belief in the Lord Jesus. During that period, Athanasius, the leader of the orthodox view, was exiled five times by Arian leaders. Not until A.D. 381, at the Council of Constantinople, was the opposition silenced. This council also affirmed the Deity of the Holy Spirit. Arianism was rejected because it did not do justice to the Christian claim about God and how He could be known through Jesus Christ.

Athanasius (A.D.300-73) had a great impact on Christian history because of his part in defining the doctrine of the Trinity. His concern for salvation motivated him to argue against Arius and his followers who threatened the true Christian faith. The Arians said that Christ was a created being, made by God before time. Athanasius argued that if Christ was less than God then he could not be our saviour. Only God could restore the human race to communion with himself. Only one who was fully divine could rescue mankind from the corruption of sin. For this reason he defended the creed adopted at Nicaea and the definition of Christ as of the same substance with God. The Athanasian Creed, although named after Athanasius, was probably not written until the fifth century.

Basil (A.D.330-379) fixed the accepted formula for the Trinity: one substance (ousia) and three persons (hypostaseis). He demanded that the Father, the Son and the Holy Spirit are equal but distinct. He also wrote to oppose those who denied that the Holy Spirit was truly divine.

The Nicene Creed

I believe in one God the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, light of light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And in the Holy Spirit, the Lord and giver of life; who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets; and in one holy catholic and apostolic church. I confess one baptism for the remission of sins; and look for the resurrection of the dead, and the life of the world to come. Amen. (Last paragraph added in A.D. 381)

The Athanasian Creed

Whoever wishes to be saved must, above all else, hold the true Christian faith. Whoever does not keep it whole and undefiled will without doubt perish for eternity.

This is the true Christian faith, that we worship one God in three persons and three persons in one God, without confusing the persons or dividing the divine substance.

For the Father is one person, the Son is another, and the Holy Spirit is still another, but there is one Godhead of the Father and of the Son and of the Holy Spirit, equal in glory and coequal in majesty.

What the Father is, that is the Son and that is the Holy Spirit: the Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated; the Father is unlimited, the Son is unlimited, the Holy Spirit is unlimited; the Father is eternal, the Son is eternal, the Holy Spirit is eternal; and yet they are not three eternal but one eternal, just as there are not three who are uncreated and who are unlimited, but there is one who is uncreated and unlimited.

Likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty, and yet there are not three who are almighty but there is one who is almighty.

So the Father is God, the Son is God, the Holy Spirit is God, and yet they are not three Gods but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord, and yet they are not three Lords but one Lord.

For just as we are compelled by Christian truth to acknowledge each person by himself to be God and Lord, so we are forbidden by the Christian religion to say that there are three Gods or three Lords.

The Father was neither made nor created nor begotten by anybody.

The Son was not made or created, but was begotten by the Father.

The Holy Spirit was not made or created or begotten, but proceeds from the Father and the Son.

Accordingly there is one Father and not three Fathers, one Son and not three Sons, one Holy Spirit and not three Holy Spirits.

And among these three persons none is before or after another, none is greater or less than another, but all three persons are coequal and coeternal, and accordingly, as has been stated above, three persons are to be worshipped in one Godhead and one God to be worshipped in three persons.

Whoever wishes to be saved must think thus about the Trinity.

It is also necessary for eternal salvation that one faithfully believe that our Lord Jesus Christ became man, for this is the right faith, that we believe and confess that our Lord Jesus Christ the Son of God, is at once God and man: he is God, begotten before the ages of the substance of the Father, and he is man, born in the world of the substance of his mother, perfect God and perfect man, with reasonable soul and human flesh, equal to the Father with respect to his Godhead and inferior to the Father with respect to his manhood.

Although he is God and man, he is not two Christs but one Christ: one, that is to say, not by changing the Godhead into flesh but by taking on the humanity into God, one, indeed, not by confusion of substance but by unity in one person.

For just as the reasonable soul and the flesh are one man, so God and man are one in Christ, who suffered for our salvation, descended into hell, rose from the dead, ascended into heaven, is seated on the right hand of the Father, whence he shall come to judge the living and the dead.

At his coming all men shall rise with their bodies and give an account of their own deeds.

Those who have done good will enter eternal life, and those who have done evil will go into everlasting fire.

This is the true Christian faith. Unless a man believe this firmly and faithfully, he cannot be saved.