

## The Trinity

trinity: The state of being threefold, threefoldness, threeness. Specifically in theological use: applied to the existence of one God in three persons.

- I. The doctrine of the Trinity affirms that there is only one Supreme Being or God, Who exists in three Persons in undivided essence. Each of the three Persons: the Father, the Word/Son, and the Holy Ghost/Spirit is equally and wholly the one and only God.
- II. Some believe that Father, Word and Holy Ghost are three different manifestations of the One God rather than three distinct Persons.
  - A. God, as the Father, is a Person. **HEB 1:3**.
  - B. The attributes of personality such as knowledge, self-awareness, purpose, choice, emotion, speech, etc. are seen in Scripture in each of the Persons of the Godhead.
- III. The universe is a reflection of the triune God who created it.
  - A. There is one and only one true and living God. This God is three persons; Father, Word, and Holy Ghost. Each person is distinct and yet is inseparably that one God, equally God, equally eternal, equally omnipotent, etc. The Father is the unseen source of all being, manifested and declared by Jesus Christ, and experienced and understood in human life through the Holy Spirit.
  - B. The universe is just that; a universe, not a multiverse. One universe, which is a space-mass-time continuum. Space, matter, and time are each distinct and yet each inseparably interrelated with the other two and occupying the whole of the universe. Space is the invisible background of all things, everywhere displaying phenomena of matter and/or energy, which are experienced in time. There cannot be one or two of these without the third. All three must be, in order to have the universe (or tri-universe). Each of these three are also trinities, so the universe is a trinity of trinities.
    1. Tri-unity of space. Space is three dimensional; length, breadth, and depth, and each dimension occupies the whole of space. Though all space is one, yet it can only be visualized in terms of two of its dimensions, and only “lived in” in all three dimensions. Space is identified in one dimension, seen in two dimensions, and experienced in three dimensions.
    2. Tri-unity of matter. Matter is synonymous with energy. They are interconvertible. Energy includes light, heat, sound, electricity, radiation, etc. Every manifestation of energy involves some form of motion. Light, heat, sound – all have velocities. The atomic structure of matter is essentially tremendous motion in space. If energy is present, it will beget motion. The particular form of motion produced will determine the particular phenomenon that is experienced – whether light, heat, hardness, etc. Energy is the unseen, powerful source, begetting and manifesting itself in motion, and experienced in terms of the phenomena produced.
    3. Tri-unity of time. Time consists of future time, present time, and past time. Each is distinct in meaning and yet each is the whole of time. All time has been future and will be past. In the process of future time becoming past time, it passes through the present. The future is the unseen and unexperienced source of all time. The present is where time is made visible and manifest. The past is the realm of experienced time.
    4. The above points dealing with the trinitarian nature of the universe were taken from the book, The Biblical Basis For Modern Science by Dr. Henry M. Morris.

- IV. The Scriptural doctrine of the Trinity is virtually universally denied among the cults. But beware, in order to gain acceptance and respectability, the cults tend to utilize Christian terminology and subtly re-define it.
- A. Christian Science believes in a trinity, but their trinity is Life, Truth and Love.
  - B. Mormonism acknowledges a trinity. But their trinity consists of God the Father (who is Michael the archangel/Adam, dwelling in physical form in heaven), Jesus Christ (the physical son of the physical Adam that was in the Garden of Eden), and the Holy Ghost (who is ambiguously material and immaterial).
  - C. The Unity School of Christianity believes in a trinity. But their trinity is thus defined: the father = Principle; the son = Revealed Principle; the spirit = Executive Power.
  - D. Other groups, such as the Jehovah's Witnesses or Unitarians outrightly deny the Trinity.
- V. The doctrine of the Trinity is declared in **1JO 5:7**: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”
- A. This is a proof text for the doctrine. It sets forth three distinct Persons Who are one.
  - B. These three *bear record* (witness). Compare this with **JOH 8:14-18**.
    1. One person constitutes only one witness no matter how many offices that person may have. I am husband, father, pastor yet my testimony at law would only be one.
    2. If Father, Word and Holy Ghost are only three offices of one person, then there are not three that bear record.
  - C. These three are one in fellowship; but more, they are one in essence. They are all three the One Jehovah God.
  - D. Contrary to the contention of modern textual criticism, **1JO 5:7** is found in two Greek manuscripts (Codex Ravianus and # 61) and is quoted by Cyprian more than 60 years before the so-called “best and oldest” manuscripts (Codex Vaticanus and Codex Sinaiticus) deleted it. It is also found in the Old Latin (MS R) written 100 years before Vaticanus and Sinaiticus.
- VI. There is only one God in undivided essence.
- A. The foundation of Israel's theology lay in the basic distinction between their monotheism and the pagans' polytheism. **DEU 6:4; ISA 44:6; 45:5-6, 18, 21-22**.
  - B. The One Supreme Being is the Creator, not created. Neither did He create any other god. **ISA 43:10**.
  - C. The N.T. affirms the same. **JOH 17:3; 1CO 8:5-6; EPH 4:5-6**.
- VII. Scripture also affirms that the One God subsists in a plurality of Persons. These Persons interface with each other and One can be separate from or sent by Another.
- GEN 1:26-27; 3:22; 11:6-7; ISA 6:1, 3, 5, 8; 48:12-16**.
- A. The Persons are distinct from each other. **GEN 19:24; ACT 7:56**.
  - B. The Hebrew name of God, *Elohim*, is plural. Note this from Strong's Hebrew and Chaldee Dictionary: “*Elohim* means gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the Supreme *God*; occasionally applied by way of deference to magistrates; and sometimes as a superlative: -angels, exceeding, God (gods) (-dess, -ly), (very) great, judges, mighty.”
    1. *Elohim* is translated 30 times as “god” in reference to other than the Supreme God.
    2. Some modern critics contend that *Elohim* is used as a plural of majesty. This, though, does not explain the distinct Persons interfacing.
    3. Heed this worthy observation: “But in any case the fact is worthy of note that

divinely inspired prophets, whose chief anxiety was to extinguish polytheistic practices and conceptions, and who were quite capable of discerning the names of God which they employed, did not shrink from retaining this plural name, even when especially concerned to proclaim the unity of God.” [as in **DEU 6:4**] (The Trinity, by F.J. Hall).

4. God (singular), sets Himself in contrast to gods (plural). **DEU 6:13-14; 8:19.**
  - C. Note the plurality of the Persons as revealed in these N.T. passages:
    1. **2CO 13:14.** Three Persons here listed.
    2. **LUK 1:35.** Three Persons involved in the incarnation of Christ.
    3. **LUK 3:21-22.** Three Persons seen at Christ's baptism.
    4. **EPH 2:18.** Three Persons active in making fellowship with God.
    5. **HEB 9:14; 1PE 1:2.** Three Persons cooperating in redemption.
    6. **ROM 8:11.** Three Persons cooperating in resurrection.
  - D. The Word is, in fact, a Person, not just a force, emanation or principle. **1KI 19:9; JOH 1:1; HEB 11:3; REV 19:11-13.**
  - E. Likewise, the Holy Ghost is definitely a Person (**JOH 14:16-17, 26; 16:13**). Observe this contrary quote, representative of Jehovah's Witnesses theology: "...God's holy spirit is not a God, not a member of a trinity, not coequal, and is not even a person...It is God's active force..." (The Watch Tower, July 15, 1957, pp. 432-433)
- VIII. Having established the unity of the Godhead, the plurality of Persons in the Godhead, and the separate individuality of the Persons, the deity of each Person must be proved. Each must be shown to be the one God.
- IX. The deity of the Father is virtually accepted by all. But note these verses nonetheless. **EPH 1:2-3; 4:6; 1CO 8:6; ISA 57:15 c/w 2CO 6:16-18.**
- X. The deity of the Holy Ghost/Spirit is plainly declared.
- A. Lying unto the Holy Ghost is lying to God. **ACT 5:3-4.**
  - B. God, the Spirit regulates church gifts. **1CO 12:6, 11.**
  - C. God, the Holy Ghost indwells us. **2CO 6:16-18 c/w 1CO 6:19; 3:16.**
  - D. The LORD (Jehovah) speaks in the O.T. and it is attributed to the Holy Ghost. **PSA 95:6-8 c/w HEB 3:7-8.**
    1. As above. **ISA 6:5, 8-10 c/w ACT 28:25-27.**
    2. As above. **JER 31:33 c/w HEB 10:15-16.**
  - E. Resisting the LORD was resistance of the Holy Ghost. **PSA 78:40-42 c/w ACT 7:44-51.**
- XI. The deity of Christ is where Satan levels his greatest attacks. It was Christ that destroyed his works. **1JO 3:8; HEB 2:14.**
- A. Jehovah ascribes creation uniquely to Himself, yet the Word does the same. **GEN 1:1; ISA 44:24 c/w JOH 1:1-3; COL 1:16-17.**
  - B. Jehovah/the Word incarnated in Jesus Christ, whom when men saw, they beheld Jehovah. **JOH 1:14 c/w ISA 40:3-5; COL 1:15.**
    1. Some Messianic prophecies of the O.T. indicated that God Himself would appear. **PSA 132:11; LUK 1:16-17 c/w ISA 40:3; MIC 5:2.**
    2. Some Messianic prophecies openly declared that God Himself would appear as Messiah. **ISA 7:14 c/w MAT 1:23; ISA 9:6 c/w JER 32:17-18; PSA 50:1.**
    3. The denial that Jesus is the prophesied Christ, "God with us" spoken of in the O.T., is antichrist. **1JO 2:22-23.**

4. N.T. writers confirm the incarnation of Christ was that of Deity.  
**ROM 9:5; 1CO 15:47; 1TI 3:16.**
  5. The fulness of God indwells the body of Christ. **COL 2:9.**
  6. Christ is the *express* (truly depicted, exactly resembling) image of God.  
**HEB 1:3 c/w JOH 14:9.**
- C. During His earthly ministry, Christ laid claim to deity.
1. Jehovah uniquely claims that “I am He,” but so does Christ.  
**ISA 41:4, 43:10, 13 c/w JOH 8:24; 13:19.**
  2. Jehovah uniquely claims to be “I AM,” but so does Christ.  
**EXO 3:14 c/w JOH 8:58-59.**
    - a. There were ten crimes under Jewish law for which a man ought to be stoned, but only one would have applied here: blasphemy.
    - b. The Jews knew full well what Christ was claiming: deity.
  3. In claiming to be God's Son, Christ equated Himself with God.  
**JOH 5:17-18 c/w PHIL 2:6.**
- D. In His sacrificial death on the cross, Christ fulfilled a prophecy of Jehovah-God. Our redemption is dependent upon the blood of Jehovah.  
**EPH 1:7; ZEC 12:10 c/w JOH 19:37; ACT 20:28.**
- E. Because of righteous works, even the Father calls Christ God and shares His glory with Him. Thus, Christ must be God. **HEB 1:6-8; ISA 42:8.**
- F. After His resurrection and ascension, Christ continues to lay claim to deity.  
**ISA 44:6 c/w REV 22:13-16.**
- G. Worshipping anyone or anything other than Jehovah is idolatry, yet men are urged to worship Christ as God. **JOH 12:44-46 c/w ACT 16:30-34; JOH 20:28-29.**
- H. Worshipping Christ as Jehovah-God is something to which men should become accustomed. **ISA 45:22-23 c/w PHIL 2:9-11.**