

THE TRINITY.

INTRODUCTION. The word “trinity” is not a Bible word and neither are others that we use regularly such as Rapture, Millennium and Substitution, but these words all express Bible truths. When we speak of **The Trinity**, we refer to the Bible’s teaching that there is one God, and yet that one God comprises of three distinct Persons, the Father, the Son, and the Holy Spirit (Matt. 28.19, one name, yet three Persons). It seems to defy human logic that there should be One God, and yet three Persons Who are described as God, these three Persons being distinct, for the Father is not the Son, and the Son is not the Holy Spirit, and the Holy Spirit is not the Father. Attempts to illustrate the position seem totally inadequate, such as the three sides of a triangle making a single entity, or an egg comprising of three parts, shell, white, and yolk. We have to acknowledge that to understand God completely is beyond us: He is inscrutable.

ONE GOD. In contrast to the “gods many” (1 Cor.8.5) of heathendom, it was said to Israel, “Hear, O Israel: The LORD our God is one LORD” (Deut. 6.4). This is confirmed in Christian doctrine, “there is one God” (1 Tim. 2.5), so the Christian is not a polytheist by accepting the doctrine of the deity of his Saviour, and of the Holy Spirit Who indwells him. We believe that there is but one God.

PLURALITY. In the first verse of the Bible, the word for God (Elohim) is a plural word. In Hebrew grammar, plural means three or more. The verb “created” is singular which doesn’t make for good grammar! But on the threshold of the Bible, there is the suggestion of the Trinity operating in unity. This thought is confirmed at Genesis.1.26, where God said, “**Let us** make man in **our** image”. Other instances of God using the plural pronoun “us” is at the fall (Gen.3.22), at the tower of Babel (Gen. 11.7), and at Isaiah’s commission (Is.6.8).

FIRST, SECOND AND THIRD PERSONS OF THE TRINITY!!! These are terms that people use to describe the Father, Son and Holy Spirit respectively, and for the more part it is done without any sinister agenda. However, **try to avoid using these expressions**, for the use of ordinal numbers implies order, whereas equality is taught in the Word of God, e.g. Philippians. 2.6. It is true that Father, Son and Holy Spirit is the order in which they are mentioned in Matthew 28.19, but in 2 Corinthians 13.14, the order is the Son, the Father, and the Spirit, and in 1 Peter 1.2, the Father, the Spirit and the Son. At the Lord’s baptism, the order is the Son, the Spirit and the Father.

THE FATHER. There are very clear statements of the deity of the Father, and among followers of the “Christian religion” it has never been denied. A few references will suffice then, one from the Lord Jesus, one from Paul, and one from Peter. John 20.17, Ephesians 1.3, 1 Peter 1.3.

THE SON. The doctrine of **the Deity of the Lord Jesus Christ** has been called in question by people from a variety of backgrounds. It is denied in the rock opera Jesus Christ Superstar. It has been rejected by Unitarians and vigorously opposed by sects such as Christadelphians and Jehovah’s Witnesses. Protestant churchmen have questioned it although the official line of their denomination may be to support it.

WHAT SAITH THE SCRIPTURE?

1. **The Old Testament.** Compare Isaiah 6 with John 12.41; Isaiah 7.14 with Matthew 1.23; Isaiah 8.13-14 with 1 Peter 2.8; Isaiah 9.6 with Jeremiah 32.18 where Jehovah is seen as “The Mighty God”.

2. **The Gospels.** In particular, **the Gospel by John** emphasises the deity of Christ right from verse 1, “The Word was God”. To the Jewish mind, His claims to Sonship were a claim to deity and equality, ch.5.17-18, and they were right, as is shown in the subsequent verses, where for example, the Lord taught that He was worthy of equal honour with the Father, V.23. See also ch.8.58, ch.10.30, ch.14.9, and indeed the whole thrust of the Gospel. In ch.14.28 the Father is said to be “greater”, but from the context He is seen to be greater as to His location at that time, the Father in Heaven, and the Son on earth, but shortly to return to the Father in Heaven.

3. **The Epistles.** Paul...Colossians 2.9.

Peter... 2 Peter 1.1.

Anon...Heb.1.8

John...1 John 5.20.

The fact that Christ is said to be the Creator proves His deity, as do the divine attributes He exhibited such as omnipotence, omniscience and omnipresence. Also He was legitimately an object of worship, and will be eternally (e.g. Heb.1.6).

THE HOLY SPIRIT. He is seen to be **a Person**; see John 14.26, 15.26, 16.7. He can be lied to, insulted, resisted and grieved, all evidence of His personality, that is, the fact that He is not just a force or influence. He speaks, e.g. 2 Sam. 23.2, 1 Tim. 4.1, Rev. 2.7 etc.

He is **a divine Person**. The Author of the Scriptures is said to be God, 2 Timothy 3.16, and the Spirit, 2 Peter 1.21. Equate the two. People who are born again, are said to be “born of God” or “born of the Spirit”. Equate the two. Ananias lied to the Holy Spirit; he lied to God, Acts 5.3-4. Equate the two.

The Spirit of God is said to be the Holy Spirit, the Spirit of Truth, the Eternal Spirit, the Spirit of Grace, and the Spirit of glory and of God, all attributes of deity.

CONCLUSION. One God, three divine Persons, and while it baffles the human intellect, we do accept the **Doctrine of the Trinity** because it is taught in the Word of God.