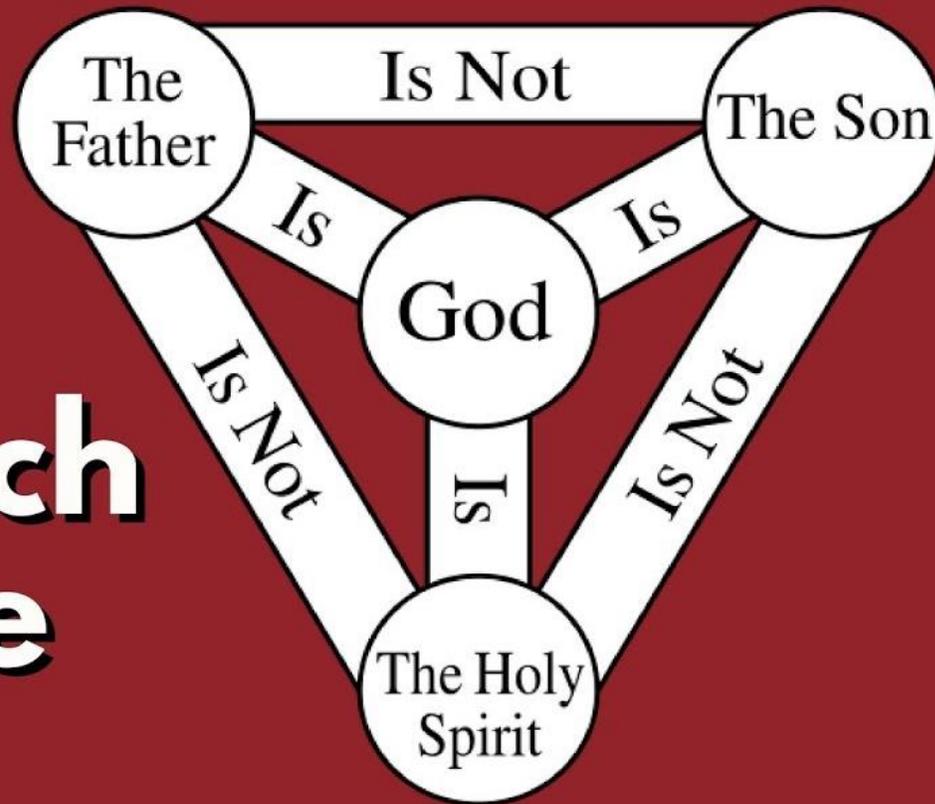


The Doctrine of the Trinity

**What
does the
Bible teach
about the
Trinity?**



God – Trinity – Triune – Godhead



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**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet: Water – Holy Spirit



The Holy Spirit Rivers of Living Water

SUMMARY

The **HOLY SPIRIT** – a source of:

- Life**
- Cleansing**
- Healing**
- Power**
- Refreshment**
- Joy**



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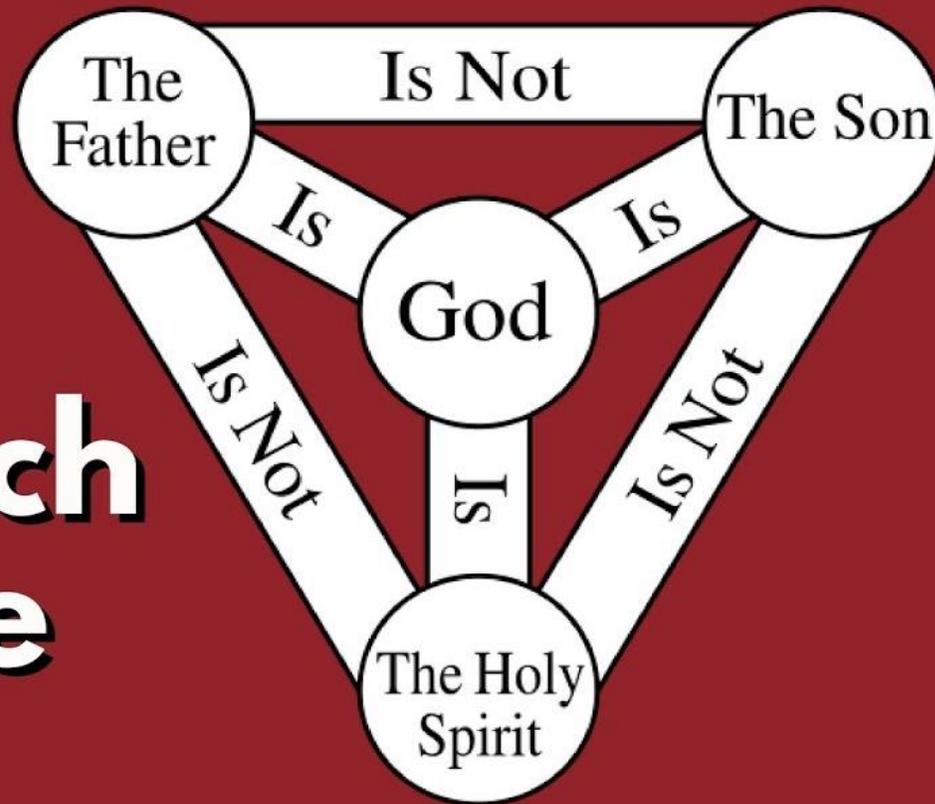
*Living
Water*

Jn. 4:10-14



The Doctrine of the Trinity

**What
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Trinity?**



God – Trinity – Triune – Godhead



Introduction

A belief in the divinity, personality, unity, and equality of the Father, Son, and the Holy Spirit does not itself make one a Trinitarian, for even non-trinitarians can accept the existence of more than one divine Person. The distinctive teaching of the doctrine of the Trinity is specific: There is one God, and this one God is a unity of three Persons.

There are two integral factors to a trinity doctrine. This is 'threeness' and 'oneness'.

"The core elements of the doctrine of the Trinity are oneness and distinctiveness. The Father, the Son, and the Holy Spirit are one, yet three. To express this conviction, words and expressions came into use that are not explicitly used in the Bible. The oneness of God we confess by claiming that God is one in being; the distinctiveness we confess by teaching that there are three persons." (Paul Petersen, Andrews University, May 2015, page 3, 'God in 3 Persons — in the New Testament')



Introduction (cont'd)

While all Trinitarians agree on this core concept, within Trinitarianism there can be notable variation from one denomination to another or even variants within each denomination. That said, there too exists within Adventism, two main notable variations, namely the tritheistic and the orthodox variety.

In general, there are three main categories of how trinity or triunity is understood:

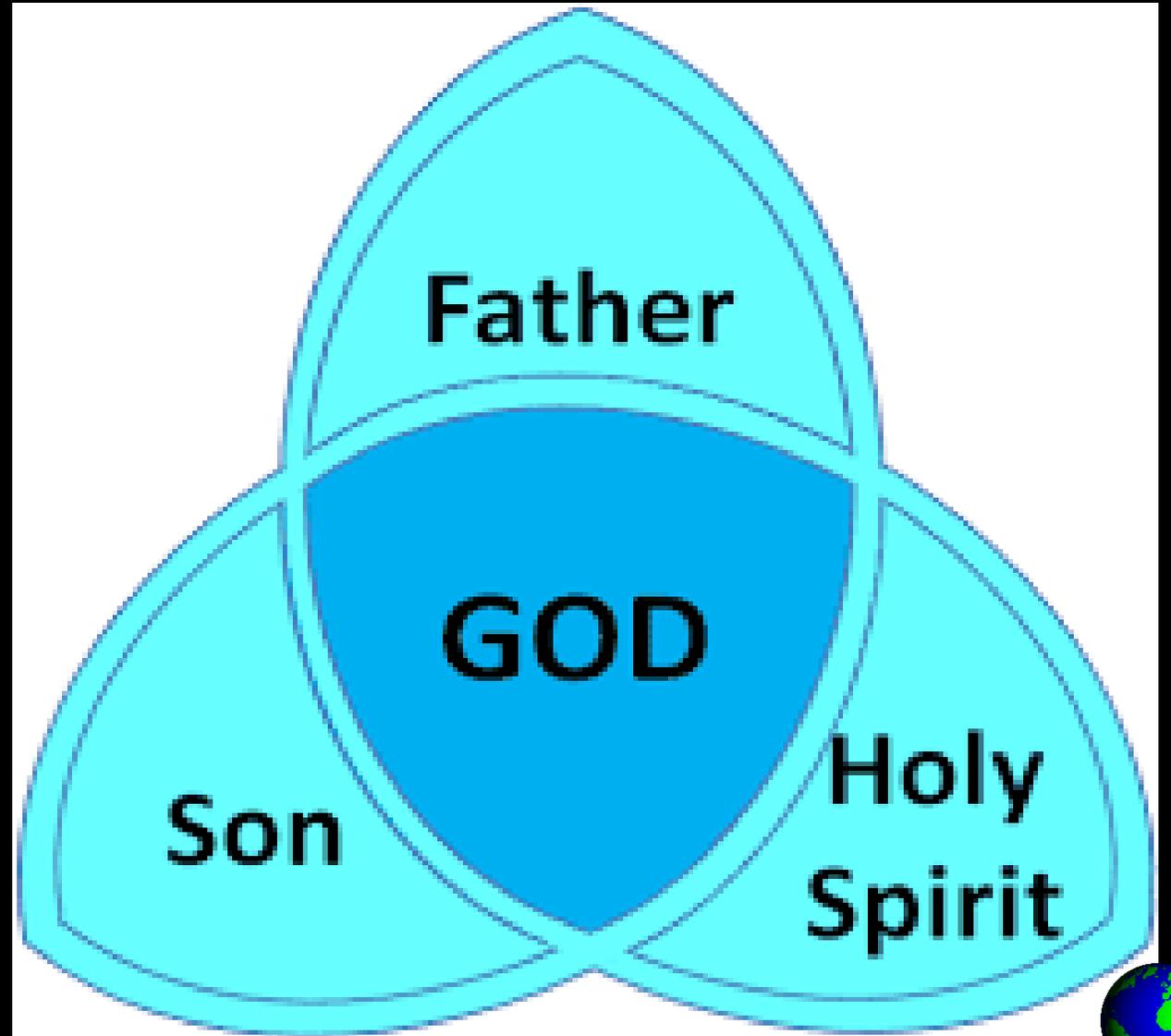
1. **Consubstantial trinity** - This version of trinity is characterized as a single divine "Being," comprised of three "Persons", sharing one indivisible (undivided) substance (Catholic/Orthodox trinity and many theologian class of SDA Church who are heavily influenced by evangelical authors would fall under this category). ("One Being" = "3 Persons"; "Being" and "Person" is distinguished).



Introduction (cont'd)

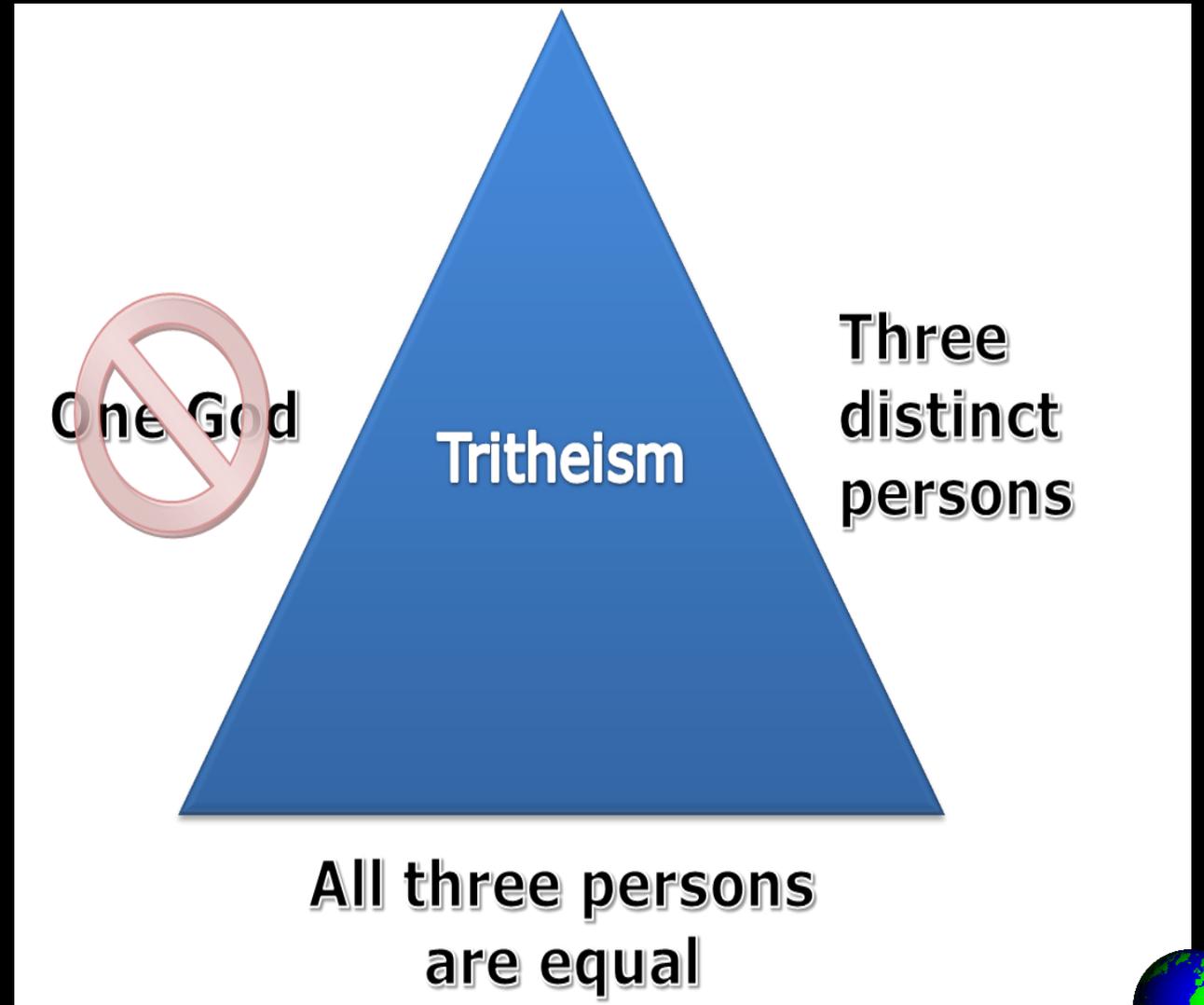
2. **Modalistic trinity** - This version of trinity is comprised of three modes or roles occupied by single divine individual wherein one God is manifesting or revealing himself in three different ways, without distinct and coexisting persons in the divine nature. (i.e. **Father is Jesus, Father is the Holy Spirit, etc.; same person operating in 3 different modes**)

3. **Tritheistic trinity** - The "trinity" is comprised of three distinct divine "persons" but they understand "persons" as individual Beings; who all have same power, same nature, purpose, etc. **Because they are in agreement in everything they do, they are said to be "one God," not that all three make up a single Being.**



Trinity to Tritheism

" There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, co-ordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism."--Antiquities, b. 11, chap. 3, § 4., J. H. Waggoner, Review and Herald, June 6, 1878, pg. 177



ISRAEL BELIEVED THERE WAS ONLY ONE GOD

"In contrast to the heathen of surrounding nations, ISRAEL BELIEVED THERE WAS ONLY ONE GOD (Deuteronomy 4:35;6:4; Isaiah 45:5; Zechariah 14:9). **The New Testament makes the same emphasis on the unity of God . . .** This monotheistic emphasis does not contradict the Christian concept of the triune God or Trinity - Father, Son and Holy Spirit; rather it affirms that there is no pantheon of various deities. Although the Old Testament DOES NOT EXPLICITLY TEACH THAT GOD IS TRIUNE, IT ALLUDES TO A PLURALITY WITHIN THE GODHEAD . . . While the Godhead is not one in person, God is one in purpose, mind and character. This oneness does not obliterate the distinct personalities of the Father, the Son, and the Holy Spirit. Nor does the separateness of personalities within the Deity destroy the monotheistic thrust of Scripture, that the Father, Son, and Holy Spirit are one God." — Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrine, 1988. R & H, pp 22-23.



The term *Trinity* is not found in the Bible

"While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers... Only by faith can we accept the existence of the Trinity." - [Adventist Review 7-30-1981 Special Issue on Bible Doctrines p4](#)

"Probably the strongest clues to such a divine triunity occur in the famous gospel commission that Jesus gave the church in its baptismal formula: 'Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Matthew 28:19)." — [The Trinity, by Jerry Moon, Woodrow Whidden, & John W. Reese, published by R & H 2002, p.32. \(Chapter entitled "The Strongest Biblical Evidence for the Trinity"\)](#)



Matthew 28:19 is a Strong Clue

While scholars admit that trinity doctrine is an assumed doctrine. Matthew 28:19 is a “strong clue” laying out a doctrinal position on the nature of God! Christ is making a statement on Baptism, and the passage does NOT reveal anything about:

- How "the Father", "the Son", and "the Holy Spirit" are related to each other.
- How they are co-equal, co-eternal Beings or Persons.
- It does not say that the Father, Son, and the Holy Spirit are unified as one God.
- It does not say that the Son is unbegotten.
- It does not say that the Spirit isn't the Spirit of God.
- It doesn't even say that the Holy Spirit is a separate individual not unlike the Father and the Son.



Roman Catholic Doctrine of Trinity

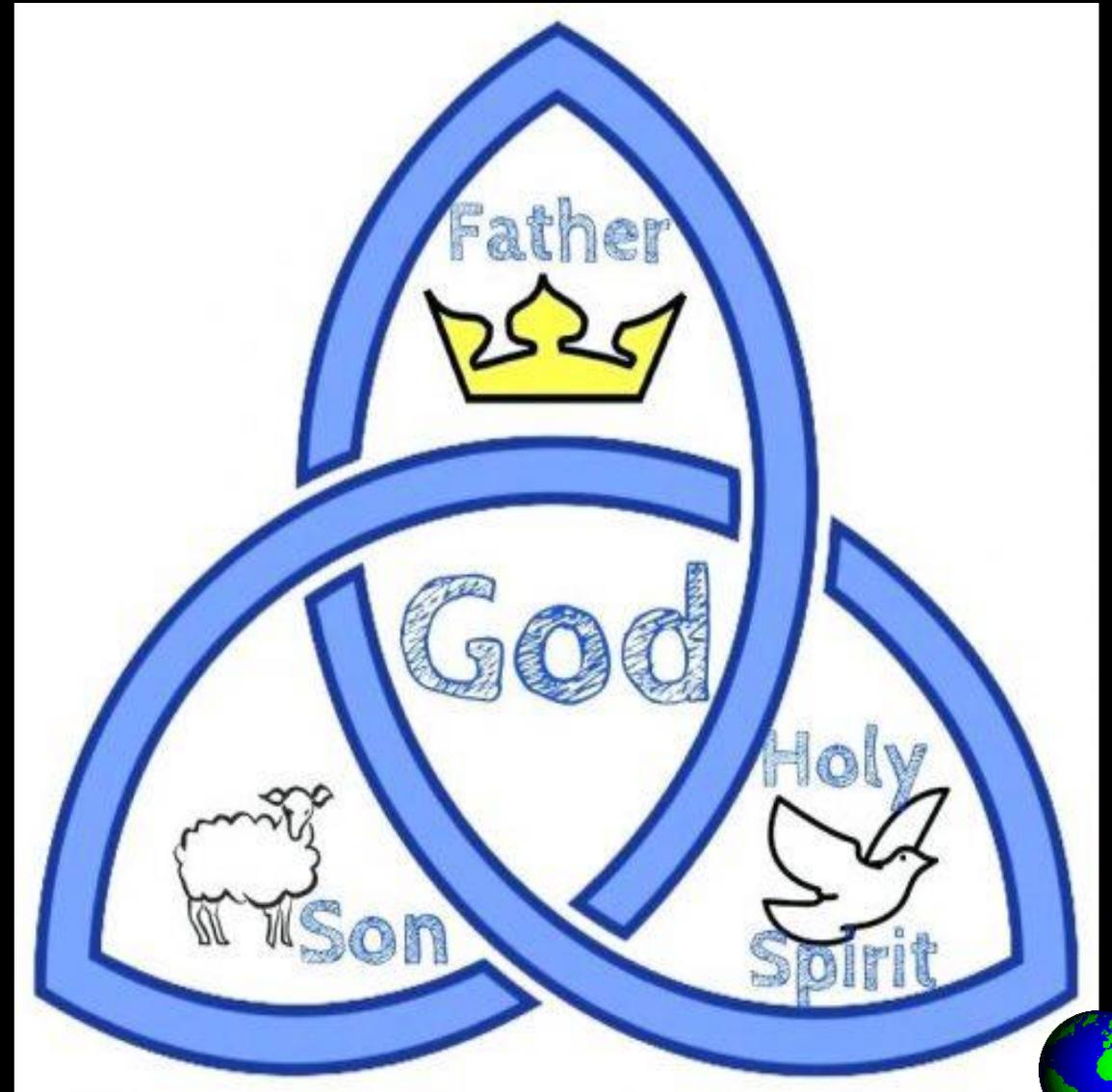
The Roman Catholics admit that the trinity doctrine is only assumed in Scripture. In their challenge to so-called Protestants who invoke “Sola Scriptura,” they say:

“Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture . . . But the Protestant Churches have themselves accepted such dogmas, as the Trinity, for which there is no such precise authority in the Gospels,” — *Assumption of Mary, Life magazine, October 30, 1950, p. 51*



Variant beliefs about the Trinity within Christianity

- Current scholars are not agreed as to whether the doctrine of the trinity is explicit in the Bible.
- Current trinitarianism is not agreed as to how many Divine Beings there — 3 Beings or 1 Being?
- In harmony with Catholic trinity or out of harmony?
- Interchangeable Roles or Not?
- God has a body or is God formless?
- God the Father is Head vs. there is no Headship when it comes to the Godhead
- The Son of God?
- Holy Spirit is the Spirit of God and Spirit or Christ vs. Holy Spirit is not the Spirit of God or Spirit of Christ.
- Separable and thus capable of dying forever or Inseparable and thus incapable of dying?



An old controversy over the nature of God surfaces again

In the past decade or two, there has been a resurgence of Arianism and anti-Trinitarianism in the Christian and even in the evangelical world. The Seventh-day Adventist objections to the doctrine of the Trinity are not new.

In a recent book on the Trinity, Woodrow Whidden comments that, “not only are there increasing reports of pockets of anti-Trinitarian revival in various regions across North America, but via Internet its influence has spread around the world. As this grassroots Arian or anti-Trinitarian movement gains ground, local churches increasingly find themselves drawn into debate over the issues.”

In a theological dictionary the author of the article on the Trinity stated that although the expression “the Trinity” is not a biblical term, with which I readily agree, “it has been found a convenient designation for the one God self-revealed in Scripture as Father, Son, and Holy Spirit.” - G. W. Bromiley, “Trinity,” in Walter A. Elwell, ed., *Evangelical Dictionary of Theology*

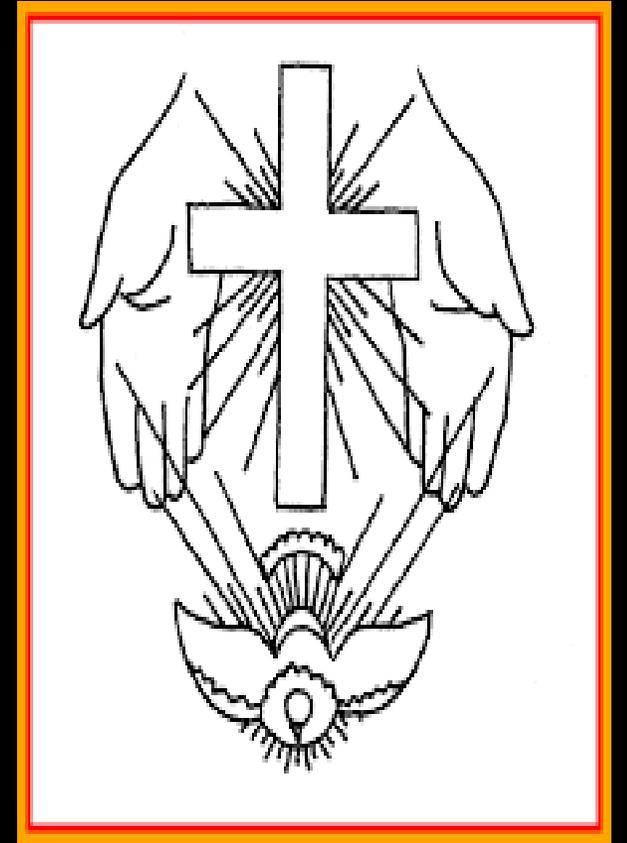


Some in the church say Trinity is taught Explicitly

Likely it is here that the difficulties with the doctrine of the Trinity begin for some people, and some Adventists as well. First, we have a term that is not found in Scripture, and Adventists are determined to base their doctrines on Scripture only. Second, to our modern, analytical, and mathematical minds, the Trinity is a hard concept to understand. **How can three equal one, or one equal three?**

Yet we do find in Scripture many references to three persons in God, and this adds to the confusion in many people's minds. Although the Old Testament emphasizes the exclusive unity of God (Deuteronomy 6:4; 5:7-11), it also alludes to the plurality of God (Genesis 1:2, 26; 11:7; 18:1-33; Exodus 23:23). Of all allusions to this plurality of God in the Old Testament, Isaiah 42:1 & 48:16 come very close to a Trinitarian formulation.

In the New Testament we find also clear references to the three persons of the Godhead. All three are mentioned at the baptism of Jesus (Matthew 3:16, 17); during the Lord's Supper, Jesus comforts His disciples with the thought that He and the Father would send the Holy Spirit to guide them after His departure (John 14:16, 17); all three persons are part of the baptismal formula found in Jesus' great commission to His disciples (Matthew 28:19).



Some in the church say Trinity is taught Explicitly (cont'd)

Paul readily refers to all three persons in many of his epistles (Romans 8:9-11; 2 Corinthians 13:14; 2 Timothy 1:3-14; Ephesians 1:13, 14; 3:14-19); Peter acknowledges the work of Father, Son, and Holy Spirit in the salvation of people (1 Peter 1:2), and John is a witness of the Spirit's testimony regarding Jesus, the Son of God (1 John 5:5-9). The Book of Revelation also presents three persons involved in the final events of this world (Revelation 1:4, 5; 22:16-18).

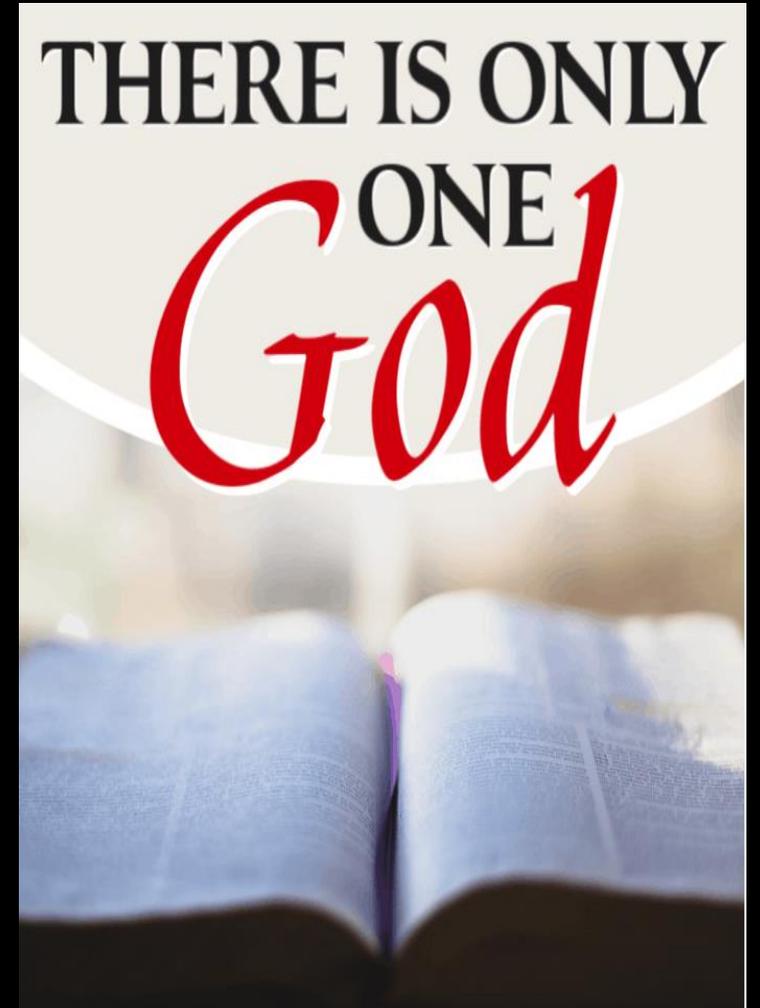
But all these biblical evidences to the triune God become somewhat ambivalent for some people because the Holy Spirit is often referred to with metaphors of objects: a dove (Matthew 3:16), the wind (John 3:8), fire (Isaiah 6:6, 7), water (John 7:37-39), and oil (Matthew 25:1-4). Moreover, adding to this ambivalence are some New Testament statements that appear to refer to Jesus as having had a beginning when He is referred to as "begotten" or "firstborn of all creation" (John 3:16; Colossians 1:15).



THERE IS ONLY ONE GOD!!!

The Bible doctrine of the Trinity does not in any way compromise the Bible teaching that there is only one God. There can be no question that the Bible writers were all monotheists, that is, believers in the existence of only one God. But they did not arrive at their monotheism as Arius did and the Jehovah's Witnesses do, by insisting that the Son and the Holy Spirit are not supreme Deity. The Bible writers never attempted to explain the nature of God in philosophical terms, nor did they spell out a systematic doctrine of the Trinity. They simply recorded the truths the Lord revealed to them and faithfully accepted the fact that "the secret things belong to the Lord our God" (Deuteronomy 29:29). The result was the clear teaching that the Deity is One in three Persons. We will begin by emphasizing the Bible's monotheistic teaching.

The Hebrew of Deuteronomy 6:4 reads literally: "Jehovah [Yahweh] our God, Jehovah [is] One." Unlike the nations around them, who were polytheists, the Jews were monotheists, believing in only one true God. Moses reminded ancient Israel, "Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him." (Deuteronomy 4:35).



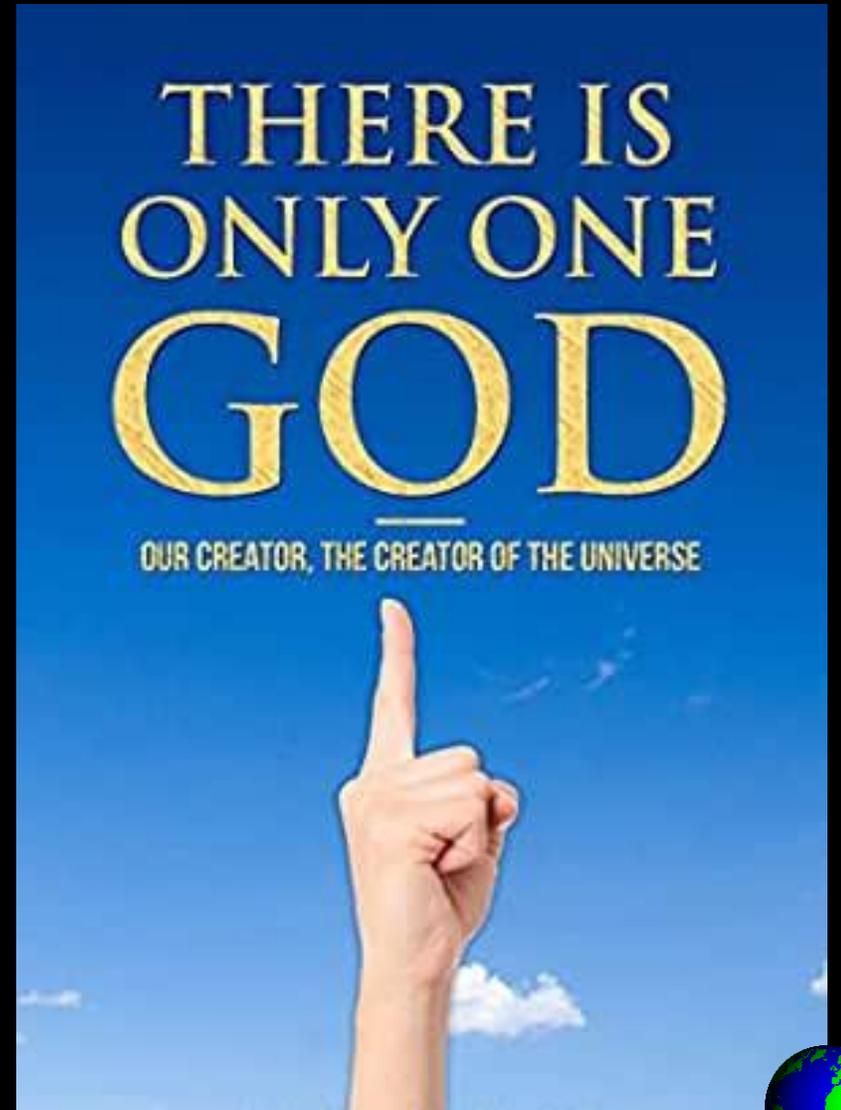
There is Only One God (cont'd)

Consistently God revealed Himself to the prophets as One. The Psalmist wrote: "That *men* may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." (Psalms 83:18). "For thou art great, and doest wondrous things: thou art God alone." (Psalms 86:10).

Isaiah declared that no God ever preceded the one true God, and no other has ever come into existence to share His glory. "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, even I, *am* the LORD; and beside me *there is* no saviour." (Isaiah 43:10, 11). "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God." (Isaiah 44:6).

The doctrine of the Trinity taught in Scripture does not contradict the truth that there is only one God.

This doctrine does not teach that there are three separate God's who are only morally and spiritually in perfect agreement.



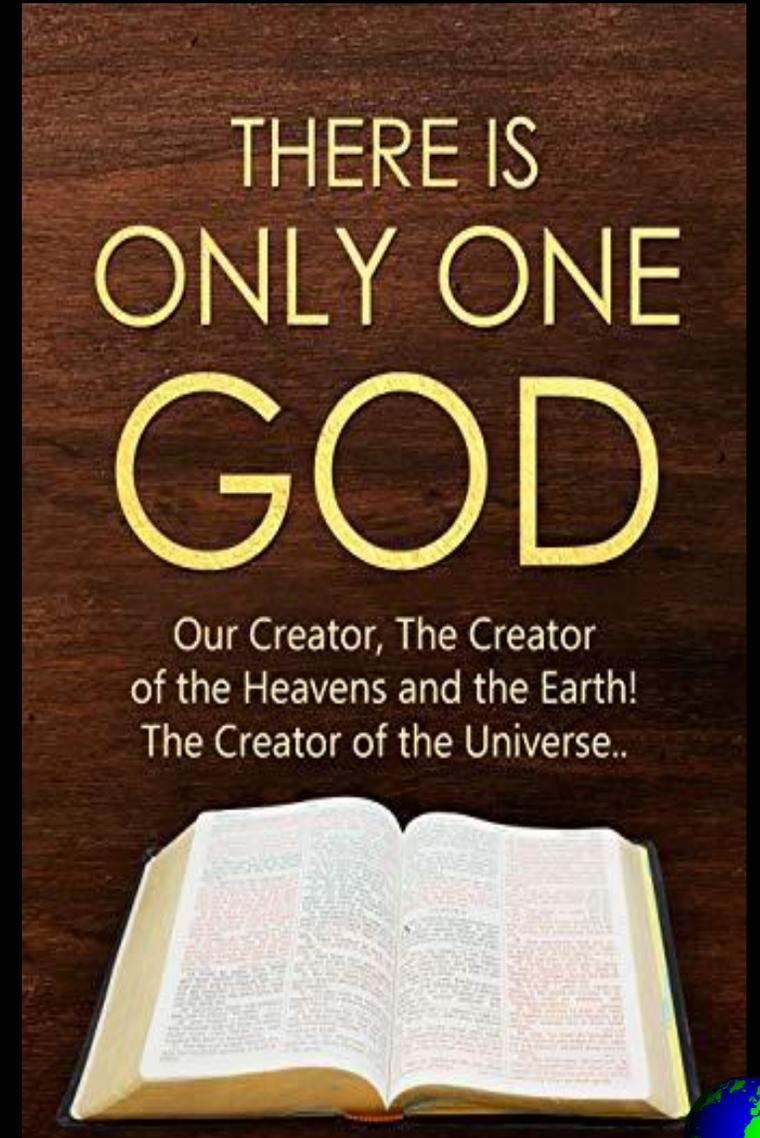
There is Only One God (cont'd)

Whatever we believe about Jesus Christ and the Holy Spirit, we must not contradict the Scripture teaching that there is only one God. Jesus, Paul, and James taught the same truth, and it was believed consistently by the early Christian Church. When one of the scribes asked Jesus, "Which commandment is the first of all?" He answered, "The first is, "Hear, O Israel: The LORD our God is one LORD: " [Deuteronomy 6:4]; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." (Mark 12:28-30).

The apostle Paul reiterated the monotheistic teaching of the Hebrew-Christian tradition by asserting: "we know that an idol is nothing in the world, and that *there is* none other God but one." (1 Corinthians 8:4). "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:5, 6).

James underlined the point: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19).

But what evidence is there that our one God is comprised of the Father, the Son, and the Holy Spirit?



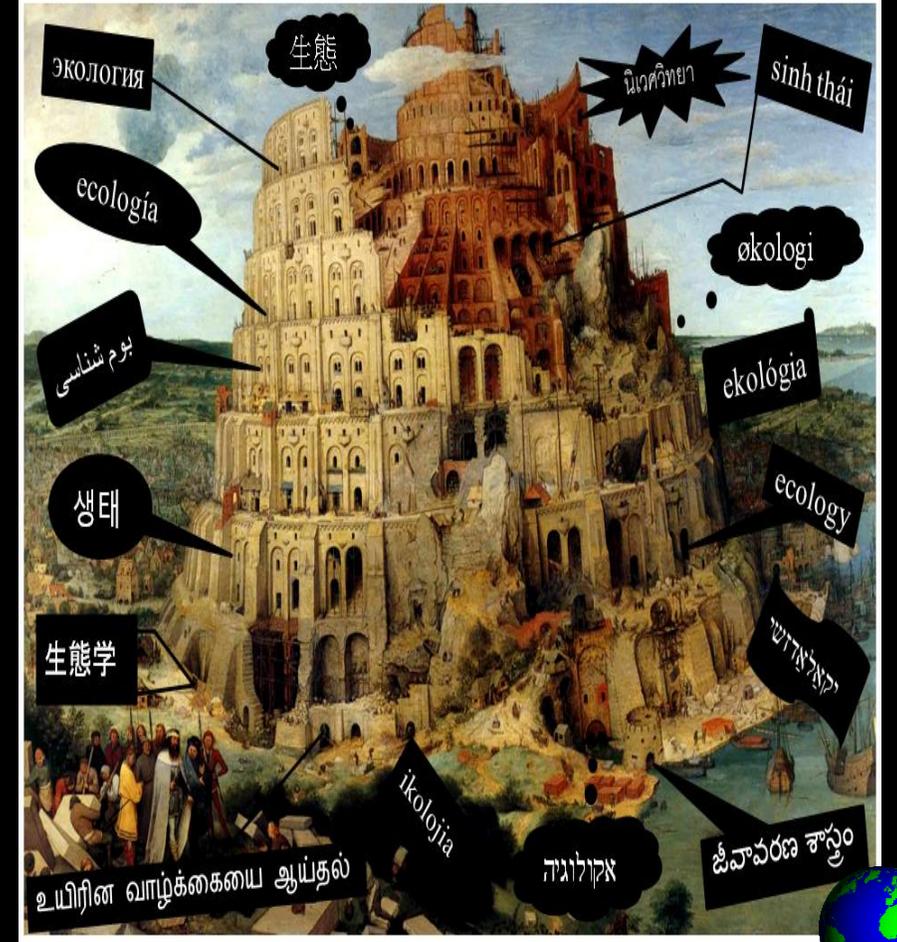
THERE IS ONLY ONE CREATOR: THE FATHER, THE SON, AND THE HOLY SPIRIT

The creatorship of God is a prominent Scriptural truth. Our one God made man in His own image. The passages that speak of the Creator emphasize His oneness. Yet our one Creator comprises the Father, the Son, and the Holy Spirit.

The Bible teaches that we have only one Creator. "Have we not all one father? Has not one God created us?" (Malachi 2:10). 1 Peter 4:19 speaks of "a faithful Creator."

This faithful Creator speaks of Himself in the plural: "And God said, Let us make man in our image, after our likeness:" (Genesis 1:26). After Adam and Eve fell into sin, they were driven from the garden of Eden lest they should eat of the tree of life and become immortal sinners (Genesis 3:22-24). "And the LORD God said, Behold, the man is become as one of us, to know good and evil:" (Genesis 3:22). When the tower of Babel was being built, God said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad" (Genesis 11:7, 8).

THE ECOLOGICAL TOWER OF BABEL



There is only one Creator: The Father, The Son, and The Holy Spirit (cont'd)

The Father's role in creation is described in many Bible passages: "In the beginning God created the heavens and the earth" ([Genesis 1:1](#)). "Know ye that the LORD he *is* God: *it is he that* hath made us, and not we ourselves; *we are* his people," ([Psalms 100:3](#)).

The Son is also described as the Creator: "But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him." ([1 Corinthians 8:6](#)). "All things were made by him; and without him was not any thing made that was made." ([John 1:3](#)). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." ([Colossians 1:16, 17](#)). "Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power," ([Hebrews 1:2, 3](#)).

Likewise the Holy Spirit is presented as the Creator: "And the Spirit of God moved upon the face of the waters" ([Genesis 1:2](#)). "The Spirit of God hath made me, and the breath of the Almighty hath given me life." ([Job 33:4](#)). "Thou sendest forth thy spirit, they are created:" ([Psalms 104:30](#)).

The point is that the Creator who is one Deity, not three, comprises three divine Persons: the Father, the Son, and the Holy Spirit.



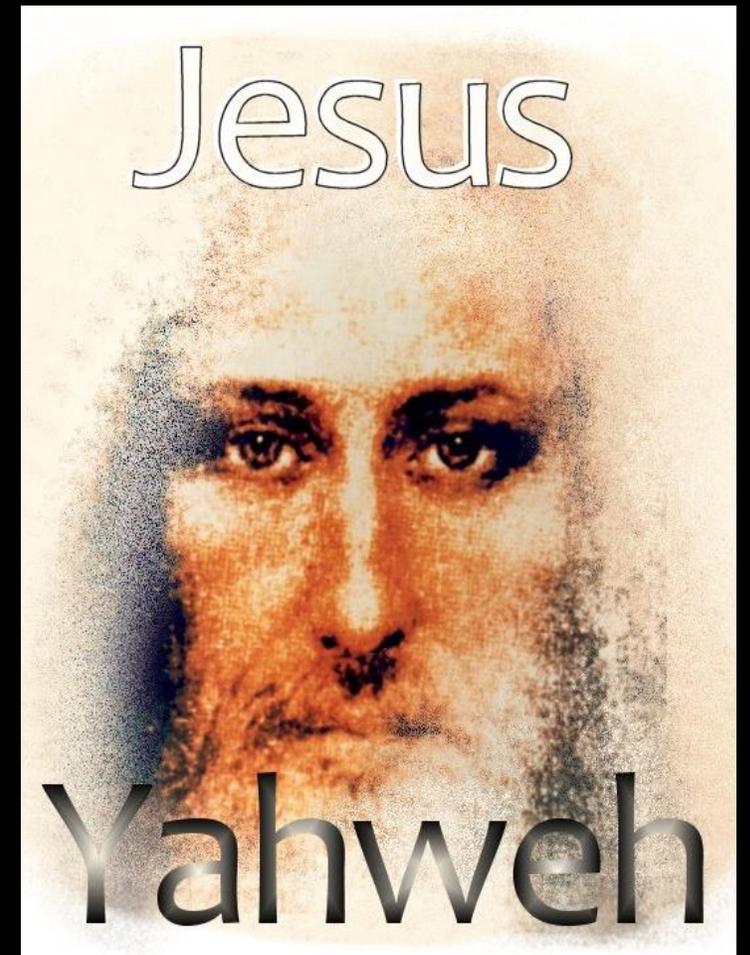
LIKE THE FATHER, CHRIST IS SUPREME JEHOVAH (YAHWEH), ETERNAL GOD

There is no clearer teaching in Scripture than that Jesus Christ is the Deity, equal with the Father in authority and power, having exactly the same nature as well as eternity of existence.

Paul's statements in Colossians 1:19 and 2:9 establishes conclusively that the full and complete nature of the Deity dwells in Christ. "For it pleased the Father that in him should all fullness dwell" (Colossians 1:19). "For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9). The word "fullness" translates the Greek word *pleroma* that means "sum total, fullness, even (super) abundance . . . of something".

According to the context, in a combination of thoughts from 2 Corinthians 5:19 and 8:9 etc., the reference is to the historical Jesus . . . and hence to the fullness of the essence of the God of love. In Colossians 2:9 the whole fullness of Godhead, understood from the standpoint of power, is ascribed to the exalted Lord; this belongs wholly and undividedly to Christ." The word "Godhead" (Colossians 2:9) translates the Greek word that means Deity (*theotes*).

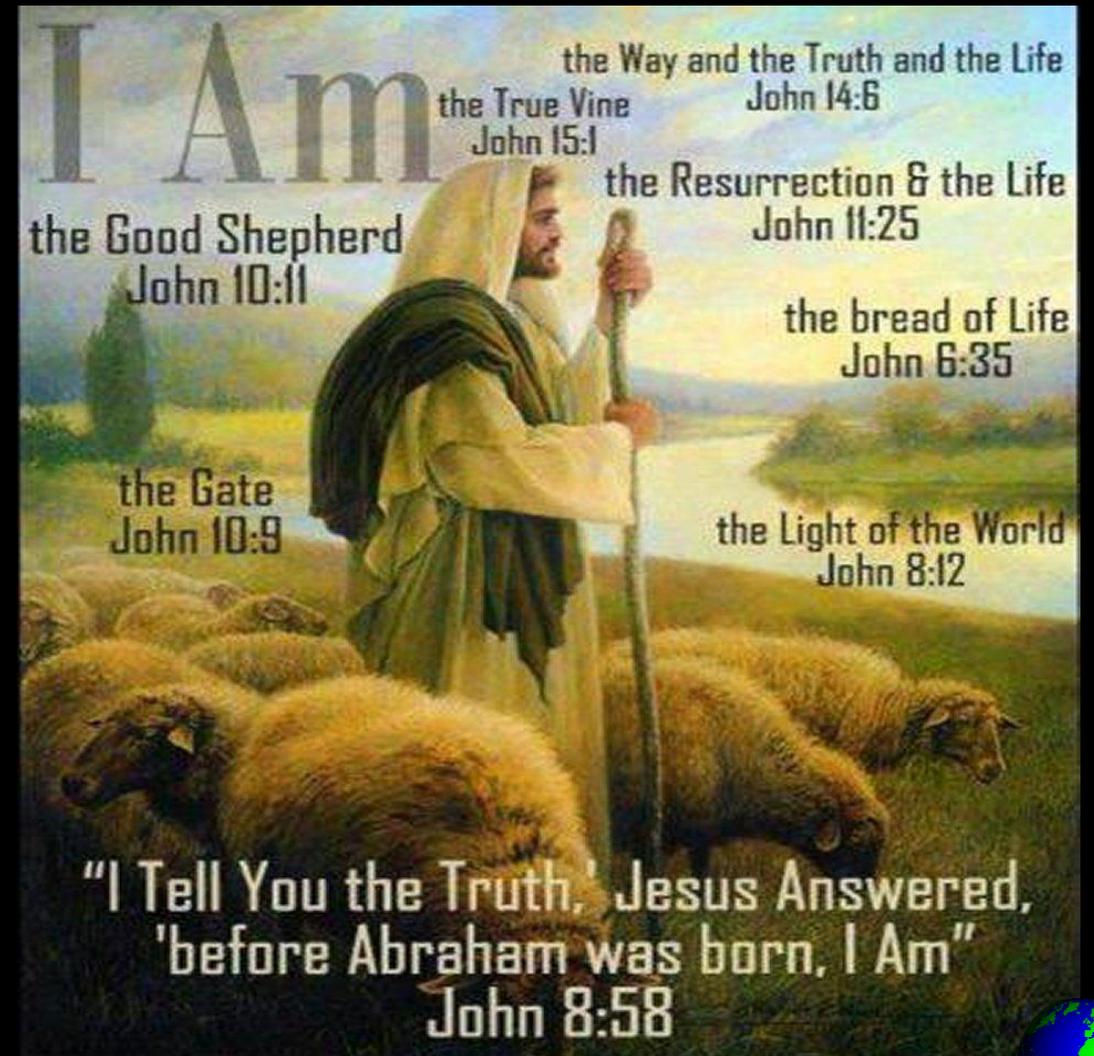
Thus the total Deity dwells in Christ.



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

When Jesus was born in Bethlehem in fulfilment of the Old Testament prophecies, in His Person God came to be with mankind. Matthew interpreted Isaiah 7:14 as a messianic prophecy referring to Jesus. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:22, 23). **Baby Jesus (the child and man He became) was not a mere perfect human. He was fully God and fully man. "Immanuel" in Isaiah 7:14, the passage that Matthew quotes in reference to Jesus, is speaking of Jehovah (Yahweh).**

Thus, according to Matthew, Jesus was "Jehovah with us."

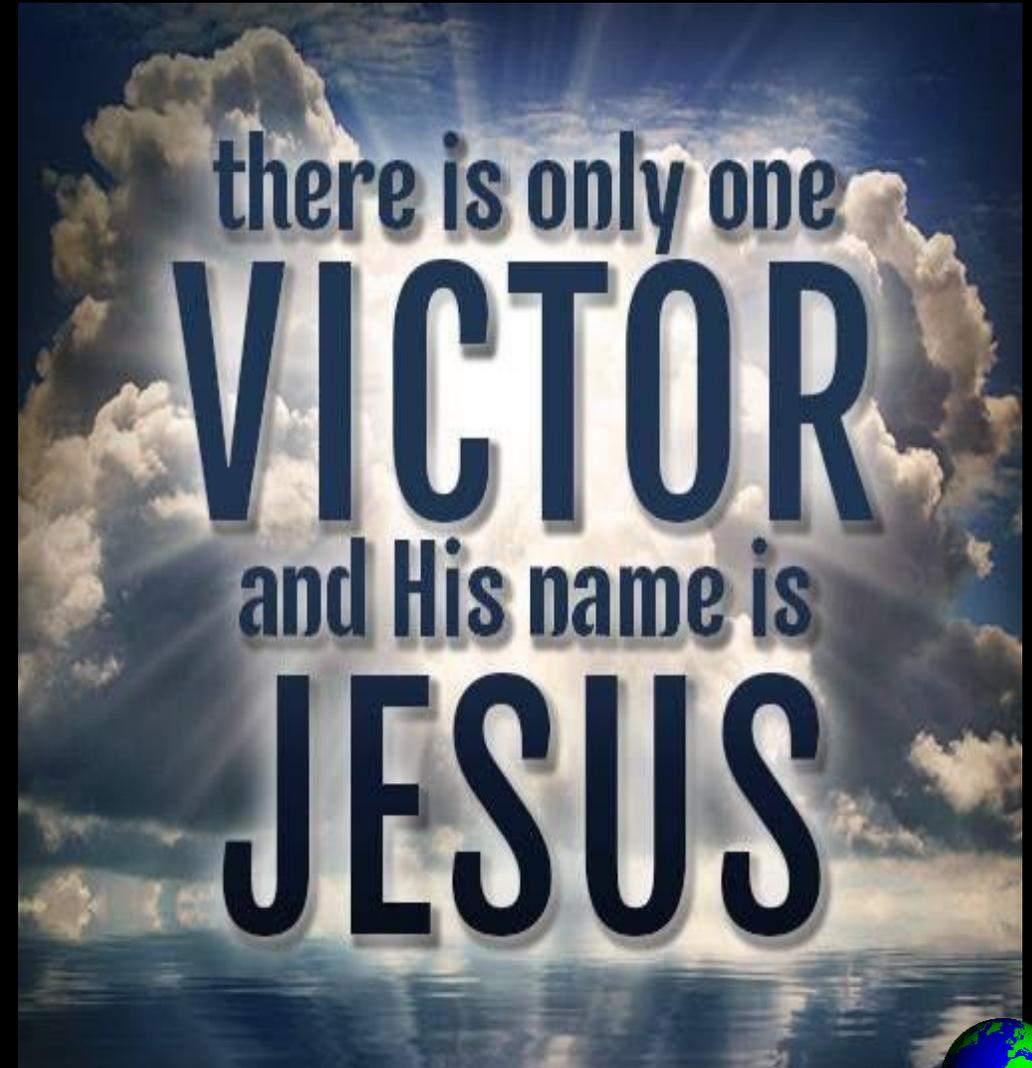


Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

Forecasting the coming of the Messiah, Isaiah spoke of Him as "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6). **This does not mean that the Father and the Son are the same Personality. It means that, though having a distinct personality, Jesus was, and still remains the** "exact imprint of God's very being" (Hebrews 1:3).

As the Father is worshipped, so Christ was to be worshipped when He came to earth in human form:

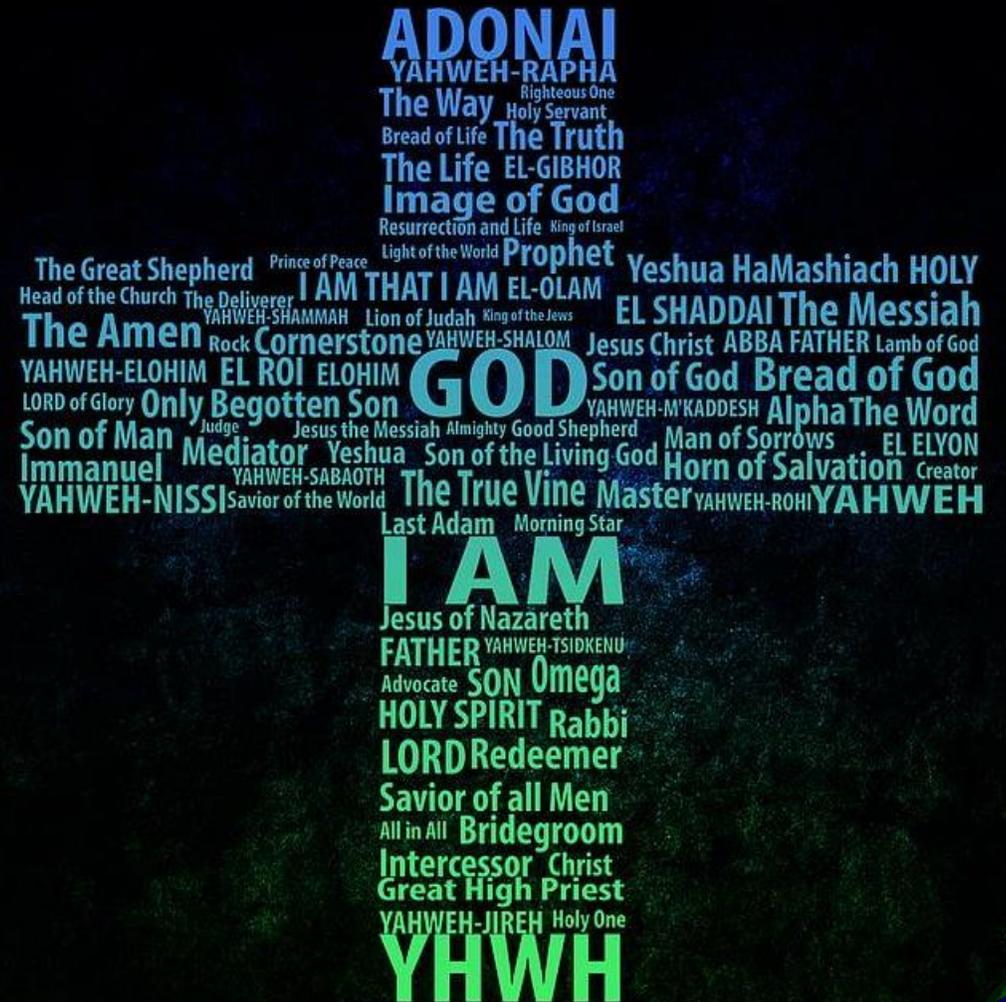
"And again, when he bringeth the firstbegotten into the world, he saith, 'And let all the angels of God worship him'" (Hebrews 1:6). The Father addresses the Son as the Deity: "'But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom'" (Hebrews 1:8). The Father speaks of His Son as "Lord": "'And Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands'" (Hebrews 1:10).



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

Jesus identified Himself with the Father in a manner that established their equality as Deity and unity of essence.

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake." (John 14:7-11; compare John 10:30-38).



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

The passage teaches:

- (1) Knowing Jesus is knowing the Father. No mere man could have made such a claim.
- (2) The Father and the Son dwell within one another. Here is a statement of unity within the Deity that is beyond human explanation. But the statement has enormous implications. To speak to One is to speak to the Other. To worship the One as only Deity is to worship the Other as only Deity.
- (3) The Father's works are Jesus' works, and Jesus' works are the Father's works. Therefore, the love manifest by Jesus is the love of the Father. Christ's healing ministry is the Father's healing ministry. Christ's words of compassion and forgiveness come from the compassionate, forgiving heart of the Father. No wonder the prophet predicted that the Messiah would be "the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah 9:6).



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

The Father did not become the Son; they are distinct Persons. But their essential unity is so infinitely close that they are one God. With Jesus as infinitely loving Lord and Saviour, we have the Father as infinitely loving Lord and Saviour.

Thomas had no doubt of this when, convinced of Jesus identity after His resurrection, he exclaimed, "My Lord and my God!" (John 20:28).

To a Jew, a statement such as that was an unequivocal acknowledgement that Jesus was Jehovah God.

First [John 5:20](#) identifies Jesus as God: "And we know 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, in his Son Jesus Christ. He is the true God and eternal life."

The Son is the source of our eternal life (1 John 1:2; compare 5:11-13). We are in the Son Jesus Christ who "is the true God and eternal life."



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

Titus 2:13 refers to "the blessed hope and the manifestation of the glory of our great God and Saviour, Jesus Christ." 2 Peter 1:1 speaks of "the righteousness of our God and Saviour Jesus Christ." "These passages follow exactly the same construction as is found in the expressions 'our Lord and Saviour Jesus Christ,' 'the Lord and Saviour Jesus Christ,' and 'the Lord and Saviour' (2 Peter 1:11; 2:20; 3:2, 18). This construction in Greek connects two nouns with the Greek word for *and* (*kai*) and places a definite article "the" in front of the first noun but not in front of the second (e.g., 'the Lord and Saviour'). In fact every occurrence of this construction, when the nouns are singular and are common nouns describing persons (Father, Son, Lord, Saviour, brother, etc.), uses the two nouns to refer to the same person. Thus the construction used, and especially the way Peter uses it elsewhere, strongly supports the conclusion that in 2 Peter 1:1 [as also in Titus 2:13] Jesus is called 'God.'"

THE NAMES OF GOD

ADAM ~ ADVOCATE ~ ALMIGHTY ~ ALPHA & OMEGA
AMEN ~ ARM OF THE LORD ~ AUTHOR AND FINISHER OF
OUR FAITH ~ AUTHOR OF ETERNAL SALVATION
BELOVED SON ~ BLESSED AND ONLY POTENTATE ~ BRANCH
BREAD OF LIFE ~ CAPTAIN OF SALVATION ~ CHIEF
SHEPHERD ~ CHRIST OF GOD ~ CONSOLATION OF ISRAEL
CORNERSTONE ~ COUNSELLOR ~ CREATOR ~ DAYSPRING
DELIVERER ~ DESIRE OF THE NATIONS ~ DOOR
EVERLASTING FATHER ~ FAITHFUL WITNESS
FIRST AND LAST ~ FIRST BEGOTTEN ~ GOOD SHEPHERD
GOVERNOR ~ GREAT HIGH PRIEST
HEAD OF THE CHURCH ~ HOLY ONE
HOLY ONE OF ISRAEL ~ HORN OF SALVATION ~ I AM
IMMANUEL ~ JEHOVAH ~ JESUS ~ JESUS OF NAZARETH
THE JUST ONE ~ KING OF THE AGES ~ KING OF THE JEWS
KING OF KINGS ~ LAWGIVER ~ LAMB OF GOD
LEADER AND COMMANDER ~ THE LIFE ~ LIGHT OF THE
WORLD ~ LION OF THE TRIBE OF JUDAH ~ LORD OF LORDS
MAN OF SORROWS ~ MEDIATOR ~ MESSENGER OF THE
COVENANT ~ MESSIAH ~ MIGHTY ONE ~ MORNING STAR
NAZARENE ~ ONLY BEGOTTEN SON ~ PRINCE OF PEACE
PROPHET ~ REDEEMER ~ RESURRECTION AND LIFE ~ ROCK
ROSE OF SHARON ~ SAVIOR ~ SHEPHERD SHILOH
SON OF GOD ~ SON OF THE HIGHEST ~ TRUE LIGHT TRUE
VINE ~ TRUTH ~ WITNESS ~ WORD ~ WORD OF GOD



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

Old Testament passages that refer to Jehovah (Yahweh) are sometimes applied to Jesus Christ in New Testament quotations. For example: Isaiah 40:3, "Prepare the way of the Lord [Yahweh or Jehovah]", is quoted in Matthew 3:3, "Prepare the way of the Lord [kurios, Christ]." Isaiah 8:13, 14 depicts the Lord (Yahweh or Jehovah) as "a stone of stumbling" and "a rock of offence." Peter quotes the passage and applies it to Christ. "Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed." (1 Peter 2:7, 8). In Zechariah 12:10, Jehovah is spoken of as pierced (verse 1): "They shall look upon me whom they have pierced". In speaking of Jesus' side being pierced with a spear as He hung upon the cross, John writes: "And again another scripture saith, They shall look on him whom they pierced" (John 19:37; verse 34).

JESUS
Immanuel Alpha and Omega
King of Kings Light of the World
Prince of Peace Wonderful Counselor
Savior of the World
LAMB OF GOD THE WAY
The Good Shepherd Anointed One Lord of Lords
Bread of Life GREAT HIGH PRIEST
Chief Cornerstone
HEIR OF ALL THINGS
HOLY & RIGHTEOUS ONE
LORD OF GLORY MESSIAH
Teacher The Most Holy
The Truth WORD OF GOD



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

Once again, Jehovah is Christ. When Isaiah received a vision of Jehovah, he exclaimed: "My eyes have seen the King, the Lord of hosts!" (Isaiah 6:5). John refers to the passage (Isaiah 6:1-10) and adds, "Isaiah said this because he saw his glory and spoke about him" (John 12:41). **It was the glory of Christ that Isaiah saw.** But, as recorded in Isaiah 6, Isaiah saw the glory of Jehovah.

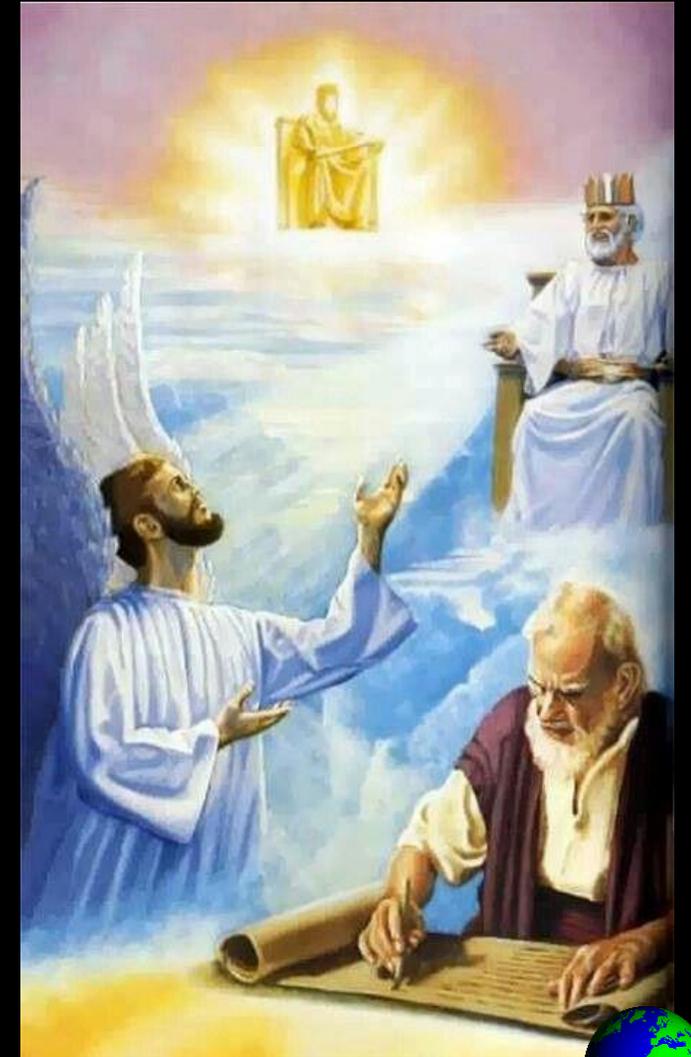
The apostle Paul wrote of Christ: "For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. . . . For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God'" (Romans 14:9, 11). The Old Testament passage Paul quotes applies to Jehovah: "'To me every knee shall bow, and every tongue shall swear'" (Isaiah 45:23; Philippians 2:9-11).



Like the Father, Christ is supreme Jehovah (Yahweh), eternal God (cont'd)

The Septuagint, the Greek translation of the Old Testament, translates *Yahweh* by *Kurios*, Lord. *Kurios* occurs 749 times in the New Testament. In the vast majority of cases it is applied to the Father or to Christ. Christ is spoken of in the New Testament as supreme Lord. "You know the message he sent to the people of Israel, preaching peace by Jesus Christ, he is Lord of all" (Acts 10:36). **But according to both Old and New Testaments there is only one Lord** (Deuteronomy 6:4; Zechariah 14:9; 1 Corinthians 8:6; Ephesians 4:5). **Christ is Lord or Jehovah.** Predicting the work of his son John the Baptist, Zechariah exclaimed: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;" (Luke 1:76). **The Most High, the Lord for whom John the Baptist functioned as forerunner, was Jesus Christ** (Matthew 11:10; Malachi 3:1).

Jesus Christ is the Deity, one with the Father in essence, nature, authority, and power, possessing all of the characteristics and prerogatives of God. There never was a time when He did not exist. He was not brought into existence by the Father, but has eternity of pre-existence. The Christ who bore our sins on the cross is the King of the universe.



IS CHRIST SUBORDINATE TO THE FATHER?

Some New Testament passages refer to Christ's subordinate role when He was here on earth. As a God-man who had accepted the limitations of humanity, Jesus assumed a dependent role.

For example, note His statement: "The Father is greater than I" (John 14:28). **In the same chapter, Jesus stated the divine mystery,** "He that hath seen me hath seen the Father . . . Believest thou not that I am in the Father, and the Father in me?" (verses 9, 10). **Since there was a divine oneness between the Son and the Father, Christ remained God in the fullest sense. Yet He had adopted the position of a human being so that He might be our example in the battle with sin (1 Peter 2:21).**

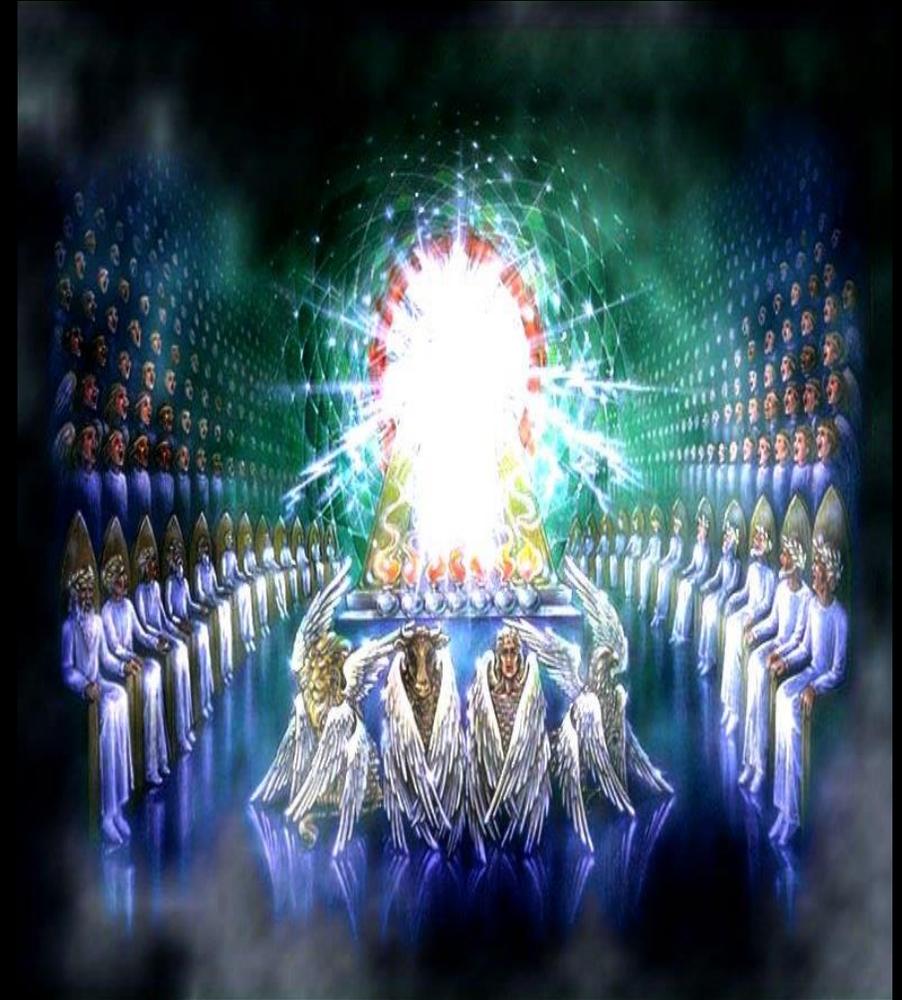
In His dependent position during the incarnation, it was true to say that His Father was greater, not as God, but in terms of the role He was performing in the salvation of humanity.



Is Christ subordinate to the Father? (cont'd)

A similar explanation may be given to such statements as the following: "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32). **In His role of Messiah, the God-man who had taken on the limitations of humanity had laid aside divine knowledge which, as God, He naturally possessed. He deliberately chose not to exercise some of the prerogatives and powers of Deity which were His by nature. Thus He placed Himself in a position to be our example in the battle with human existence and with sin.**

Jesus Christ's subordinate role during His earthly existence is explained by the apostle Paul: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:5-8).



THE HOLY SPIRIT IS ALSO SUPREME JEHOVAH (YAHWEH), ETERNAL GOD

The Holy Spirit is not presented in the Bible merely as God's force or influence. Even though it is not possible for a human being to understand fully the nature of the Holy Spirit, enough is revealed so that we can be clear on two major points:

- (1) The Holy Spirit is a Person.
- (2) The Holy Spirit is Deity, equal with God the Father and God the Son in authority and power.

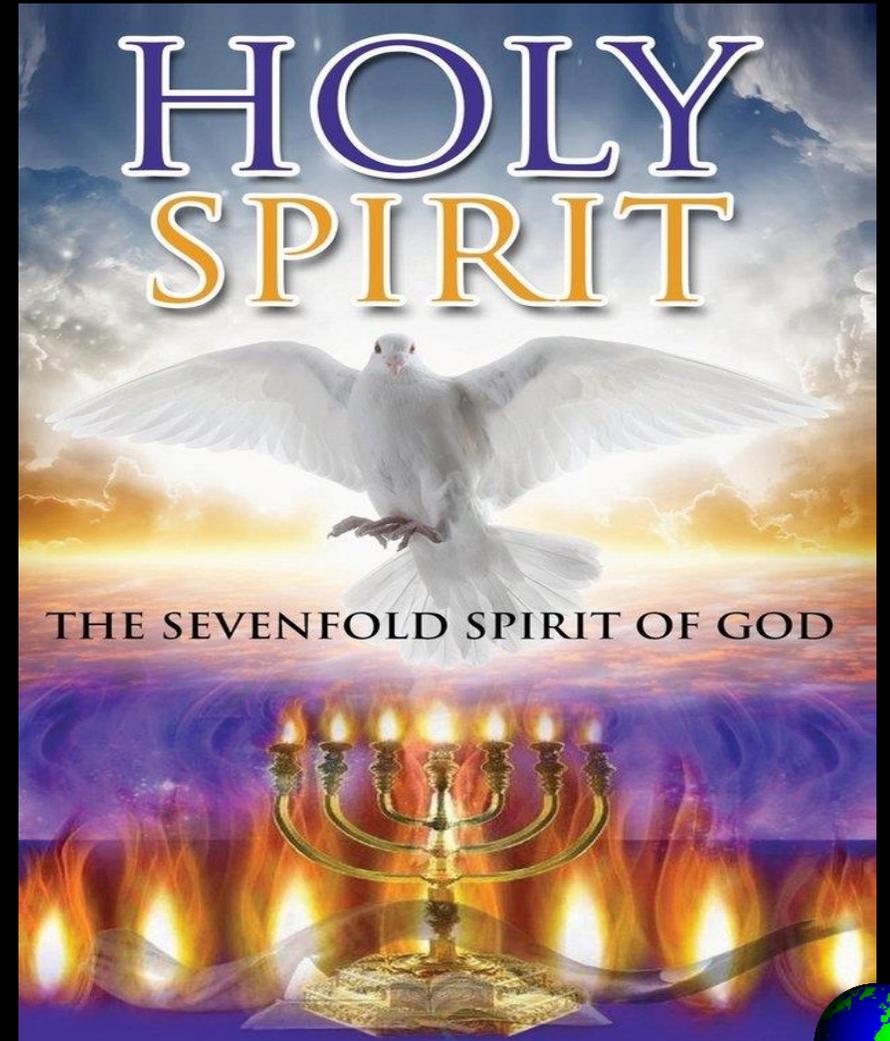
The Bible evidence is that, although the Holy Spirit does not possess a bodily form, He has the characteristics of personality. He is a Person who thinks, knows, feels, and communicates. The Holy Spirit has infinite intellect. He is a divine Teacher. In Old Testament times "Thou gavest also thy good spirit to instruct them" ([Nehemiah 9:20](#)). Jesus promised, "For the Holy Ghost shall teach you in the same hour what ye ought to say" ([Luke 12:12](#)). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." ([John 14:26](#)).



The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

The name "Comforter" translates the Greek word *parakletos* (Paraclete). The title is composed of the preposition *para* meaning "beside" and the adjective *kletos* meaning "called" or "one called." Hence, the literal meaning of *parakletos* is "one called to the side of." The Latin translators often rendered it by *advocatus* (advocate). But the words Advocate and Comforter do not adequately describe the Holy Spirit's work. He is the "Helper," the One who is called to our aid, the One summoned to assist and sustain us.

Like the Gospel writers, Paul presents the Holy spirit as the divine Teacher. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Corinthians 2:11-13).



The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

When Jesus predicted the Spirit's coming as the divine Teacher, He referred to Him as "He." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13). Even though *pneuma*, the word translated Spirit, is neuter gender in Greek, it is immediately preceded by the masculine personal pronoun *ekeinos*, because the Spirit is a Person. The same is true in John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:"

The Holy Spirit experiences emotion. Ancient Israel "rebelled and grieved his Holy Spirit" (Isaiah 63:10). **We are counselled,** "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephesians 4:30). **Only persons can be grieved. Such language indicates the personality of the Holy Spirit.**

Jeremiah 20:9

His Fire
Fills My Soul
I Cannot Be Quiet!

I Will Not Be Quiet!

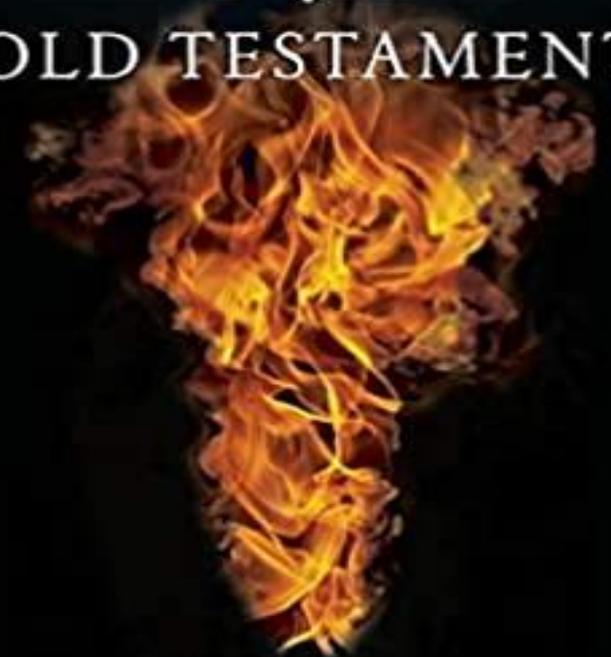


The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

The Holy Spirit is described in Scripture as exercising will. Writing of spiritual gifts, Paul identified their source: "All these worketh that one and the self same Spirit, dividing to every man severally as he will" (1 Corinthians 12:11). Thus the Spirit wills to give spiritual gifts to each believer. When travelling through Asia Minor, Paul and his companions "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." (Acts 16:6, 7). **At the Jerusalem Council (Acts 15), the letter drafted by the apostles and other church leaders to be sent to the Gentile believers included the words,** "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (Acts 15:28).

The Holy Spirit has intellect, emotion, and will, the three marks of personality. No mere force could be said to think, teach, feel, and decide.

KNOWING
THE HOLY SPIRIT
through the
OLD TESTAMENT



The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

The activities of the Holy Spirit indicate personality:

He hears (John 16:13). He speaks (Matthew 10:20; Acts 13:2; 1 Timothy 4:1; Revelation 14:13). He convicts (John 16:8; Genesis 6:3; 1 Chronicles 12:18; Zechariah 12:10; Revelation 22:17). He imparts love (Romans 5:5). He imparts special skills (Exodus 31:3; 35:31; Judges 13:25; 14:6, 19). He encourages (Acts 9:31). He transforms (2 Corinthians 3:18). He consecrates for special ministry (Acts 20:28; Numbers 11:17, 25, 29; 1 Samuel 10:6, 10). He leads (Ezekiel 1:12, 20, 21; 3:12, 14; Matthew 4:1; Luke 2:27; Acts 8:29, 39; 10:19, 20; 13:2, 4; Romans 8:14).



The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

The characteristics of the Deity are the characteristics of the Holy Spirit. He is eternal (Hebrews 9:14). He is omnipotent:

- (1) **He is the Creator** (Genesis 1:2; Job 33:4; Psalms 104:30).
- (2) **Mary conceived the incarnate Christ by the Holy Spirit** (Matthew 1:18, 20; Luke 1:35).
- (3) **He empowered the ministry of Christ** (Acts 10:38; Isaiah 61:1, 2; Luke 4:18).
- (4) **He raised Christ from the grave** (Romans 8:11; 1 Peter 3:18).
- (5) **He is a miracle worker** (Romans 15:19).
- (6) **He gives eternal life** (Galatians 6:8).
- (7) **He gives spiritual power to God's servants** (Micah 3:8; Acts 1:8; Romans 15:13; 1 Corinthians 2:4; 1 Thessalonians 1:5).



The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

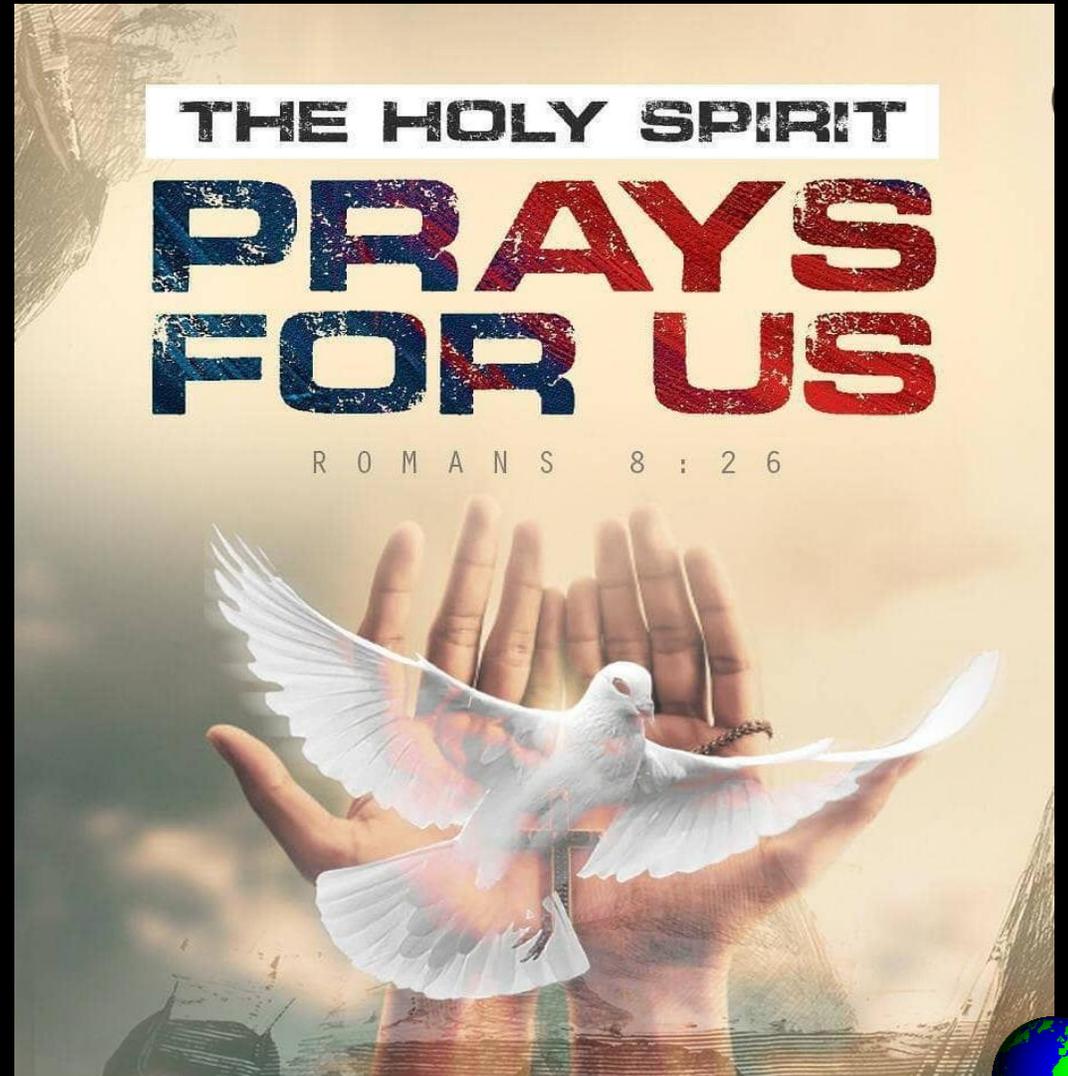
The Holy Spirit is omniscient; He knows all things:

- (1) He shares the thoughts of the Father** (1 Corinthians 2:10, 11).
- (2) He teaches "all things"** (John 14:26).
- (3) He gave God's messages to the prophets** (1 Peter 1:11; 2 Peter 1:21; Zechariah 7:12; 1 Corinthians 2:4; Ephesians 3:5).

The Holy Spirit is omnipresent; He is everywhere at once (Psalms 139:7-12).

The Holy Spirit is identified with Yahweh of the Old Testament:

In 2 Samuel 23:2, 3 the "Spirit of the Lord" is "the God of Israel." In Ezekiel 8:1, 3, the Lord God" is the "Spirit." "All Scripture is inspired by God" (2 Timothy 3:16), "because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God" (2 Peter 1:21).



The Holy Spirit is also Supreme Jehovah (Yahweh), eternal God (cont'd)

The presence of the Spirit in the life of the Christian believer is the presence of the Father and the Son. David prayed, "Cast me not away from thy presence; and take not thy holy spirit from me." (Psalms 51:11). **The presence of the Spirit is the presence of Jehovah. When promising the gift of the Spirit, Jesus said,** "I will not leave you comfortless: I will come to you." (John 14:18)

In the New Testament, the Holy Spirit is identified as God. 2 Corinthians 3:18 is correctly translated: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord." **The Spirit is the Lord who progressively transforms our lives. Ananias and Sapphira lied to the Holy Spirit (Acts 5:3); they lied to God (verse 4).**



Summary and Conclusion

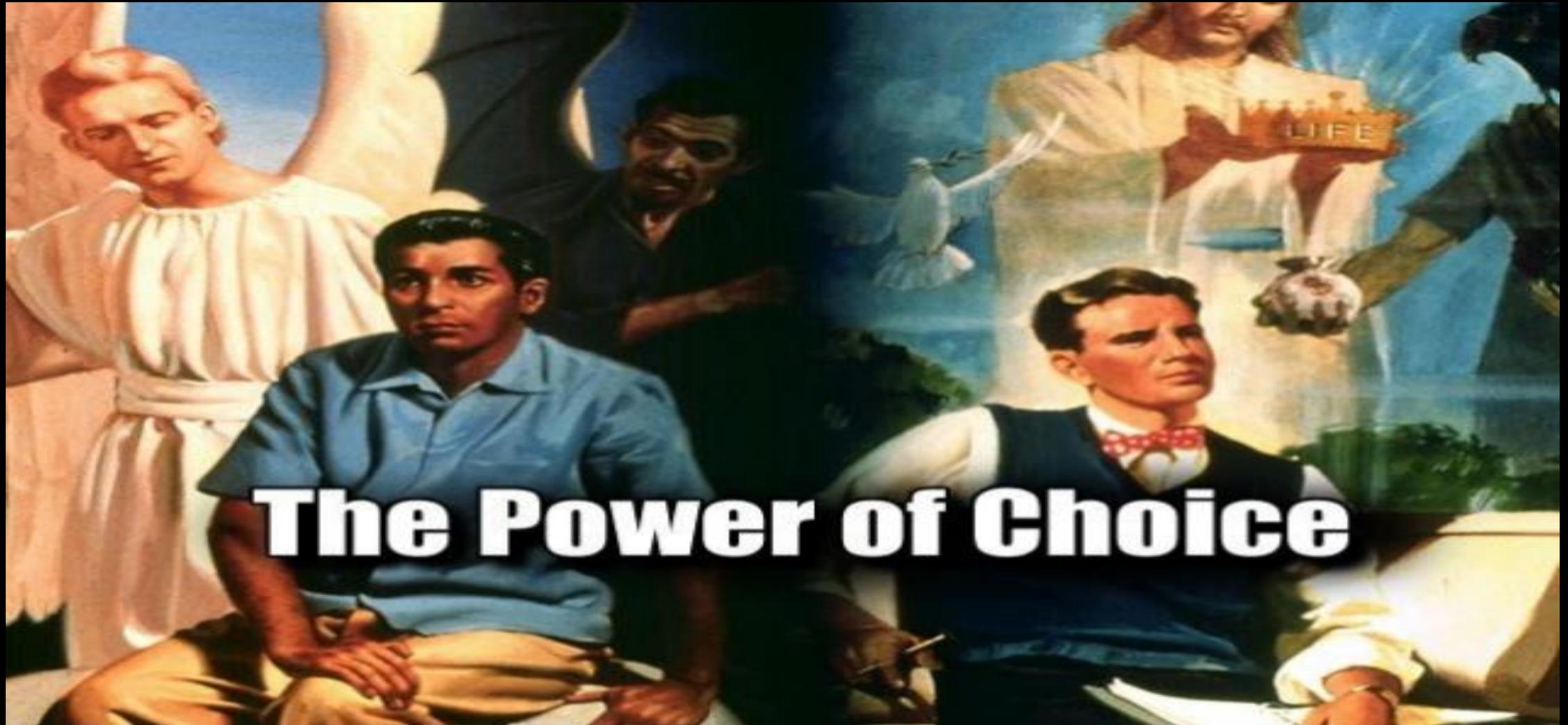
The Bible teaching is very clear that there is only one God: the Father, the Son, and the Holy Spirit. This is the doctrine of the Godhead.

- Orthodox Christians are Trinitarian monotheists.
- Christ and the Holy Spirit are not inferior Beings.
- They are the Deity in the fullest sense.
- The Bible leaves us with the divine mystery unexplained that our one God comprises three distinct Persons.
- Only in the heavenly Kingdom will we understand more fully the nature of God.

Have you accepted Jesus Christ as your Lord and God, as Thomas did? (John 20:28).

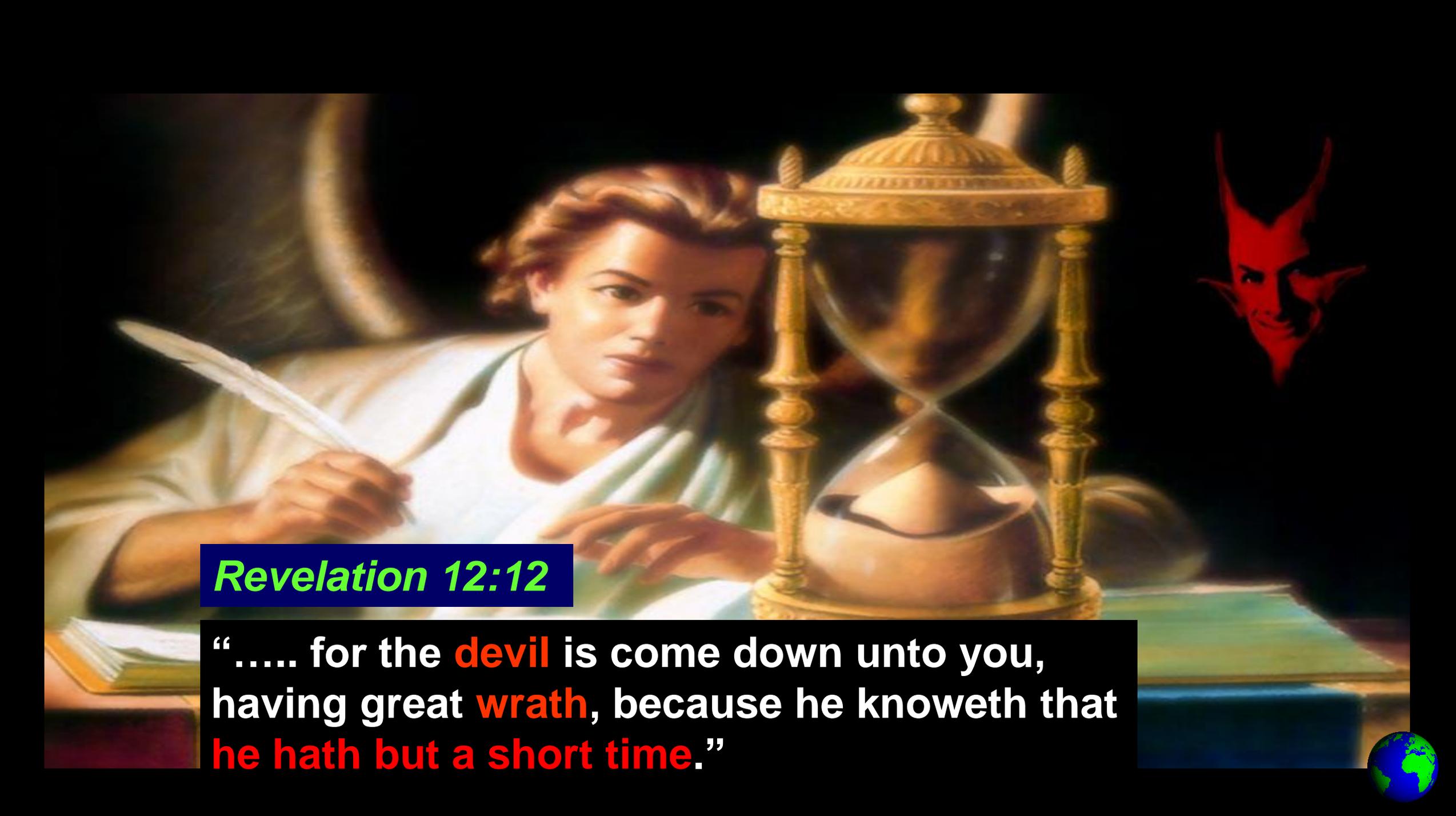


God has given all:



The Power of Choice



An angel with a halo is shown writing in a book with a quill pen. To the right of the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dimly lit room with a book on a desk.

Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?