

## **GOD - A TRIUNITY**

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" - II Corinthians 13:14.

We are writing the following at the special request of a brother in Christ who sees such need of it. He desired that the Scriptures pertaining to the three Personalities of the Godhead be brought out and distinctly emphasized. He wanted a sound, sensible, Scriptural article on the above subject. We hope that we shall write such an article by the enabling power of the Holy Spirit. There is much need of it.

The first mention of God in the Bible is found in Genesis 1:1. In Hebrew it is "Elohim," the plural form. It is the same throughout the chapter, and it is mentioned fifty-two times; also, in chapter two, God is invariably "Elohim." It is the Name of God as Creator and is derived from the word "Eloah" singular, which means "Power, Might, or Force." Whenever naked energy is called into action in the Bible, as in creation (Genesis 1), "Elohim" instead of "Eloah" is exclusively the word used. Now that is most significant. It proves that three Personalities were in evidence in all things requiring force or power as in creation, rather than one Person "Eloah."

Another striking fact seen in Genesis 1:26 is that the Creator, in making man, says, "Let US make man in OUR image, after OUR likeness." Note the three positive plural pronouns in that verse, "US, OUR, OUR." There are also other instances where the plural pronoun is used in connection with God. "Go to, let US go down, and there confound their language" - Genesis 11:7. Again, we have the plural relating to God, in Genesis 18. As Abraham was resting in his tent door, "THREE men stood by him: and when he saw THEM, he ran to meet THEM," and addressed the three as one Lord - "My Lord" - Genesis 18:1-3. Also, in seven other instances in this chapter, the three men are addressed as "Lord."

Then look at Deut. 6:4 - "Hear, O Israel: The Lord our God is one Lord." The word "Lord" is "Adonai" in Hebrew or "Yahweh" (rendered "Jehovah" in the American Revised Version). So we could read it thus, "Jehovah, our Elohim (our Trinity) is one Jehovah." What could be plainer than that? Also, let us look at Psalm 110:1. The distinction between Lord (Adonai or Jehovah) and Jesus as Lord (Adon, Master of Head), "Sit Thou at My right hand, until I make Thine enemies Thy footstool." This verse is quoted verbatim four times in the New Testament. Jesus (Adon) is sitting on His Father's (Adonai's) throne. The one Lord (the Father) invited the other Lord (Christ), when He arose from the dead and ascended into Heaven, to sit upon His throne during this age. In the next age, the Millennium, He will make the foes of His Son to bow to Him and own His sovereignty over all the earth. Adon (Jesus) will then reign on His own throne for one thousand years as God Almighty. It is then that Isaiah 9:6 will be fulfilled: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Jesus (Adon) as a Man will rule the universe as Jehovah (Adonai). The Father will give His Son this place because of His stupendous work of redemption. The Father will cause every knee to bow to Jesus and every tongue to confess that Name of Jesus, the Saviour, in the very scene where He was rejected and crucified -

Philippians 2:9-11.

For one thousand years, Jesus shall reign as God Almighty. The Father shall assign all authority and power into His S o n s hand. As the Apostle Paul declares, "For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He (God) is excepted, which did put all things under Him." Is that not proof of the two Personalities? The Father gives over all rulership to His Son. He will be Sovereign over all things and people. The Father only is excepted. Here are more of P a u l s words concerning the matter. "When all things shall be subdued unto Him (Jesus), then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" - I Corinthians 15:27, 28.

The most precious fact seen in this connection is that one of the Persons originally in "the form of God" before His incarnation took the form of a Man which He will never put off. Observe this fact: God has a form which Jesus shared with His Father (God) - I Cor. 15:24-28. Two Persons are surely seen in this portion of Scripture in two different positions. Many folk imagine that a spiritual being has not a form; but that is a mistake. They have not a body of "flesh and bones" such as Jesus has, not a physical body (Luke 24:39), but that does not signify that they have not a form. Spiritual beings are persons. Humans may put off their bodies, but they are still persons. In fact, the real person still exists. It is only the body that is dead. The tenant may have moved out of the house, but he is living somewhere else.

Again we quote from Isaiah - "Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His Voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto Truth" - 42:1-3. These words plainly speak of Jesus in His first advent. He quoted them as referring to Himself - Matthew 12:18-20. The phrase "My Spirit" refers to the Holy Spirit - the third Person of the Trinity. This quotation is a positive proof that the Lord God is three Personalities - one of which is "Servant" in His humanity. The Father hath sent Him into the world, and upon Him He has put His Spirit.

Another marvelous statement from Isaiah 48:16 proves, as the above, the existence of the three Persons in Deity. "I have not spoken in secret from the beginning; from the time that it was, there am I (or, I am): and now the Lord God, and His Spirit, hath sent Me." Here, again, we have Lord (Adonai) and His Spirit sending the Son. Jesus is surely recognizable here. He is distinguishing Himself as God "I AM," and then the Sent One of the Father and the Spirit. The Speaker names two other Persons besides Himself, as anyone can see who is able to read. There are many other witnesses to the Trinity in Scripture.

Notice, in Revelation 1:8, Jesus speaks these words, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This agrees with Isaiah 44:6 - "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 (Elohim)." The Triune God is here seen as "the First" and "the Last," which Jesus in the future age will have title to claim; for He shall reign as God Almighty (Isaiah 9:6)

for one thousand years, which fact is confirmed in the book of Revelation. In chapters twenty-one and twenty-two of this book, the three Persons of Deity are named several times. "God" and "the Lamb" are mentioned as "the Temple" of the New Jerusalem and "the Light" of the City - 21:22, 23. Finally, the three Persons - God and Jesus as well as the Spirit who speak throughout the whole book - are named. Notice further in the New Testament.

Two distinct Persons are named before time began, and before the incarnation of Jesus. In John 1:1, 2, 14, 18; 3:16, 17, 18 we read of "God" and "the Word" and "Father" and "Son." In John 8:42 we have a striking statement proving conclusively at least two Persons in Deity. "Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me."

Then the address of each to the other, or about the other, is further proof of a plurality in the Godhead. Three Divine Persons are manifested together in Matthew 3:16, 17 where the Father from Heaven speaks in an audible Voice unto His Son on the banks of the Jordan, saying, "This is My Beloved Son, in whom I am well pleased." Then the Spirit comes from Heaven in the form of a dove and rests upon the Man Jesus. We hear the Father again speaking from Heaven to His Son on the mount of Transfiguration - Matthew 17:5. Peter witnesses to this fact, for he was one who heard the Father speak - II Peter 1:17.

Furthemore, Jesus spoke of His Father in many instances, as distinct from Himself. In John 2:16 we read His words to the money changers and those who sold animals for sacrifice in the temple - "Make not My Fathers house an house of merchandise." In John 4:21-24 He told the woman at the well that the Father seeketh worshipers - "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth." He clearly distinguished between Himself and God. Then we read in John 5:17 - "My Father worketh hitherto, and I work." Furthermore, He spoke to His Father in that marvelous High Priestly prayer recorded for us in John seventeen. He expressed Himself in verse three to the Father, "the only true God"; and Himself as "Jesus Christ, whom Thou hast sent." He declared that the Father gave Him a work to do, in verse four. Here is a clincher. He requested the Father to glorify Him with the glory which He had with Him before the world was created, in verse five. In fact, the whole prayer is an undoubted proof that He and His Father are two Persons. Does He pray to Himself? How foolish to imagine such nonsense. Notice especially verse twenty-one. He prays to His Father for His people, His future Church - "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in US." Are we many members, but one Body? The answer is obvious. We are many persons. Likewise, the Father and the Son are definite distinct Personalities, yet one in nature, spirit, and aim. This is an incontrovertible statement with no comeback whatever.

Notice, also, what is said of the Holy Spirit and His relation to the two other Persons. "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. All three in unity and harmony, distinct and intelligent Persons, are seen in that statement.

Now, in closing, we will look at Hebrews 1:3 - "Who being the brightness of His glory, and the express image of His Person (God), and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Two Objects, two sublime Intelligences, two majestic Personages, two indescribable Characters are mentioned in this portion. The Son of God is here contrasted with angels, but was far greater than all created beings, being One in the Godhead from eternity. He was a Divine Personage called the Word, declared to be "the express image of His (Gods) Person" - two Persons, a Father and a Son, are seen as One. God is the first cause of all things, the basis for faith and assurance; and the Son was the exact expression of the Divine Reality, because He was the Word that was "with God" and "was God" - John 1:1. Nevertheless, He was not the Father. It was the Word that became flesh. "He took on Him the seed of Abraham" and "the form of a Servant," that He might purge away our sins - Hebrews 2:16; Phil. 2:7; Hebrews 9:26. He, not the Father, paid the price of our redemption; then He sat down in Heaven at the right hand of God - Hebrews 10:12. Therefore, there are two Divine Dignitaries, two Persons on the throne of God - "God" and "the Lamb"; but one of them, the One who became Man, will move to His own throne for one thousand years when this age is ended. Nevertheless, He is dependent upon His Father now (II Cor. 13:4) and forever shall be. He has chosen this abasement. It is voluntary (I Cor. 15:28; Phil. 2:6-8); but He is still the Son of the Father, and they are distinctly two Persons.

So, I will close, emphasizing some of the points of the verse with which I commenced this article where three Persons of the Trinity are named and distinguished the One from the Other - II Cor. 13:14. The GRACE of the LORD JESUS CHRIST is designated, while the LOVE OF GOD is emphasized, and the COMMUNION of the HOLY SPIRIT is mentioned. All three are designated, and each separated from the others, yet all three are one Trinity in Unity. What can be plainer? We need not be deceived. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" - John 7:17.

"I simply take Him at His Word,  
I praise Him that my prayer is heard,  
And claim my answer from the Lord;  
I take, He undertakes."