God Revealed – Unity and Trinity

We have examined many things about the being, power, nature, and existence of Almighty God. The true and living God has revealed Himself in such a way that He may be known and clearly understood. Throughout the Old Testament, God demonstrated Himself as the one and only God, the self-revealed Creator, Who alone is to be worshipped and loved.
In the Book of Mark, Jesus quoted the first part of the Shema from Deuteronomy 6:4-9.

Mark 12:29-30 NKJV Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment."

The Shema discloses the unity of God and the importance of loving the Lord your God with all your heart, soul and mind. As presented, God is <u>not</u> susceptible to division, for "the Lord our God, the Lord is one."

The divine nature is eternally united. This oneness and simplicity of God's nature is undivided and indivisible, infinite, and perfect Spirit, simple and singular, (Deuteronomy 4:35-39). The triune Godhead operates coequally, coeternally, and coexistent as one unit. This unity of activity is recognized in the special function of each personal member of the Trinity.

The simplicity of God indicates that the Almighty God cannot be divided into parts. As a result, all of the various aspects of God's nature, attributes and essence are one indivisible whole. There is no distinction in God between any of His essential attributes, characteristics, or being. We cannot separate God's power, holiness, love, wisdom, etc. from His being.

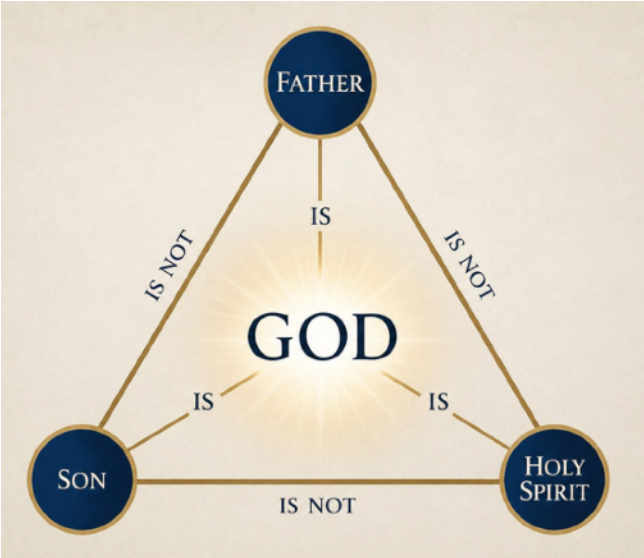
The essential unity and oneness of God is declared that there is only one God, the self-revealed Creator, Who must be worshiped and loved exclusively (Deuteronomy 6:4-5; Isaiah 44:6– 45:25). The New Testament fully agrees (Mark 12:29-30; 1 Corinthians 8:4; Ephesians 4:6; 1 Timothy 2:5), but speaks of three personal agents, Father, Son, and Holy Spirit working together to bring about salvation (Romans 8; Ephesians 1:3-14; 2 Thessalonians 2:13-14; 1 Peter 1:2).

How can God be a trinity and be one God?

The Divine Trinity is progressively revealed in Scripture. Human language cannot adequately describe the relationship of the "Persons" of the Trinity. The word "Person" refers to the individuality of the Trinity

in distinction, relation, and mode. Each "Person" of the Trinity possesses their own individual personality as Father, Son, and Holy Spirit.

Each person possesses the same essence and fullness of God, yet have distinct relationships.



•**The Father** is God and is not the Son or the Holy Spirit.
•**The Son** is God and is not the Father or the Holy Spirit.
•**The Holy Spirit** is God and is not the Father or the Son.
The Father is not begotten nor does He proceed from the Son or the Holy Spirit. The Son is eternally begotten from the Father (John 1:18; 3:16,18; 1 John 4:9). The Holy Spirit proceeds from the Father and the Son (John 14:26; 16:7). The Holy Spirit proceeding refers to the Father and Son sending the Holy Spirit.

There is no inferiority in any person of the Trinity. Due to God's infinite being, nature, attributes, and essence, it is impossible for the created to fully understand the truth of the Trinity that is found in Scriptures.

Although the word "Trinity" is not found in the Bible – the truth of the Trinity is found throughout.

The word "Trinity" comes from the Latin: "TRINITAS" which means "threefold manifestation of God." The Bible is a pure self-revelation from God that there is only one God, not three. God is God the Father, the Son, and the Holy Spirit. God the eternal Father did not create the Son and Holy Spirit.

God the eternal Father, Son, and Holy Spirit have always been.

The Godhead is a Trinity in Unity, or Tri-Unity. They are three-in-one. All three persons of the Trinity possess the sum total of the divine attributes, yet the essence of God is not divided. The Oneness in essence or nature emphasizes the unity of God in action. All three Persons of the Godhead possess the sum total of the divine attributes, but the essence of God is not divided.

Each PERSON in the Godhead is FULLY GOD.

God the Father, God the Son, and God the Holy Spirit is fully God. The three Persons of the Trinity do not act independently of each other, (John 5:19; 8:28; 12:49; 14:10) but in perfect unity. The concept of the Trinity is not "tri-theism," or the belief in three Gods, for the Lord our God is One God. The Trinity is not three manifestations of one God. In all ways, the authority of the Trinity is equal. What may be said of the Father is equally said of the Son and the Holy Spirit.

God is the Father, Son, and Holy Spirit.

God eternally and necessarily exists as the Trinity.

John 17:5 NIV And now, **Father**, glorify **Me** in **Your** presence with the glory **I** had with **You** before the world began.

John 17:24 NIV **Father**, **I** want those **You** have given **Me** to be with **Me** where **I** am, and to see **My** glory, the glory **You** have given **Me** because **You** loved **Me** before the creation of the world.

God, the trinity in the Old Testament

The Trinity is revealed in the names of God in the Old Testament.

"In the beginning God (*Elohim*) created the heaven and the earth," (Genesis 1:1). The name *"Elohim"* is a plural noun. In English, a plural means two or more. In Hebrew, three terms refer to a grammatical number: singular, means one; dual, equals two; plural, meaning three or more "*Elohim*" is a plural noun meaning three or more. So, in the first verse of the Bible we see Elohim in the act of creation. Elohim — God is the Father, God the Son and God the Holy Spirit. Moses used the name "Elohim" 500 times in the Pentateuch. "Elohim" is mentioned 2,605 times in 2,249 verses.

Genesis 1:26-27 And God (Elohim) said, Let Us make man in Our image, after Our likeness so God (Elohim) created man in His Own image, in the image of God created He them.

This verse shows the full Trinity at work in creation. At the same time, it indicates *one God* in the phrase, *"in His Own image."*

In the Hebrew, God's name is "Jehovah."

"Jehovah," the personal name of God was used only after the fall of man. "Jehovah" always relates to God's redemption plan of man. At the tower of Babel God said, "Let **US** go down and there confound their language," (Genesis 11:7). Then the "LORD" (Jehovah) scattered them over the earth. This is God speaking to God, the Trinity was involved.

Isaiah 6:8 NIV Then I heard the voice of the Lord saying, "Whom shall **I**

send? And who will go for **Us**?" And I (Isaiah) said, "Here am I. Send me!"

God the Holy Spirit is introduced in Genesis 1.

Genesis 1:2 NIV Now the earth was formless and empty, darkness was over the surface of the deep, and ***the Spirit of God*** was hovering over the waters.

In the prophecy about the coming Messiah, the Holy Spirit was shown coming upon the Christ.

Isaiah 11:1-2 NIV A shoot will come up from the stump of Jesse; from his roots a **Branch** will bear fruit. The **Spirit of the LORD** will rest on **Him**— the **Spirit** of wisdom and of understanding, the **Spirit** of counsel and of power, the **Spirit** of knowledge and of the fear of the **LORD**—

The relationship between God the Father and Son is proclaimed in Psalms 2.

Psalm 2:6-7 NKJV "Yet **I** have set **My King** on **My** holy hill of Zion. **I** will declare the decree: The **Lord** has said to **Me**, 'You are **My Son**, Today **I** have begotten **You**." *(today I reveal you as My Son)*

There is a clear declaration of the Trinity in the New Testament.

The Old Testament frequently introduced a truth which is illuminated and made clearer in the New Testament. The Trinity is clearly declared by the fact that the names of Father, Son and Holy Spirit are used separately as well as together.

John 5:36-37 NIV **I** have testimony weightier than that of John. For the very work that the **Father** has given **Me** to finish, and which **I** am doing, testifies that the **Father** has sent **Me**. And the **Father who** sent **Me** has **Himself** testified concerning **Me**. You have never heard **His** voice nor seen **His** form,

John 8:18 NIV **I** am **One Who** testifies for **Myself**; **My** other witness is the **Father**, **Who** sent **Me**.

John 1:1 NIV In the beginning was the **Word**, and the **Word** was with **God**, and the **Word** was **God**.

John 1:32 NIV Then John gave this testimony: "I saw the **Spirit** come down from heaven as a dove and remain on **Him**."

John 3:34 AMP For since **He Whom God** has sent speaks the words of **God**, **God** does not give **Him His Spirit** sparingly or by measure, but boundless is the gift **God** makes of **His Spirit**!

As Jesus was praying in John 17, He made references to the Father and

Son relationship.

The Trinity is evident in the birth of Christ.

Luke 1:35 NIV The angel answered, "The **Holy Spirit** will come upon you, and the power of the **Most High** will overshadow you. So **the Holy One** to be born will be called the **Son of God**.

The Trinity was also revealed as active in the account of the Lord's birth in Matthew 1:20-23.

The Trinity is revealed in the Lord's baptism.

Matthew 3:16-17 NKJV When **He** had been baptized, **Jesus** came up immediately from the water; and behold, the heavens were opened to **Him**, and **He** saw the **Spirit of God** descending like a dove and alighting upon **Him**. And suddenly a **voice came from heaven**, saying, "This is **My** beloved **Son**, in **Whom I** am well pleased."

After Jesus was baptized and was raised up from the water by John (verse 16), the Spirit of God descending as a dove (verse 16), and the Father spoke from heaven (verse 17).

On the Mount of Transfiguration, God the Father spoke the same words about His Son.

Matthew 17:5 NIV While **He** was still speaking, a bright cloud enveloped them, and **a voice** from the cloud said, "This is **My Son**, **Whom I** love; with **Him I** am well pleased. Listen to **Him**!"

Before ascending back into glory, Jesus gave specific instructions to His eleven disciples and the Body of Christ.

Matthew 28:18-20 NIV Then **Jesus** came to them and said, "All authority in heaven and on earth has been given to **Me**. 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**, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Take note "baptizing them in the **NAME** (singular) of the Father, and the Son and the Holy Spirit." He did not say, "in the **names** of." Jesus declared one – singular - **NAME** but three persons: Father, Son and Holy Spirit. The church, His body, has used that formula ever since, regardless of denomination or label.

It is impossible here to list all of the times the Trinity is referred to throughout the Epistles.

Paul declares the Trinity throughout his epistles.

Romans 8:3 NIV For what the law was powerless to do in that it was weakened by the sinful nature, **God** did by sending **His own Son** in the likeness of sinful man to be a sin offering. And so **He** condemned sin in sinful man,

Romans 8:11 NIV And if the **Spirit** of **Him who** raised **Jesus** from the dead is living in you, **He Who** raised **Christ** from the dead will also give life to your mortal bodies through **His Spirit**, **Who** lives in you.

Romans 8:16-17 NIV The **Spirit Himself** testifies with our spirit that we are **God's** children. Now if we are children, then we are heirs—heirs of **God** and co-heirs with **Christ**, if indeed we share in **His** sufferings in order that we may also share in **His** glory.

Ephesians 2:18 NIV For through **Him** we both have access to the **Father** by one **Spirit**.

These are sufficient to indicate Paul's teaching of the Trinity. (Romans 1:3-4; 1 Corinthians 1:3-4; 1 Corinthians 2:10-13; 2 Corinthians 13:14; Galatians 4:6; *2 Corinthians 13:14; Ephesians 4:4-6; Ephesians 5:18; Ephesians 5:20; Colossians 1:9; 1 Thessalonians 5:18-19*; *2 Thessalonians 2:13-14; 1 Timothy 3:16; Titus 3:4-6)*

The General Epistles and Revelation show the Trinity.

1 Peter 1:2 NIV 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: Grace and peace be yours in abundance.

1 John 4:12-13 NIV No one has ever seen **God**; but if we love one another, **God** lives in us and **His** love is made complete in us. We know that we live in **Him** and **He** in us, because **He** has given us of **His Spirit**.

1 John 4:14-15 NIV And we have seen and testify that the **Father** has sent **His Son** to be the **Savior** of the world. If anyone acknowledges that **Jesus** is the **Son** of **God**, **God** lives in him and he in **God**.

Revelation 1:4-6 NIVJohn, To the seven churches in the province of Asia: Grace and peace to you from **Him Who** is, and **Who** was, and **Who** is to come, and from the **seven spirits** before **His** throne,

The divine designation that the Father is Him Who is, was, and is to come is repeated in Revelation 1:8, when God says, "I am the Alpha and the Omega, the Beginning and the End"… "Who is and Who was and Who is to come, the Almighty." The seven spirits refers to the fullness of the Holy Spirit.

Revelation 1:5-6 NIV and from **Jesus Christ**, **Who** is the **Faithful**

Witness, the **Firstborn** from the dead, and the **Ruler** of the kings of the earth. To **Him Who** loves us and has freed us from our sins by **His** blood, and has made us to be a kingdom and priests to serve **His God** and **Father**—to **Him** be glory and power forever and ever! Amen.

We have seen how the Divine Trinity has been active throughout eternity and how God the Father, Son, and Holy Spirit will be active in our eternal life in heaven.

'Hear, O Israel, the LORD our God, the LORD is one. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'

Deuteronomy 6:5-6