



**WIN Program: Witnessing in Neighborhoods  
Advanced Class on Mormonism**

**Week Five: The Trinity**

*Holy, holy, holy  
Lord God Almighty  
Who was and is and is to come!*

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## *Definitions on the Trinity*

### **What is the Trinity?**

By CARM

<http://www.carm.org/doctrine/whatisthetrinity.htm>

**The word "trinity" is a term used to denote the Christian doctrine that *God exists as a unity of three distinct persons: Father, Son, and Holy Spirit. Each of the persons is distinct from the other, yet identical in essence.*** In other words, each is fully divine in nature, but each is not the totality of the Trinity.

**The Father is not the same person as the Son who is not the same person as the Holy Spirit who is not the same person as the Father.**

**But in God there are not three entities, nor three beings.** God, is a trinity of **persons consisting of *one substance and one essence.*** God is numerically one. **Yet, within the single divine essence are *three individual subsistences that we call persons.***

Each of the three persons is completely divine in nature though each is not the totality of the Godhead.

*Each of the three persons is not the other two persons.*

*Each of the three persons is related to the other two, but are distinct from them.*

### **Another Look at the Trinity**

By CARM

<http://www.carm.org/doctrine/trinitylook.htm>

**The Trinity is defined as *one God who exists in three eternal, simultaneous, and distinct persons known as the Father, the Son, and the Holy Spirit.***

### **Athanasian Creed**

(fifth century)

<http://www.carm.org/creeds/athanasian.htm>

**We worship one God in trinity, and trinity in unity, *neither confounding the persons nor dividing the substance.***

**And yet there are not three eternal Beings, but one eternal Being.** So also there are not three uncreated Beings, nor three infinite Beings, but one uncreated and one infinite Being.

Thus the Father is God, the Son is God, and the Holy Spirit is God. **And yet there are not three Gods, but one God only.**

## The Nature of God - The Tri-Unity of God

By James White

<http://aomin.org/natureofgod.html>

A. Scriptural Evidence: (Quotations from The Works of B. B. Warfield, vol. 2, pages 133-135). The term \_"Trinity"\_ is not a Biblical term, and we are not using Biblical language when we define what is expressed by it as the doctrine that there is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, *the same in substance but distinct in subsistence.*

## Is The Creedal Doctrine Of The Trinity Biblical?

By Bob Passantino

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[http://www.answers.org/theology/trinity\\_biblical.html](http://www.answers.org/theology/trinity_biblical.html)

By "trinity" I mean that within the nature of the one true God, *there are three eternal, distinct Persons*: the Father, the Son, and the Holy Spirit. These three persons are the one God. By using the logical technique called the transitive property of equality (things equal to the same thing are equal to each other), I will now demonstrate the biblical doctrine of the Trinity.

## Why We Should Believe in the Trinity?

Pat Zukeran

<http://www.probe.org/content/view/45/77/>

This essential teaching of Christianity states that we believe in one God who exists in three separate and *distinct persons*--God the Father, God the Son, and God the Holy Spirit. Each member is *equal in nature and substance.*

## The Trinity Solves Problems

Gregory Koukl

<http://www.str.org/site/News2?page=NewsArticle&id=5680>

The definition of the Trinity is this: there is one God, *one Being who is God and only God; yet that one God has three different Persons, separate personas*, the Father, Son and Holy Spirit. The Son is referred to as the Word in John 1. That's our view. Our view is not that the Father is the same as the Son. **Our view is that the Father is not the Son. Our view is that the Spirit is neither the Father nor the Son.** But that all are equally God. They possess everything that makes God. They have God's nature and can be called God, yet there is only one God.

## **BIBLE STUDY: WHY CHRISTIANS BELIEVE IN THE TRINITY**

The doctrine of the Trinity, as taught in the Bible, is a vital tenet of the Christian faith. Christians universally agree upon the biblical substantiation of the Trinity so as to make it a testing ground for genuine fellowship. Those in the early Church who rejected the doctrine of One God in three persons (Father, Son and Holy Spirit) were identified as false teachers. In today's Christianity we need to make certain that we hold true to this biblical doctrine of God.

Outside of Christianity there are those who argue that the doctrine of the Trinity came into being through a series of Church councils, beginning at the Council of Nicaea (A.D. 325). Others denounce the Trinity saying that early Christians borrowed the concept from pagan religions.

In response to the first argument, the doctrine of the Trinity was not formed at a church council. It is founded upon clear passages in the Bible. Church councils only helped define, theologically, the teachings already found within the Scriptures.

In response to the second argument, the Trinity was not borrowed from paganism, since all pagan concepts are polytheistic, which is not comparable to the monotheism within the Trinity. Polytheistic religions taught many gods, whereas the Trinity is monotheistic, teaching one God.

Two fallacies of reasoning are committed by such an argument. It is a categorical fallacy to compare polytheism to monotheism, since the two are mutually exclusive and belong to separate categories of discussion. It is also a genetic fallacy to claim that mere similarities prove a common origin. Just as similarities of automobiles cannot prove a common maker, so also similarities between Christian theology and world religions does not prove a common origin.

It is the duty of every Christian to understand the biblical teaching of one God who exists as three Persons. The Trinity is defined as: Within the nature of the One True God there simultaneously exist three eternal Persons; namely, the Father, the Son, and the Holy Spirit. All three persons are co-equal in all the nature and attributes of God.

The absence of the word "Trinity" in the Bible does not diminish the truth that the Bible teaches the eternal existence of one God as three Persons. Christians refer to God as tri-personal, which means there are three centers of identity. All three Persons speak and act in first person singular, "I," (Father--Jn. 12:28; Son--Jn. 8:58; Holy Spirit--Acts 13:2). The Scriptures used in this study are not exhaustive. They are intended to demonstrate the doctrine clearly without violation of the context.

**MONOTHEISM, THE BELIEF IN ONE GOD:** Deut. 6:4; Isa. 43:10, 44:8, 45:21-22; Mk. 12:32.

**GOD'S NATURE OR ESSENCE IS SPIRIT:** Jn. 4:24; 2 Cor. 3:17.

**WE MUST SHOW THE DISTINCTION OF PERSON:**

**Father is a Person** - Matt. 6:9; Luke 11:2.

**Son is a Person** - Matt. 3:17; Acts 13:33; Prov. 30:4; Isa. 9:6.

**Holy Spirit is a Person** - John, chapters 14, 15, 16 (personal pronoun HE), Matt. 12:31; Rom. 8:26-27; Eph. 4:30; Heb. 10:29 (only a person can be blasphemed, grieved, insulted, intercede, etc.).

**Their personal distinction is shown:**

**In the incarnation** (Luke 1:35).

**In Christ's baptism** (Matt. 3:16).

**In the Great Commission** (Matt. 28:19).

**In Paul's Epistles** (2 Cor. 13:14).

**WE MUST SHOW THAT ALL THREE PERSONS ARE GOD:**

**Father is God** - Rom. 1:7; 1 Cor. 1:3.

**Son is God** - Isa. 7:14; 9:6; Zech. 12:10; Matt. 1:23, 22:41-45, Mk. 2:7-10, 12:35-37; Luke 5:20-21, 20:41-44; Jn. 1:1 and 14, 1:18 (only begotten God, in Greek, See New American Standard Bible), Jn. 5:18, 8:58, 10:30-33, 20:28, Acts 20:28; Phil. 2:6-8; Col. 2:9; Titus 2:10-13; Heb. 1:6-8, 1 Jn. 5:20; 2 Pet. 1:1; Rev. 1:8.

**Holy Spirit is God** - 2 Sam. 23:2-3; Ps. 95:7-11 with Heb. 3:7-19; Isa. 6:8-10 with Acts 28:25-27; Jer. 31:33-34 with Heb. 10:15-16; Acts 5:1-4; 1 Cor. 6:19-20.

**WE MUST SHOW THAT ALL THREE PERSONS ARE ONE LORD:** (One Lord) Eph. 4:5; 1 Cor. 8:6; (Father) Isa. 64:8; Matt. 11:25; (Son) Jn. 11:32; Acts 2:36; Rom. 6:23; 1 Cor. 8:6; 1 Tim. 6:15; Rev. 17:14 (Holy Spirit) 2 Cor. 3:17.

**ALL THREE PERSONS SHARE THE ATTRIBUTES WHICH ARE UNIQUE TO THE TRUE GOD:**

**Omnipotent** - (Father) Jer. 32:17; Job 42:2 (Son) Matt. 28:18; 1 Cor. 1:24; Col. 1:16-18; Rev. 1:8 (Holy Spirit) Lk. 1:35-37.

**Omnipresent** - (Father) Jer. 23:24; 1 Kings 8:27; 2 Chron. 2:6 (Son) Matt. 18:20, 28:20 (Holy Spirit) Ps. 139:7-10.

**Omniscient** - (Father) Ps. 139:1-6; Isa. 44-7-8, 46:10 (Son) Jn. 2:24, 16:30; 1 Cor. 1:24; Col. 2:3 (Holy Spirit) Isa. 40:13; 1 Cor. 2:10.

**Eternal** - (Father) Deut. 33:27; Isa. 40:28 (Son) Micah 5:2; Jn. 1:1; Col. 1:17-19; Heb. 13:8; 1 Jn. 1:1 (Holy Spirit) Heb. 9:14.

**Creator** - (Father) Gen. 1:1; Isa. 42:5; Zech. 12:1 (Son) Jn. 1:3; 1 Cor. 8:6; Col. 1:16-17; Heb. 1:2, 10 (Holy Spirit) Gen. 1:2; Job 33:4; Ps. 104:30.

**Glory** - (Father) Isa. 42:8 (Son) Jn. 17:5; Heb. 1:2 (Holy Spirit) 1 Pet. 4:14.

**ALL THREE PERSONS SHARE IN THE WORK THAT IS UNIQUE TO GOD:**

**Indwells** - (Father) Jn. 14:23; 1 Jn. 2:23 (Son) Eph. 3:17; Rev. 3:20 (Holy Spirit) Jn. 14:17; 2 Cor. 6:16-17.

**Resurrected Jesus' body** - (Father) Gal. 1:1; 1 Thes. 1:9-10 (Son) Jn. 2:18-22, 10:17-18 (Holy Spirit) 1 Pet. 3:18.

**Sanctifier** - (Father) Jude 1 (Son) Heb. 2:11 (Holy Spirit) Rom. 15:16.

**Restorer from death** - (Father) Jn. 5:21; Rom. 4:17 (Son) Jn. 5:21, 6:39 (Holy Spirit) 1 Pet. 3:18.

**Searches the heart** - (Father) 1 Chron. 28:9 (Son) Rev. 2:18, 23 (Holy Spirit) 1 Cor. 2:9-10.

### **ALL THREE PERSONS ARE MENTIONED IN UNISON AS GOD:**

Isa. 48:16; Matt. 28:19; 2 Cor . 13:14.

### **GOD SPOKE WITH PLURAL PRONOUNS:**

All three Persons are shown in passages where God spoke using plural pronouns of Himself. God uses “us” and “our” in these verses when speaking of himself - Gen. 1:26, 3:22, 11:7-8; Isa. 6:8. Furthermore, the Hebrew word *Elohim*, used of God 2,600 times in the Old Testament, is a plural noun. It is always translated in the singular when speaking of the true God because of the singular verb that governs the pronoun. An example is Genesis 1:1, “In the beginning God [*Elohim*, a plural noun] created [*bara*, a singular verb] the heavens and the earth.” Even though the noun God is plural it is translated singular because it is governed by the verb. More than one Old Testament commentator sees the Trinity concealed in the precise language of the Bible. God has a plurality of Persons within the nature of His Being.

### **JEHOVAH IS USED OF EACH PERSON:**

Most Bible translations (KJV, NIV, NASB, RSV) will typeset the Hebrew name for God in all capital letters, LORD. The Hebrew word used here is referred to as the tetragrammaton JHVH (Jehovah) or sometimes YHWH (Yahweh). Yahweh is preferred by scholars as closest pronunciation for the Hebrew name of God. Since it is recognized in our English translation as the LORD we can identify where God’s name is used in the Hebrew. This is valuable in discussing the Trinity because there are places in the Old Testament where more than one person is identified as Jehovah or Yahweh. The fact that God is One (Deut. 6:4) only underscores the importance of His Persons being identified with His name.

Two Persons are seen in Gen. 19:24, where the Lord rained fire and brimstone from the Lord. A distinction of two persons is made in Ps. 110:1, one is David’s Lord and the other is the LORD. Isaiah 44:6, in the Hebrew (see KJV, NKJV, NASB, NRSV), shows two persons, the speaker is the LORD and his redeemer is the LORD. Isaiah 48:16 shows three Persons; the speaker is the LORD, yet the LORD and His Spirit sent Him. In Jer. 50:40 and Amos 4:10-11 we find Gen. 19:24 reiterated, two persons are shown. Zechariah 2:8-11 and 10:12 has the LORD as the speaker, but it also speaks of the LORD as another person.

### **JESUS IS JEHOVAH!**

New Testament writers referred to Jesus as Jehovah. They quickly drew the connection between Jesus and Jehovah because of their familiarity with the Old Testament. In some passages the name Jesus replaced the name Jehovah from the Old Testament quotation. In other passages Jesus is the one fulfilling only what Jehovah himself would do.

### **THE OLD TESTAMENT NAME JEHOVAH IS DELIBERATELY APPLIED TO JESUS.**

Matt. 3:3 with Isa. 40:3.

Matt. 11:5 with Isa. 35:4-6.

Matt. 16:27 with Ps. 62:12.

Jn. 19:37 with Zech. 12:10.

Acts 2:20-21 with Joel 2:32.

Rom. 10:9-13 with Joel 2:32.

Phil. 2:10 with Isa. 45:23.

Heb. 1:10 with Ps. 102:25-27.

1 Pet. 2:8 with Isa. 8:13-14

Rev. 2:23 with Jer. 17:10.

Rev. 22:12 with Isa. 40:10 and 62:11.

## APPEARANCES OF CHRIST IN THE OLD TESTAMENT AS JEHOVAH.

The appearances of Christ in the Old Testament are called Theophanies (appearances of God) or Christophanies (appearances of Christ). There were several times in the Old Testament where God appeared to men in a visible manifestation. Sometimes this would be in the appearance of angel and at other times the appearance of a man. This, of course, does not make God a created being, like an angel, it only means He manifested Himself to His people.

The Gospel of John records that no man has seen the Father (Jn. 1:18, 6:46). If the Father was not seen in the Old Testament, who, then, did the Patriarchs see? We believe it was the Second Person of the Trinity before he was born unto Mary. He was seen by Abraham (Jn. 8:56-58), and by Isaiah (Jn. 12:37-41). Paul wrote about Theophanies (1 Cor. 10:4) as did Luke (Acts 7:4).

Some of the appearances of God in the Old Testament are: Gen. 12:7, 17:1, 18:1, 26:2, 26:24, 35:9; Ex. 3:2-6, 6:3, 24:9-11, 33:18; Isa. 6:1-5. For further study consult a good study Bible (*Open Bible, Scofield Reference Bible*) or a Bible encyclopedia.

## OLD TESTAMENT ATTRIBUTES AND TITLES OF JEHOVAH APPLIED TO JESUS.

|                         | <b>Jehovah</b>                    | <b>Jesus</b>                        |
|-------------------------|-----------------------------------|-------------------------------------|
| <b>Glory</b>            | Isa. 42:8                         | Jn. 17:5                            |
| <b>Light</b>            | Isa. 60:20<br>Ps. 27:1            | Jn. 1:9<br>Jn. 8:12                 |
| <b>Holy</b>             | Isa. 57:15                        | Lk. 1:49                            |
| <b>Judge</b>            | Joel 3:12<br>Ps. 89:9<br>Ps. 50:6 | Jn. 5:22<br>Jn. 9:39<br>2 Cor. 5:10 |
| <b>King</b>             | Jer. 10:10<br>Ps. 47:7            | Rev. 17:14<br>Jn. 12:15             |
| <b>Lord</b>             | Deut. 10:17                       | Rev. 17:14                          |
| <b>Rock</b>             | Deut. 34:4<br>2 Sam. 22:32        | 1 Cor. 10:4<br>1 Pet. 2:8           |
| <b>Savior</b>           | Ps. 106:21                        | Acts 4:12                           |
| <b>First &amp; Last</b> | Isa. 41:4<br>Isa. 44:6            | Rev. 1:8<br>Rev. 1:17               |
| <b>Shepherd</b>         | Ps. 23:1<br>Ps. 80:1              | Jn. 10:14<br>Heb. 13:20             |
| <b>I AM</b>             | Ex. 3:14                          | Jn. 8:58                            |

## THE HOLY SPIRIT IS JEHOVAH!

The Holy Spirit is shown to be Jehovah in the Old Testament. The following are quotations from the Old Testament where Jehovah was speaking, but in the New Testament He is identified as the Holy Spirit.

Ps. 95:7 with Heb. 3:7-11 (Elohim).

Ex. 16:7 with Heb. 3:7-9.

Ps. 78:17 with Acts 7:51.

Isa. 6:8-10 with Acts 28:25.

Jer. 31:33-34 with Heb. 10:15-16.



**THE HOLY SPIRIT AND JESUS SHARE THE ATTRIBUTES THAT BELONG ONLY TO JEHOVAH.**

|              | <b>Jehovah</b> | <b>Jesus</b> | <b>Holy Spirit</b> |
|--------------|----------------|--------------|--------------------|
| <b>Glory</b> | Isa. 42:8      | Jn. 17:5     | 1 Pet. 4:14        |
| <b>Rock</b>  | Deut. 32:4     | 1 Pt. 2:8    | 2 Sm.23:2,3        |
| <b>Judge</b> | Ps. 50:6       | Jn. 5:22     | Jn. 16:8           |
| <b>Holy</b>  | Isa. 57:15     | Lk. 1:35     | Eph. 4:30          |
| <b>Lord</b>  | Deut. 10:17    | Rv. 17:14    | 2 Cor. 3:17        |

**CONCLUSION**

This Bible study contains approximately 250 biblical references on the Trinity. Only space prevents the study from going deeper. A good student of the Bible will make use of a cross-reference edition of the Bible and look up additional verses to enhance this study.

Christianity rests upon the Bible as its source of doctrine. The ample amount of support contained in this tract makes the doctrine of the Trinity undeniable. Enjoy your study of God's nature. Rejoice in Him for revealing such wonderful things in His Word.

Compiled by Kurt Van Gorden

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