

# Trinity Revealed: To the Oneness Pentecostal

*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.*

2 Corinthians 3:17

The Trinity can be properly described in three planks:

- *There is one God.* God is one in His essential being, indivisible. One infinite, divine essence.
  - Deuteronomy 6:4 Hear, O Israel: The Lord our God is one Lord...
  - James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
  - 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.
- *The Father is God, the Son is God, the Holy Spirit is God, co-equally, co-eternally.*
  - Romans 1:7 ...Grace to you and peace from God our Father, and the Lord Jesus Christ.
  - Hebrews 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
  - Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost...thou hast not lied unto men, but unto God.
- *The Father, Son, and Holy Spirit are eternally distinct.* From eternity, each person co-exists simultaneously, is self-conscious, self-directing, always acting in one divine will while possessing unique personal characteristics and roles. Each person is eternal with none preceding or following another. The Son of God, took on an additional nature (human) at the incarnation, and forever became the Theanthropos (the God-Man, the Lord Jesus Christ), one person with two natures. The One Divine Essence is fully present in each person of the Trinity, indivisibly. The Father is not just 1/3 of God but is fully Deity, just as the Son and the Spirit. In other words, there is one "What" and three "Who's", each "Who" a self-aware subject who relates to each of the other two as "another". Scripture is replete with examples; the Father loves the Son, the Son loves the Father, the Father sends the Son, the Father sends the Holy Spirit in the name of the Son, the Holy Spirit can grieve, etc. (John 17:24, John 14:31, John 17:3, John 14:26, Ephesians 4:30).

The word "Trinity" is made up of two terms, "tri" and "unity". The doctrine travels the middle road between the two, and neither can be allowed to overshadow the other in representing the tri-personality of God. Non-Trinitarians have long accused Trinitarians of tri-theism due to a faulty understanding of the word "person". The term in its denotative sense is misunderstood as it conjures up images of separate, individual human beings. Within the Trinity, however, "person" describes relationships utterly unique to any other historical manifestation. The Trinity is not illogical. Informed Trinitarians never say that God is one person and three persons. The Trinity, however, is super-

logical. As an infinite, transcendent being, God’s nature cannot be fully comprehended by human reason, or by observing completely analogous instances of “tri-unity” in the natural world, for no examples exist. Only by examining God’s revelation of Himself in Scripture, however, can one apprehend the Trinity. That is where we now turn our attention.

**Some perspectives on the relationship of the Father and Son and Holy Spirit**

<b>Descriptive</b>	<b>Oneness Interpretation</b>	<b>Correct Interpretation</b>
Father loves the Son, Jesus loves the Father	The Divine nature (Father) within, loves the human nature (Son of God) and vice versa.	This amounts to saying that Jesus loved himself. Natures do not love, persons do. My human nature cannot love. Only I can love in and through my human nature.
Jesus praying to the Father	The human nature prayed to the Divine nature explained away as “What would be absurd or impossible for an ordinary man is not so strange with Jesus”.	Natures do not talk only person’s do. Jesus prayed as one person talking to another person, not as one nature talking to another nature. Jesus addressed God as “Father”, which is a relational term, not as “my divine nature”. It’s interesting that Trinitarians are accused of resorting to “it’s a mystery” when Oneness believers use the same sort of statements without biblical support.
Father sends the Son	I am not aware how the Oneness devotee explains this.	Obviously, this implies that the Father and Jesus are separate persons as one “sends” and the other “goes”. Under the Oneness view, the Father must have sent Himself, which is clearly bizarre. Notice the bible says nowhere that the Father “went”. Also, compare to John 17:18, 20:21 where Jesus was sending the disciples just as the Father sent Him. Clearly, the disciples were not Jesus. Thus, neither is Jesus the Father.
The Father speaks, the Holy Spirit descends	I am not aware how the Oneness devotee explains this.	The Father’s audible voice and the Holy Spirit in physical form at the baptism of Jesus are problematic for the Oneness position. How can you have the Father’s voice coming from heaven? If the Father is in Jesus why does his voice come from above? Can natures speak? With the Holy Spirit descending in the form of a dove, what are the mechanics or operations of the Divine nature? You certainly cannot divide a nature. Clearly, the Oneness position does not fit the Biblical narrative.

## The eternal Son of God

In Oneness theology, the Son did not pre-exist the incarnation because the Son of God is only the human nature that began at the incarnation. All scripture references of His pre-existence are explained as true in God's foreknowledge only by appeal to Revelation 13:8, "...whose names are not written in the book of life of the Lamb slain from the foundation of the world". While grammatically possible, the parallel passage in Revelation 17:8 suggests the correct rendering is "whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain" (NASB). Thus, these parallel verses are inconsistent in some versions such as the KJV and NIV (although the NIV notes the alternate rendering). Furthermore, other scriptures clearly indicate the existence of the pre-incarnate Son of God. The table that follows summarizes some examples and delves further into evidences for the Trinity:

Scripture	Explanation...
<b>Proverbs 30:4</b>	"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" Oneness followers say this is a prophecy (vs. 1). However, "massa" is also rendered "burden" over 50 times in the KJV. Thus, this chapter, read in context, is not a prophecy but a "burden" or "utterance". The Son, therefore, existed at least back to the days of Agur.
<b>Exodus 3:14</b>	In this passage Moses asks God what His name is. God responds that Moses is to tell the Israelites "I AM has sent Me to you." Isaiah uses this same expression (43:10, 46:4, 41:4 etc.) and clearly it is Yahweh speaking, The greek word for I AM is Ego Eimi. Jesus attributes this name to Himself in a number of places in the Gospel of John (8:24, 28,58 13:19, 18:5-8). In John 8:57, the Jews ask, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus responds with, "Verily, verily, I say unto you, Before Abraham was, I am". He absolutely blows them away with this statement. Not only is God the Son acknowledging that He existed at the time of Abraham but that He is the eternal "I AM". The Jews understood clearly who Jesus claimed to be because they pick up stones to kill him for blasphemy. Furthermore, these verses clearly draw a distinction between Jesus and the Father just as there is a clear distinction between the Jews and their father Abraham.
<b>Revelation 1: 8, 2:8, 21:6, 22:13</b>	Read in context these verses clearly point out that the Lord Jesus Christ is the Alpha and Omega, the First and the Last, the Beginning and the End. He is called the Lord and the Almighty (1:8), One who "cometh with clouds" (1:7), who gives those who "athirst" the "water of life freely" (21:6), and "which was dead, and is alive" (2:8). Who is the First and the Last of the Old Testament (OT)? Isaiah 44:6 answers that with "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" (see also Isaiah 41:4 and 48:12). It cannot be mistaken that the Lord Jesus Christ, the eternal Son of God, is Yahweh, the Almighty of the OT. John clearly believed that Jesus pre-existed as God as he says that Isaiah saw Jesus' glory and spoke about him (John 12:41).
<b>John 1:1</b>	"In the beginning was the Word [Logos], and the Word was with God [pros ton theon], and the Word was God [Theos]. The Greek term pros here means "face to face", "in close proximity to". A similar use of pros can be seen in the love chapter of 1 Corinthians 13:12 with the triple use of pros upon pros pros upon or "face to face" where "...then shall I know even as also I am known" in the eternal presence of God. The Oneness position is that the rendering "pertaining to" (Hebrews 2:17, 5:1) applies here but this ignores the grammatical difference between John 1 and the Hebrew texts and does not fit. Theos placed in the emphatic position and using the term itself (rather than theios, a "godlike" one) avoids making the Word [Logos] anything less than fully Deity. At the same time, John does not make the Logos and Theos identical to one another by not putting an article before Theos and thus walks the fine line between subordinationism (e.g. Jehovah Witness) and modalism (e.g. Oneness). He finally asserts that the Logos is Creator in vs. 3. The entire prologue to John is amazing in its careful accuracy to detail, even down to the tenses of verbs that are used. John

	is crystalline in teaching the Trinity and apart from this understanding John 1 ends up self-contradictory and illogical. How can it be missed that the Son of God is of the same Divine Essence with the Father, yet eternally distinct?
<b>John 1:3, Colossians 1:16, Hebrews 1:2</b>	Clearly the Word created all things so He must have been there to do it. Interestingly, Hebrews 1:2 and Genesis 1:2 communicate that the Father and Holy Spirit were involved in the creation event as well. The mechanics of the Father, Son, and Holy Spirit's active presence at creation can only be explained within a Trinitarian understanding of God. The same could be said with regards to the resurrection as the Father raised Jesus (Galatians 1:1), Jesus raised Himself (John 2:19,21) and the Holy Spirit raised Jesus (Romans 8:11). The Oneness position cannot rationally explain this. Compare further Paul's statement in 1 Corinthians 6:14 "And God hath both raised up the Lord, and will also raise up us by his own power". What this is saying is that God (distinct self-aware subject, Divine nature) raised God [Kurios] (distinct self-aware subject, same Divine nature) from the dead and will raise the believer (distinct self-aware subject, human nature) also. (See my examination of John 17:6, 11-16 on what Kurios means). The Scripture is quite clear on this teaching.

<b>Scripture</b>	<b>Explanation...</b>
<b>John 17:5</b>	"And now, O Father, glorify thou me with thine own self with the glory which I had with [para] thee before the world was". The Greek term para is almost always used of a personal relationship. With the use of the relational pronouns "I" and "You" and the relational name "Father" there is absolutely no doubt that para is so used in this text. Also, compare this passage to Isaiah 42:8, "I am the LORD: that is my name: and my glory will I not give to another" and it becomes clear that we are listening to an inter-Trinitarian discussion here. That Yahweh would not give his glory to another means that Jesus and the Father must both be Yahweh (same essence) yet relationally distinct in person. You can see Jesus glory unveiled at the Mount of Transfiguration in Matthew 17. Another use of para is in John 14:16. Jesus says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with [para] you for ever". In this statement, the Trinity is clearly seen with Jesus, the Eternal Son of God, saying he will ask the Father to send the Holy Spirit to be with us forever. That the Holy Spirit is a distinct member of the Trinity is as clear as the Father and the Son. Furthermore, no one would contend with the notion that the Holy Spirit (Comforter) is distinct from the believer who he is with [para] forever. If I tell people I am full of the Holy Spirit that would be considered biblical but if I tell people that I am the Holy Spirit that would clearly be unbiblical and untrue (I might belong in a straight jacket if I said this).
<b>John 3:13</b>	"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven". Jesus is clearly aware of His origin and pre-existence. What is interesting is that Jesus refers to Himself as the "Son of Man". The Son of Man is the Son of God, two natures, one person, the Lord Jesus Christ. Thus, when Jesus died on the cross, God suffered and died on the cross. Two corroborating verses are Acts 20:28 "...to feed the church of God, which he hath purchased with his own blood" and 1 Corinthians 2:8 "...they would not have crucified the Lord of glory". Think about it, when the disciples walked with the Lord Jesus, ate with Him and ultimately watched Him die on the cross they were looking at and experiencing God the Son, incarnate (John 1:14 "And the Word was made flesh, and dwelt among us"), for "The Son is the radiance of God's glory and the exact representation of his being" (Hebrews 1:3). He hung there as our mediator (1 Timothy 2:5) between the heavens and earth, even holding together the hill on which the cross stood (Hebrews 1:3 "...upholding all things by the word of his power", Col. 1:17 "He is before all things, and in him all things hold together"). At his stoning, Steven "...said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). Thus, Jesus, now forever the Theanthropos, "After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven" (Hebrews 1:3). The Son of God redeemed mankind by becoming one. Jesus' question to the Pharisees at Matthew 22:43-45 is now answered and understood, "He

	saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions". The Jesus of the Trinity is the answer.
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**The following table summarizes key passages misinterpreted by Oneness followers**

<b>Scripture</b>	<b>Oneness Interpretation</b>	<b>Correct Interpretation</b>
Isaiah 9:6	“Everlasting Father” identifies Jesus as “God the Father”.	“Everlasting Father” is a Jewish idiom meaning Jesus possesses eternity and thus is eternal. It is a name that describes his eternal nature much like Immanuel which describes His Divine nature (“God with us”, Isaiah 7:14. Matthew 1:23). Certainly, the Son of God is the creator of the ages (Col. 1:16). A number of proper names in the OT do this such as 'Abiaseph' (Ex. 6:24), "father of gathering," means "gatherer". “Father of strength” means “strong”.
John 10:30	“I and my Father are one” taken to mean Jesus and Father are the same person.	The neuter ‘hen’ rather than the masculine ‘heis’ is used for “one” suggesting essential unity, not absolute identity. First person plural ‘esmen’ ( <u>we</u> are one) is used. Notice Jesus is not saying, “I am the Father” or “the Son and the Father are one (heis)” or another equivalent.
John 17:6,11-12	Jesus “manifested” the Father’s name and the Father “gave” (NIV) his name to Jesus proving that Jesus is the Father.	“Manifesting thy name” means as “Lord”, Jesus (Jesus is the Greek form of Joshua that means “the Yahweh saves”. This was a very common Hebrew name used to describe His office, what He was to do on the cross) revealed the Father to those given to Him. The Father and Son, co-equally God, are “Lord” eternally, However, Jesus was human too, so in once sense it is true that this name was given to Him. Thus, The disciples are unified under the character and power of the Lord our Father and the Lord Jesus Christ. The name “Lord” [Kurios], bestowed to Jesus at the incarnation (see Hebrews 1:4, Acts 2:36, Philippians 2:11, Romans 10:9) is the NT equivalent to “Yahweh” or “Jehovah” from the OT (Acts 2:21, Romans 10:13, Joel 2:32) (see also Zechariah 14:9). This makes perfect sense in light of the Great Commission where we are to “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost...”The One Lord is the Father, and the Son, and the Holy Spirit. His name is Lord [Yahweh or Jehovah] and we are to go forth and reach a pagan world that has never heard of the Triune God of the Old and New Testament with the Gospel of Jesus (Yahweh saves) the Christ (the Anointed One).
John 5:43	“In my Father’s name” taken as Jesus’ name is the Father’s name (i.e. Jesus is the Father).	“In the name of” means “in the authority of”. Jesus clearly contrasts “come in his own name” (a foolish act) with coming “in my Father’s name” or Lord, the name bestowed to Jesus. A human father can give his son his name without the father and son being the same person!
John 14:6-11	A favorite passage where “He that hath seen me hath seen the Father”.	In context, Jesus says the verse before that “no man cometh unto the Father, but by me”. The natural sense by these words is that Jesus is not the Father but a mediator between the Father and us. He then says, “if ye had known me, ye should have know my Father also”. This means that the Father is imaged perfectly in Jesus as they each share fully in the One Divine Essence. Jesus never says, “I am the Father”.
John 14:10, Colossians 2:9	“Believest thou not that I am in the Father, and the	This fails to explain the first part of the statement “I am in the Father” which in Oneness terms would have to mean that the

	<p>Father in Me?” The second part is often used to show that the Father is in Jesus as is Colossians 2:9 “For in him dwelleth all the fulness of the Godhead bodily.”</p>	<p>human nature of Jesus dwells in the Deity, the opposite of Oneness belief. Moreover, it fails to account for the fact, that in this same context, Jesus uses this sort of expression in verse 20 and elsewhere to denote his unity with believers: “...I am in my Father, and ye in me, and I in you” (See also John 10:38). Furthermore, Colossians clearly supports the Trinity in that the Father and Son are distinct (1:3), the Son’s pre-existence (1:15-17) and that Jesus is God (1:3 Kurios and in 2:9 Godhead = Theotetos).</p>
<p>John 8:16-18</p>	<p>“And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me”. The divine nature and human nature of Jesus testify.</p>	<p>Jesus is referring here to the OT law requiring the testimony of two witnesses to be valid for judgment. Oneness followers say Jesus meant His divine Spirit (the Father) and his human nature testified (bear witness). However, this would mean only one person testified in opposition to Jesus’ own words and Deut. 17:6. Natures do not testify, persons do. Remember the definition of person as related to the Trinity. Compare also John 5:32, “There is another [allos] that beareth witness of me”. The Greek word allos means someone different from the subject who is speaking.</p>

**Other verses commonly misunderstood in relation to the Trinity are discussed below**

<b>Scripture</b>	<b>Explanation...</b>
<b>John 3:16</b>	“only begotten Son”. The Greek word translated “only begotten” is monogenes, which means “unique, “one of a kind”, or “one and only” not created. Jesus is the unique Son of God, because he is God by His very Nature (See John 1:18 NIV). Believers in Him become “sons of God” by adoption (Galatians 3:26–4:7). This is shown in the human realm by Hebrews 11:17, where Isaac is called Abraham’s “only begotten son”. Abraham had Ishmael as well, but Isaac was the unique son of the Abrahamic Covenant (Genesis chapters 15–18, 20), born when Abraham was very old. Interestingly, in Jewish imagery, “the son of” often meant “of the order of” or “having the very nature of”. For example, “sons of the prophets” meant “of the order of prophets” (1 Kings 20:35); “sons of the singers” meant ‘of the order of singers’ (Nehemiah 12:28). Thus, as the Son of God, Jesus clearly claimed to be equal with the Father (John 5:18), which is why the Jews sought to kill him for blasphemy (John 19:7).
<b>Colossians 1:15</b>	“the firstborn of every creature”. In Jewish imagery, “firstborn” means having the rights and special privileges belonging to the eldest child. It refers to pre-eminence in rank more than to priority in time. This can be shown in passages where the term “firstborn” is used of the pre-eminent son who was not the eldest, e.g. Psalm 89:27, where David is called “firstborn” although he was actually the youngest son. Compare also, Jeremiah 31:9 with Genesis 41:51-52 where Ephraim is called “firstborn” when Manasseh was born first in time because “his younger brother shall be greater than he” (Genesis 48:19). Thus, “firstborn” does not mean, “first created”; the Greek for the latter is <i>protoktisis</i> , while firstborn is <i>prototokos</i> . As <i>prototokos</i> , the Lord Jesus is Creator and Sustainer and is pre-eminent over every creature as Colossians 1 clearly demonstrates.
<b>John 14:28</b>	“for my Father is greater (meizon) than I”. But this refers to the Father’s greater position in Heaven, not superior nature. Philippians 2:5–11 states that Jesus had equality by nature with God, but voluntarily took on the lower position of a servant. The same arguments apply to related passages about Jesus submitting to His Father’s will. The word “better” (kreitton) would have been used to describe superiority in nature if this is what had been meant. Indeed, kreitton is used to describe Jesus’ superiority in His very nature to the angels (Hebrews 1:4). The distinction can be illustrated in the human realm by the role of the President of the United States. He is greater than us in position, but he is still a human being like us, so is not better in nature.

**Some Scriptural portraits of the Trinity**

- The Enunciation- Luke 1:35
- The Baptism- Matthew 3:16-17
- The Great Commission- Matthew 28:19
- Paul’s Benediction- 2 Corinthians 13:14

**Personal attributes of God the Holy Spirit**

**Acts 8** 29 Then *the Spirit said* unto Philip, Go near, and join thyself to this chariot.  
**Acts 13** 2 As they ministered to the Lord, and fasted, *the Holy Ghost said*, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being *sent forth by the Holy Ghost*, departed unto Seleucia; and from thence they sailed to Cyprus.



**John 14** 16 And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you for ever; 26 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.

**Romans 8** 27 And he that searcheth the hearts knoweth what is the *mind of the Spirit*, because *he* (Holy Spirit) maketh intercession for the saints according to the will of God.

**Hebrews 3** 7 Wherefore (as *the Holy Ghost saith*, To day if ye will hear his voice...

## Other common objections

Objection	Answer
<p><b>The word “Trinity” is not in the Bible.</b></p>	<p>The words “Oneness”, “Bible”, “canon”, “inerrancy” are not in the Bible either. The point here is that terms like “Trinity” and “person” and other doctrinal words are used to best describe a spiritual truth that is taught in Scripture to the exclusion of doctrinal perversions. Lastly, the Bible never calls the Father and Holy Spirit “manifestations” of God either.</p>
<p><b>The Trinity has its roots in paganism that worshiped “Triune” gods.</b></p>	<p>This sounds no different than secularists who say that the Biblical flood narrative originated from pagan flood legends. Furthermore, given that Oneness Pentecostalism began in 1913, I could just as easily assume that its roots are in Islam because they too believe that God is uni-personal. If we both agree that the Scriptures are inerrant, authentic, and “proceedeth out of the mouth of God” (Matthew 4:4) then we should focus there. Ad fontes (to the source!) should be our motto.</p>
<p><b>The early church father’s invented the Trinity imposed by the apostate Roman Catholic Church through Constantine at Nicea (AD 325) etc.</b></p>	<p>This argument is normally mixed with truth and error. As I’ve indicated above we should be noble as the Bereans were and stick to the Scripture (Acts 17:11). I recognize that some of the early church Father had unusual beliefs and others were downright heretical. Believers ultimately should not be apologists for them but for what the Scripture says. Nonetheless, I’ve bullet pointed some facts below that should help clear things up.</p> <ul style="list-style-type: none"> <li>• The Roman Catholic Church with head Roman bishop, wide geographical influence and hierarchical structure didn’t exist until the end of the sixth century.</li> <li>• The Roman bishop didn’t even attend the council of Nicea</li> <li>• The Council of Nicea was made of bishops from the eastern churches</li> <li>• Tertullian used Trinitarian terms a century before Nicea and certainly didn’t invent the Trinity.</li> <li>• Constantine originally supported Athanasius but reversed himself in AD 332 and supported Arius</li> <li>• For the next 50 years Arianism (subordinationism) was the ruling movement</li> <li>• The Church Councils came together to affirm sound doctrine and formally define essential truths to guard against heresy. They did not come together to impose doctrine, but to clarify and protect that which was already revealed in Scripture. Other doctrines came to us through an historical development similar to that of the Trinity. For instance, the bible doesn’t list the books of the NT canon. This list was not put together until the fourth century in response to heretics who were adding and subtracting books from the Scripture. The Bible never explicitly insists that it is inerrant in historical and scientific matters. Inerrancy was not formulated until the nineteenth century in response to those who said the bible was inspired but contained errors.</li> </ul>

## **Some references of Jesus and the Holy Spirit being Yahweh (Jehovah) of the Old Testament**

### Jesus is Yahweh

- Isaiah 8:14 → 1 Peter 2:8 The stone that causes men to stumble.
- Isaiah 35:5 → Matt. 11:5 Eyes opened, ears unstopped.
- Isaiah 42:8, 48:11 → John 17:5 Jehovah will give His glory to no other.
- Isaiah 44:6 → Revelation 1 I am the first and last; apart from me there is no God.
- Isaiah 45:23, Romans 14:10 → Philippians 2:10-11 Every knee will bow, every tongue confess.
- Jeremiah 17:10 → Revelation 2:23 He who searches hearts and minds, rewards deeds.

### Holy Spirit is Yahweh

- Psalms 95:7-11 → Hebrews 3:7-9 Do not rebel like in the desert
- Jeremiah 31:33-34 → Hebrews 10:15-16 His laws put in hearts and written in minds
- Isaiah 6:8-10 → Acts 28:25-26 Ever hearing but never understanding...ever seeing

## **The God of the Bible Revealed**

It is essential for salvation to put your trust in the true God, the Lord revealed in Scripture, not a “god” that philosophically makes sense by human reason. Truly this is extremely important to God. The Lord spoke through the prophet Amos, “Can two walk together, except they be agreed?” (Amos 3:3). John wrote, “Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also” (1 John 2:23). The apostle Paul acknowledged that there are those that “preach another Jesus” and “another spirit” (2 Corinthians 11:4). Jesus made a sobering statement in John 8:24 that you will die in your sins if you do not believe that “I am [the one I claim to be]”. The one person Jesus Christ is the eternal Son of God who took on an additional nature at the incarnation becoming the Godman. That is the Jesus who died for sinful humanity and who knocks at the door of your heart and asks to save and commune with you (Revelation 3:20). The real Jesus is not both the Father and Son and never will be (Hebrews 13:8).

### **The Wonder of the Triune God:**

*"I cannot think on the one without quickly being encircled by the splendor of the three; nor can I discern the three without being straightway carried back to the one."* Gregory of Nazianus