The Godhead: A discussion of the Trinity
6.12.26

There is one God

The teaching of Monotheism is integral to the Bible. Regardless of old or new testament focus the consistent picture given across all scripture is that there is one true and living God.

Verses genesis 1:1, Exodus 20:1-3, Duet 6:4-5, Isaiah 43:10-11, Rev 21:3

The Father is God

This understand of God as Father has gone uncontested throught the Theological history of monotheistic teaching. There are no heresies concerning the Fatherhood of God. Jews, Christians and Muslims alike agree on this point.

Duet 32:6, Jeremiah 31:9, John 8:41*, John 20:17, Ephesians 1:3.

[Both Yeshua and the Pharisees refer to God as their Father]*.

Verses

The Son is God

Historically this point is heavily contested. Not by Christians but by Jews, Muslims and everyone outside the Christian faith. The majority of heresies are Christological i.e., about Christ and His identity.

John 1:1-5, Hebrews 1:1-8, Col 1:12-17, Romans 5:9*

Therefore much more having been justified now by the blood of Him, we will be saved by Him from the wrath.*

Verse 8, But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.

Verses

The Holy Spirit is God

Historically contested but more so ignored on the grounds of rejecting the Son as God. The logic about Christology, “the study of Christ” applies to Pneumatology “the study of the Spirit.” If the Son is equal to the Father and the Spirit is equal to the Son than the Spirit is equal to the Father as well.

Verses

Gen 1:2, Psalm 104:30, Acts 5:3-4 & 9.

John 16:13 – The Holy Spirit is called He. The Holy Spirit is a Person not an it.

<u>These three are truly and eternally distinct</u>

Acceptance of this final thesis is what makes a person truly Trinitarian.

Verses

Genesis 19:24, Psalm 110:1, Eph 2:18, Eph 4:4-6, 2 Cor 13:14, Romans 8:9-11*

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

Using a direct object marker—like אֶת (*et*) for definite direct objects—forces the subject and object into **two distinctly separate entities**

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.