

GOD—A TRIUNITY

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*“The grace of the Lord Jesus Christ,
and the love of God, and the
communion of the Holy Ghost,
be with you all.”*

2Co.13:14

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation—abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from Wikipedia, The Free Encyclopedia, January 2013.

DISCLAIMER

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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 3 Personalities of the Godhead be brought out and distinctly emphasized. He wanted a sound, sensible Scriptural article on the subject at hand. 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 the Hebrew “*God*” is ELOHIM (the plural form). It is the same throughout Genesis 1, and it is mentioned 52 times. Also, in Genesis 2, the word God is invariably ELOHIM. It is the Name of God as Creator and is derived from the Hebrew 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 3 Personalities were in evidence in all things requiring force or power as in creation, rather than 1 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 3 positive plural pronouns in that verse, **US**, **OUR**, and **OUR**. There are also other instances where the plural pronoun is used in connection with God; for example, “*Go to, let us go down, and there confound their language*” [Gen.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 3 as one Lord: “*My Lord*” [Gen.18:1-3]. Also, in 7 other instances in this chapter, the 3 men are addressed as “*Lord.*”

Then look at Deuteronomy 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 or Elohim (our Trinity) is one Jehovah.*” What could be plainer than that?

Also, let us look at Psalm 110:1 where the distinction between Lord (ADONAI or JEHOVAH) and Jesus as Lord (ADON) is very plainly marked. Surely we can distinguish 2 Lords (Personalities) in that verse. The one Lord (JEHOVAH) says to the other Lord (ADON, “*master or head*”), “*Sit thou at my right hand, until I make thine enemies Thy footstool.*” This verse is quoted verbatim 4 times in the New Testament. Jesus (ADON) is sitting on His Father’s (ADONAI’S) throne. The 1 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 Grace 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. Jesus (ADON) will then reign on His own throne for 1,000 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 Savior, in the very scene where He was rejected and crucified [Phi.2:9-11].

For 1,000 years, Jesus shall reign as God Almighty. The Father shall assign all authority and power into His Son’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*” [1Co.15:27]. Is that not proof of the 2 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 Paul’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?" [1Co.15:28]

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 from a past eternity, but the Son took another form [Phi.2:6-7]. He joined Himself to humanity, and will always remain a Man subject to His Father (God) [1Co.15:24-28]. The 2 Persons are surely seen in this portion of Scripture in 2 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 [Luk.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." [Isa.42:1-3]

These words plainly speak of Jesus in His 1st Advent. He quoted them as referring to Himself in Matthew 12:18-20. The phrase "*my spirit*" refers to the Holy Spirit, the 3rd Person of the Trinity. This quotation is a positive proof that the Lord God is 3 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 3 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 the [I Am](#) and then the Sent One of the Father and the Spirit. The Speaker names 2 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 [Isa.9:6] for 1,000 years, which fact is confirmed in the book of Revelation. In Revelation 21 and 22, the 3 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 [Rev.21:22-23]. Finally, the 3 Persons—God and Jesus as well as the Spirit who speaks throughout the whole book of Revelation—are named.

Notice further in the New Testament that 2 distinct Persons are named before time began and before the incarnation of Jesus.

- In John 1:1-2, 14, 18; and 3:16-18 we read of "*God*" and "*the Word*" and "*Father*" and "*Son*."

- In John 8:42 we have a striking statement proving conclusively at least 2 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.

The 3 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 [Mat.17:5]. Peter witnesses to this fact, for he was one who heard the Father speak [2Pe.1:17].

Furthermore, 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 Father’s 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.”* Jesus clearly distinguished between Himself and God.

Then we read in John 5:17, *“My Father worketh hitherto, and I work.”*

Furthermore, Jesus spoke to His Father in that marvelous High Priestly prayer recorded for us in John 17. He expressed Himself in John 17:3 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 [John 17:4]. Here is a clincher. In John 17:5, He requested the Father to glorify Him with the glory which He had with Him before the world was created. In fact, the whole prayer is an undoubted proof that He and His Father are 2 Persons. Does Jesus pray to Himself? How foolish to imagine such nonsense.

Notice especially John 17:21 where Jesus 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: that the world may believe that thou hast sent me.”* Are we many, 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 2 other Persons. All 3 in unity and harmony, distinct and intelligent Persons, are seen in this statement.

“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.” [Joh.14:26]

Now, in closing, we will look at Hebrews 1:3 where there are 2 Objects, 2 sublime Intelligences, 2 majestic Personages, and 2 indescribable Characters mentioned in this portion:

“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.”

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 (God’s) Person”*; 2 Persons, a Father and a Son, are seen as One.

God is the first cause of all things, the basis for faith and assurance. The Son was the exact expression of the Divine Reality, because He was *“The Word”* that was *“with God”* and *“was God”*

[Joh.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 [Heb.2:16, Phi.2:7, Heb.9:26]. Jesus, not the Father, paid the price of our redemption; then He sat down in Heaven at the right hand of God [Heb.10:12]. Therefore, there are 2 Divine Dignitaries, 2 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 1,000 years when this Grace Age is ended. Nevertheless, Jesus is dependent upon His Father now [2Co.13:4] and forever shall be. He has chosen this abasement. It is voluntary [1Co.15:28, Phi.2:6-8]; but He is still the Son of the Father and they are distinctly 2 Persons.

So, I will close, emphasizing some of the points of the verse with which I commenced this article where 3 Persons of the Trinity are named and distinguished the One from the Other [2Co.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 3 are designated, and each separated from the others, yet all 3 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." [Joh.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."

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