

The Triune God

Table of Contents

<i>Importance of the Doctrine</i> _____	2
Is Triunity Taught in the Bible? _____	2
Triunity in The Old Testament: _____	3
Old Testament Scripture _____	3
Isaiah 48:16 _____	3
Plural references of a singular God _____	4
<i>Angel of The Lord</i> _____	6
Angel of the Lord Scriptures (NASB95) _____	8
Old Testament _____	8
New Testament _____	12
<i>The Unity of God</i> _____	13
God Demands Exclusive Devotion _____	13
The Shema _____	13
03173 יָחִיד yachiyd (yaw-kheed') _____	14
0259 אֶחָד 'echad (ekh-awd') _____	14
Scriptures: 03173 yachiyd (yaw-kheed') _____	15
Scriptures: 0259 'echad (ekh-awd') _____	16
<i>The Triunity in the New Testament</i> _____	17
Apostolic Writings _____	17
Baptismal Formula _____	18
The Epistles _____	18
The Gospel of John _____	23
<i>The Triune Relationship</i> _____	26

The Triune God

Importance of the Doctrine

Definition: God has three centers of personhood within one perfect monotheistic unity. The triune nature is three co-equal centers of consciousness, who exist and have always existed (eternal) in union (koinonia) with one another (relational) and dependent upon one another (co-essential.) This union is expressed by God is love. There is complete equality of the three that have willingly and lovingly delegated function (which is non-essential) for bringing man (image bearers) into relationship (koinonia) with God. The unity and equality of the triune God does not require function and roles for while there are certainly roles and functions that distinctively and primarily belong to one, all participate in the function of each other.

Trinity v Triune: The term Triune is preferred over Trinity for this reason alone; Triune is very clear in meaning “three in one”. Trinity is maligned by cults and scoffers to mean three gods, (polytheism) three offices of one god (monotheism). It makes it difficult for scoffers and antagonists to distort the meaning.

Rejection of:

Monotheism: God is one personhood (Judaism, Islam)

Polytheism: There are many finite gods (Mormonism, Hinduism, witchcraft-wicca, etc.)

Pantheism: Everything is god (Buddhism, New Age, and Hinduism)

Panentheism: All is in god, god is finite, changing, working with his creation to effect outcomes.(Plato, Hegel, process theology, various Philosophies)

Salvation: The Triune has great implications on the nature of salvation and that God is the provider of that means to Salvation.

Atonement: Our understanding of the Triune nature of God has significant implications on how we view Atonement through Jesus.

The Holy Spirit: The Holy Spirit must be afforded the equality and prominence of deity, otherwise it becomes less or more significant than the Scriptures teach.

Worship and Prayer: We pray to the Godhead, or to distinct personhood. Each is appropriate.

Is Trinity Taught in the Bible?

God inspired and ordained that the Hebrew language and the Hebrew people themselves is how God choose to reveal Himself and His truth to His creation.

The Hebrews represented God’s initial and primary objects of revealing His fellowship and favor and thus His redemption and reconciliation. Their election was not “exclusive” but “inclusive” in the sense they were not to be merely the recipients of God’s grace but the agent’s of its transmission.

The Triune God

Hebrew culture: Concrete manner of thinking and writing:

Use of anthropomorphism is common. In Hebrew thought, because they are created in the image and likeness of God, it is *natural for them to think of God as being like themselves*.

Few New Testament theologians were proficient in the Hebrew language because the OT was translated into the LXX and therefore the entire bible was in one language, koine Greek.

Jerome, who authored the Latin Vulgate translated from the LXX and not the Hebrew. He was not as proficient in Hebrew and therefore reluctant to correct any distortions from the Hebrew to the LXX.

Hebrew concept of extended personality and power:

Hebrew thought makes no sharp distinction between the body and soul like that of the Greek. The Hebrews see the soul (nephesh) as the whole of the person, yet unified in diversity. Ps 26:2; Gen 2:7 (nephesh=soul, being)

Importance attached to a "name"

as an example of the extension of powers. Gen 27:33-37 Isaac does not retract Job 18:17-19 fate of wicked - name vanishes

Man's personality extends throughout his entire household.

Josh 7:1, 24-26 entire family stoned, household and possessions destroyed with fire.
John 9:2 The man born blind, who sinned, the man or his father?

Individual not thought of as an "isolated" unit.

Whom they interact with, eats with carries much significance.

Num 21:4-5 *our* soul is sick of this food... (house of Israel)

Josh 7:5 ... *their* heart melted became like water...

2 Sam 19:14 won the heart of all the men as if they were one man

Psalms: the "heart" and "I" though singular represents the collective units of all.

Triunity in The Old Testament:

Old Testament Scripture

Isaiah 48:16

¶ "Come near to **Me**, listen to this: From the first **I** have not spoken in secret, From the time it took place, **I** was there. And now the **Lord GOD has sent Me, and His Spirit.**"

This particular passage is quite compelling and telling. In it we see the evidence of the full triune at work in the Salvation process. Come near Me ...I was there ...the Lord

The Triune God

GOD has sent Me ... and His Spirit. This passage also shows the intimacy and love within the Godhead. The acts and function of one (function) is attributed to all. The name and title of Yehovah is attributed to Jesus and also the Father, and as we will see in the next verse the title of Eternal Father is also attributable to The Son.

Isaiah 9:6

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

The interchangeability in name and function indicates intimacy as mentioned in the definition, "*The unity and equality of the triune God does not require function and roles for while there are certainly roles and functions that distinctively and primarily belong to one, all participate in the function of each other.*" What is being stated is the essence of the Godhead, that which is essential is required for existence. God does not require function to exist and therefore function is deemed *non-essential*. In theological terms that which is essential must be present to exist. The absence of an essential is the absence of existence.

Isaiah 9:6

For a *child will be born* to us, a son will be given to us; And the government will rest on His shoulders; And **His name will be** called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

See how God reveals the intimacy in the Godhead through interchangeability of titles, names and functions? We will see in the New Testament Scripture that Counselor is the name given to the Holy Spirit but is also the name claimed by Jesus. Jesus also claims the name Eternal Father which is the name of the first person of the Triune. While scoffers will want to claim contradiction, their claim is unfounded for the true claim is the power of the intimate relationship essential to the Godhead ... God *is* love. Love is an essential for God. It is *impossible* for God not **to be love**. Do we now begin to see why love is so commanded and important to His *image bearers* ... mankind? It is the essence of God.

Plural references of a singular God

Genesis 1:26 NASB95

¶ Then God said, "Let **Us** make man in **Our** image, according to **Our** likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Genesis 1:26

¶ **Then God <0430 elohim>** said, "**Let Us make <06213' asah>** man **in Our image <06754 tselem>**, **according to Our likeness <01823 demuwth>**; and let them rule

The Triune God

over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

0430. אֱלֹהִים **elohim**; (el-o-heem') **plural** of **0433**; *God, god*:— (over 2300 times)
0433 אֱלֹהָ 'elowahh *el-o'-ah* rarely (shortened) אֱלֹהָ 'eloahh *el-o'-ah* (singular) (57)
06213 עָשָׂה 'asah (*aw-saw'*) a primitive root; *v do, make*:— (plural form)
06754 צֶלֶם **tselem** (*tseh'-lem*) from an unused root meaning to shade; *n m* (plural)
01823 דְמוּת demuwth *dem-ooth'* from **01819**; *n f*; likeness, similitude:—

Note the vacillation between the singular and plural form in the same context.

Genesis 3:22

¶ Then the **LORD God** said, "Behold, the man has become **like one of Us**, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"—

Genesis 11:7

"Come, let **Us** go down and there confuse their language, so that they will not understand one another's speech."

Genesis 18:1-22

1 ¶ Now the **LORD (singular)** appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.

2 When he lifted up his eyes and looked, behold, **three men (plural)** were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth,

3 and said, "**My lord, (singular)** if now I have found favor in your sight, please do not pass your servant by.

4 "Please let a little water be brought and wash your feet, and rest **yourselves (plural)** under the tree;

5 and I will bring a piece of bread, that you may refresh **yourselves; (plural)** after that you may go on, since you have visited your servant." And **they said, (plural)** "So do, as you have said."

9 ¶ Then **they said (plural)** to him, "Where is Sarah your wife?" And he said, "There, in the tent."

10 **He said, (singular)** "**I will (singular)** surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.

13 And the **LORD (singular)** said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?'"

14 "Is anything too difficult for the **LORD? (singular)** At the appointed time I will return to you, at this time next year, and Sarah will have a son."

16 ¶ Then the **men (plural)** rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off.

17 The **LORD (singular)** said, "Shall I hide from Abraham what I am about to do,

The Triune God

19 "For I have chosen him, so that he may command his children and his household after him to keep the way of the **LORD (singular)** by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him."

20 And the **LORD (singular)** said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

21 "**I will go (singular)** down now, and see if they have done entirely according to its outcry, which has come to **Me; (singular)** and if not, **I will know.**" **(singular)**

22 Then the **men (plural)** turned away from there and went toward Sodom, while Abraham was still standing before the **LORD (singular)**.

Genesis 19:18

And Lot said unto **them, (plural)** Oh, not so, my **Lord (singular)**:

Angel of The Lord

In *some* passages, there is an *apparent* identification of the Angel of the Lord with Yahweh, or Jehovah (*YHWH*) or with God (*elohim*)

Genesis 31:11-13

11 "Then the **angel of God** said to me in the dream, 'Jacob,' and I said, 'Here I am.'

12 "He said, 'Lift up now your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you.

13 '**I am the God of Bethel**, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.'"

In verse 13 above, the angel of the Lord declares Himself to be God. In the scriptures below, Jacob wrestles with a man, but says, "I saw God face to face"

Genesis 32:24-30

24 ¶ Then Jacob was left alone, and **a man wrestled with him** until daybreak.

25 When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.

26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me."

27 So he said to him, "What is your name?" And he said, "Jacob."

28 He said, "**Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed.**"

29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there.

30 So Jacob named the place Peniel, for he said, "**I have seen God face to face**, yet my life has been preserved."

Other biblical references to this event declare this to be Jehovah (*YHWH*) God (*elohim*)

The Triune God

Hosea 12:4-5

- 4 Yes, **he wrestled with the angel and prevailed**; He wept and sought His favor. He **found Him at Bethel** And there **He** spoke with us,
5 Even the **LORD,(YHWH) the God (elohim) of hosts, The LORD (YHWH) is His name.**

In Genesis 48, the angel is identified with *God our Redeemer* גַּאֵל (gaal) in verse 16

Genesis 48:15-16

- 15 He blessed Joseph, and said, "**The God before whom my fathers** Abraham and Isaac walked, **The God who has been my shepherd** all my life to this day,
16 **The angel who has redeemed גַּאֵל (gaal) me from all evil**, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth."

Isaiah 44:6 declares that there is no גַּאֵל (gaal) but God.

Isaiah 44:6

"Thus says the **LORD**, the King of Israel and his **Redeemer**, the **LORD** of hosts: 'I am the first and I am the last, And there is no God besides Me.

There are many other such references similar to the above . I have bolded the apparent references to God or Jehovah as the angel of the Lord section below. Due to the divergent use of the expression, we see that a contrast exists. There are times that the angel of the Lord was sent *from* God and also speaks as God. We are forced to conclude from Scriptures that the angel of the Lord is both the Lord and not the Lord. We call such appearances a *theophany*.

The phrase angel of the Lord also appears in the New Testament as well. He appears to Zacharias the high priest as identifies himself as the Archangel Gabriel. Gabriel also appears to Mary, the mother of Jesus. There are several additional appearances of the angel of the Lord, but not identified by name. The angel of the Lord appears several times in the New Testament:

- to Joseph in a dream;
- to the shepherds in the field the day Jesus was born;
- to the Apostles Philip and Peter; at the garden tomb after Jesus was resurrected;
- at the pool of Bethesda to stir the healing waters;
- to kill King Herod (the second) for not giving glory to God.

All New Testament manifestations of the angel of the Lord appear to be angelic messengers and not theophanies.

The Triune God

Angel of the Lord Scriptures (NASB95)

Old Testament

Genesis 16:7-11 (The Lord with Hagar)

- 7 Now the **angel of the LORD** found her by a spring of water in the wilderness, by the spring on the way to Shur.
- 9 Then the **angel of the LORD** said to her, "Return to your mistress, and submit yourself to her authority."
- 10 Moreover, the **angel of the LORD** said to her, "**I will** greatly multiply your descendants so that they will be too many to count."
- 11 The **angel of the LORD said to her further**, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, **Because the LORD has given heed** to your affliction.

Genesis 22:11-15 (Abraham and Isaac)

- 11 But the **angel of the LORD** called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."
- 15 Then the **angel of the LORD** called to Abraham a second time from heaven,

Exodus 3:2-6 (The burning bush)

The **angel of the LORD** appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

Numbers 22:22-35

- 22 But God was angry because he was going, and the **angel of the LORD** took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him.
- 23 When the donkey saw the **angel of the LORD** standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way.
- 24 Then the **angel of the LORD** stood in a narrow path of the vineyards, *with* a wall on this side and a wall on that side.
- 25 When the donkey saw the **angel of the LORD**, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again.
- 26 The **angel of the LORD** went further, and stood in a narrow place where there was no way to turn to the right hand or the left.
- 27 When the donkey saw the **angel of the LORD**, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick.
- 31 Then the **LORD** opened the eyes of Balaam, and he saw the **angel of the LORD** standing in the way with his drawn sword in his hand; and he bowed all the way to the ground.
- 32 The **angel of the LORD** said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me.

The Triune God

- 34 Balaam said to the **angel of the LORD**, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back."
- 35 But the **angel of the LORD** said to Balaam, "Go with the men, but you shall speak only the word which I tell you." So Balaam went along with the leaders of Balak.

Judges 2:1-4 (The angel of Ex 14:19)

- 1 Now the **angel of the LORD** came up from Gilgal to Bochim. And he said, "I **brought you up out of Egypt** and led you into the land which I have sworn to your fathers; and **I said, 'I will never break My covenant with you,**
- 4 When the **angel of the LORD** spoke these words to all the sons of Israel, the people lifted up their voices and wept.

Judges 5:23

'Curse Meroz,' said the **angel of the LORD**, 'Utterly curse its inhabitants; Because they did not come to the help of the LORD, To the help of the LORD against the warriors.'

Judges 6:11-24 (Lord with Gideon)

- 11 Then the **angel of the LORD** came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save *it* from the Midianites.
- 12 The **angel of the LORD** appeared to him and said to him, "**The LORD is with you, O valiant warrior.**"
- 14 **The LORD looked at him and said,** "Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?"
- 15 He said to Him, "**O Lord, how shall I deliver Israel?** Behold, my family is the least in Manasseh, and I am the youngest in my father's house."
- 16 **But the LORD said to him,** "Surely I will be with you, and you shall defeat Midian as one man."
- 21 Then the **angel of the LORD** put out the end of the staff that was in his hand and touched the meat and the unleavened bread; and fire sprang up from the rock and consumed the meat and the unleavened bread. Then the **angel of the LORD** vanished from his sight.
- 22 When Gideon saw that he was the **angel of the LORD**, he said, "**Alas, O Lord GOD!** For now I have seen the **angel of the LORD** face to face."
- 23 **The LORD said to him,** "Peace to you, do not fear; you shall not die."

Judges 13:2-23

- 3 Then the **angel of the LORD** appeared to the woman and said to her, "Behold now, you are barren and have borne no *children*, but you shall conceive and give birth to a son.
- 6 Then the woman came and told her husband, saying, "**A man of God came to me** and his appearance was **like the appearance of the angel of God**, very awesome. And I did not ask him where he [came] from, nor did he tell me his name.

The Triune God

- 8 ¶ Then Manoah entreated the **LORD** and said, "O **Lord**, please let the man of God whom You have sent come to us again that he may teach us what to do for the boy who is to be born."
- 9 God listened to the voice of Manoah; and the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her.
- 13 So the **angel of the LORD** said to Manoah, "Let the woman pay attention to all that I said.
- 15 Then Manoah said to the **angel of the LORD**, "Please let us detain you so that we may prepare a young goat for you."
- 16 The **angel of the LORD** said to Manoah, "Though you detain me, I will not eat your food, but if you prepare a burnt offering, then offer it to the LORD." For Manoah did not know that he was the **angel of the LORD**.
- 17 Manoah said to the **angel of the LORD**, "What is your name, so that when your words come *to pass*, we may honor you?"
- 18 But the **angel of the LORD** said to him, "Why do you ask my name, seeing it is wonderful?"
- 20 For it came about when the flame went up from the altar toward heaven, that the **angel of the LORD** ascended in the flame of the altar. When Manoah and his wife saw *this*, they fell on their faces to the ground.
- 21 Now the **angel of the LORD** did not appear to Manoah or his wife again. Then Manoah knew that he was the **angel of the LORD**.
- 22 So Manoah said to his wife, "**We will surely die, for we have seen God.**"

2 Samuel 24:16

When the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the **angel of the LORD** was by the threshing floor of Araunah the Jebusite.

1 Kings 19:7

The **angel of the LORD** came again a second time and touched him and said, "Arise, eat, because the journey is too great for you."

2 Kings 1:3

But the **angel of the LORD** said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria and say to them, 'Is it because there is no God in Israel *that* you are going to inquire of Baal-zebub, the god of Ekron?'

2 Kings 1:15

The **angel of the LORD** said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king.

2 Kings 19:35

Then it happened that night that the **angel of the LORD** went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead.

The Triune God

1 Chronicles 21:12

either three years of famine, or three months to be swept away before your foes, while the sword of your enemies overtakes *you*, or else three days of the sword of the LORD, even pestilence in the land, and the **angel of the LORD** destroying throughout all the territory of Israel.' Now, therefore, consider what answer I shall return to Him who sent me."

1 Chronicles 21:15

And God sent an angel to Jerusalem to destroy it; but as he was about to destroy *it*, the **LORD** saw and was sorry over the calamity, and said to the destroying angel, "It is enough; now relax your hand." And the **angel of the LORD** was standing by the threshing floor of Ornan the Jebusite.

1 Chronicles 21:16

Then David lifted up his eyes and saw the **angel of the LORD** standing between earth and heaven, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, covered with sackcloth, fell on their faces.

1 Chronicles 21:18

Then the **angel of the LORD** commanded Gad to say to David, that David should go up and build an altar to the LORD on the threshing floor of Ornan the Jebusite.

1 Chronicles 21:30

But David could not go before it to inquire of God, for he was terrified by the sword of the **angel of the LORD**.

Psalms 34:7

The **angel of the LORD** encamps around those who fear Him, And rescues them.

Psalms 35:5

Let them be like chaff before the wind, With the **angel of the LORD** driving *them* on.

Psalms 35:6

Let their way be dark and slippery, With the **angel of the LORD** pursuing them.

Isaiah 37:36

Then the **angel of the LORD** went out and struck 185,000 in the camp of the Assyrians; and when men arose early in the morning, behold, all of these were dead.

Zechariah 1:11

So they answered the **angel of the LORD** who was standing among the myrtle trees and said, "We have patrolled the earth, and behold, all the earth is peaceful and quiet."

Zechariah 1:12

Then the **angel of the LORD** said, "O LORD of hosts, how long will You have no

The Triune God

compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?"

Zechariah 3:1

Then he showed me Joshua the high priest standing before the **angel of the LORD**, and Satan standing at his right hand to accuse him.

Zechariah 3:5

Then I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments, while the **angel of the LORD** was standing by.

Zechariah 3:6

And the **angel of the LORD** admonished Joshua, saying,

Zechariah 12:8

"In that day the **LORD** will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the **angel of the LORD** before them.

New Testament

Matthew 1:20

But when he had considered this, behold, an **angel of the Lord** appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.

Matthew 1:24

And Joseph awoke from his sleep and did as the **angel of the Lord** commanded him, and took *Mary* as his wife,

Matthew 2:13

Now when they had gone, behold, an **angel of the Lord** *appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him."

Matthew 2:19

But when Herod died, behold, an **angel of the Lord** *appeared in a dream to Joseph in Egypt, and said,

Matthew 28:2

And behold, a severe earthquake had occurred, for an **angel of the Lord** descended from heaven and came and rolled away the stone and sat upon it.

Luke 1:11

And an **angel of the Lord** appeared to him, standing to the right of the altar of incense.

The Triune God

Luke 2:9

And an **angel of the Lord** suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

John 5:4

for an **angel of the Lord** went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.]]

Acts 5:19

But during the night an **angel of the Lord** opened the gates of the prison, and taking them out he said,

Acts 8:26

But an **angel of the Lord** spoke to Philip saying, "Get up and go south to the road that descends from Jerusalem to Gaza." (This is a desert *road*.)

Acts 12:7

And behold, an **angel of the Lord** suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off his hands.

Acts 12:23

And immediately an **angel of the Lord** struck him because he did not give God the glory, and he was eaten by worms and died.

The Unity of God

God Demands Exclusive Devotion

Exodus 20:2-3

2 "I am the **LORD your God**, who brought you out of the land of Egypt, out of the house of slavery.

3 "You shall have **no other gods** before Me.

The Shema

Deuteronomy 6:4-5

"Hear, O Israel! The LORD is our God, the **LORD is one!** "You shall **love the LORD** your God with **all your heart** and with **all your soul** and with **all your might**.

The Triune God

Deuteronomy 6:4-5

4 ¶ "Hear, O Israel! The **LORD (YHWH)** is our **God, (elohim)** the **LORD (YHWH)** is **one! (echad)**

5 "You shall love the **LORD (YHWH)** your **God (elohim)** with all your heart and with all your soul and with all your might.

There are two Hebrew words for one; **יְחִיד** **yachiyd** and **אֶחָד** **'echad**.

03173 יְחִיד yachiyd (yaw-kheed')

from **03161**; TWOT-858a; *only, only one, solitary*:—

NAS-lonely (2), one and child (1), only (5), only son (4).

AV-only 6, darling 2, only child 1, only son 1, desolate 1, solitary 1; 12; adj

1) **Only**, only one, **solitary**, one (1a) only, **unique**, one (1b) solitary

1c) (TWOT) **only begotten son**

subst 2) one

Yachiyd means **unique, the only one of a class**. God uses this as a description of Himself and also that of only son's and only child in scripture. All such occurrences of the word are listed below.

0259 אֶחָד 'echad (ekh-awd')

a numeral from **0258**; TWOT-61; adj ; a prim. card. number; *one*:—

NAS-151,450* (1), 41,500* (2), 61* (1), 61,000* (1), 621* (2), 721* (1), alike (1), all at once (1), alone (2), altogether (1), another (23), another into one (1), any (15), any one (2), any* (1), anyone* (1), apiece (1), certain (11), certain man (1), each (48), each one (4), each other (1), each* (4), eleven* (9), eleventh* (4), every (1), everyone (1), few (3), first (38), forty-first* (1), forty-one* (4), numbered (1), once (14), once* (4), one (586), one and on another (1), one and the other (2), one at the other (1), one can him who (1), one the other (1), one to another (1), one will to another (1), one another (4), one thing (2), one thing to another (1), one-tenth (1), one-tenth for each (1), only (2), other (27), other was one (1), outermost* (1), same (25), same one (1), single (15), some (2), thirty-first* (1), thirty-one* (3), together (3), twenty-first* (4), twenty-one* (4), uniformly* (2), unique (4), unison (1), unit (4), united (1), whom (1).

AV-one 687, first 36, another 35, other 30, any 18, once 13, eleven + **06240** 13, every 10, certain 9, an 7, some 7, misc. 87; 952

1) one (number)

1a) one (number)

1b) each, every

1c) a certain

1d) an (indefinite article)

1e) only, once, once for all

1f) one...another, the one...the other, one after another, one by one

1g) first

1h) eleven (in combination), eleventh (ordinal)

The Triune God

The word **אֶחָד** 'echad means to *unify* or to collect one's thoughts. This is the term used in the Shema, Deuteronomy 6:4 and also in Genesis 2:24 to *become one flesh*. This term implies unity as in the numerical one, but not necessarily uniqueness. It speaks of union, rather than aloneness.

Scriptures: 03173 yachiyd (yaw-kheed')

Genesis 22:2

He said, "Take now your son, your **only <03173 yachiyd>** son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

Genesis 22:12

He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your **only <03173 yachiyd>** son, from Me."

Genesis 22:16

and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your **only <03173 yachiyd>** son,

Judges 11:34

When Jephthah came to his house at Mizpah, behold, his daughter was coming out to meet him with tambourines and with dancing. Now she was his **one and only child <03173 yachiyd>**; besides her he had no son or daughter.

Psalms 22:20

Deliver my soul from the sword, My **only <03173 yachiyd>** life from the power of the dog.

Psalms 25:16

Turn to me and be gracious to me, For I am **lonely <03173 yachiyd>** and afflicted.

Psalms 35:17

Lord, how long will You look on? Rescue my soul from their ravages, My **only <03173 yachiyd>** life from the lions.

Psalms 68:6

God makes a home for the **lonely <03173 yachiyd>**; He leads out the prisoners into prosperity, Only the rebellious dwell in a parched land.

Proverbs 4:3

When I was a son to my father, Tender and the **only son <03173 yachiyd>** in the sight of my mother,

The Triune God

Jeremiah 6:26

O daughter of my people, put on sackcloth And roll in ashes; Mourn as for an **only son <03173 yachiyd>**, A lamentation most bitter. For suddenly the destroyer Will come upon us.

Amos 8:10

"Then I will turn your festivals into mourning And all your songs into lamentation; And I will bring sackcloth on everyone's loins And baldness on every head. And I will make it like *a time of mourning* for an **only son <03173 yachiyd>**, And the end of it will be like a bitter day.

Zechariah 12:10

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an **only son <03173 yachiyd>**, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Scriptures: 0259 'echad (ekh-awd')

Genesis 1:5 God called the light day, and the darkness He called night. And there was evening and there was morning, **one <0259 'echad>** day.

Genesis 1:9 Then God said, "Let the waters below the heavens be gathered into **one <0259 'echad>** place, and let the dry land appear"; and it was so.

Genesis 2:11 The name of the **first <0259 'echad>** is Pishon; it flows around the whole land of Havilah, where there is gold.

Genesis 2:21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took **one <0259 'echad>** of his ribs and closed up the flesh at that place.

Genesis 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become **one <0259 'echad>** flesh.

Genesis 3:22 Then the LORD God said, "Behold, the man has become like **one <0259 'echad>** of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"—

Genesis 4:19 Lamech took to himself two wives: the name of the **one <0259 'echad>** was Adah, and the name of the other, Zillah.

Genesis 8:5 The water decreased steadily until the tenth month; in the tenth month, on the **first <0259 'echad>** day of the month, the tops of the mountains became visible.

Genesis 8:13 Now it came about in the six hundred and **first <0259 'echad>** year, in the first *month*, on the **first <0259 'echad>** of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

Genesis 10:25 Two sons were born to Eber; the name of the **one <0259 'echad>** was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

Genesis 11:1 Now the whole earth used the **same <0259 'echad>** language and the **same <0259 'echad>** words.

The Triune God

Genesis 11:6 The LORD said, "Behold, they are **one <0259 'echad>** people, and they all have the **same <0259 'echad>** language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

The Triunity in the New Testament

Apostolic Writings

When we begin to examine the Apostolic writings in the New Testament, we will find that the references to the Triune nature of God are clearer and more direct yet there is still no clear-cut statement on the Trinity or Triune God. God nowhere in Scripture attempts to prove His existence other than making definitive statements of His eternal existence, "**I AM**".

When we examine the gospels, we can conclude that these writings were evangelistic treatises written to convince readers just who Jesus was. They were written *from faith* with the desire to bring others *to faith*. They are written from a persuasive perspective, a "come now, let us reason together" style of writing (Isa. 1:18).

The gospels are certainly God inspired text written by men with strong, well defined and firm convictions. It is apparent the early church was what we would call today an evangelistic church, church planting or missionary church. The early church seems to be missions oriented and centered upon doctrinally based preaching.

We see evidence of "**transmission of tradition**" and the collection of "**authoritative doctrines**" in New Testament Scripture. For example:

Jude: "contend earnestly for the faith" entrusted to or handed down to the saints (v3) and to take hold of "your most holy faith" (v20)

2 Timothy: "pattern of sound teaching" (1:13); "guard the treasure entrusted to you" (1:14); and "endure sound doctrine" (4:3)

1 Timothy: "keeping the faith" (1:14, 19); "nourished on the faith ... sound doctrine" (4:6)

and to "Hold fast"

... the Word (1 Cor 15:2)

... to that which is good (Heb 3:6)

... the beginnings of our assurance (Heb 3:14)

... our confession of Jesus (Heb 4:14, Rev 2:13, 25, 3:11)

... confession of our hope (Heb 10:23)

We see the Apostles and writers of the New Testament were very concerned about declaring the message of Jesus that was "entrusted" to them. The recipients of much of

The Triune God

the writings are directed to the Jews, the first “targets” of the gospel of Jesus, God with us. The Jews held the belief of the Fatherhood of God, so we see much emphasis on Jesus, the Son of God. Judaism was strongly monotheistic and God has visited man to reveal and further clarify who He is in substance and truth. We must not concur that The Father is of any less importance for Jesus speaks boldly of His relationship with The Father.

We see how God was in the process of continuing revelation even through the institution of the holy days to further reveal Himself as the Son and through Jesus fulfilling all Old Covenant Holy Days, most notably Passover and Atonement and the Advent of the Holy Spirit on the Day of Pentecost.

Baptismal Formula

There is strong linkage between the Triune Godhead and the baptismal formula

Matthew 28:19

"Go therefore and make disciples of all the nations, baptizing them in the name of the **Father** and the **Son** and the **Holy Spirit**,

This is the direct teaching of Jesus in how the baptismal formula is to be conducted, so it carries much weight. The linkage between the three implies a strong intimacy and equality.

Probably one of the more powerful depictions of the Trinity is through the baptism and anointing of Jesus in His ministry as High Priest in Matthew 3:16-17. Here The Son of God in the incarnate Jesus is being anointed by the Holy Spirit and the voice of God speaking from the heavens:

Matthew 3:16-17

16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the **Spirit of God descending as a dove** and lighting on Him,

17 and behold, a voice out of the heavens said, "This is **My beloved Son**, in whom I am well-pleased."

The full Triune manifests its presence for the anointing ceremony of God incarnate as High Priest.

The Epistles

The epistles of Paul reference the Triune names of God together in several passages. Here is a listing of some of the stronger references:

The Triune God

2 Thessalonians 2:13-14

13 ¶ But we should always give thanks **to God** for you, brethren beloved **by the Lord**, because **God has chosen you from the beginning for salvation** through **sanctification by the Spirit** and faith in the truth.

14 It was for this He called you through our gospel, that you may gain the glory of our **Lord Jesus Christ**.

Paul appears to use the three terms synonymously with an implicit interchangeability.

1 Corinthians 12:4-6

4 Now there are varieties of gifts, but **the same Spirit**.

5 And there are varieties of ministries, and **the same Lord**.

6 There are varieties of effects, but **the same God** who works all things in all persons.

Paul's benediction below uses the three-fold God to confer blessing. This coordinated working implies equality of the three.

2 Corinthians 13:14

The **grace** of the **Lord Jesus Christ**, and the **love** of **God**, and the **fellowship** of the **Holy Spirit**, be with you all.

Paul also shows a three-fold working in the form of **Justification** in God, Christ, Spirit.

Galatians 3:11-14

11 Now that **no one is justified** by the Law before **God** is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."

13 **Christ redeemed us** from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—

14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would **receive the promise** of the **Spirit** through faith.

The next verse in Galatians is an especially significant verse and a powerful one at that.

Galatians 4:6

Because you are sons, **God has sent** forth the **Spirit** of **His Son** into our hearts, crying, "Abba! Father!"

We are *adopted* children of our living God. Because we are sons, God sends forth the Spirit of His Son into our hearts. It is the Holy Spirit that cries out and enables us to address The Father. All three members of the Triune are involved in our relationship with our God ... the relationship of believers with God.

The Triune God

2 Corinthians 1:21-22

21 Now **He who establishes** us with you **in Christ** and anointed us **is God**,
22 who also **sealed us** and **gave us** the **Spirit** in our hearts as a pledge.

We see the Spirit is the deposit God gives us as His pledge and guarantee of our current Salvation through Jesus and heir of the future promises of God. Salvation and Sanctification are equally shared by the Triune God. Paul continues in his letter to the Corinthians, describing them as a letter from God.

2 Corinthians 3:3

being manifested that you are a letter **of Christ**, cared for by us, written not with ink but with **the Spirit** of the **living God**, not on tablets of stone but on tablets of human hearts.

Romans 14:17-18

17 for the kingdom of **God** is not eating and drinking, but righteousness and peace and joy in the **Holy Spirit**.

18 For he who in this way serves **Christ** is acceptable to God and approved by men.

We see that we please God by serving Jesus, and we serve Jesus in the Holy Spirit. Our progressive sanctification is a work of the Triune God. We cannot relate to God independent of any of the three-fold relationship of the living God. Paul continues in his letter to the Romans to relate the three-fold ministry of God to his ministry.

Romans 15:16-18

16 to be a minister of **Christ Jesus** to the Gentiles, ministering as a priest the **gospel of God**, so that my offering of the Gentiles may become acceptable, sanctified by **the Holy Spirit**.

17 ¶ Therefore **in Christ Jesus** I have found reason for boasting in things pertaining to **God**.

18 For I will not presume to speak of anything except what **Christ** has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

19 in the power of signs and wonders, in the power of **the Spirit**; so that from Jerusalem and round about as far as Illyricum I have fully preached the **gospel of Christ**.

Paul uses the gospel of God and the gospel of Jesus interchangeably, and this is through the power of the Holy Spirit of God. He continues to ask for their prayers to the Triune God through the Triune God.

Romans 15:30

¶ Now I urge you, brethren, **by** our **Lord Jesus Christ** and by the love **of** the **Spirit**, to strive together with me in your prayers **to God** for me,

Philippians 3:3

for we are the [true] circumcision, who worship **in the Spirit of God** and glory **in Christ Jesus** and put no confidence in the flesh,

The Triune God

Colossians 1:3-8

- 3 ¶ We give thanks to **God, the Father of our Lord Jesus Christ**, praying always for you,
4 since we heard of your faith **in Christ Jesus** and the love which you have for all the saints;
5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel
6 which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace **of God** in truth;
7 just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant **of Christ** on our behalf,
8 and he also informed us of your love **in the Spirit**.

Paul, in the following lengthy passages is speaking about the relationship of the Gentiles to Israel and to God, uses several Triadic references. This passages is also showing how the Gentiles are one with Israel, and the church and Israel are one body.

Ephesians 2:11-22

- 11 ¶ Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands—
12 remember that you were at that time **separate from Christ**, excluded from the commonwealth of Israel, and **strangers to the covenants of promise**, having no hope and **without God** in the world.
13 But now **in Christ Jesus** you who formerly were far off have been brought near by the **blood of Christ**.
14 ¶ For **He Himself** is our peace, who **made both groups into one** and broke down the barrier of the dividing wall,
15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that **in Himself He** might make the two into one new man, thus establishing peace,
16 and might reconcile them both in one body **to God through the cross**, by it having put to death the enmity.
17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;
18 for **through Him** we both have our access **in one Spirit to the Father**.
19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are **of God's household**,
20 having been built on the foundation of the apostles and prophets, **Christ Jesus Himself** being the corner stone,
21 in whom the whole building, being fitted together, is growing into a holy **temple in the Lord**,
22 in whom you also are being built together into a dwelling **of God in the Spirit**.

The Triune God

Ephesians 3:14-21

14 ¶ For this reason I bow my knees **before the Father**,
15 from whom every family in heaven and on earth derives its name,
16 that **He would grant you**, according to the **riches of His glory**, to be strengthened with power **through His Spirit** in the inner man,
17 so that **Christ may dwell** in your hearts through faith; and that you, being rooted and grounded in love,
18 may be able to comprehend with all the saints what is the breadth and length and height and depth,
19 and to know the love **of Christ** which surpasses knowledge, that you may be filled up to all the fullness **of God**.
20 Now **to Him** who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,
21 **to Him** be the glory **in the church** and **in Christ Jesus** to all generations forever and ever. Amen.

Titus 3:4-6

4 But when the kindness **of God our Savior** and **His love** for mankind appeared,
5 **He saved** us, not on the basis of deeds which we have done in righteousness, but according to **His mercy**, by the washing of regeneration and renewing **by the Holy Spirit**,
6 whom **He poured** out upon us richly **through Jesus Christ our Savior**,

Please note how God and Jesus is used interchangeably as our Savior by the Holy Spirit. Salvation is the work of our Triune God. Each has their unique roles to play in our Salvation.

1 Peter 1:2

according to the **foreknowledge of God the Father**, by the **sanctifying work of the Spirit**, to **obey Jesus Christ** and be sprinkled with **His blood**: May grace and peace be yours in the fullest measure.

The above passage in First Peter is a condensed version of our Salvation process in one verse. We see the eternal basis of Salvation through the Triune work of the Father, Son and Holy Spirit. We also see evidence of the suffering of the three.

1 Peter 4:14

If you are reviled for the **name of Christ**, you are blessed, because **the Spirit of glory** and **of God** rests on you.

Jude 20-21

20 But you, beloved, building yourselves up on your most holy faith, **praying in the Holy Spirit**,
21 keep yourselves **in the love of God**, waiting anxiously for the **mercy of our Lord Jesus Christ** to eternal life.

The Triune God

Hebrews 6:4-6

4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made **partakers of the Holy Spirit**,

5 and have **tasted the good word of God** and the powers of the age to come,

6 and then have fallen away, it is impossible to renew them again to repentance, since they again **crucify to themselves the Son of God** and put Him to open shame.

In the above passage we see that not only faith is related to the Triune God, but apostasy is as well. It is important to note that the following verses do not speak to a loss of Salvation, for that is impossible for those who are saved, but this is speaking about a falling away from the faith once delivered. Please refer to the study, *Eternal Security: Can You Lose Your Salvation?* <http://www.thelordschildren.org/eternal.htm> for an in-depth study on this and other Scriptures concerning Salvation.

Acts 20:28

"Be on guard for yourselves and for all the flock, among which the **Holy Spirit has made you overseers**, to shepherd the **church of God** which **He purchased with His own blood**.

We see in the above passage the relationship of the Triune God with His Church. It is the church of God, with the Holy Spirit making appointments as overseers and purchased by the blood of Jesus.

The Gospel of John

John's gospel is very powerful and very revealing concerning the nature of the Triune God in the relationship between The Father and The Son. John is the only gospel writer to clearly identify the Son as Divine, as God in the flesh. There is such a close relationship within the Triune that the workings of one can be spoken of as the workings of the other, and to be in relationship with the one is to be in the same relationship with the other. This is true both with respect to Salvation and punishment.

John seems to address the Triune nature of God more explicitly than any of the other New Testament authors. John begins his gospel with the evidence of the relationship of the Word, The Son, as being with God the Father from the beginning. This first verse in John has been discussed and debated hotly since John penned this gospel. Without delving into the intricacies of the Greek language, many scholars believe that John is possibly writing the strongest intimation of the Triune nature of God than anywhere else in Scripture. He is clearly demonstrating the deity of Jesus as the eternal Son who became flesh and dwelt among us.

John 1:1-2, 14

1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was in the beginning with God. (14) And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

The Triune God

There are a large number of passages where the Father, Son and Holy Spirit are mentioned together.

John 1:33-34

33 "I did not recognize **Him**, but **He who sent me** to baptize in water said to me, '**He** upon whom you see **the Spirit** descending and remaining upon **Him**, **this is the One** who baptizes **in the Holy Spirit**.'

34 "I myself have seen, and have testified that this is **the Son of God**."

John the Baptist, like the prophets of old, received direct revelation from God. That being so, the *Him* spoken of in the above Scriptures are all make reference to the Triune God.

John 14:26

"But **the Helper, the Holy Spirit**, whom the **Father will send in My name**, **He will teach you** all things, and bring to your remembrance all that I said to you.

This verse shows the inner relationship of the Triune:

1. The Father does the sending of the Holy Spirit, but does so in the name of His Son.
2. The Spirit teaches and reminds followers of the words of Jesus, The Son.
3. The Son establishes the name and office of the Holy Spirit as the prophesied Helper and Counselor.

This is important to establish who is being spoken of in other verses when using the name Counselor, Helper, or Comforter.

John 15:26

¶ "When the **Helper comes**, whom **I will send** to you **from the Father**, [that is] the **Spirit of truth** who **proceeds from the Father**, **He** will testify about **Me**,

John 16:7-15

7 ¶ "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the **Helper will not come** to you; but if I go, **I will send Him to you**.

8 "And **He**, when **He** comes, **will convict** the world concerning **sin** and **righteousness** and **judgment**;

9 concerning sin, because they do not **believe in Me**;

10 and concerning righteousness, because **I go to the Father** and you no longer see Me;

11 and concerning judgment, because the ruler of this world has been judged.

12 "I have many more things to say to you, but you cannot bear them now.

13 "But when **He, the Spirit of truth, comes**, **He will guide** you into all the truth; for **He** will not speak on **His own initiative**, but whatever **He hears**, **He will speak**; and **He will disclose** to you what is to come.

The Triune God

14 "He will glorify Me, for He will take of Mine and will disclose it to you.

15 "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

Both The Father and Jesus send the Spirit. The Spirit *goes out from* The Father. The Father sends in Jesus' name. The Spirit *testifies about* Jesus. All that belongs to The Father also belongs to Jesus.

Let's do an exegesis on the verse concerning the Holy Spirit being in equality with The Father and The Son.

John 14:16

"I will ask the Father, and He will give you **another** (αλλος allos) Helper (παρακλητος parakletos) that He may be with you forever;

The Greek adjective **αλλος allos (al'-los)** is translated another and means *another of the same kind*. The Spirit is of the same kind as The Father and The Son. The Greek noun **παρακλητος parakletos (par-ak'-lay-tos)** is translated *Helper* in the NASB95, *Comforter* in the King James, and *Counselor* in the NIV all suggests a *commonality of ministry* between The Spirit and The Son.

243 αλλος allos (al'-los)

a primary word; TDNT-1:264,43; adj; *other, another*:—

NAS-another (50), another man (2), another woman (2), another's (1), else (4), more (5), one (3), one another (1), one else (1), other (35), other men (1), other women (1), others (41), some (2), some another (2), someone else (3).

AV-other(s) 81, another 62, some 11, one 4, misc 2; 160

1) another, other

For Synonyms see entry [5806](#)

3875 παρακλητος parakletos (par-ak'-lay-tos)

a root word; TDNT-5:800,782; n m; *called to one's aid*:—

NAS-Advocate (1), Helper (4).

AV-comforter 4, advocate 1; 5

1) summoned, called to one's side, esp. called to one's aid

1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate

1b) one who pleads another's cause with one, an intercessor

1b1) of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins

1c) in the widest sense, a helper, succourer, aider, assistant

1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

The Triune God

This intimacy in function and ministry is amplified in Jesus' commissioning of His disciples.

John 20:21-22

21 So **Jesus said** to them again, "Peace be with you; as **the Father has sent Me, I also send you.**"

22 And when **He** had said this, **He** breathed on them and *said to them, "**Receive the Holy Spirit.**"

Jesus connects all three members of the Triune as involved in commissioning the Holy Spirit. Again we see the **actions of The Father are claimed with authority by The Son.** Jesus sends the Holy Spirit much in the same way as the Father sends Him.

The Triune Relationship

John shows the intimacy that exists in the relationship of the Triune between The Father and the Son as declared by Jesus.

John 14:23

Jesus answered and said to him, "If anyone **loves Me**, he will keep **My word**; and **My Father will love him**, and **We will come to him** and **make Our abode with him.**"

This is a *very* powerful verse. To be in relationship to Jesus the Son is to be in relationship with The Father; To obey the words of Jesus is to obey the words of The Father; To love Jesus is to love the Father; To be loved by Jesus is to be loved by the Father; The Holy Spirit indwelling the believer, is the same as Jesus and The Father indwelling the believer. This is a strong case for the intimacy between the members of the Triune. To be in relationship with one is to be in relationship with all three.

1 John 4:12-16

12 No one has seen **God** at any time; if we love one another, **God abides in us**, and **His love** is perfected in us.

13 By this we know that **we abide in Him** and **He in us**, because **He has given us of His Spirit.**

14 ¶ We have seen and testify that **the Father has sent the Son** to be the **Savior** of the world.

15 Whoever confesses that **Jesus is the Son of God**, **God abides in him**, and **he in God.**

16 We have come to know and have believed the love which **God** has for us. **God is love**, and the one who abides in love **abides in God**, and **God abides in him.**

We see that being in God is dependent upon acknowledging the Son whom God the Father has sent and is known *because* of the Spirit whom the Father has sent. A relationship with one member of the Triune means relationships with all three members of the Triune who in turn are in relationship with one another.

The Triune God

John 5:24-27

- 24 "Truly, truly, **I say to you**, he who **hears My word**, and **believes Him who sent Me**, has eternal life, and does not come into judgment, but has passed out of death into life.
- 25 "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the **Son of God**, and those who hear will live.
- 26 "For just as the **Father has life in Himself**, even so **He** gave to the Son also to have life in Himself;
- 27 and **He gave Him authority** to execute judgment, because **He is the Son of Man**.

John 8:19, 42

- 19 So they were saying to Him, "Where is **Your Father**?" Jesus answered, "You know neither **Me nor My Father**; if you **knew Me**, you would **know My Father** also."
- 42 Jesus said to them, "**If God were your Father, you would love Me**, for **I proceeded forth and have come from God**, for I have not even come on My own initiative, but **He sent Me**."

John 15:23

- 23 "**He who hates Me hates My Father also**."
- 24 "If I had not done among them the works which no one else did, they would not have sin; but now they have both **seen and hated Me and My Father** as well."

John 12:44-45

- 44 ¶ And Jesus cried out and said, "**He who believes in Me, does not believe in Me but in Him who sent Me**."
- 45 "**He who sees Me sees the One who sent Me**."

The following discourse by Jesus shows the relationship between He and His Father and later how God the Holy Spirit is the connection between us and God the Father, God the Son and God, the Holy Spirit.

John 14:7-17

- 7 "If you had **known Me**, you would have **known My Father** also; from now on you **know Him**, and **have seen Him**."
- 8 Philip *said to Him, "Lord, show us the **Father**, and it is enough for us."
- 9 **Jesus** *said to him, "Have I been so long with you, and yet you have not come to know **Me**, Philip? He who has seen **Me** has seen the **Father**; how can you say, 'Show us the Father'?"
- 10 "Do you not believe that **I am in the Father**, and the **Father is in Me**? The words that I say to you I do not speak on My own initiative, but the **Father abiding in Me does His works**."
- 11 "Believe Me that **I am in the Father and the Father is in Me**; otherwise believe because of the works themselves."
- 12 ¶ "Truly, truly, I say to you, he who believes in **Me**, the works that I do, he will do also; and greater works than these he will do; because I go to the **Father**."

The Triune God

- 13 "Whatever you **ask in My name**, that will I do, so that the **Father** may be glorified in the **Son**.
- 14 "If you ask **Me** anything in **My** name, I will do it.
- 15 ¶ "If you love **Me**, you will keep **My** commandments.
- 16 "I will ask the **Father**, and **He** will give you **another Helper**, that **He** may be with you forever;
- 17 that is the Spirit of truth, whom the world cannot receive, because it does not see **Him** or know **Him**, but you know **Him** because **He** abides with you and will be in you.

We see the fullness of the Triune God in our *Sanctification* and the work of the God, the Holy Spirit in our *progressive sanctification*. Notice also how Jesus uses the term "I" when speaking about His work and His authority of God. The use of "I can" and "I will" is very strong in demonstrating the relationship and unity of Jesus with God.

John 8:56-59

57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

58 Jesus said to them, "Truly, truly, I say to you, **before Abraham was born, I am**."

59 Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

The above verse is yet another very powerful discourse by Jesus in the use of the phrase "I AM." The Jews sought to stone Jesus for they understood full well what He was saying, He is the eternal God. I'll list the two Old Testament Scriptures to illustrate the point.

Exodus 3:13-14

13 Then Moses **said to God**, "Behold, I am going to the sons of Israel, and I will say to them, 'The **God** of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"

14 **God said to Moses, "I AM WHO I AM"**; and He said, "Thus you shall say to the sons of Israel, '**I AM has sent me to you.**'"

John 10:27-30, 37-38

27 "**My sheep** hear **My voice**, and **I know them**, and they **follow Me**;

28 and **I give eternal life** to them, and they will never perish; and no one will snatch them out of **My hand**.

29 "**My Father**, who has **given them to Me**, is greater than all; and no one is able to snatch them **out of the Father's hand**. **"I and the Father are one."**

37 "If I do not do the works of **My Father**, do not believe **Me**;

but if I do them, though you do not believe **Me**, believe the works, so that you may know and understand that the **Father is in Me, and I in the Father.**"

The Triune God

Notice that those who have eternal life are in the hand of Jesus in verse 28 and in the hand of the Father in verse 29. Verse 30 demonstrates the intimacy of the relationship and the unity of God with "I and the Father are one."

We will also see this relationship with the true Lord's Prayer in John 17.

John 17

- 1 ¶ **Jesus** spoke these things; and lifting up **His** eyes to heaven, He said, "**Father**, the hour has come; glorify **Your Son**, that the **Son** may glorify **You**,
- 2 even as **You gave Him authority** over all flesh, that to all whom **You** have given **Him, He may give eternal life**.
- 3 "This is eternal life, **that they may know You, the only true God, and Jesus Christ whom You have sent**.
- 4 "I glorified **You** on the earth, having accomplished the work which **You** have given **Me** to do.
- 5 "Now, **Father**, glorify **Me together with Yourself, with the glory which I had with You before the world was**.
- 6 ¶ "I **have** manifested **Your name** to the men whom **You gave Me** out of the world; they were **Yours** and **You gave them to Me**, and they have **kept Your word**.
- 7 "Now they have come to know that everything **You** have given **Me** is from **You**;
- 8 for the words which **You gave Me I have given** to them; and they received them and truly understood that **I came forth from You**, and they believed that **You sent Me**.
- 9 "**I ask** on their behalf; I do not ask on behalf of the world, but of those whom **You** have **given Me; for they are Yours**;
- 10 and **all things that are Mine are Yours, and Yours are Mine**; and I have been glorified in them.
- 11 ¶ "I am no longer in the world; and yet they themselves are in the world, and I come to **You. Holy Father**, keep them in **Your name**, the name which **You** have given **Me**, that they may be one even as We are.
- 12 "While **I was** with them, **I was keeping them in Your name** which **You** have given **Me**; and **I guarded them** and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.
- 13 "But now **I come to You**; and these things **I speak** in the world so that they may have **My joy** made full in themselves.
- 14 "**I have given them Your word**; and the world has hated them, because they are not of the world, even as I am not of the world.
- 15 "I do not ask **You** to take them out of the world, but to keep them from the evil one.
- 16 "They are not of the world, even as I am not of the world.
- 17 ¶ "Sanctify them in the truth; **Your word is truth**.
- 18 "As **You sent Me** into the world, **I also have sent** them into the world.
- 19 "For their sakes **I sanctify Myself**, that they themselves also may be sanctified in truth.
- 20 ¶ "I do not ask on behalf of these alone, but for those also who **believe in Me** through their word;
- 21 that they may all be one; even as **You, Father, are in Me and I in You**, that they also may be in **Us**, so that the world may believe that **You sent Me**.

The Triune God

- 22 "The glory which **You have given Me** I have given to them, that they may be one, just as **We are one**;
- 23 **I in them and You in Me**, that they may be perfected in unity, so that the world may know that **You sent Me**, and loved them, even as You have loved Me.
- 24 ¶ **"Father, I desire** that they also, whom **You** have given **Me**, be with **Me** where **I am**, so that they may see **My glory** which **You** have given **Me**, for **You loved Me** before the foundation of the world.
- 25 **"O righteous Father**, although the world has not known **You**, yet **I have known You**; and these have known that **You sent Me**;
- 26 and **I have** made **Your name known** to them, and will make it known, so that the love with which **You loved Me** may be in them, and I in them."

The Lord's Prayer is very revealing of the *eternal* relationship that exists between Jesus and The Father. This relationship is being revealed to believers who may "participate" in the relationship that exists in God through the Holy Spirit. Some cults wrongly claim this relationship that God establishes with man is for the purpose for man to becoming God. See study: *John 10:34 – I Said You Are Gods* <http://www.thelordschildren.org/gods.htm> for an explanation of this verse.

May Our LORD and Savior Jesus, The Father and The Holy Spirit be with you always!