

**FOUNDATION OF FAITH!**  
**THE TRIUNE GOD**  
**PART 1**

As we continue our study in the series I have called Foundation of Faith, this morning we are going to be looking at the Trinity. Now I do understand that you can go from Genesis on through the book of Revelation and you will never find this word being used in the Bible. Thus, for many, why do we believe it? Is it even true? Folks, just because the word is not used in the Scriptures does not mean that the concept is untrue or it is not real. And, as you will see, this is an important foundation of our faith. It is not some abstract, take it or leave it idea, but it is what God has said, it is what God has shown us in His Word, one God manifested in three distinct persons, the Father, the Son and the Holy Spirit. Before we dig in any further, let me share with you what Donald Grey Barnhouse wrote regarding the Trinity or our Triune God! He wrote,

Any one of you may hold your hand before you and look at it. Between your eye and your hand are three things which are one, and which are also three. Each may be studied separately, but it is impossible to have one without the others. Between your hand and your eye at this moment are light and heat and air. Your eye can see your hand because of the light waves that are in the visible spectrum. Even when there is no visible light, there are invisible rays below the red and beyond the violet – infrared and ultraviolet. Darkness is only a matter of human eyes – that which stimulates the rods and cones of our retina we call visible light; the rest, no less real, is invisible light.

Before you in the light that you see there is also air. If you blow on your hand you can feel the air. You breathe it in; you breathe it out. You live by it. And there is heat between you and your hand; take a thermometer and measure it – see its variations as you go from a warm room to the winter snow without. You cannot have heat, or light, without having them in some relationship to our atmosphere. And you cannot have heat or air without having them in some relationship to our atmosphere. Science can use any one of them apart from the others, but can never separate them totally. To all intents and purposes they are three, and they are one.

We Christians do not believe that there are three Gods, but that there is one true God who is in three persons.

- Donald Grey Barnhouse, *Timeless Illustrations for Preaching and Teaching*, p. 245

Thus, over the next few weeks we will be looking at this topic of the Holy Trinity, our Triune God and we will see what the Old Testament has to say about this and then we will look and see what the New Testament teaches. Now please understand that in this section I am not going to spend a lot of time speaking of the deity of Jesus Christ or the deity of the Holy Spirit, we will cover that as we look at them specifically. We have already seen the deity of God the Father and thus, we will not rehash that again. Our focus will be on the Trinity and as I have said, I believe this is an important subject as we look at our Foundation of Faith!

First of all let me give you a definition of this word Trinity, which comes from the Latin word TRINITAS, and it means “threeness.” Now listen to the definition of this word, “Trinity” from the American Dictionary of the English Language by Noah Webster back in 1828. He wrote, “In theology, the union of three persons in one Godhead, the Father, the Son, and the Holy Spirit.” He then quotes Locke who says, “In my whole essay, there is not any thing like an objection against the Trinity.” That may be true, but there are many who try to refute it and thus, we will show you that even though this specific word is not in the Bible, the idea comes shinning through and again, it is important because I believe that there can be no real blessing either upon ourselves or the work we are doing if we neglect any one of the persons of the Godhead.

And one more definition of the Trinity and this is from Warfield, who wrote, “There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence [life].” In other words, what we will see is that they are one and yet three distinct persons. They are all God, they are all equal, they are all eternal and to negate that or try to discredit that you have to negate or discredit the Word of God! So, with the rest of our time this morning, let’s look at what the Old Testament has to say regarding the Holy Trinity, the Triune God!

## **1. OLD TESTAMENT TEACHING ON THE TRIUNE GOD**

Here is a problem for many people and for most Jewish people. They do not believe that the Old Testament teaches on this idea of a Triune God. They believe that there is just one God and the reality is, so do we. The difference is that we believe in one true God who manifests Himself in three distinct persons. But again, like the State of Missouri, *SHOW ME* where in the Old Testament it speaks of this Triune God! That is exactly what I will do this morning, but before I do, let me share with you some of the objections that some have regarding this idea of the Triune God.

First of all listen to what Milton Lindberg, a Jewish Believer in the Messiah has stated and he is right. He is saying that unless we can find the plurality of God in the Hebrew Bible, we should not speak of worshipping the God of Abraham. This is what he wrote,

Although it may be granted that the Christian's New Testament teaches that the term God may be applied to God the Father, to God the Son, and to God the Holy Spirit, the Christian should cease to claim that he worships the God of Abraham, Isaac, and Jacob, the God of Moses and the prophets, the God of the Torah [teachings or first five books of Moses], the Nevi'im [prophets], and the Kethuvim [writings], unless there is found in the Tanakh [Hebrew Bible], indisputable evidence that God exists in more than one personality.

- Milton B. Lindberg, In the Light of the Tenach:  
The Trinity, pp. 1-2

You see, this is a very important question for us to answer this morning. Do the Hebrew Scriptures speak forth of this plural unity of God or this Triune God? If it does not, if this is just a New Testament teaching, then it would seem that we do not worship the God of Abraham, Isaac and Jacob. But, if they do, they we do worship the same God, the God of Abraham, the God of Isaac, and the God of Jacob.

Now, for Rabbinic Judaism, they would say that the Hebrew Scriptures in no way teach of this Triune God and that the Christian is worshipping three Gods! And thus, here is the problem stated by a Jew who is trying to respond to what we believe. You see, he sees what we believe as a form of idolatry and not the God of Judaism. Now, if he is right, then how can the prophecies of the Messiah be true? They can't and thus, as we will see, he is not right in what he says, the Hebrew Scriptures very clearly teach of a Triune God and by the time we get to the New Testament, that concept is made even clearer. But listen to what he wrote:

Worship of any three-part god by a Jew is nothing less than a form of idolatry. The three-part God of Christianity is not the G-d of Judaism. Therefore, in the Jewish view, Christianity may very well be a variation of idolatry.

Although Christianity began among Jews, it was rapidly adopted by the pagans of the ancient world. These pagans believed in an entire pantheon of gods. It was just too much for them to give up all these gods in favor of the One True G-d. So early Christian missionaries compromised with these pagans by introducing the Trinity, a sort of three-in-one god. Even many contemporary Christian scholars see the Trinity as the result of pagan influence on Christianity.

- Aryeh Kaplan, *The Real Messiah? A Jewish Response to Missionaries*, p. 15

Now he does make some good points. Yes, the church was influenced by pagan practices when Constantine made Christianity the state religion and introduced these practices into the church. But that really is a mute point when you think about it because if you look to the Scriptures they will expose the falseness that has come into the church and keep the church pure from these practices. In regards to the teaching of the Trinity, this was practiced, it was believed in the first-century church. Not only was it practiced in the first century church, but it was taught in the Old Testament as we will see!

Let me give you one example and we will look more at this as we look at the New Testament teachings on the Trinity. But just to show you that this was also a New Testament teaching and not brought into the church at a later day, we are told in Matthew 28:19, **“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”** I think that is pretty clear, Jesus tells us of the Triune God and we will look at next time the many verses that teach of this and refute the idea that this was a pagan influence that was brought into the church.

And yes, there are those so-called “Christian Scholars” who refute the Trinity, but they obviously come from a liberal background and do not believe what the Scriptures clearly teach. Now, why do the Jews have such a hard time believing in the Trinity? Why do they think that the worship of the Triune God is a form of Idolatry? There are many Scriptures that they look to and try to prove that there is only One God and I will give you a few and then we will look at the one big one and see if what they are saying is true. And I will give you a hint, they are partly correct but they miss the totality of what the Scriptures are saying.

First of all, in Isaiah 44:8 we are told, **“Do not fear, nor be afraid; Have I not told you from that time, and declared it? You are My witnesses. Is there a God besides Me? Indeed there is no other Rock; I know not one.”** That does seem pretty clear; there is only one God, there are no others.

Then in Isaiah 45:5-6 we are told, **“I am the Lord, and there is no other; There is no God besides Me. I will gird you, though you have not known Me, That they may know from the rising of the sun to its setting That there is none besides Me. I am the Lord, and there is no other.”** Again, God is saying that He alone is God, there are no other true Gods out there!

In Isaiah 45:22 we are told, **“Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other.”** And in Isaiah 46:9 we are told, **“Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me.”** And lastly, in Joel 2:27 we are told, **“Then you shall know that I am in the midst of Israel: I am the Lord your God And there is no other. My people shall never be put to shame.”**

It seems to be pretty straight forward, there is only one God and then there is the Shema or what I believe is the one big objection they have regarding the Trinity, besides these other verses we have read, and this Shema is found in Deuteronomy 6:4-9, which reads, **“Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.”**

As I have said, these verses are also known as the SHEMA, which means to “hear.” And the Jews would say these verses, this prayer in the morning and in the evening, they would teach it to their children; it was an important part of their lives! Now in saying that, I want to show you something here that you may not expect. I want to show you that the idea of the Trinity is not a New Testament idea, but it is spoken of in the Old Testament, even in the book of Genesis. But here in Deuteronomy 6:4 listen once again to what we have read, **“Hear, O Israel: The LORD our God, the LORD is one!”** During worship at the temple the worshipers would cry out over and over again, ***“SHEMA YSRAEL YAHWEH ELOHIM ECHAD YAHWEH.”*** Over and over they were affirming the oneness of God, which was the foundation of the Hebrew religion; they were of course monotheistic in their beliefs! And so are we as we will see. We do not worship three different God’s, but one God manifested in three distinct persons!



Now you may be wondering why I would use this passage to show the Trinity when it seems to be speaking of only one God and not the Tri-unity of God. What we miss in the English translation of this verse, the Hebrew makes very clear and yet, for the Jews, they refuse to accept this. Let's look at what this text is saying. We start out with "**LORD**" and that is **YAHWEH**, the covenant name of God used by the Jews and when you see it in all capitals, that is what it is referring to. Then we go to the word "**God**" and that is the Hebrew word, **ELOHIM**. Now this is where it gets interesting to me. El is the singular form, Elo is speaking of two and Elohim is speaking of three or more. Now this is a problem, are we saying that there is more than one God, a polytheistic belief? Absolutely not and I will show you why.

Next we are told that the **LORD** or **YAHWEH** is "**one**" or ECHAD. Once again this is confusing. First we say that there are 3 Gods, then here it is saying one God, what in the world is going on? This word "**one**" speaks of a compound unity, not a singular unity. Let me give you an example. When God created Adam and Eve He said, "**And they shall become one [ached] flesh**" (Genesis 2:24) or a compound unity.

Now that may not sound too important, but it is. You see, if you were to speak of a singular unity, the Hebrew word would be YACHAD, but that is not what the Holy Spirit used here. If he did, we would have no basis for the Trinity. But when you have the plural form, Elohim paired with echad, then you are speaking of one God manifested in three distinct persons! Deuteronomy 6:4 says, "Hear, O Israel, the LORD our God is **one** LORD"

In this verse we are told that God is one. However, when we examine the Hebrew word “echad” translated here as “one” we discover an interesting meaning. The Hebrew word “echad” comes from a Hebrew root “achad” which means, “to unify” or “collect together”. The word literally means a “united one” or “compound unity”. The LORD our God is one (united one - Trinity) LORD!

Now, let’s go back to the very beginning, to the book of Genesis because I think it is important to see that God, right from the beginning, is showing us there is a Triune God, a Father, Son and Holy Spirit, one God manifested in three distinct persons. You see, we do not worship three different God’s, and that is where the Jews and others make their mistake. As we have seen it is one God that we worship and yet He is manifested in three distinct persons. I can’t explain it, I can’t grasp it with my finite mind, but I do believe it by faith. And think about all the other things that you have to believe by faith and you have no problem with that and yet, for many, when it comes to this idea of the Triune God, they struggle with it. I pray that you will clearly see this to be true because that is what the Scriptures teach, both the Old and New Testaments and thus, if you are struggling in this area, you will come to believe it by faith because the Scriptures are showing this truth!

You see, if God wanted to show us that He was multi-personal, then don’t you think that we would find that in His Word? Absolutely we would. On the other hand, if God wanted to show us that He was only one person, don’t you think that He would show us in His Word that He was? Absolutely He would. So let’s look at what God has said in His Word, in the book of Genesis about who He is, the Triune God!

In the very first verse of the Bible we see the Triune God or Trinity presented, **“In the beginning God created the heavens and the earth.”** In Genesis 1:1 the word God is **“Elohim”** in the Hebrew. Elohim is a plural noun meaning three or more, but the verb **“created”** is singular in the Hebrew. This is grammatically incorrect, but it is God’s way of communicating to us His tri-unity (three in one). We do not worship three Gods, we are not polytheistic, but we worship one God who is manifested in three distinct persons, the Father, the Son and the Holy Spirit, we are monotheistic and that is what Moses is teaching us here.

“Arnold Fruchtenbaum, a Jewish believer in Messiah Yeshua, says that the Hebrew grammar requires that when the plural form is used, as is the case with Elohim, the verbs are to agree with the associated nouns in both gender and number. Elohim is plural and is used of the true God and the false gods, as seen in Exodus 20:2-3. When it is used of false gods, the verbs will also be plural, which is correct Hebrew grammar. When Elohim is used of the true God, the verbs, as in Genesis 1:1 (Elohim created), are singular, which shows the plural unity and oneness of God. But that singular construction can also imply that, even though Elohim is one, He is also a plurality of that oneness. Youngblood identifies the oneness and plurality of God in Genesis 1.

The first verse of Genesis itself provides us with a helpful cue. It tells us that “God created” (Gen. 1:1). The noun “God” is plural in the Hebrew text, but the verb “created” is singular in the Hebrew text. The Bible clearly teaches that God is one being, a unity (Deut. 6:4, I Cor. 8:4). At the same time, the Bible just as clearly teaches that the one God exists in three persons and is therefore also a trinity.

Youngblood clearly sees and understands that God in His omniscience chose to reveal Himself as one being and yet at the same time a unity of three persons.

- John B. Metzger, Discovering the Mystery of the Unity of God, pp. 67-68

Let me share a few more verses here in Genesis to show you what I mean. In Genesis 1:26-27 we are told, **“Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So God created man in His own image; in the image of God He created him; male and female He created them.”**

Who is God speaking to here? Some would say angels but that can't be because angels were not involved in the act of creation, they are created beings, they are not God! Also, angels were not created in the image of God. Others would argue that this is speaking of the plurality of majesty of God but this term was not used until the 13<sup>th</sup> century, so it can't be that!

But again, there are many who see this speaking of the plurality of majesty regarding God. Harris, Archer and Waltke in their book, Theological Wordbook of the Old Testament wrote, “The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun Elohim is consistently used with singular verb forms and with adjectives and pronouns in the singular.” (1:44).

Payne, in his book *The Theology of the Older Testament* wrote, “The grammatical form of Elohim is that of an abstract plural of greatness or majesty, and not a true numeric plural.” (Page 145).

And Preuss, in his book *Old Testament Theology* wrote, “The divine name, Elohim probably describe a plural of intensity or plural of majesty (simply ‘God’ – an abstract plural.)” (1:149).

But again, this was not used that way in the Scriptures, to speak of the plurality of majesty, so why do they say these things? They say this because they either do not believe in the Triune God, the Trinity or they reject what the Old Testament is saying regarding the Triune God or the Trinity! Stuart Briscoe makes these comments regarding this idea of the plurality of majesty. He wrote,

Some commentators suggest that the plural words are used to give a sense of intensity and majesty to God (in much the same way that the Queen in her official pronouncements uses the “royal we”). But a clear statement about the Trinity becomes apparent when the “Us” and “Our” and the plural Elohim are considered alongside the statement about the “Spirit of God” being active in creation.

- Stuart Briscoe, *The Communicator’s Commentary: Genesis Vol. 1*, p. 34

Folk’s, like I have said, we do not see this in the Hebrew Scriptures anywhere. This is never speaking of the plurality of majesty, and thus, why do we try to apply it to God today? Because some try to deny the Trinity or the Triune God! In fact, Richard Watson closes the case for us as he wrote,

. . . the style of royalty was adopted, which is refuted by two considerations that almighty God in other instances speaks in the singular and not in the plural number; and that this was not the style of the sovereigns of the earth when Moses or any of the sacred penmen composed their writings; no instance of it being found in any of the inspired books.

- Richard Watson, Theological Institutes: Or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity, 1:468-469

I think that is pretty clear and thus, listen to how The Amplified Bible puts these verses here in Genesis 1:26-27, it makes it very clear. **“God said, Let Us [Father, Son, and Holy Spirit] make mankind in Our image, after Our likeness, and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over everything that creeps upon the earth. [Ps 104:30; Heb 1:2; 11:3.] So God created man in His own image, in the image and likeness of God He created him; male and female He created them. [Col 3:9, 10; James 3:8, 9.]”** Obviously The Amplified Bible expounds on verses, makes them clearer or easier to understand and that is what we see here. You see, that is the intent of these verses here in Genesis chapter 1, that the Triune God was working together in the creation of man. That really is the only way you can take these verses!

Another interesting Old Testament verse that speaks specifically of the Father and the Son is found in Isaiah 44:6, which reads “**Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; besides Me there is no God.’**” Also, in Isaiah 48:16 we see the Father, the Son, and the Holy Spirit spoken of. We read “**Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Lord GOD and His Spirit have sent Me.**” I love this verse for it speaks of the eternal existence of Jesus and that He was sent by the Father and the Holy Spirit to become flesh and die for the sins of the world. In other words, Isaiah is telling us of the Triune God, that there is a Holy Trinity of Father, Son and Holy Spirit, one God manifested in three distinct persons!

In Exodus 26:6, 11 the fifty gold clasps are used to hold the curtains together so the tent would be one, ached. It is a unity, (one) which is made up of a plurality or the many parts of the tabernacle. Also, we are told in Ezekiel 37:17 that the LORD tells Ezekiel to join together two sticks, which prophetically speaking represented Ephraim and Judah, the Northern and Southern kingdoms of Israel and Judah, into one, ached. This again is speaking of a unity of one stick that is made up of a plurality of the two sticks!

In fact, Rabbi Simeon ben Joachi, commenting on the word *Elohim* wrote: “Come and see the mystery of the word Elohim; there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not divided from each other.” Clarke adds: “He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words.” And lastly, Leupold quoting Luther on *Elohim*: “But we have clear testimony that Moses aimed to indicate the Trinity or the three persons in the one divine nature.”

And please understand that the Father is not the Son, the Son is not the Spirit, and the Spirit is not the Father. The Father, the Son and the Holy Spirit are three persons of the one God, not three manifestations of God, which some like to say. Once again we see Isaiah speak of the Triune God as we are told in Isaiah 63:7-10, **“I will mention the lovingkindnesses of the Lord And the praises of the Lord, According to all that the Lord has bestowed on us, And the great goodness toward the house of Israel, Which He has bestowed on them according to His mercies, According to the multitude of His lovingkindnesses. For He said, ‘Surely they are My people, Children who will not lie.’ So He became their Savior. In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old. But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them.”**



Notice once again that Isaiah mentions God the Father and that God Himself became their Savior, the Word became flesh and dwelt among us, Jesus! And lastly, they rebelled, they grieved the Holy Spirit, God for you cannot grieve or rebel against some kind of force like the wind or electricity but you can rebel and grieve God and that is what Isaiah is saying here!

Again, there are those who have a hard time with this idea of a Triune God but I think the Scriptures are pretty clear on this subject, and yes, even in the Old Testament beginning in the book of Genesis and on. Norman Geisler, who was the president of Southern Evangelical Seminary in Charlotte North Carolina, gives us a good illustration regarding the rationality of the Trinity or the Triune God and it is Daniel Janosik who expounds on this in a publication called Christian Apologetics Journal. He wrote,

The word “Trinity” may not be used in the Bible, but the concept of one God in three Persons is definitely there from the first to the last. They may then object that the concept of the Trinity does not make logical sense. Refer them to an illustration put together by Norman Geisler who also says that “the doctrine of the Trinity cannot be proven by human reason; it is only known because it is revealed by special revelation (in the Bible). However, just because it is beyond reason does not mean that it goes against reason. It is not irrational or contradictory, as Muslim scholars believe.

Geisler then refers to the law of non-contradiction to demonstrate how the concept of the Trinity is not irrational. The law of non-contradiction basically stipulates that something cannot be both true and false at the same time. For example, in regard to the truth of Islam and Christianity, there can only be three possibilities: either (1) Islam is true and Christianity is false, or Christianity is true and Islam is false, or (3) they both are false. The one possibility that cannot be entertained is to say that both of them are true since they make contradictory statements in reference to Jesus being God.

When we look at the rationality of the concept of the Trinity, it can be seen more easily if we state what it is not. For example, the Trinity is not the belief that God is three persons and only one person at the same time. This would be a contradiction. Nor would it be logical to say that the Trinity is the belief that there are three natures in one nature, or three essences in one essence, for that again would be a contradiction. We could agree with our Muslim friend that either of these would be illogical as a “one in three” formula. However, the belief that God is one in nature in three persons may be a mystery, but it is not a logical contradiction. As Geisler put it, “While God is one and many at the same time, he is not one and many in the same sense. He is one in the sense of his essence but many in the sense of his persons. So there is no violation of the law of non-contradiction in the doctrine of the Trinity.”

- Daniel Janosik, “Explaining the Trinity to a Muslim,” *Christian Apologetics Journal* (Volume 4, no. 2, Fall 2005): 81

You see, the Bible clearly teaches there is a plurality in the God-head, but the Bible never teaches, it never ever teaches a plurality of gods, only a plurality of Persons, the Father, the Son and the Holy Spirit!

Let me share with you one more Scripture before I rap things up this morning. We are told in Isaiah 61:1-2, **“The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the Lord, And the day of vengeance of our God; To comfort all who mourn.”**

Remember as Jesus began His earthly ministry, in His preaching in the synagogue at Nazareth, we see Jesus fulfill what Isaiah 61:1-2 said, except for the last part where it speaks of judgment, that is still coming. But he claimed that **“the Spirit of the Lord is upon Me”** and He was indicating that the triune family was at work in Him as the servant Son. (Luke 4:18). You see, it is very clear, the Spirit of the Lord was upon Jesus and the LORD, Father God has anointed Him to do those things. It is the Triune God, the Holy Trinity spoken of in the Old Testament. And granted, it is much easier to see in light of the New Testament, but these verses are very clear in what they are saying!

Listen carefully to what the late Dr. Walter Martin wrote because the idea of the Triune God is not one that we can reconcile in our finite minds but we must believe it by faith because that is what the Scriptures teach us, as I have said. Dr. Walter Martin wrote,

No man can fully explain the Trinity, though in every age scholars have propounded theories and advanced hypotheses to explore this mysterious Biblical teaching. But despite the worthy efforts of these scholars, the Trinity is still largely incomprehensible to the mind of man.

Perhaps the chief reason for this is that the Trinity is a-logical, or beyond logic. It, therefore, cannot be made subject to human reason or logic. Because of this, opponents of the doctrine argue that the idea of the Trinity must be rejected as untenable [weak]. Such thinking, however, makes man's corrupted human reason the sole criterion for determining the truth of divine revelation.

- Dr. Walter Martin, *Essential Christianity*, p. 29

Yes, as I have said we can't full understand this idea of the Triune God, but do we have to? No, and I will tell you why. Do you know and understand everything about the Lord? Of course you don't! For example, how can God be eternal, how can He have always existed? You see, in the way we think there is a time to be born and a time to die, you can't be eternal, you can't have always existed, there has to be a starting point. And yet, the Bible tells us that God has always existed, no matter how far back in time you go, He was there, He was there before time began! I don't understand it, but I do believe it by faith because that is what the Scriptures are teaching me.

That is what we see here with this teaching on the Triune God or the Trinity. I like what John Wesley said regarding this difficulty of understanding the Triune God. He wrote, “Bring me a worm that can comprehend a man, and then I will show you a man that can comprehend the triune God.” That kind of puts things into perspective for us, doesn’t it? You bet it does!

Let me close with this. We are told,

There is ample evidence in the Scriptures that the Godhead is a unity made up of God the Father, God the Son, and God the Holy Spirit. We should not feel that it is an insult to our intelligence to expect us to accept this revealed truth of Scripture. Let us be as open to the truth as that converted Indian who gave the following illustration, imperfect though it is, for his belief in the Trinity: “We go down to the river in winter and we see it covered with snow; we chop through the ice and we come to the water. Snow is water, ice is water, water is water; therefore the three are one.” In this way, God demonstrates his triune nature through the natural world.

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You see, just because there are those that want to deny this teaching doesn't make it untrue. You have to go back to the Word of God, and yes, they will use the Word of God many times to defend their stand against the idea of a Triune God, but as you have seen this morning, the Old Testament makes some bold statements regarding the Triune God, that there is God the Father, God the Son and God the Holy Spirit. One God manifested in three distinct persons! And to deny this is a huge issue because there can be no real blessing either upon ourselves or our work if we neglect any one of the persons of the Godhead.

And as we look at the New Testament passages next time, to deny the Son as being part of the Godhead, you are denying the Father and you are not saved. To deny the Holy Spirit, that He is God, you are negating part of the Godhead. So please do not take this lightly or negate what I am saying. You search the Scriptures and you see for yourself the beauty of our Triune God!

As we are told in Isaiah 48:16, **“Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Lord GOD and His Spirit have sent Me.”** Our Triune God!