

Proving the Trinity – Imad Awde

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<https://youtu.be/Jtq0Pa7XfK4>

The title of today's study is "Proving the Trinity", which is impossible and will not be done in this study. But what we will do, is examine in the Scriptures all the proofs that are used by others, to prove the trinity. And what we are going to do is verify and see if they actually prove that or not, and what can we learn. Today there are many videos, books, articles, and all kinds of material that attempt to prove the idea that God is a trinity and is true and Biblical. The foundation for all these attempts is based on a number of key verses in the Bible, that serve as the foundation on which everything is built. Then there are their conclusions along with their elaborate explanations.

What we will do is look at these foundational proofs for the trinity, and just test them out Biblically and see if they really say what people conclude from them, and if they really prove the trinity or not. This is a basic overview of what this study is about. We are told in 1 Peter 3:15, "**But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:**" Peter is instructing us to be able to always give a reason or an answer to those who ask, so that they may be able to express and answer for their faith.

How do we give an answer for our faith, when a lot of people truly believe that these are evidences and proofs for the trinity? Is here a proof or not? One of the first verses that is used is Genesis 1:2, "**And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.**" So, they will say that God the Holy Spirit is mentioned in the second verse of the Bible. You don't have go far in the Bible to encounter the trinity, they will say, and that all three were involved in creation.

Now if we look at the verse carefully, we see it doesn't support their conclusion. The Spirit mentioned belongs to someone. It's called the Spirit of God. The Spirit is owned by someone because of the possessive "of". We cannot conclude things that are not mentioned in the verses. So, God did use His Spirit in creation, and it was God who created by His Spirit, not God the spirit.

Notice something else, Psalm 33:6, "**By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.**" The word breath there, is the exact same word that is 'spirit' in Genesis 1:2. So, the word of the LORD; is that a different person to the LORD? Of course not. It's His word. The Psalm is repeating the same thought as Genesis, "By the word of the LORD were the heavens made." We know that because He spoke, and it was. Then it says, "and all the host of them by the breath of his mouth, or by the spirit of His mouth." Equating the spirit with the word. So, now we can see what Gen. 1:2 was talking about. It's talking about the word of God or the spirit of God, something that belongs to God, that is a part of God, not apart from God, as far as that particular verse is concerned. Many other Scriptures tell us that; as far as how God created things, which He created things by and through His Son, as we shall see.

We will be going through the verses chronologically and they will be the highlight verses. The next verse they use to prove the trinity is Genesis 1:26, "**And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth**

upon the earth.” From this verse they say the words, “Let us.” How many is us? That’s more than one, so it must be three and there is the trinity.

They are right, us is more than one. But so is two more than one. As we shall see here, God was obviously speaking to someone else. It was God who said, “Let us” and was not someone else. Obviously, He was speaking to another person or more than one other person. The clue to the answer is in the verse, because this was a discussion about Adam and Eve. And when God created Adam and Eve, how many did He create? Two beings, and they were created in the image of God and whoever He was speaking with. It means the original was how many? Two. God was speaking to someone else and said, ‘Let us make man in our image, two, and they create two beings. Two equals, not three.

Does the Bible reveal that, how God created? Yes in Colossians 1:15, 16, **“Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”** God created all things by Jesus Christ. It was God who was speaking to His Son. He said, let us, that’s you and Me, make man in our image, after our likeness, and that’s what happened. There is no three-ness there.

So, some people will say, “What about the word Elohim? In Genesis 1:26, ‘And God said’. The Hebrew word for God is Elohim, which is a plural word.” They believe that since it is plural and God is more than one, it must mean a trinity.”

We dealt with the ‘us,’ what about the word Elohim? If you look it up in the concordance, you will find that the word is a plural word. The concordance says it is plural intensive with singular meaning. When it comes to the true God, Elohim is used to denote greatness and majesty, not to denote plurality or multiplicity of persons. We see that quite a number of times in Scriptures. Here is an example of that in Malachi 2:10, where Malachi is speaking about creation. Notice how the verses link, **“Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”** The interesting thing here is that Malachi attributes creation to one Father, that we all have, and He is one God that created them. The word for God here is not Elohim, it’s El. Now is this a different God than the one who created in Genesis, that is called Elohim? It’s the same God. The Bible authors understood that the God in Genesis, was not a plural, multiple persons God, it was one, He was the Father that He’s referred to here as El.

One God, one Father created us and when He was making man, the Father turned to His Son and said, “Let us make man in our image, after our likeness.” So, that is as far as creation is concerned, and as we read all things were created by the Son.

The next verse they use is in Isaiah 9:6, **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”**

When they read this verse, they emphasize mighty God and everlasting Father. They believe this proves a trinity, for which one cannot reasonably see how, yet they commonly use it. Interestingly, enough is the fact that we started with a couple of verses in Genesis, and their next verse is all the way over in Isaiah. There are no other verses in all the books between Genesis and Isaiah that are commonly used to prove the idea of a trinity. We will see the reason for that as we go along.

Think about it, from Moses, all the way through the books of the Old Testament to Isaiah, we see nothing regarding a trinity. That is a key point and is important to know. So, what does it mean here in Isa. 9:6, where it talks about Christ? This obviously is a messianic prophecy. It's referring to Him with these titles, the mighty God, the everlasting Father. We will start with the Father part. First of all, this is a prophecy about what is to happen in the future. The verse says His name SHALL be called. Why will His name be called all these things? Because they are a light of the accomplishments that He shall carry out in the plan of salvation. It's a messianic prophecy. In other words, when Christ comes and is born to us as a child, a Son is given, He will accomplish all these things, and then His accomplishments will be recognized by all these titles.

So, why is He called everlasting Father? Quite simply, because if He is a Father, He would have children. The Bible refers to Christ as the last Adam, or the second Adam. Adam is the father of the human race. In Hebrews 2:13, Paul wrote, "**And again, I will put my trust in him. And again, Behold I and the children which God hath given me.**" Who are the children that God gave to Christ? The believers and followers of Christ. A number of times Christ would address people as 'little children.' When we come to Christ, there is an experience that is known as the 'new birth.' And in this new birth, you receive life; from who? Christ. He came that we would have what? John 10:10, "**I am come that they might have life, and that they might have [it] more abundantly.**" So, Jesus becomes our everlasting Father as we are enjoying everlasting life.

Regarding the title, the 'mighty God', how do we address that one? Well of course, that is in recognition of Christ's Devine nature. Christ is a Devine being as the Son of God; He inherited from God, the full Devine nature. Mighty God means the powerful God. He is a Devine Being that has all power, and He said that to His disciples in Matthew, "All power is given to me in heaven and earth." We will be discussing this verse later in this study. Being called the mighty God, is a recognition of His full Devine nature and who He is. So, Isaiah 9:6 does not prove a trinity at all.

The next verse they use to try to prove a trinity is in Isaiah 44:6, "**Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.**" What is this verse talking about? Some people interpret this verse, all kinds of ways. Some say, 'Well there is two speakers here', or, 'this is Christ, and there is no God besides Christ, there is only one and in this one there are actually three'. There are all kinds of ways this verse is viewed.

The reason it is attributed to Christ, is because it talks about a Redeemer and it talks about the first and the last. Jesus uses this terminology in the book of Revelation where He says, "I am the first and the last, I am the alpha and the omega." So, the idea is, that this is talking about Christ. But look at the beginning of the verse where it says, "**Thus saith the LORD.**" The LORD is in capital letters, and in the Hebrew, it is the proper name for God the Father. Yahweh, in the Hebrew or Jehovah, in the English. Jehovah is the name of God the Father. He is the 'Most High', and Psalm 83:18 tells us that He is the 'Most High' over all the earth. Christ is the Son of the 'Most High', and He is the Word of the 'Most High'. Jesus is the one who is the speaker for God, and He expresses the thoughts and words of God. That is one of His titles and is why He is called the Word of God. Now what does it mean where it says, "... **and beside me [there is] no God.**"? This is a part that causes many people to wonder. What does it mean? If you look at the context, you will see the answer is very clear. What this verse is dealing with has nothing to do with the relationship of the Father and the Son. Reading the context, we find that God is contrasting Himself with the false gods of the heathen nations. He's telling us that all

these nation's gods are false, and besides Me there is no god. There is a very similar terminology in Deuteronomy 4:35. **“Unto thee it was showed, that thou mightest know that the LORD he [is] God; [there is] none else beside him.”** Who is that referring to? Well, LORD is in capital letters, so, it is Jehovah, God the Father.

Some will say, ‘are you trying to say that Jesus is not God?’ But that is not the point of the verse. The verse is contrasting the true God with all the false gods. None of these other gods are the true God, only God the Father. This is not dealing with whether God has a Son or not. The Son has a Divine nature. Having said that, it's important to establish as well, that Christ, being the Divine Son of God, does not mean that He is another God. They will say, we have three gods and you people have two Gods. You just have one less. No, the Bible does not teach that there are two Gods. It teaches that there is one God, the source of all things. In that position of being source, the God of all the universe, only the Father occupies that. Then they will say that we are saying, that Jesus is not God. No, we are not saying Jesus is not Divine, He is just not God in the same sense as the Father is, the God and source of the whole universe. Jesus is God in the fact that He has the Father God's nature. He is the Son of God, having the full Divine nature. He is not another God and He is not another source. In other words, He does not occupy the same position that the Father occupies as the God of the universe. That would mean two Gods and that would be problematic.

Here is a verse that sometimes can be confusing to some people. It doesn't say that God is three and does not prove a trinity. If it establishes the Divinity of Christ, then Amen. We read Isaiah 44:6 earlier. Here is the context from Isaiah 44:8-10, **“Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? ye [are] even my witnesses. Is there a God beside me? yea, [there is] no God; I know not [any]. (9) They that make a graven image [are] all of them vanity; and their delectable things shall not profit; and they [are] their own witnesses; they see not, nor know; that they may be ashamed. (10) Who hath formed a god, or molten a graven image [that] is profitable for nothing?”** Do you see what God is contrasting Himself with? The false graven images that claim to be gods. God is saying there is no such thing.

Paul, in the New Testament confirms this clearly. 1 Corinthians 8:4-6. We are familiar with verse 6, but we will start with verse 4 as it uses a similar writing as Isaiah. (4) **“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one. (5) For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) (6) But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.”** So, the one God and none other than He, according to Paul is God the Father, the great source of all. Christ is the Lord and He is the Son of God. He does not stand as another god or as multiple gods. The Father is the one true God and source of everything in the universe. He alone holds that position. That is how Paul understood what Deuteronomy and Isaiah had said.

Another verse from Isaiah is 48:16, **“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me.”** So, the people who are trying to prove a trinity will say there are three referred to in this verse. They say the one being sent (Jesus) is speaking, and there are two senders. How do you get out of that one? Well, it's not very hard, in fact it is simple, because when you understand what is being said, in the full context of the Scriptures. How many senders are there and

how many being sent? It depends on how a verse is worded. When looking at another translation, the wording makes it clearer than the KJV.

Here it is from two other translations and we are just reading the last part. This is the ASV, “... **and now the Lord Jehovah hath sent me, and His Spirit.**” Now that makes it easier to understand. Here is the last part of that verse from the CEV, “**By the power of his Spirit the LORD God has sent me.**” We find according to Jesus when He was on earth, there was only one sender, not two. The one sender is God the Father. Acts 10:38, “**How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.**”

God sent His Son and anointed Him, and with His Son He sent the Holy Spirit. One sender who sent His Son empowered by the Spirit of God. That is what Isaiah was talking about. He said the LORD God sent me and His Spirit. It's not like there were two there saying you need to go. One sender and this is very apparent when Jesus spoke to the disciples, it really explains it very well.

John 20:21, 22, “**Then said Jesus to them again, Peace [be] unto you: as [my] Father hath sent me, even so send I you. (22) And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:**” Did you see it? Jesus said, ‘As the Father sent me, so I am sending you.’ Isaiah was talking about that sending. How did the Father send Christ? Christ illustrates it by sending the disciples and empowering them with His Spirit which He breathed on them. So, the disciples are sent with the Spirit, to go and witness. That Spirit came from Christ, by His breath, and He is saying that is how He was sent by the Father. So, the Father sent His Son and gave Him His own Spirit.

By definition, the spirit of someone is never a different person than the owner of that spirit. There is not a single example in the Scriptures, where the spirit of someone, is a different individual or person to the owner of that spirit. The Spirit was the breath of Christ. And so. when we read the Spirit of God, in Genesis and the rest of the Bible, we have no license to conclude that the Spirit of God must be a different person to God. We read earlier that God created all things by the breath of His mouth, by the word of His power.

The next verse is Micah 5:2, “**But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting.**” The margin says, ‘From the days of eternity’, which would be a proper translation of the words in that passage. We put this verse up because there are those who say this verse proves Christ had no beginning; that He always was. In their effort to try and prove that Christ had no beginning, they say He was not begotten, He did not come out of the Father. He was co-eternal, meaning He was as old as the Father and no younger than the Father. That means the Father-Son relationship isn't real. It's a title, a role play and only a metaphor. And they say, this verse says He is from everlasting, meaning no beginning, so all this talk about His Sonship is just for the purpose of man to understand that the Father and the Son are really close, and it's only in the context of the plan of salvation, it's just a role and it's not real; so they say.

This verse is not saying this at all, in fact it's saying the opposite, as we shall see. Here is that same verse from other versions, “**And his coming forth are of old, From the days of antiquity.**” YLT “... **whose origin is from of old, from ancient days.**” RSV. So, the words ‘come forth’ actually means origin. In the Hebrew it actually means that. At 27:07 to 27:17 in the video, the Hebrew word is

displayed with its meaning. Going forth means origin, and also means family descent. So, this is actually talking about the Sonship of Christ, or the origin of that Sonship, and it says that began all the way 'from the days of eternity', or from 'everlasting'. Someone may then say that 'everlasting' means no beginning. But if you look it up, 'from the days of eternity' is a Hebrew expression that actually means 'from a very long time,' 'from a very ancient time'. You will find in your researching the Hebrew expression, 'from the days of eternity', that in all the verses that this expression is used, it's always referring to something that did at one point have a beginning, but it was just a long time ago, something that is ancient. So, basically it is telling us that the family descent and origin of Christ, as the begotten Son of God, happened a very long time ago.

This is as far as the Old Testament Scriptures are concerned. We looked at the main verses some use to try to prove a trinity. There has been no clear evidence shown for the trinity. In fact, theologians will admit that the Old Testament is lacking in clear evidence in support of a trinity. They much prefer looking at the New Testament which we are going to study next. Think about the theologians admission, that the Old Testament lacks evidence of a trinity. Then consider the fact that the God of the Old Testament is the same God as the God of the New Testament, as we shall see. Theologians will say that proof texts used hints at and infers at a trinity, so we draw a meaning as we try to look for an idea in the Old Testament, that we obtain from elsewhere. The question is it in the New Testament or not? We will look at the New Testament now, but first, one final point. The greatest evidence that the Old Testament does not prove a trinity is the Jewish nation. Why is that? It's because they are the people that were given the Old Testament Scriptures, and the Jews never worshipped a trinity. They are the masters of the Hebrew language, and all these attempts to say that Old Testament Scriptures like Genesis and Isaiah and Micah, etc. prove a trinity are futile, because the faithful Jews never worshipped a trinity. So, they will say, but wait till we get to the New Testament, as it is full of evidence.

The first one they say proves a trinity is in Matthew 3:16, 17, **“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”** So, they will say this is conclusive evidence because you have the Father in heaven speaking, there is Christ on earth in the water, and there is the Holy Spirit between heaven and earth. There is the trinity. What greater evidence do you need?

Well, it says the Spirit belongs to someone. It says the Spirit of God descended like a dove upon Christ. Now, it's important to remember that there was no bird flying there at the baptism of Jesus. The descent of the Spirit is likened to a dove, the shape that it took, because there was a physical shape which was the light and glory from the presence of God. It looked like a dove, it descended like a dove, but it was not actually a bird. The source of the Spirit was the Father, not someone else. This is according to Jesus Himself. We will look at another verse where Jesus is referencing the baptism and we will see how he puts it.

John 5:37, He said, **“And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”** When did the Father bear witness of Christ, where we read about a voice and a shape? At his baptism, and according to Jesus, He credits both the voice and the shape to who? To the Father. Not the Father and someone else. So, the Father spoke with His voice from heaven, and the Father sends His own Spirit, and He lighted up

His Son on earth as a witness and a testimony that this is indeed the Messiah. And as we saw earlier, He anointed His Son with the Holy Spirit and power.

Luke uses those words in Luke 3:22, **“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”** According to Jesus, the Father was responsible for both voice and shape. As a matter of fact, Jesus goes on to say in John 8:17, 18, **“It is also written in your law, that the testimony of two men is true. (18) I am one that bear witness of myself, and the Father that sent me beareth witness of me.”** This verse takes care of a lot of erroneous ideas about God that are out there. Like oneness believers, who believe the Father and the Son are the same person, they just have different titles for different time according to how God operates. But according to Jesus, the Father and the Son are how many? Two witnesses. Two witnesses cannot be the same individual. There is the Father, He's One and there is His Son, He's another. Jesus here is referring to two witnesses and uses Himself as one, and He's going to the highest authority. Why does He not quote the Holy Spirit as a witness? Because the Spirit belongs to the Father. It's the Spirit of God, it's not a different person to God. The only other person who has a Divine authority is Himself and He says I am a witness of Myself and not Me only, but My Father, both of us, just like the law said. So, what was happening at the baptism, was the Father was bearing witness of Christ, in a very marked manner.

The next verse in the New Testament deals with blasphemy. Matthew 12:31, 32, **“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy [against] the [Holy] Ghost shall not be forgiven unto men. (32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come.”** The way the verse is used people say, see, the Holy Spirit must be a different person to Christ, because obviously you can blaspheme Christ and you can be forgiven, but if you blaspheme the Holy Spirit, you cannot be forgiven. Makes sense? So, they reason it can't be the same person. They end up making Jesus, more forgiving than the Holy Spirit. Ah but they say they are co-equal, united and having the same character. So, what they are saying is if you speak a word against Jesus, that's okay, but if you speak a word against the Holy Spirit, woe unto you. Is He not as forgiving as Christ? Is He more severe?

That is not what the verse is talking about at all. What Jesus is talking about is this. People can reject Him, and reject His mission while He was on earth, and speak against Him, but under the influence and conviction of the Spirit, they could actually come to a point where they repent and accept the Messiah, which is actually what happened after His death and resurrection. But if they reject His Spirit, they blaspheme His Spirit. If they reject the influence and conviction of the Spirit, there is no other means to reach them. If you will look at the context, you will find that Jesus said those words to the Pharisees, who were complaining that the miracle working power of Jesus was actually Satanic. Jesus was casting out demons by the Spirit of God and they said you are casting out demons by the prince of devils, Beelzebub. Jesus is telling them that when they are calling the work of God as Satanic, they are on the ground of blaspheming the Holy Spirit.

When you come to the place that God is working, and you think it is Satan, God cannot reach you. The more He tries to reach you, the more you resist, because you think it is Satan. That's blasphemy against the Holy Spirit. Here is how Mark puts it as he explains it well. Mark 3:28-30, **“Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: (29) But he that shall blaspheme against the Holy Ghost hath**

never forgiveness, but is in danger of eternal damnation: (30) Because they said, He hath an unclean spirit.” Do you see the reason why Jesus gave this verse? Because they said that the Spirit Jesus had was Satanic. He told them to be careful, you exercise great spiritual blindness when you do that, to a point where God may no longer be able to reach you.

So, Christ is not saying, as is often implied, that one member of the Godhead is more severe than another, or one is more forgiving than another, or you can blaspheme one and get away with it and the other you can't. There is no such thing. Some people who believe in the trinity don't believe that, but when you use these verses to prove the trinity, ends up demonstrating that that's the way you end up believing. So, Christ is really referring to His own Spirit and the conviction that comes from His Spirit, that these Pharisees were in danger of rejecting.

The pharisees were not rejecting a trinity. Sometimes this verse is used to scare people away from coming to meetings like the one where this study was presented. They will say that these people putting on these meetings are committing blasphemy because they say there is no 'God the Holy Spirit', or when they reject the trinity, they blaspheme the Holy Spirit. Be careful. So naturally, people will say, 'I don't want to do that' so they don't come to the meeting. The Jews were not rejecting the trinity and the Jews were not rejecting the Holy Spirit. The Jews were mistakenly identifying what Spirit Christ possessed. They were calling God evil, and that's the blasphemy against the Holy Spirit, it had nothing to do with the trinity at all.

In the end of Matthew there is a popular verse used, Matthew 28:19, **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”** They will say here the trinity is spelled out plainly. Enough with all these verses, Matthew 28:19 proves it. There is the Father, the Son and the Holy Spirit, God is a trinity.

The verse does not even say God, and it doesn't define the relationship between Father, Son and Spirit there. So, we can't read into the verse what is not there. This is not what Jesus was talking about here. People would say, well, why would Jesus mention all three if there were not three individual persons?

Jesus actually explained and told in the gospel, who the Father was, as the only true God, the Lord of heaven and earth. He told them who He was, as the only begotten Son of God, and He also told them who the Spirit was. It is His very own presence, the presence of the Father and the Son, because the Father dwells in the Son. When the believer is baptized, He is connected with the Father and the Son, and the means by which they are connected to the Father and the Son is by the Spirit. It is not by someone other than them, it is their own presence in the life. You see, name means authority, and what Jesus was talking about was the authority that would be utilized to carry out the baptism. It is the authority of Father, Son and Spirit. Jesus said to them in the previous verse, Matthew 28:18, **“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”** Power here means authority. Jesus is authorizing His disciples to go with His authority, and baptize by the name, or under the authority of Father, Son and Spirit.

So, someone will say it's still three, a trinity. Well, let's see what Paul wrote in Ephesians 2:18, **“For through him [Christ] we both have access by one Spirit unto the Father.”** Are all three mentioned there? Yes. This is a very good verse to show the only way we can be connected to the Father. Jesus had said, **“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”** John 14:6. So, we can all agree that there is no other way. So, Paul had said, in the previous

verse, we have access by *one* Spirit unto the Father. So, the one Spirit cannot be a different way than Christ. It is still Christ. No other way. Christ is that Spirit that connects us with the Father. And that is why, in the book of Acts, the disciples carried out all the baptisms in the name of Jesus, because He is the only way to connect us with the Father.

Through the name of Jesus, we come under the authority of the Father, when we have His Son, and they dwell in us, by the Holy Spirit which is Their personal presence. That is what Paul is talking about here. It's not dealing with three different persons. It is that we come under the highest authority of heaven, the Father and the Son, who abide in us by Their Spirit.

The next one is a very popular verse, John 1:1, **“In the beginning was the Word, and the Word was with God, and the Word was God.”** So, they will say this proves the trinity. Where exactly does it prove a trinity? It doesn't. It's talking about the Father, and Christ the Word was with the Father from the beginning. The verse says, in the beginning WAS the Word.

Nader says, ‘We had a discussion, one time, with some theologians from the church. We asked them, what beginning is this talking about, since it says, in the beginning? The unanimous answer was, this is a beginning without a beginning. So, Nader asked them, if we were to use the same reasoning and applied it to Genesis 1:1, what ends up happening? It says, In the beginning God created. In John 1:1 it says, In the beginning there was something. The Word. It's talking about the origin and descent of the One who is from eternity, that we read about in Micah. The fact is that Christ is the Word and He was begotten, born, came forth, and that's how it was in the beginning. And when He was begotten in the beginning, He was with God, and the Word was God. Then the people will say, there you go, Christ is God and He is part of the trinity. No! The Word was God because He was begotten of God. He has the nature of God. Like begets like. This is not describing that Christ is a member of the trinity, this is describing what nature the Word possesses.

A very good explanation of that is by just replacing a few words, just to illustrate the meaning conveyed here, and we'll apply the same reasoning to Adam and Eve, and this is what it would say. “In the beginning was the woman, and the woman was with the human, and the woman was human. Is that a true or false statement? It's true, but we don't conclude from that, that Eve was Adam. But we do conclude from that, that Eve had the same nature as Adam. And she was in the beginning, in the beginning was the woman. What beginning point would that be for the woman? It would be when God took a rib from Adam and made Eve. So that beginning was the beginning of the woman. She had the same nature as Adam because she was taken from Adam.

That is what John 1:1 is talking about. The evidence for this is in John 5:18, **“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”** Jesus said God was His Father, in other words, He is the Son of God, in so saying, that made Him equal with God, a possessor of the God nature. Question: When did the Father have a Son? We read before, the verse from Micah that told us Christ's goings forth was from the days of eternity. This is where the Divine inheritance of Christ comes from, when He said God was His Father.

The very description of Father and Son indicates that one is the source of the other. The God of the universe, which Paul said, of whom are all things, is talking about Him being the source. And of course, He is the source of His Son. Jesus said God was His Father and that relationship establishes His equality with God for His possession of the God nature. That's what John 1:1 is talking about.

The next verse is John 8:58, **“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”** So, they say, that proves the trinity. Well, it does not prove the trinity. What it proves is that Christ claims this Divine name as His own. I AM. And He is referring, in particular, to Abraham as He is talking to the Jews. He not only existed before Abraham, but He has the right to claim this Divine name and Divine title. Why does He have this right? Because He is God’s Son. Jesus actually said in John 5:43, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.” The Son came in the Father’s name and He has every right to claim the names and titles of His Father. One of them is I AM. And when He appeared to Moses at the burning bush, He used that name of God, because He is the only begotten Son of God. We all carry our family names. Why? We inherited that. We don’t get to choose them, although some people who do not like their names may legally change them, but the point is you get something as a result of your being born into a family. The family name is your name. Jesus came in His Father’s name and He is truly the Son of God.

We are actually told that in Exodus 23:20-21 **“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (21) Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him.”** God’s name is in Christ and it did not begin when He came to earth, it goes back to Exodus. God’s name is in Christ by virtue of the fact, that He is His Son. So, when Christ was on earth and said, ‘Before Abraham was, I AM’, He’s claiming that Divine name because He had every right to do so. And that actually proves the Sonship to the Father. If you deny His Sonship and still want to make Him a Divine Being, you are making Him into another god, another source. There are three in the idea of the trinity and that is why they are referred to as God the Father, God the Son and God the Holy Spirit.

Now, in the New Testament, we are actually told who God the Father is. To confirm the Son of God is the Son of the God of the Old Testament. Acts 3:13, **“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let [him] go.”** The God of Abraham, Isaac, and Jacob is who? God the Father. So, when Jesus said, ‘Before Abraham was, I AM.’ He’s claiming the name and title of His Father. He’s not saying I am the God of the Old Testament. He’s not saying I am the God of the universe. He’s saying I have the name of the God of the universe and He happens to be my Father. I am His Son. When He said that, they took stones to stone Him, because they knew He was making Himself equal with God.

John 14:16, probably the top of the list when they try to prove the trinity. **“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”** So, with this they say the Holy Spirit is another Comforter and they emphasize *another*. This is the most popular verse they use to try to prove that the Holy Spirit is a different Spirit than God. They say, ‘doesn’t another sound like someone else’? Yes, it does sound like someone else, but we do not just go by what it sounds like, we have to understand the context of the passage. Why is Jesus intending to teach His disciples that when He departs, someone different to Him would come and be with the disciples? What did the disciples understand and how did Jesus explain Himself? This is the best way to understand it. It’s not the only verse in the chapter. There are 15 verses before and 15 verses after. Jesus does not stop speaking. John 14:18-19, **“I will not leave you comfortless: I will come to you.”** Then He explains that. (19) **“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.”** So, this other Comforter that would come is none other than Christ coming to

them, and He says I will come in a way that the world would not see Me, but you would be able to see Me.

How did the disciples understand the words of Christ? As we read this verse and quote it today and debate it, the fact remains that none of us were there. We were not present to hear the words of Christ. However, Christ was speaking directly to the disciples. How did they understand it? Did they understand the Comforter to be someone other than Christ? John was there and He recorded this event. We have an insight as to what they understood in the next few verses. John 14:22-23, **“Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? (23) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”** So, Judas understood who was coming. It was Christ. He didn't understand how it would be different. And Jesus tells them, this other Comforter coming is basically Me and My Father coming and making our abode in you. Because the Spirit of God is what I have. That's how the Father dwells in Me, and when you have the Spirit, you have Me and the Father, not someone else.

The same apostle John in writing his letter in 1 John 2:1 said, **“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [comforter] with the Father, Jesus Christ the righteous:”** The word for advocate used here is comforter. It is exactly the same Greek word [Parakletos] used in the gospel of John. John was there when He heard the words of Christ, and he recorded the words of Christ, and the elder John, years later, encourages the believers by reminding them that Christ is that Comforter with the Father.

Jesus was actually speaking in parables or proverbs in John 14, that sounds like someone else. He is not speaking about someone else. John 16:25 says, **“These things have I spoken unto you in proverbs [parables]: but the time cometh, when I shall no more speak unto you in proverbs [parables], but I shall show you plainly of the Father.”** His mode of speech sounds like someone else, but when we understand the meaning of His words, He was not referring to someone other than Himself.

And this takes care of all the reasons that people use when they say, 'It says He will do all these things', and 'the Spirit is referred to as He', and that is very true, because Jesus was speaking a parable, He was speaking about Himself as someone else.

Acts 5:3-4, **“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land? (4) Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.”** The reasoning of those trying to prove a trinity goes something like this, verse 3 they lied to the Holy Spirit, verse 4 they lied to God. There is God the Holy Spirit. Are they right? They are woefully wrong! Another verse that is used in conjunction with this is Ephesians 4:30. **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”** They will say lying to the Spirit, grieving the Spirit, it must be a person for how can you lie to someone who is not a person?

The Holy Spirit is a Person, there is no question about that. It's the person of the owner of that Spirit, God. Notice how God describes what happened in Genesis 6:3, 6. **“And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.” (6) “And it repented the LORD that he had made man on the earth, and it**

grieved him at his heart.” God said My Spirit will not always strive, and God was grieved where? In His heart. In other words, what was grieved? His Spirit. But it wasn’t someone else, it was in His heart.

So, when Peter was talking to Ananias and said you have lied to the Holy Spirit, who was Ananias lying to? Someone other than God called God the Holy Spirit? **No**, it was to God Himself. A few verses later he speaks to Sapphira, the wife of Ananias. Acts 5:9, **“Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband [are] at the door, and shall carry thee out.”** When they were lying to God, they were tempting the Spirit of the Lord. Who is the Spirit of the Lord? It is the Lord Himself. Your spirit is not a different person to you and the Spirit of the Lord is not a different person to the Lord. They were lying to Jesus Christ by grieving the Spirit of the Lord. He’s the one that is grieved, not someone else. After all, He is the head of the church. Paul tells us in 2 Corinthians 3:17, **“Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.”** They were lying to the Lord Jesus, not someone else.

Next verse, Romans 8:26-27 **“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (27) And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.”** They say that the Spirit is an intercessor and must be an intercessor other than Christ. Is that so or not? Especially when it says in verse 27, “And he that searcheth the hearts knoweth what [is] the mind of the Spirit? Someone who knows what the mind of the Spirit is. Because He’s the one that makes intercession for the saints according to the will of God. The same chapter tells us who our intercessor is, a few verses after. Romans 8:34, **“Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”** ONLY Christ makes intercession for us. You cannot use this passage to teach that there is another intercessor or mediator. Christ knows the full intention of His Spirit in the believer. That’s what this passage is dealing with. The Holy Spirit helps our infirmities, the Holy Spirit inspires our prayers and makes intercession for us with groanings which cannot be uttered. It is saying that Christ our intercessor, dwells in us by His Spirit, and knows the things we desire and the things we can’t even utter, and He therefore can make intercession on our behalf, according to the will of God, because He is the only intercessor. It’s not talking about someone else at all. It is the Lord who is that Spirit.

What about 2 Corinthians 13:14? They say the trinity is right there, it is a clear verse. **“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.”** They say this classic greeting of Paul lists the three members of the trinity. First of all, this is not a classic greeting. If you look at all the greetings of Paul in all his epistles, he always lists the Father and His Son. He would say something along the lines of ‘Grace [be] to you and peace from God our Father, and [from] the Lord Jesus Christ.’ That’s his classic greeting. Second of all, how many are referred to as God in this verse 14? Are all three referred to as God. No. Only one. So, what right does one have to cram all three into God according to this verse? First, there is the Lord Jesus Christ and we know who that is, He is the Son of God. Then there is the love of God and John 3:16 talks about that. Then it says the communion of the Holy Spirit, be with you all. So, they say all three are listed and this is the trinity. It says communion of the Holy Spirit, not communion with the Holy Spirit. It is the communion and the fellowship that results from the presence of the Spirit among the believers. That’s what he is talking about. And that presence among the believers is none other than the Father and the Son, not a different person to them.

1 John 1:3 **“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.”** That is who our communion is with. We are connected with the Father and the Son by the Spirit. Not through an intermediary; we are connected with them directly. The Spirit is that direct connection, not the presence of another.

The next one is 1 John 5:7, the third in the top three that they use to prove a trinity. Matthew 28:19, John 14:16 and 1 John 5:7. **“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”** So, they say no more need to argue, there is the trinity, three are one God, three in one, one in three, the trinity. Case closed!

So, what is this verse talking about? Well, it does say three, Father, Son and Holy Spirit so nobody gets it wrong. But what is the verse saying, that these three are one? The idea in people’s mind is that these three are one God. But it doesn’t say ‘one God’ in the verse. You cannot be adding words to verses because the Bible is not a fill in the blanks book. So, what does it mean by these three are one? If you look at the context, you will see that John is not dealing with the make up of God or who God is. He’s dealing with a very specific point. He’s dealing with the identity of Christ and the witness as to who Christ is.

Let’s look at the next two verses and it will clear it up as to why he says these three are one. 1 John 5:8-9, **“And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. (9) If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.”** What is the witness that God testified of His Son? “This is My beloved Son.” Now if God said it, then it is true. It’s not a role play, it’s not a metaphor, it’s not any of these things. It’s reality. And John is here dealing with this witness.

Recently it was heard with someone quoting 1 John 5:7, ‘See, to bear record, you have to be a person and you have to be an intelligent being to bear record. And so, you have three persons, three intelligent beings listed here.’ Does that reasoning make sense? That reasoning collapses on its face as soon as you read verse 8, because if you were to apply it, you would have to conclude that the Spirit, the water and the blood are three thinking, intelligent persons for them to bear witness. And yet they do bear witness. John’s not calling on what category of witnesses, he’s calling on evidences for the Sonship of Christ. He calls upon evidences in heaven and in earth. Some of these evidences or witnesses, or proofs, are inanimate.

It’s kind of like when Joshua asked the Israelites to cross the Jordan and what did Joshua ask them to do? Pull out 12 stones from the riverbed, before the water came back. What were these stones to serve as? As a witness and a reminder. These stones were not living, thinking individuals, in order for them to bear witness. So, this reasoning of this individual is not accurate, and it wrests the Scriptures, and it is trying to prove something that is not there, and we need to be aware of that. So, these three agree in one. They bear the same testimony and they bear the same witness. So, when you read in verse 7 that these three are one, it’s not saying they are one God. They are one in bearing the same record. That Christ is indeed the Son of God. They are united in testimony and they are not united to make up a trinity as some people imagine.

Now having said all that, this verse, 1 John 5:7 is one of those hotly debated verses as to its authenticity. Many commentators say that we should not use this verse to try and prove a trinity, as it’s not very strong. Strong or weak, the verse does not prove a trinity whatsoever. The Father, Son and

Spirit all testify of one fact, that Christ is the Son of God, and we see that very clearly in the other passages we looked at.

1 John 5:20 **“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.”** What is this verse talking about? People will say here you go, Jesus is spoken as the true God and eternal life. Is this what the verse is saying? If you look carefully, it says the Son of God is come, and He gave us an understanding, that we may know Him that is true. John is talking about someone here and he describes Him that is true. And this someone has a Son who is Jesus Christ. So, who is the one that He that is true is referring to? The Father and that makes sense that Jesus came to give us an understanding of the Father, Him that is true, and we are in the Father, Him that is true, even in His Son Jesus Christ. Then he says, “This is the true God, and eternal life.” John is saying this is the Father and Son. The Father is the true God and His Son is eternal life. This parallels that John wrote in John 17:3 **“And this is life eternal, that they might know thee the only true God (that is Him that is true), and Jesus Christ, whom thou hast sent.”** That’s where eternal life is that God sent to us. And that eternal life, that which was with the Father that the apostles declared unto us, that they saw and handled, is how we are connected to God, and this is the only way that we are connected to God. And this saving knowledge of the Father and the Son, is not just a theoretical knowledge, but is a knowledge based on experience. And this is what we are actually told, is the greatest evidence for the truth.

We will finish with a verse we started with, in 1 Peter 3:15, **“But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”** Well we gave an answer today and the greatest evidence for the truth is what Peter said in the beginning of the verse. It’s to sanctify the Lord in your heart. Just giving an answer from verses is not enough. That’s not how you prove doctrine, otherwise it becomes an intellectual exercise. When you truly have that knowledge of the Father and the Son in your heart, you’re sanctifying the Lord in your heart. You are having an experience. Your experience and your testimony are the greatest testimony against any false claims about God and who God might be. Do you realize that?

Don’t you remember when the disciples were arraigned before the council and the Pharisees took note that they had been with Jesus. Not because the disciples were saying the same things as Jesus, but they were behaving, and they had been transformed by this experience of receiving the very Spirit of the Son. That was the greatest evidence for the things they professed with their mouths. So, when Peter talks about being ready to always give an answer, it follows the sanctifying presence of the Lord in your heart. If you engage in only intellectual argumentation, you will find that that is a very futile and frustrating process. John 17:3 is the real evidence, **“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”** To really know the Father and the Son, then your life can be a testimony against the falsehoods of Satan, including the idea that God had no Son. The metaphorical son, as espoused by the trinity, is not the Son that lives in us. That’s why the following Scripture verse is so important. Colossians 1:27, **“To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”** That is how we sanctify the Lord in our hearts.

I pray this has been a blessing and I hope we understand that even though we look at the verses, that's not the be all, and end all of what we believe, and preach and teach. It is a reality and an experience. Let us make it our own. Imad Awde.