



Imad Awde

The

God
head

Studies on the Father,
Son, and Holy Spirit

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head

Studies on the Father,
Son, and Holy Spirit

Revelation 14:12

Here is the patience of the saints: here are they that keep
the commandments of God, and the faith of Jesus.

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Going back in history as far as the second and third century, we find within Christianity a constant controversy over the “Godhead”. Does the Bible teach monotheism or polytheism? What does the Bible have to say about the identity of God? In the following studies we will examine the Scriptures to see what the Bible has to say about the Father, the Son, and the Holy Spirit.

The counsel given us is:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”
(2 Timothy 2:15)

This will be our motto in these lessons.

CONTENTS

1. Is It Important, and Can We Know?	5
2. Who Is the God of the Bible?.....	9
3. The Sovereignty of God, the Father	13
4. Who Is Jesus?.....	18
5. Equality of the Father and the Son.....	24
6. Holy Spirit—Part 1: God’s Spirit/Man’s Spirit.....	28
7. Holy Spirit – Part 2: Identity of the Holy Spirit.....	33
8. The Father and Son in the Sanctuary.....	38
9. Answers to Objections	44

LESSON 1

IS IT IMPORTANT, AND CAN WE KNOW?

1. Is God pleased when His people do not know Him?

Hosea 4:1 *“Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.”*

(Controversy: strife, dispute, quarrel, something against)

2. What is the whole duty of man?

Ecclesiastes 12:13 *“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”*

3. What does it mean to “fear God”?

The Bible writers, often used a style of writing called parallelism where they would write a thought and then repeated it using different words yet implying the same meaning.

Proverbs 1:7 *“The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.”*

Proverbs 9:10 *“The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.”*

Proverbs 2:5 *“Then shalt thou understand the fear of the LORD, and find the knowledge of God.”*

“fear of the Lord” = “knowledge of God”

4. What is the first message that we are to give in the last days?

Revelation 14:7 *“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”*

(A part of the first angels message is to bring back the knowledge of God to the people.)

5. Is it important to know God?

Hosea 4:6 *“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”*

Hosea 6:6 *“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”*

6. Why is knowing God so important?

John 17:3 *“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”*

2 Peter 1:2 *“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,”*

7. What does knowing God involve?

a. Know who God is

2 Timothy 1:12 *“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have be-*

lieved, and am persuaded that he is able to keep that which I have committed unto him against that day."

(Paul knew who God is, that is why he was able to declare Him to those who worshiped Him ignorantly: Act 17:23)

b. Know His ways/glory/character

Exodus 33:13 *"Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people."*

Exodus 33:18 *"And he said, I beseech thee, shew me thy glory."*

(ways = glory)

Exodus 34:6,7 *"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation God's character is here displayed as his glory."*

1 John 4:7-9 *"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."*

(know God = love God and man because God is love)

c. Keep His commandments

Titus 1:16 *"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."*

Knowing God leads to obeying Him.

Doctrine is not the end; it is the means to know God better, to get closer to Him.

8. What must I do to know God intimately?

Proverbs 2:35 *“Yea, if thou criest after knowledge, and liftest up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God.”*

9. Can we know who God is? Has God revealed Himself to us in His Word?

Romans 1:20 *“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:”*

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.”*

10. What is the only thing we can glory in?

Jeremiah 9:23,24 *“Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”*

LESSON 2

WHO IS THE GOD OF THE BIBLE?

1. According to the Old Testament, how many Gods are there?

Deuteronomy 6:4 *“Hear, O Israel: The LORD our God is one LORD:”*

Deuteronomy 4:35 *“Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.”*

Jeremiah 10:10 *“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.”*
(see *Question 6*, on p. 12)

2. According to the New Testament, how many Gods are there?

1 Corinthians 8:4 *“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.”*

Ephesians 4:6 *“One God and Father of all, who is above all, and through all, and in you all.”*

1 Timothy 2:5 *“For there is one God, and one mediator between God and men, the man Christ Jesus;”*

James 2:19 *“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”*

3. Who is the most qualified person to tell us about the true God?

John 1:18 *“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”*

John 3:11 *“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.”*

4. According to Jesus—

a. Who is “the only true God”?

John 17:3 *“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”*

b. Whom did Jesus say we should pray to?

Matthew 6:9-13 *“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”*

c. Which is the first commandment of all?

Mark 12:28-32 *“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all*

thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:"

Knowing God is required before we can love Him. A correct knowledge of God is vital for our relationship with Him. The scribe agreed that there is only one God, and none other but He.

d. Did Jesus correct the scribe?

Mark 12:34 *"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."*

(The belief of the scribe reflects the faith of the entire Jewish nation. The Jews believed in one God only.)

John 8:41 *"Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God."*

e. Who is the God of the Jews?

John 8:54 *"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:"* (see Romans 3:29)

f. Who will the true worshippers worship?

John 4:21-23 *"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."*

5. According to the apostles, who is the one God?

1 Corinthians 8:6 *“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.”*

James 3:9 *“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.”*

Romans 15:6 *“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”*

Ephesians 4:6 *“One God and Father of all, who is above all, and through all, and in you all.”*

2 Corinthians 1:3 *“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;”*

6. Who is the living and true God?

1 Thessalonians 1:9, 10 *“For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”*

LESSON 3

THE SOVEREIGNTY OF GOD, THE FATHER

What does the Bible have to say about the sovereignty of the Father? Here are some facts about God, the Father that will shed some light on this topic.

1. The Father is the ultimate Source of all things.

1 Corinthians 8:6 *“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.”*

2 Corinthians 5:18 *“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;”*

Romans 11:36 *“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”*

Ephesians 3:14,15 *“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named,”*

2. The Father is the God of Christ.

a. During the Incarnation

Matthew 27:46 *“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”*

b. After His Resurrection

John 20:17 *“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”*

Ephesians 1:3 *“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:”*

Revelation 3:12 *“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”*

(see Hebrews 1:9, 1 Peter 1:3)

3. **The Father is exclusively called the Most High ...**

Compare the following two verses:

Psalms 78:17 *“And they sinned yet more against him by provoking the most High in the wilderness.”*

Isaiah 63:8-10 *“For he said, Surely they are my people, children that will not lie: so he was their Saviour. 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 bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.”*

God, the Father is the subject of these verses. Two Beings are mentioned, God, the Father (who is called “their Saviour”) and Christ (who is called “the angel of his presence”).

... **While Jesus is called the “Son of the Most High”.**

Mark 5:7 *“And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”*

Luke 8:28 *“When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.”*

The above verses clearly distinguish between the Father and the Son. The Father is called “the Most High”, while Jesus is called the “Son of the most high God”.

4. The Father is older than Jesus.

John 14:28 *“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”*

The word “greater” in the above text comes from (G3187 “μείζων” meizon) which can mean “older” as translated in Romans 9:12, “It was said unto her, the elder shall serve the younger”.

5. The Father is greater than all.

John 10:29 *“My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”*

6. The Father is the head of Christ.

1 Corinthians 11:3 *“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”*

7. The Father is above all.

Ephesians 4:4-6 *“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”*

8. The Father is the Lord of heaven and earth.

Matthew 11:25 *“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”* (See Luke 10:21)

Not only that, but the Bible also reveals to us some things which Jesus received from His Father which sheds a bit more light on the sovereignty of God, the Father.

9. What did Jesus receive from His Father?

a. His life

John 5:26 *“For as the Father hath life in himself; so hath he given to the Son to have life in himself;”*

b. His power and authority

Matthew 28:18 *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”* (see Matthew 11:27; John 5:22-27; 17:2)

c. His kingdom

Daniel 7:14 *“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”*

Luke 1:32 *“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:”* (see also 1 Corinthians 15:24-28; Ephesians 1:22)

d. His right to receive worship

John 5:22 *“For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son*

honoureth not the Father which hath sent him.” (see Acts 2:36; Philippians 2:9-10; Hebrews 1:6)

e. His name

Philippians 2:9 *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;”*

Hebrews 1:4 *“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”*

f. All things

John 3:35 *“The Father loveth the Son, and hath given all things into his hand. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;” (see Hebrews 1:2)*

The above verses are ample evidence to prove to us the sovereignty of God, the Father. But by this we do not diminish the position, value and divinity of Jesus, the Son of God. (For further information on the equality of the Father and the Son, please refer to *Lesson 5*.)

LESSON 4

WHO IS JESUS?

1. Who did Jesus claim to be?

John 10:36 *“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”*

2. What did God, the Father say regarding the identity of Jesus?

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: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”*

Matthew 17:5 *“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”*

3. Who did the disciples understand Jesus to be?

Matthew 16:15, 16 *“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”*

John 11:27 *“She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.”*

Matthew 14:33 *“Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”*

Acts 9:20 *“And straightway he preached Christ in the synagogues, that he is the Son of God.”*

4. Did the fallen angels know that Jesus was the Son of God?

Luke 4:3 *“And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.”*

Luke 8:28 *“When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.”*

Mark 5:7 *“And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”*

Satan and the fallen angels knew before their fall that Jesus was the Son of God, hence Satan’s challenge in the wilderness and the demon’s confession.

5. Who else is referred to as the “son of God” in the Scriptures?

Luke 3:38 *“Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”*

Adam was the son of God by creation (Genesis 5:1). Also were the angels (Job 38:7).

1 John 3:1 *“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”*

We are sons of God by adoption (Romans 8:15).

6. How is Christ the Son of God?

1 John 4:9 *“In this was manifested the love of God toward us,*

because that God sent his only begotten Son into the world, that we might live through him."

Jesus is not a son by creation, as Adam was; nor a son by adoption, like us; but He is the only begotten Son; He is the Son because He was begotten of the Father.

John 3:16 *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

God giving His only begotten Son indicates that God must have had a Son before the Incarnation to give.

7. When did Jesus become the Son of man?

Galatians 4:4 *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."*

Luke 1:31 *"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."*

Jesus became the Son of man when He was brought forth of Mary; at the Incarnation.

8. When was Christ begotten of the Father?

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."*

'Goings forth' also means 'origin'. Jesus was brought forth in the days of antiquity, or from everlasting (margin: the days of eternity).

9. What happened in the days of eternity?

Proverbs 8:22-30 *"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains*

abounding with water. Before the mountains were settled, before the hills was I brought forth While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."

In the above passage, speaking under the title of wisdom (1 Corinthians 1:24, 30; Colossians 2:3), Jesus points the reader to the duration before the creation of anything as the time when He was "brought forth" or "possessed" by the Father.

10. Was Jesus referred to as the 'Son of God' before Bethlehem?

Proverbs 30:4 *"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"*

Daniel 3:25 *"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."*

Psalms 2:12 *"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."*

11. During the Incarnation, when did Jesus teach that He came forth from the Father?

John 8:42 *"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."*

John 16:27 *“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.”*

12. Is it important for us to believe that Jesus is the real and literal Son of God?

1 John 2:22, 23 *“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.”*

1 John 5:10, 11 *“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”*

John 3:36 *“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”*

John 20:31 *“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”*

13. Why did the Jews kill Christ?

Matthew 26:63-65 *“But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.”*

John 19:7 *“The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.”*

Jesus preferred to die than to deny His true sonship! How much more should we (mortals) confess the sonship of Jesus?

14. What is promised to those who receive Jesus as the Son of God?

***John 1:12** “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”*

LESSON 5

EQUALITY OF THE FATHER AND THE SON

We have established that Jesus is the Son of God because He was begotten/brought forth from the Father in the days of eternity.

1. Are the Father and the Son equal?

Philippians 2:6 “Who, being in the form of God, thought it not robbery to be equal with God:”

In this lesson we will search the Scriptures to see if God reveals to us the basis of this equality. Why are the Father and the Son equal?

2. What did Jesus inherit by virtue of His divine Birth?

Hebrews 1:4 “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

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. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”

Jesus, as the Son of God, inherited His Father’s name. We also know that Jesus, who was the Angel that went before the Israelites, had the Father’s name back then. Hence we conclude that Jesus inherited the Father’s name before Bethlehem which means that Jesus’ sonship predates the Incarnation.

3. What does “name” mean?

Nature: *“Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”* **Genesis 5:2**

Authority: *“I am come in my Father’s name.”* **John 5:43** (see John 10:25; Matthew 21:23)

Character: *“A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.”* **Proverbs 22:1** (see Ecclesiastes 7:1; Proverbs 15:30)

By inheriting the Father’s name, Jesus inherited the Father’s God-nature or divine nature.

4. What does this fact make Christ?

Hebrews 1:1-3 *“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”*

Christ is the express image of the Father. He has the same divine nature and life as His Father has. His sonship and inheritance qualified Jesus to be:

- a. **Owner**—*“heir of all things”*
- b. **Creator**—*“by whom also he made the worlds”*
- c. **Image and equal with God**—*“the brightness of his glory, and the express image of his person”*
- d. **Sustainer**—*“upholding all things”*
- e. **Saviour**—*“himself purged our sins”*
- f. **Mediator**—*“sat down on the right hand of the Majesty on high”*

5. Does the Bible reveal to us that Christ was the image of God before the Incarnation?

Revelation 12:7 “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.”

‘Michael’ means ‘one who is like God’. Again this confirms the fact that Jesus inherited this name in the days of eternity.

6. What else did Christ inherit?

John 5:26 “For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

The very same life that the Father has, was given to His Son by inheritance. This is immortal, original life that the Son can give to those who believe (John 17:2).

7. Does this make Jesus, a divine Being, worthy of our praise and worship?

Hebrews 1: 8, 6 “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. And again, when he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him.”

Colossians 2:9; 1:19 “For in him dwelleth all the fulness of the Godhead bodily. For it pleased the Father that in him should all fulness dwell.”

The fullness of the Godhead, or divinity, dwells in the Son. He is fully divine because His Father is God.

8. Should we honor the Son as we honor the Father?

John 5:23 “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.”

We honor and worship the Son as much as the Father. They are both of the same divine nature. We pay supreme honor to God when we honor and reverence His Son (Philippians 2:11).

9. Did the Jews understand that Jesus claimed equality with the Father?

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.”

10. Why did the Jews want to stone Jesus?

John 10:33-36 “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

By claiming to be the Son of God, the Jews understood Jesus to mean that He is equal with God. Jesus also understood that. Jesus' equality with the Father is based on His Sonship.

LESSON 6

HOLY SPIRIT—PART 1: GOD’S SPIRIT/MAN’S SPIRIT

1. In what image was man made?

Genesis 1:26 “And God said, Let us make man in our image, after our likeness:”

2. Who was God talking to? Is there another divine Being in the image of God?

The Bible only describes Christ as being in God’s image.

2 Corinthians 4:4 “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

Philippians 2:6 “Who, being in the form of God, thought it not robbery to be equal with God:”

Colossians 1:15 “Who is the image of the invisible God, the firstborn of every creature:”

Hebrews 1:4 “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

Unless the Bible reveals to us another divine Being in the image and likeness of God, we must conclude that in Genesis 1:26 God, the Father was talking to His Son.

3. What does the term “image and likeness” entail?

Genesis 5:3 “And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:”

We see here that Seth was in the likeness and image of Adam. That includes physical and spiritual.

4. What is man (living soul) made of?

Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

human body + human spirit = living human being

5. If man was made in the image of God, and man has two aspects, a spirit and a body, does that mean that God and Christ have a spirit and a bodily form?

a. Does God have a bodily form?

- Prophets saw God:

– *Micaiah*

1 Kings 22:19 “And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.”

– *Isaiah*

Isaiah 6:1 “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.”

(Also Daniel [Daniel 7:9, 13] and John [Revelations 4:2, 3] saw God)

- Christ was in the form of God before the Incarnation:
Philippians 2:6 “Who, being in the form of God, thought it not robbery to be equal with God:”

- Jesus said that His Father has a form which no one other than He has seen:

John 6:46 *“Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”*
(see also John 5:37)

- We will see God:

Matthew 5:8 *“Blessed are the pure in heart: for they shall see God.”*

b. Does God have a spirit?

Father:

John 4:24 *“God is a Spirit: and they that worship him must worship him in spirit and in truth.”* (see also Matthew 10:20)

Jesus:

1 Corinthians 15:45 *“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”* (see also Philippians 1:19)

Divine Body/Form + Divine Spirit = Divine Being

6. Are there any parallels between man and his spirit with God and His spirit?

1 Corinthians 2:11 *“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”*

(“even so” means “in like manner”)

The above text tells us that ‘what man’s spirit is to man’ is the same as ‘what God’s spirit is to God’. Yet the text marks out a very important difference. While the spirit of man is “in him”, the spirit of God is not limited to the bodily form of God.

7. What does the spirit of man refer to?

- **Mind**—**Daniel 2:1** *“And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, where-with his spirit was troubled, and his sleep brake from him.”*
(Obviously Nebuchadnezzar could not sleep because he was thinking of the dream he had. In other words, his mind was troubled.)
- **Heart**—**Psalms 34:18** *“The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.”* (see also Psalms 51:10, 17; 77:6; 78:8; Ezekiel 36:26)
- **Life/breath**—**Job 27:3** *“All the while my breath is in me, and the spirit of God is in my nostrils;”* (Isaiah 38:16; see also Job 27:3 Revelation 11:11)

The spirit of man is the personality, character and life of the man. It is one's own person.

8. How does the Bible explain God's Spirit?

- **Mind**—compare Isaiah 40:13 with Paul's quote in Romans 11:34.

Isaiah 40:13 *“Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?”*

Romans 11:34 *“For who hath known the mind of the Lord? or who hath been his counsellor?”* (see also 1 Corinthians 2:16)

- **Life**—

John 6:63 *“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”*

Romans 8:10 *“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”* (see also Genesis 2:7; Job 27:3; 33:4; Revelation 11:11)

Just like the relation between man and his spirit, so is the relation between God and His spirit. The spirit of God is His own person-ality, character, life and thoughts.

9. If the spirit of man is none other than his own presence/person, then can we say that the spirit of God is His own presence?

Psalm 139:7 "Where shall I go from your Spirit? Or where shall I flee from your presence?"

Psalm 51:11 "Cast me not away from thy presence; and take not thy holy spirit from me."

Conclusion: God has a bodily form and has a spiritual form. His spirit is not limited to His body. In the same way that your spirit is your own person, mind, and presence so is God's spirit His own person, mind, presence.

LESSON 7

HOLY SPIRIT – PART 2: IDENTITY OF THE HOLY SPIRIT

In the previous lesson we established that God's spirit is His own mind, life, presence and person. In this lesson we want to see where the spirit proceeds from and the identity of the Spirit.

1. What did Jesus promise before He left?

John 14:16, 17, 26 *“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ... But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*

2. According to the Bible, whose spirit is the “Holy Spirit”?

Compare the following two verses:

Mark 13:11 *“But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.”*

Matthew records it as follows:

Matthew 10:19, 20 *“But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in*

that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Holy Spirit = Spirit of the Father

Also compare the following two verses:

2 Peter 1:21 *"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."*

While in his first letter talking about the same thing, Peter says:

1 Peter 1:10,11 *"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."*

Holy Spirit = Spirit of Christ

According to the previous four verses, we can safely conclude:

Spirit of Christ = Holy Spirit = Spirit of your Father

3. How many holy spirits are there?

Ephesians 4:4 *"There is one body, and one Spirit, even as ye are called in one hope of your calling."*

4. When we receive the Holy Spirit who do we receive?

John 14:23 *"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."*

According to Jesus, when we receive the Holy Spirit, we receive both, the Father and the Son.

5. Do the Father and the Son possess the same spirit?

Romans 8:9, 10 *“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”*

In this verse, while talking about the same spirit, Paul uses the following terminologies: Spirit, Spirit of God, Spirit of Christ, Christ. This tells us Paul believed that the Holy Spirit is the Spirit of both, the Father and the Son.

6. Where does the Spirit come from?

John 15:26 *“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:”*

7. Why does the Spirit proceed from the Father?

1 Corinthians 8:6 *“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.”*

Romans 11:36 *“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”*

The Spirit proceeds from the Father because all things are of Him. He is the source of all things. (Please see *Lesson 3* for further information.)

8. Through whom does this spirit come to us?

Ephesians 2:18 *“For through him [Jesus] we both have access by one Spirit unto the Father.”*

John 20:22 *“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:”*

The spirit of the Father comes to us through Jesus, and through Him, it returns.

9. Who comes to us to be our Comforter?

John 14:18, 19 "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

10. How does the Father send Jesus to us? Is it Jesus in flesh or in Spirit?

Galatians 4:6 "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."

Note: Paul tells us in Galatians that when we receive the Spirit of Jesus, we cry "*Abba Father*". Yet he also tells us in Romans 8:15 that when we receive the Spirit we cry "*Abba, Father*". This is another confirmation that the Holy Spirit is none other than the spirit of Jesus.

11. When we receive the Spirit of Jesus, is that someone different to Christ?

2 Corinthians 3:17 "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

Paul told us in 1 Corinthians 8:6 that there is one Lord, Jesus Christ and in Ephesians 4:4 that there is one spirit. Yet Paul tells us in the above verse that "*the Lord is that Spirit*". If the Lord is Jesus and there is one spirit, then it is only logical and scriptural to believe that the Holy Spirit is none other than the Lord Jesus Christ in spirit form. Jesus Himself comes to us as a personal Comforter. The Spirit is the person of Jesus.

12. Does the Bible tell us that Jesus became a spirit?

1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

13. Why does the Bible sometimes say that when the Comforter comes both the Father and the Son will come, while in other places it says Jesus is that Spirit?

2 Corinthians 5:19 “God was in Christ, reconciling the world unto himself,”

John 14:10, 20 “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. At that day ye shall know that I am in my Father, and ye in me, and I in you.”

14. Who is it that knocks on our heart?

Revelation 3:20 “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

15. What is our hope of Glory?

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:”

LESSON 8

THE FATHER AND SON IN THE SANCTUARY

1. Where can we look to study and learn more about God's ways?

The Bible tells us that God's ways are known in the sanctuary:

Psalms 77:13 *"Thy way, O God, is in the sanctuary: who is so great a God as our God?"*

What does the sanctuary have to say about the Godhead? How many Beings do the sanctuary and its services reveal to us?

2. How many stages does the sanctuary service entail?

The sanctuary service entailed three stages, the courtyard, the Holy Place and the Most Holy Place. We will look at the three stages independently to see what we can learn from them.

I. The Most Holy Place:

- a. What lessons can we learn from the Most Holy Place in regards to the Godhead?

God gave strict instructions that only one being other than Himself is allowed to enter the Holy of Holies.

1. ***Jesus, our High Priest:*** Only the high priest was allowed to enter into the Most Holy Place (Hebrews 9:6, 7). Jesus is our heavenly High Priest (Hebrews 4:14; 5:10; 6:20)

2. ***God, the Father on the throne:*** God's presence dwelt on top of the mercy seat. (Exodus 25:21, 22; Psalms 80:1). God, the Father is the One sitting on the throne in the heavenly sanctuary (Revelation 4:2; 5:1-6).
3. ***Jesus presents our prayers to the Father:*** Only one being, the high priest, was able to take the incense in the presence of God on the Day of Atonement (Leviticus 16:11-13). The incense represents the prayers of the saints mingled with Christ's righteousness (Psalms 141:2, Revelation 5:8; 8:3). It is Christ who receives our prayers and presents them to His Father mingled with His merit and righteousness.

- b. How many divine Beings does the Most Holy Place presents us with? And who are They?

A simple study of the Most Holy Place in the earthly sanctuary presents us with only two divine Beings, the Father and the Son, represented by the earthly high priest and God's presence on the throne.

II. The Holy Place:

- a. What lessons can we learn from the earthly Holy Place in regards to the Godhead?

1. ***Jesus is our heavenly Priest/High Priest:*** The priests or the high priest who officiated in the first apartment is a symbol or type of Christ, our High Priest.
2. ***God's presence in the Holy Place:*** The Bible also tells us that in the earthly sanctuary God manifested His glory in both apartments.

Exodus 33:9-11 "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in

his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.” (See also Exodus 29:42-44; 30:36; 40:34, 35; 1Kings 8:10, 11; 2 Chronicles 5:13, 14; 7:1, 2.)

In Exodus 33:9-11 we have the example of the presence of two living beings—Moses, the Mediator, and God. Of course we know that Moses represents Jesus, the only Mediator between God and man (1 Timothy 2:5). Hence this example points forward to the presence of both—Jesus, our Mediator and High Priest, and God, the Father in the first apartment of the heavenly sanctuary.

3. **Table of Showbread:** The Table of Showbread had two rows of bread on it, six in each row (Leviticus 24: 5, 6). These two rows represented the Father and the Son; here is why:

- **Two Crowns:** The Table of Showbread had two crowns or a double crown on it (Exodus 25:23-25). Why two?
- **Jesus is the Bread:** The bread represents Jesus (John 6:51). But Jesus said “I and my Father are one” (John 10:30). Hence the bread could represent the Father as well. That is why God instructed the priest to place the bread in two stacks (not 1 or 3) representing the Father and the Son on a table which had two crowns (not 1 or 3).
- **Jesus shares the Father’s throne:** Revelation 3:21 tells us that Jesus shares His Father’s throne; hence there are two divine Beings on the throne.
- The Table of Shewbread with the two stacks on it is a fit representation of the Father and Son’s presence in the first apartment of the heavenly

sanctuary during which Jesus fulfilled His ministration in the Holy Place.

- b. How many divine Beings does the earthly Holy Place present us with? And who are They?

A study of the earthly Holy Place proves the presence of only two Being, Jesus, the Mediator/Priest, and God, the Father. Again only two living Beings, not three.

- c. What about the Holy Spirit? Is it present in the Holy Place?

In the Holy Place there are impersonal and inanimate elements that represent the Holy Spirit such as the oil used to light the candle stick. But the point is that nowhere do we see a third living being representing the Holy Spirit. The spirit is there, yes, but not like the Father and the Son. The oil is a symbol of the spirit, yet the oil is used in the Holy Place to produce light which is a symbol of Jesus (John 8:12, 9:5).

II. The courtyard:

- a. What lessons can we learn from the courtyard in regards to the Godhead?

The service in the courtyard involved three living beings:

1. ***Jesus is the Sacrifice:*** The sacrifice, whether a lamb or a bullock, etc (Leviticus 4:3), represented Jesus, the Son of God (John 1:26,39).
2. ***We are the sinners:*** The sinner who slew the sacrifice with his own hands (Leviticus 4:4) represented the sinner who confesses his sins and offers up spiritual sacrifices (1Peter 2:5).
3. ***Jesus is the anointed Priest:*** The anointed priest took the blood into the sanctuary (Leviticus 4:5). This also represents Jesus our High Priest. (Hebrews 4:14; 5:10; 6:20)

- b. How many divine Beings does the courtyard service present us with?

These were the only living beings that were involved in the courtyard service. We only see one divine Being.

- c. What do the other priests represent?

Of course more than one priest officiated in the courtyard as well as in the Holy Place. These priests can represent one of two options:

1. a type of Christ
2. all the saints (The Bible calls the followers of Jesus a “royal priesthood” (1Peter 2:9). They represent the people working in cooperation with Divinity.)

Regardless which one you believe to be the correct one, the point still stands, there is no living being representing the Holy Spirit.

- d. What about the Holy Spirit, is it represented in the courtyard?

Again we see in the court yard some representations of the Holy Spirit but they are impersonal and inanimate unlike the representations for Jesus. For example:

1. fire on the altar of burnt offering—In Acts 2:3 we see the Spirit poured out in the appearance of cloven tongues of fire.
2. water in the laver—In the New Testament water has been used to represent the Spirit (see John 4:14; 7: 38, 39; Revelation 22:1).

But the point still stands, nowhere do we see the Spirit represented as a living being like the Father and the Son.

- e. What is one of the roles of the high priest in the courtyard that relates to Jesus’ work on earth?

It is important to note that one of the roles or duties of the high priest was to teach the people (Ezekiel 44:23), which of course took place outside the tabernacle since none other than the priests could enter there in. In other

words, the priest was not only to minister in the sanctuary before God, he was also to go out and teach the people.

The fascinating thing is that the priests were to change their garments before going out to the people. They had to put on a different garment (or outfit) than the one they wore in the presence of God.

Ezekiel 44:19 *“And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.”*

It is here where I believe the type gives us a very interesting and illuminating insight. One of the duties of Christ, our High Priest, is to teach the people outside the sanctuary. Not only that, but according to the type, He is to wear a different outfit, or He is to appear in “another form” different than while in the presence of God.

And that is exactly what Christ is doing. While Jesus ministers in the sanctuary above in His physical or bodily form, He is still—by His Spirit—the minister of the church on earth. (Galatians 4:6). Jesus Has promised to be with us always, and never leave us or forsake us (Matthew 28:20; Hebrews 13:5). The Bible tells us that Jesus was with His followers “*working with them*” (Mark 16:20).

As you can see, the earthly sanctuary presents us with only two divine Beings: the Father and the Son. There is no room for a third living being in the sanctuary. In addition to that, the sanctuary service teaches us that to fulfil the type, Jesus has to do what the priest did, namely: go out and teach the people, which He does through His own spirit, the Holy Spirit. The apostles understood that, hence Paul’s declaration that Jesus is the Holy Spirit (2 Corinthians 3:17, 1 Corinthians 8:6; also please refer to *Lesson 7* for further information.)

LESSON 9

ANSWERS TO OBJECTIONS

1. Objection 1—Genesis 1:2

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.”*

Objection:

The Holy Spirit was present at creation; therefore he must be an individual person like the Father and the Son.

Answer:

Creation has been attributed to the Holy Spirit as much as to the Father and the Son due to the above text. But what the readers sometimes fail to acknowledge is the possessive terminology used in the above verse. In this verse the possessive is used: “The Spirit *of* God”. It does not say, “God, the Spirit”.

Psalms 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 Hebrew word for “breath” is “רוּחַ, rûach” which is the same word translated “spirit” in Genesis 1:2. The meaning should be clear: the spirit of God is the breath of God. This is confirmed further by Jesus in John 20:22 “And when he had said this, he *breathed* on them, and saith unto them, Receive ye the Holy Ghost.” Jesus breathed His own Spirit, not someone else. It is this same spirit that is mentioned in Genesis 1:2, “the Spirit *of* God”, which can also be translated “breath of God”.

Job 33:4 *“The Spirit of God hath made me, and the breath of the Almighty hath given me life.”*

The Spirit of God is equated with His breath. That is what the word means.

2. **Objection 2—Genesis 1:26**

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.”*

Objection:

This text (as well as Genesis 11:7) proves that God is a plurality of three persons because “us” is referring to all three.

Answer:

It is true the “us” means that there was more than one person in creation, but not necessarily three. It could simply be referring to two rather than three. The Scripture says, “*God ... created all things by Jesus Christ*” (Ephesians 3:9). It should be obvious that “God” in this verse is someone other than Jesus Christ. And according to Hebrews 1:2, God, the Father created all things by his Son.

Furthermore, in Proverbs 30:4 we read: “*Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?*”

This verse attributes the work of creation to two Beings (a Father and a Son). Proverbs 8:22-30 also attributes the work of creation to two Beings. God, the Father is the great Source of all, and He created all things by His Son, Jesus Christ. As you can see, both the Old and the New Testament attribute the work of creation to only two Beings.

Moreover, God said “*let us make man in our image, after our likeness.*” Obviously God was speaking to someone in His own image

and likeness. According to the Bible, Christ is the only One who is “the express image” of the Father (Hebrews 1:3 also see question 2 in *Lesson 6*).

Now we can know for a certainty who is speaking in Genesis 1:26. God, the Father said to his Son, “*let us make man in our image.*”

3. Objection 3—Isaiah 9:6

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.”*

Objection:

This passage proves the Trinity because Christ is called the “mighty God” and the “everlasting Father”!

Answer:

Much stress is laid on Isaiah 9:6, as proving a Trinity because Christ is called the everlasting Father. But it can have no reference to a Trinity. Is Christ the Father in the Trinity? If so, how is He the Son? Or if He is both Father and Son, how can there be a Trinity? For a Trinity is three persons. To recognize a Trinity, the distinction between the Father and Son must be preserved. Christ is called “the second person in the Trinity” but if this text proves a Trinity, or refers to it at all, it proves that Christ is not the second, but the first. And if He is the first, who is the second? It is very plain that this text has no reference to such a doctrine. And, as we compare Scripture with Scripture, we can be sure that it does not support the “Jesus only” doctrine¹.

The Son is referred to as the everlasting Father, not of Himself, nor of His Father, but of the children which His Father has given Him. His language is “*I and the children which God hath given me.*” (Hebrews 2:13). Paul is quoting Isaiah 8:18 and applies it to Christ.

¹ *“Jesus only” doctrine teaches the indivisible oneness of God where there is one God Who manifests Himself differently in different dispensations. In the Old Testament, He is the Father, in the New Testament He is Jesus, and after Jesus went back to heaven, He is the Holy Spirit.*

Furthermore, Jerusalem is “*the mother of us all*” (Galatians 4:26), and she is the bride of her husband, Jesus Christ (Revelation 21:2). Thus if Jesus is the husband of our mother, this makes Him our everlasting Father.

Notice also that Isaiah 9:6 says that “*his name shall be called ... the mighty God.*” This term emphasizes the divine nature of Christ. He is indeed mighty, for all power is given unto Him (Matthew 28:18), and He is divine by virtue of His divine birth as we saw in *Lessons 4 & 5*. It is therefore appropriate to refer to the Son as mighty, for He is powerful. It is also appropriate to refer to Him as God, for the Most High God Himself refers to His Son as “God” in Hebrews 1:8. Therefore the terms “everlasting Father” and “the mighty God” can rightly apply to the Son.

4. Objection 4—Matthew 12:31, 32

Mathew 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. 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.*”

Objection:

Aren't you by denying the Trinity and the belief that the Holy Spirit is a third divine Being blaspheming against the Holy Spirit and hence committing the unpardonable sin?

Answer:

This verse is often misunderstood and misapplied to mean that the unpardonable sin is rejecting the person of the Holy Spirit. But is this the correct interpretation? What does “*blasphemy against the Holy Ghost*” actually mean?

The context of Jesus' speech must not be overlooked. Let us read the passage in its setting:

Matthew 12:25-31 *“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. 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.”*

The parallel story is found in the gospel of Mark. This sheds further light on this question:

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: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.”*

In Mark 3:30 we read the reason Jesus pointed the people to: the unpardonable sin was *“Because they said, He hath an unclean spirit.”* After healing the blind and deaf, the Pharisees accused Jesus of casting out devils by the power of Beelzebub (Matthew 12:24). In reply to their accusation Jesus said:

“All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”

What does accusing Jesus of performing miracles by the power of Beelzebub have to do with rejecting the Holy Spirit? What moved Jesus to say what He said?

It is clear that the sin against the Holy Spirit is committed when one knowingly and deliberately attributes the work of the Holy Spirit to Satan. When there is a determined and persistent re-

sistance to truth and evidence, then one is sinning against the Holy Spirit. The unpardonable sin is not rejecting the person of the Holy Spirit, for that was not the topic according to the context, rather it is rejecting light and refusing to repent and heed the promptings of God's Spirit. By continually rejecting to repent and to accept the light that God has shown our way, we are blocking God's avenue to reach us. By placing ourselves where we cannot be reached by God, we commit the unpardonable sin in that we leave no way for God to reach us.

5. **Objection 5—Matthew 3:16, 17**

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: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”*

Objection:

In the baptism of Christ we see the Father speaking from heaven, Christ is on earth and the Holy Spirit came down in the form of a dove. Does this not prove plainly the presence of three different persons, or the Trinity?

Answer:

The answer to this is very simple. If we do not add to the Scripture, we will not be confused. Here is the account as recorded by the four gospels:

Matthew 3:16 *“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”*

Mark 1:10 *“And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him”*

Luke 3:21, 22 *“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the*

heaven was opened, 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."

John 1:32 *"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."*

Some few facts we learn from these accounts are:

- a. It is the Spirit *of* God. It was the Spirit of someone, namely God.
- b. Its *descent* was like a dove.
- c. Its *shape* was like a dove.
- d. It's called an "*it*" by John.

Do these facts support the conclusion that the Holy Spirit is a different person separate to God? John certainly would not have used "it" to refer to a divine Being. The Holy Spirit is actually possessed by God (it is the Spirit of God).

What happened at the baptism was a direct fulfilment of what God prophesied through Isaiah:

Isaiah 61:1 *"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;"*

Jesus quoted these words after the wilderness experience (Luke 4:18). They were a direct fulfilment of the prophecies of the Old Testament regarding the descent of the Spirit:

Isaiah 11:2 *"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;"*

Isaiah 42:1 *"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."*

To any honest reader it is a very simple and plain fact. The Holy Spirit is the Spirit *of the Lord*, it is His own Spirit and not someone else called “the Spirit of the Lord”. Many people falsely believe that the “Spirit of the Lord”, “Spirit of God”, “Holy Spirit”, “Holy Ghost” etc. are proper names. They are not. They actually describe whose Spirit it is, and what kind of Spirit it is. It belongs to the LORD and it is holy because it belongs to someone holy.

That is why Jesus was able to say:

John 10:37, 38 *“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, **that the Father is in me, and I in him.**”*

How was the Father in Christ?

The answer is found in all the verses mentioned above. The Father was in Jesus by His Spirit. And it is thus that Jesus will be in us (John 14:20), by His Spirit.

6. Objection 6—Matthew 28:19

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:”*

Objection:

Why did Jesus instruct us to baptize in “*the name of the Father, and of the Son, and of the Holy Ghost*” if the Trinity is wrong? Doesn’t this verse prove that there are three persons in the Godhead?

Answer:

Before we answer the above verse, let us pose some questions for the reader’s contemplation:

- Was Jesus addressing the identity of God in that verse or discourse?
- Does the verse or even the chapter mention the word “God”?
- Does the verse tell us that God is made of three beings or persons?

- Does the verse tell us anything about the nature of the Father, Son or Holy Spirit?
- Does the verse tell us who the Holy Spirit is?
- Does the verse tell us that there are three names?

The honest answer to the above questions is “no”. The verse is not dealing with who God is and does not tell us the nature of the Father, the Son or the Holy Spirit. Yet it does confirm for us that there is a Father, there is a Son and there is a Spirit. There is no doubt about the existence of any of them.

The relationship between Father, and Son, and Spirit is not defined in this text. To insist that it means there are three persons in the Godhead goes beyond the information provided in the passage. To define the relationship as three co-equal, co-eternal beings cannot be proved from this passage.

What *does* the passage mean? How was it understood by those who heard Christ giving that instruction? The answer is easily found when we study the book of Acts. We find that all the baptisms recorded there were performed in the name of Jesus and not in the name of the Father, Son and Holy Ghost (Acts 2:38; 8:16; 10:48; 19:5).

This begs the question: Did the disciples misunderstand the command of Jesus? Were they wrong in baptizing people in the name of the Lord only? We do not believe so. We believe that the disciples had a better understanding of Jesus’ command than many do today. The reason they saw no difference between baptizing in the name of the Lord or in the name of the Father, Son, and Holy Ghost is as follows:

The word “name” means “authority” (John 5:43). When we are baptized, we come under the authority and power of the Father, the Son, and the Holy Spirit. The use of the singular “name” confirms this fact. We are now professing to be stamped with the authority and character of the Father, Son, and Spirit.

Jesus was given all power in heaven and in earth (Matt 28:18; John 5:27; John 5:43). He has the authority of the Father, has the authority of the Son (Himself) and with the correct understanding of the Holy Spirit (that it is His own spirit and person, Christ

Himself and not someone else), He has the authority of the Holy Spirit. Christ has this authority by virtue of His relation to the Father (being His only begotten Son). This is His divine inheritance (Hebrews 1:4).

Therefore, since Jesus has the authority of the Father (His Father), the Son (Himself), and the Holy Spirit (His own spirit), the baptisms recorded in the book of Acts (in the name of the Lord or in the authority of the Lord) are a recognition of the authority of the Father, Son, and Holy Spirit; the highest authority in heaven and earth. Christ is the only medium whereby we can come under that authority (John 14:6).

7. Objection 7 — John 1:1

John 1:1 *“In the beginning was the Word, and the Word was with God, and the Word was God.”*

Objection:

This is one of the clearest texts proving a Trinity. The text plainly says that Jesus, the Word, is God Himself.

Answer:

This text is much misunderstood and has been misused to support a teaching that totally opposes what the text actually says. Let us examine the text briefly in the original Greek:

en 1722 arch 746 hn 2258 o 3588 logov 3056 kai 2532

In beginning was the Word and

o 3588 logov 3056 hn 2258 prov 4314 ton 3588 **yeon 2316**

the Word was with the God

kai 2532 **yeov 2316** hn 2258 o 3588 logov 3056

and God was the Word

A closer look at the original text tells us that the two words translated as “God” in that text are not identical. The first one is a *noun* (Yeon) referring to the Father, and the other is an *adjective* (Yeov) which refers to Jesus. You can tell the difference between the two by looking at the last letter of the two words. It is for this reason that many translations render the verse in a way that recognizes this fact. For example:

- The translations by James Moffatt, Hugh J. Schonfield and Edgar Goodspeed render it: “... *and the Word was divine.*”
- Today’s English Version reads: “... *and he was the same as God.*”
- The Revised English Bible reads: “... *and what God was, the Word was.*”

As you can see, different translations give it a meaning in harmony with the original. Thus what this text is telling us is that the Word, Christ, is *divine* just like the Father, possessing the “God-nature”. It does *not* tell us that Christ is God, the Father, one and the same person. (Please see *Lesson 5* “Equality of the Father and the Son” for further information.)

8. Objection 8—John 14:16

John 14:16 “*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*”

Objection:

Didn’t Jesus teach plainly that the Holy Spirit is a different being to Himself when He promised to send us “another Comforter”?

Answer:

What *did* Christ mean when He said “another Comforter”? Was He talking about someone different to Himself?

Jesus explains what He meant just two verses later. He says plainly “*I will not leave you comfortless: I will come to you.*” John 14:18. This “*other Comforter*” is none other than Christ Himself in *another* form (Spirit form). He is not seen (physically) as He was when He was here on earth. This is exactly what He said. Notice: “*Yet a little*

while, and **the world seeth me no more; but ye see me: because I live, ye shall live also.**" v. 19. He is removed from the eye of sense, but He is still with us in Spirit. That is what He said three verses later "*I will love him and will **manifest myself to him***" v. 21

The Bible confirms this conclusion (that the Lord Jesus is that Spirit, not someone else) when it tells us "**Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**" 2 Corinthians 3:17.

How did the disciples understand the term "*another Comforter*"? Did they understand that Christ was talking about someone else? Let them answer:

John 14:22 "*Judas saith unto him, not Iscariot, Lord, **how** is it that **thou** wilt manifest **thyself** unto us, and not unto the world?*"

Very plain! Judas clearly understood that it was Christ who will come to them, not someone else. Notice his question is not "*Who?*" but it is "*How?*" Judas was not wondering who will come to them as another Comforter, but he did wonder how Christ was coming back to them. Notice the terminology Judas used: "thou" and "thyself" regarding Christ, not someone else. That is clear enough. It is not a strange thing for our Lord to come in another form. He demonstrated that on the way to Emmaus: "*After that he appeared in another form unto two of them, as they walked, and went into the country.*" Mark 16:12. This was illustrated for us in the Sanctuary service by the high priest changing his garment when going outside to teach the people. (Please see *Lesson 8*.)

When Jesus appeared in "another form", it was still Him. When Jesus talks about "another Comforter", why should it be strange that it also could be Him? "*I will not leave you comfortless: I will come to you.*" "*And, lo, I am with you alway, even unto the end of the world. Amen.*" John 14:18; Matthew 28:20. Praise the Lord! It is so clear and simple. Jesus is withdrawn from the eye of sense but His personal presence (His own Spirit) is still with us.

While the above is sufficient evidence, it is further confirmed by going deeper into the context. Let us compare what Jesus said about Himself with what He said about the other comforter. We will read John 14, verses 15–21.

Jesus

1. “*the world seeth me no more*” vs 19
2. “*but ye see me*” vs 19
3. Jesus was with them at that time
4. “*I in you*” vs 20
5. “*I will come to you*” vs 18
6. “*Lo, I am with you always even unto the end of the world*” Matthew 28:19

Comforter

1. The world “*seeth him not*” vs 17
2. “*but ye know him*” vs 17
3. “*he dwelleth with you*” vs 17
4. “*shall be in you*” vs 17
5. “*give you another comforter*” vs 16
6. “*he may abide with you forever*” vs 16

So from the above we can see the similarity between the role that the “other comforter” was to take, and what Jesus said He, not someone else, will do.

Yet the word that stands in the way of many people’s minds is “*another*”. It is the understanding that we have of this word that leads us to believe that it must be another being, someone else other than Jesus Himself. But is this true? Is it a correct understanding of the word? Is this the message that Jesus wanted to relay to His disciples?

Let us use the Bible as our interpreter. In 1 Samuel 10:6 we read what the prophet Samuel tells Saul:

“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.”

Now the question is, did Saul become a different being? Certainly not! The term “*another man*” simply meant that he will be another in the sense of filled with the Spirit of God, but he is still the same being, not someone else. Not every time the Bible uses the word another, it must mean that it is another being.

With this understanding, if we go back to John 14:16 and apply the principle, we can see that Jesus was talking about Himself in the third person. It was “*another comforter*” in the sense of “in another form”. Jesus was with them in human flesh, bodily form, but

He was coming again in another form, a Spirit form. (In fact the Bible tells us that Jesus was made a life-giving Spirit; see 1 Corinthians 15:45) That is why He said about the comforter “*he dwelleth with you and shall be in you*”.

Who was dwelling with them at that time? It was Jesus.

Who was to be in them? It is Jesus (verse 20).

Having said that, please notice the following from the context of John 14. If we follow Jesus’ words to “*love Him and keep His commandments*” the following will happen:

1. The Father will give you another comforter (John 14:15, 16)
2. Jesus will manifest Himself to us (John 14:21)
3. “We”—the Father and the Son—“*will come unto him and make our abode with him*” (John 14:23)

To someone it might appear that if we “*love Jesus and keep His commandments*” three different things will happen, either another comforter will come, or Jesus Himself will come, or the Father and the Son will come. But if we understand the Holy Spirit to be the Spirit of Jesus Himself, and knowing that the Father and the Son share the same Spirit/life (Romans 8:9; John 5:26 also refer to *Lessons 6 & 7*) and are therefore “two in individuality, yet **one in spirit**, and heart, and character” {YI, December 16, 1897 par. 5} then we can understand and harmonize the 3 different options. The comforter is the Spirit of Jesus Himself, which is the Spirit of the Father as well. That is why, when the Comforter comes, we will have the Father and the Son abiding with us (John 14:23).

9. Objection 9—1 John 5:7

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.”

Objection:

This is a clear and plain text proving that the Father, Son, and Spirit are one God. How can you continue to reject the Trinity in light of this evidence?

Answer:

This text lists the three and says they are one. A Trinitarian will understand this to mean that they are one God. This is done by supplying the word “god” after “one”. But this is not what is stated in the verse. The actual verse explains that the “one” applies to the record that is borne, not to the persons of God. They are all one in bearing the same record as it says in the verse, “*three that bear record*”. From the context of the chapter (the whole epistle even) we learn that John is not expounding on the doctrine of who God is (or how many persons/beings). The immediate context of that passage offers the simple answer. Let us read verse 8 where another “three” are listed:

*“And there are three that bear witness in earth, the Spirit, and the water, and the blood: **and these three agree in one.**”*

The oneness spoken of in this verse does not refer to the nature of the spirit, water, and blood. It is rather a oneness in agreement. They are one in that they all bear the same testimony: “agree in one”. This is obvious to any reader. This is exactly what John meant in verse 7. He uses almost the same words, elaborating more on them in verse 8. “These three” (Father, Word, Spirit) he says, “are one”. Not one God (or Godhead, as some call it), but **ONE IN TESTIMONY**. They all agree in giving the one testimony, **in bearing one record**.

What *is* the testimony or record that occupied John’s mind in his letter?

1 John 2:23 “Whosoever **denieth the Son**, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.”

1 John 4:14 “And we have seen and do testify that **the Father sent the Son** to be the Saviour of the world.”

1 John 4:15 “Whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God.”

1 John 5:5 “Who is he that overcometh the world, but he that believeth **that Jesus is the Son of God?**”

John mentions the Son of God 18 times in this letter. It is rather obvious that the sonship of Jesus was occupying his mind.

John further expounds and re-echoes what he wrote in 1 John 5:7, 8 in the next two verses:

- a. **1 John 5:9** *“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.**”*

He points to the testimony or record that God, the Father “testified of his Son”. What is the record that God, the Father gave of His Son?

Matthew 3:17 *“And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**” (see also Matthew 17:5)*

- b. **1 John 5:10** *“He that believeth on the Son of God **hath the witness in himself**: he that believeth not God hath made him a liar; because he believeth not the record that **God gave of his Son.**”*

John also points to the testimony or record that the Spirit will convict the heart of the believers. What is the record that the Holy Spirit gave of Jesus through the Apostles?

Acts 8:37 *“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, **I believe that Jesus Christ is the Son of God.**”*

Acts 9:20 *“And straightway he [Paul] preached Christ in the synagogues, **that he is the Son of God.**”*

(And many, many other similar testimonies given by men moved by the spirit of God.)

As you can see, after mentioning that the Father, Son, and Holy Spirit bear the same record and testimony, John refers to the testimony of the Father and the Holy Spirit.

Did Jesus bear the same record? We find the answer to our question in the gospel of John:

John 10:36 *“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”*

Therefore, it is not dividing the word of truth correctly when we attempt to use 1 John 5:7 to teach that there are three co-equal, co-eternal divine Persons or Beings. We are also breaking John’s testimony when we deny that the Son of God was begotten (John 3:16) of the Father from the days of eternity (Micah 5:2), being so far back in the ages of eternity that it cannot be computed or calculated (7BC 919, ST, May 3, 1899 par. 4). To teach 3 co-equal, co-eternal Beings is to deny the Father-Son relationship. It also denies that Jesus is the Son of the living God, reducing that noble relation to a mere metaphor and role-play! People who use this text to teach a Trinity (denying the Son of God) only serve the purpose of destroying the testimony that heaven is trying to reveal to us!

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NOTES

