

The Trinity

The doctrine of the Trinity, and particularly the divinity of Jesus Christ, is under continual attack. For example, the New World Translation (JW Bible) maintains that '*Jesus was no more and no less than a perfect human being*'. If we take this view of Jesus, we remove the ultimate act of love for mankind (God dying for man to redeem him). Whilst the term 'Trinity' is not in the Bible, the concept of the Trinity attempts to explain and collate the many references to the attributes of Jesus and the Holy Spirit. We will see that each of these references is compatible with the doctrine of the Trinity. In contrast, many scriptures are in conflict with the concept that Jesus was simply a perfect human being.

Let's go through the Bible and build up our view of Christ.

1. Gen 1.2 : The Spirit of God (later referred to as the Holy Spirit) was present at creation.
2. Gen 1.26, 3.22 : These verses imply the plurality of God (the term 'Us').
3. Isa 9.6 : This is a clear prophecy of the first coming of Christ. Although a human child, Jesus is also called *Mighty God* and *Eternal Father*.
4. Isa 63.10 : Here we see that it is possible to *grieve* the Holy Spirit, implying the Spirit has personality.
5. Mat 28.19 : Jesus links Himself with the Father and the Holy Spirit. All three are linked under a *singular* name (no mere man in his right mind could claim this).
6. Lk 10.16 : Jesus links Himself to the Father (again, no mere man in his right mind could claim this).
7. Jn 1.1 : It is stated the Word (Christ) was present at the start of creation, and that He 'was God'.
8. Jn 2.19 : Jesus says that even if they kill Him, He himself will raise His body up in 3 days. Elsewhere we read of God raising Him up (again underscoring the deity of Christ).
9. Jn 5.23 : Jesus says that we should give the same honour to the Son as to the Father (again, no mere man in his right mind could claim this).
10. Jn 8.58 : Jesus clearly states that he was in existence before Abraham. Moreover, the term 'I am' implies eternal existence, not just birth before Abraham.
11. Jn 10.30 : Jesus says He and the Father are 'one' – another claim of equality with the Father.

12. Jn 14.9 : Jesus says that anyone who has seen Him has also seen the Father (again, no mere man in his right mind could claim this).
13. Jn 14.17 : Jesus refers to the personality of the Holy Spirit.
14. Jn 14.23 : Jesus clearly links Himself with the Father (using the plurality ‘Our’), as though they are one being (again, no mere man in his right mind could claim this).
15. Jn 16.13,14 : Jesus again refers to the personality of the Holy Spirit.
16. Jn 20.28 : Thomas calls Jesus his God, and Jesus accepts his words. (no mere man in his right mind could accept such a statement about himself).
17. Acts 5.3,4 Paul refers to the Holy Spirit as God.
18. 2 Cor 13.14 : Paul links God (the Father) with Jesus and the Holy Spirit in a benediction.
19. Col 1.15-19 : This text claims Jesus Christ (with the Father – see other texts) created all things, and holds all things together. Some take the term ‘firstborn of all creation’ (v15) to imply that Jesus was the first of all created beings. But this view is incompatible with v16 – one cannot create oneself !
20. Eph 4.10 : This states the *omnipresence* of the risen Christ. If Christ was a mere man, even after resurrection from the dead it could not be claimed that he filled the universe!
21. Heb 1.8,9 Here God (the Father) refers to His Son as God. An amazingly clear statement of the deity of Christ!
22. Rev 22.1,3 : God (the Father) and the Lamb (Christ) occupy a *single* throne, and are referred to by the singular term ‘Him’ (v3).

Conclusion

All the above scriptures (and many more) are compatible with the doctrine that Christ is part of the so-called ‘Godhead’. He is one with the Father and the Holy Spirit. Whilst true understanding of this doctrine is beyond the human mind, any other view of Christ e.g. that He was a perfect *man* (nothing more, nothing less) is incompatible with the above scriptures. To hold to the latter view one has to move away from standard Biblical interpretation. It may help to view the Trinity as

“all things originate *from* the Father,
are revealed *through* the Son, and are actioned *by* the Holy Spirit”.
