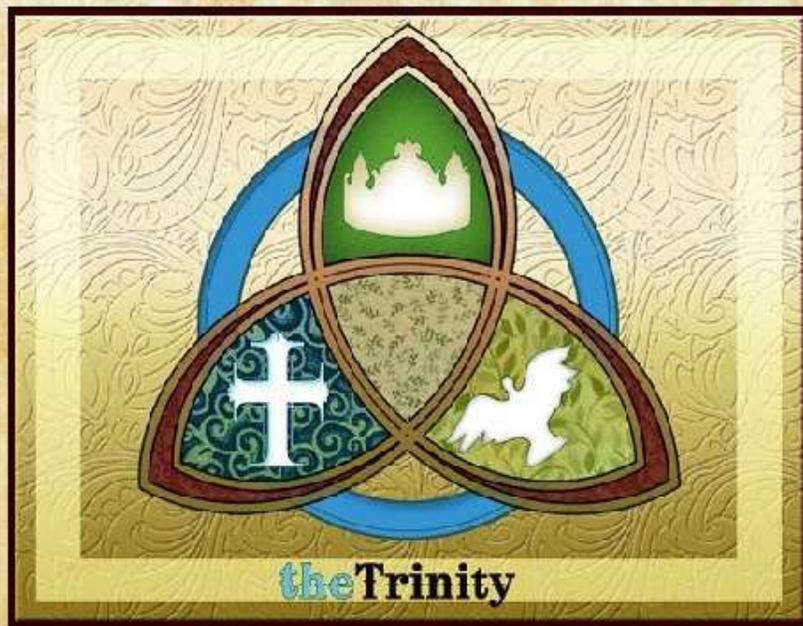


The Trinity

in

Scripture



Who is God

The Trinity is a fundamental doctrine of the Christian faith. Belief or disbelief in this essential biblical teaching marks the difference between orthodoxy and unorthodoxy; and, because it deals with who God is, it also marks the difference between saved and unsaved; because if you don't know who God is then your belief in God will be based on a false image of a god which you have created in your own mind, and this is the god you will be worshiping. That god is nothing more than an idol, a powerless dead idol.

Therefore, believing in and worshiping a false image of god, whether based on a misunderstanding, or lack of understanding of who God really is, however sincere that belief and worship may be, is a terrible sin. It is a direct violation of the first commandment: "Thou shalt have no other gods before Me!" This is why, or at least one of the reasons why, Jesus commanded His followers to disciple new believers (Matthew 28:19-20). This is an essential and obligatory responsibility of all Christians, and this is the primary purpose of this small booklet.

In studying God, the God of the Bible – both Old and New Testaments, we must first determine How many God's there are. Scripture is very clear that there is only one God. There are not many gods (Hinduism and other polytheistic religions), nor are the many gods but only one with which we have to do (Mormonism). There are not three separate gods holding the one office of God (tritheism), nor is there one god who manifests himself in one of three modes (modalism, or Oneness theology); and there is not one god, the father, with Jesus as a creation and the holy spirit as a creative force (Jehovah's Witnesses).

God is One

So first things first. And the first thing is, that there is only one God. Scripture makes this very clear in numerous passages.

"Hear, O Israel: The Lord our God, the Lord is one!" (Deuteronomy 6:4).

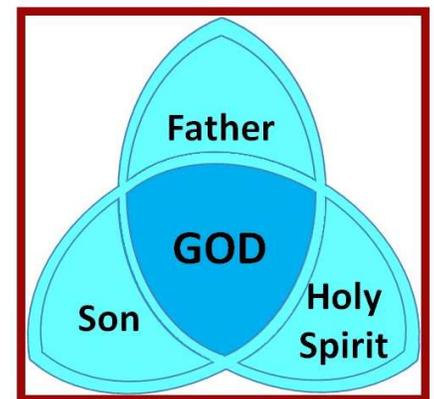
"You are My witnesses," says the Lord, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me." (Isaiah 43:10).

"Thus says the Lord, the King of Israel And his Redeemer, the Lord of hosts: "I am the first and I am the last, And there is no God besides Me," (Isaiah 44:6).

"...Is there any God besides Me, Or is there any other Rock? I know of none," (Isaiah 44:8).

"I am the Lord, and there is no other; besides Me there is no God," (Isaiah 45:5).

Note also: Isaiah 45:18,21,22; 46:9; 47:8; John 17:3; 1 Corinthians 8:5-6; 1 Timothy 2:5-6; and James 2:19.



The Trinity

God is Three

Yet while there is only one God, there are three distinct Persons whom the Bible refers to as God. They are God the Father, God the Son, and God the Holy Spirit. This “Three-in-One” aspect of the one God of Scripture is what we call “The Trinity.”

While many think of the Trinity as specific to the New Testament, the fact is, the Old Testament provides many examples of a plurality in the Godhead. For example:

“¹ In the beginning **God** created the heaven and the earth. 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.” (Genesis 1:1-2).

In this passage the Hebrew word translated *God* is the word *Elohim*, and its use indicates a plurality. It would not be incorrect to understand it as meaning “Divine Ones.” Note also that the Holy Spirit is presented in verse 2 as being involved in the creation. Elsewhere in Scripture we see that not only was God the Father and God the Holy Spirit involved with the creation of everything, but Jesus was as well. See John 1:3; 1 Corinthians 8:6; and Colossians 1:16 for this. The Trinity is the Creator. We see the same word in Deuteronomy 6:4 which we looked at above to demonstrate the Oneness of God. When we take the word *Eloheinu* (which is from the word *Elohim*, and demonstrates a plurality) in this passage, combined with the word *Echad*, which means not simply one as in the number one, but rather a single entity made up of more than one part, we see even here both a plurality and a unity.

We can also look at Genesis 1:26,

“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.” (Genesis 1:26)

Again, in this verse we see the use of the Hebrew word *Elohim*. Additionally, we can also see that the rest of the verse also indicates a plurality in the Godhead as God speaks to God, saying, “Let **us**” and “after **our** likeness.” This is an obvious reference to the Triune Godhead.

“²² And **the LORD God said**, Behold, the **man is become as one of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:” (Genesis 3:22)

This passage not only uses the Hebrew word *Elohim*, but it is combined with the actual name, the singular name, of God. The passage reads “And Yahweh Elohim said.” So we are seeing both the plurality of God, and also the unity of God. Yahweh – singular, Elohim – plural. And again, the plurality is reinforced with the statement, “*man is become as one of us.*” One of **us**.

“⁶ And the **LORD** said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. ⁷ Go to, let **us** go down, and there confound their language, that they may not understand one another's speech.” (Genesis 11:6-7)

Here is another example of plurality in the Godhead, where Yahweh (singular) is saying “let us (plural) go down.”

“⁶ Ho, ho, come forth, and flee from the land of the north, **saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.** ⁷ **Deliver thyself, O Zion, that dwellest with the daughter of Babylon.** ⁸ **For thus saith the LORD of hosts; After the glory hath He sent me unto the nations** which spoiled you: for he that toucheth you toucheth the apple of his eye. ⁹ **For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.** ¹⁰ Sing and rejoice, O daughter of Zion: for, **lo, I come, and I will dwell in the midst of thee, saith the LORD.** ¹¹ And many nations shall be joined to the LORD in that day, and shall be my people: and **I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent Me** unto thee. ¹² And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.” (Zechariah 2:6-12)

This passage in Zechariah is an amazing passage when you take the time to read it and realize what is being said. In verse 6 the identity of the speaker is established, and we see that it is Yahweh Himself. He says “thus saith Yahweh” and “saith Yahweh.” But then in verse 8, while Yahweh is still speaking, He says that Yahweh has sent Him “unto the nations...” The verse says, “*thus saith Yahweh of hosts; after the glory hath He sent me unto the nations.*” The *He* has already been established in verses 6-7 as Yahweh.

Then, in verse 9 Yahweh says it again: “*For, behold, I (Yahweh) will shake mine hand...and ye shall know that Yahweh of hosts hath sent me.*” Again, the identity of the I has already been established in the preceding verses as Yahweh Himself. Then, in verse 11, Yahweh repeats this same interesting statement again when He says, “*I (Yahweh) will dwell in the midst of thee, and thou shalt know that Yahweh of hosts hath sent Me.*” Three times in this passage we see Yahweh saying that He was sent by Yahweh; and again, this demonstrates a plurality within the Godhead.

“¹¹ For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. ¹² Hearken unto me, O Jacob and Israel, my called; I am He; I Am the First, I also Am the Last. ¹³ Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call unto them, they stand up together. ¹⁴ All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: He will do his pleasure on Babylon, and His arm shall be on the Chaldeans. ¹⁵ I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. 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.” (Isaiah 48:11-16)

Clearly, this entire passage records the words of Yahweh. There is no doubt about this whatsoever. But, at the end of verse 16, we see Yahweh make a very interesting statement. He says, “*I (Yahweh) have not spoken in secret from the beginning; from the time that it was, there am I (Yahweh), and now Yahweh Adonai, and His Spirit, hath sent me.*” In other words, Yahweh is saying that Yahweh has been sent by Yahweh, along with the Spirit of Yahweh. This is yet another example of the plurality of the Godhead as taught in the Old Testament.

And one final Old Testament reference (although there are many others):

“⁷ But **I** will have mercy upon the house of Judah, and **will save them by the LORD their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.” (Hosea 1:7)

The *I* speaking here is Yahweh, and *God* is the Hebrew word *Elohehem*, which means *their Elohim* and remember, *Elohim* indicates plurality; so what we see here is Yahweh, the One True God, saying, “I, Yahweh (singular), will save them by Yahweh (plural).”

For other Old Testament references to a plurality in the Godhead, see: Genesis 19:24; Psalm 45:6-7 (cf. Hebrews 1:8); Isaiah 6:8; Isaiah 48:16; Isaiah 61:1; and Amos 4:10-11.

In the New Testament, we see examples of the Trinity that are even clearer than those in the Old Testament. For example:

All three are individually present at the baptism of Jesus:

“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: ¹⁷ And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matthew 3:16-17, see also Mark 1:10-11)

Baptism is to be administered in the name of all three:

“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” (Matthew 28:19)

And note that the singular term “name” is used, while also giving the three individual names in the baptismal formula.

All three are individually involved at the death of Jesus:

“¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14)

All three are individually named in Paul’s benediction:

“¹⁴ The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” (2 Corinthians 13:14)

All three involved in the process of salvation:

“² Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” (1 Peter 1:2; see also 2 Thessalonians 2:13-14 and Titus 3:4-6)

Other New Testament references include: 1 Corinthians 12:4-6; Ephesians 4:4-7; and Jude 20-21.

Additionally, the Bible refers to all three Persons of the Trinity as God. Of course, there is no doubt that the Father is God, and verses such as Exodus 20:2, and Philippians 1:2 (as well as many, many others) attest to this. Scripture also refers to Jesus Christ and the Holy Spirit as God. Here are a pair of charts showing many of the numerous examples of this:

Scriptures That Show The Holy Spirit Is God			
He is called God	Acts 5:3-4; 1 Cor. 3:16 w/ 6:19-20; 2 Cor. 3:18	He is mentioned on an equal level as God	Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 2 Cor. 3:16-18;
He was present at creation	Gen. 1:2; Ps. 33:6;	He is the Spirit of God	Rom 8:9, 14; 1 Cor. 2:11 – and 413+ more occurrences
He is the source of inspiration & revelation	2 Peter 1:21; John 14:25-26; John 16:7-15	He is the Spirit of Christ	Rom 8:9; Phil 1:19 – and 108+ more occurrences
He is the source of salvation	John 3:5	He is the Spirit of the Father	Matthew 10:20
He took part in creation	Gen. 1:1	He is the Spirit of Truth	John 14:17; 15:26; 16:13; 1 John 4:6
He proceeds from both Jesus and the Father	John 15:26; 16:7; Rom 8:9; Gal 4:6; Phil 1:19; 1 Pet 1:11	He is the Spirit of the LORD [Yahweh]	Judges 15:14; 1 Sam 10:6 – and 816 more occurrences
There is only one Spirit – Ephesians 4:4			

Indeed, the Bible is unequivocal that the Holy Spirit is, in fact, God, just as Jesus Christ and the Father are God. And contrary to the beliefs of modalists (or Oneness advocates), Jesus told His disciples that the Holy Spirit, the Helper, was different from Himself. The Father would send the Helper, the Spirit of truth, after Christ departed. The Spirit would speak through them about Jesus (John 14:25-26; 15:26-27; 16:7-15). All three Persons Jesus mentions are God while being distinct from each other within the Trinity.

Scriptures that Show Jesus is God			
He is called God	Matt. 1:21-23 John 1:1; 1:18; 20:28-29; Titus 2:13; 2 Pet. 1:1; Rom. 9:5; Heb. 1:8	Jesus is referred to as Yahweh / Jehovah	Heb.1:8-12 cf. Ps.102:25-27; John 12:36-41 cf. Is.6:1-10; Eph.4:7-8 cf. Ps.68:18; 1 Pet.2:4-8 cf. Is.8:13-14; Rom.10:9-13 cf. Joel 2:32; Rev.1:7 cf. Zech.12;1,10; Mk.1:1-3 / Mt.3:3 / Lk.3:4 / Jn.1:23 cf. Is.40:3; Matt.11:10 cf. Mal.3:1; Luke 4:16-21 cf. Is. 61; Rom.14:11 cf. Is.45:22-23; 1 Cor.1:30-31 cf. Jer.9:24; 1 Pet.2:3 cf. Ps.34:8; 2 Pet.3:8 cf. Ps.90:4
He is called I AM, the covenant name of God	John 8:24,28,58-59; 13:19; 18:5-6		
He is called Alpha and Omega, the name of God	Rev.1:17-18; 2:8; 22:12-13. Note this is the name of God in Rev.1:8 and Is.44:6.		
He is called King of kings and Lord of lords, the name	Rev.17:14; 19:11-6. cf. Deut.10:17; Ps.136:1-3; 1 Tim.6:13-15.	He is called Savior, a title also used by God	Luke 2:11; John 4:42; Acts 5:31; 13:23; Eph.5:23; 2 Tim.1:10; Titus 1:4; 2:13; 3:5-6; 2 Pet.1:1,11; 2:20;

of God			3:18; 1 John 4:14; Phil.3:20. cf. with: Is.43:11; 49:26; Hosea 13:4
He shares God's glory	John 17;5,24; 2 Pet.3:18. cf. with Is.42:8,11	He receives and accepts worship	Matt.14:31-33; 28:9,16-17; John 9:35-38; Heb.1:6; Rev.5:11-14 cf. with Ex.34:14; Matt.4:10
He forgives sin	Mark 2:5-7; Luke 5:22-25	He is prayed to	John 14:13-14; Acts 1:24-25;7:59-60
Jesus is clearly God Almighty			

Additionally, all three – Father, Son, and Holy Spirit, possess the same Divine attributes, many of them incommunicable (specific to God alone and not communicated, or shared, with mankind).

All Three	The Father	The Son	The Holy Spirit
Are Called God	Ex. 20:2; Phil. 1:2	John 1:1,14; John 20:28; Col. 2:9	Acts 5:3-4
Are Creator	Gen. 1:1; 2:7; Ps. 102:25; 148:5; Is 64:8	John 1:3,10; 1 Cor.8:6; Heb. 1:2; Col. 1:15-17	Gen. 1:2; Job 26:13; 33:4;
Resurrect	1 Thess. 1:10	John 2:19, 10:17	Rom. 8:11
Indwell Believers	2 Cor. 6:16; 1 John 4:15	Col. 1:27	Jud. 15:14; 1 Ch. 12:18; Ps. 51:11; Ez. 11:5; 1 Cor. 3:16-17; 6:19-20; John 14:17
Are Omnipresent	1 Kings 8:27; Jer. 23:23-24	Matt. 18:20; 28:20; Eph. 1:23	Psalms 139:7-10
Are Omniscient	Jer. 17:10; Acts 15:18; 1 John 3:20	John 16:30; 21:17; Rev. 2:23	1 Cor. 2:10-12
Are Omnipotent	Gen. 17:1; Jer 32:17; 1 Pet. 1:5	2 Cor. 12:9; Heb. 1:3; Rev. 1:8	Job 33:4; Luke 1:35; Rom 15:19
Possess Divine Aseity	John 5:26; Acts 17:24,25; Ps. 90:2	John 5:26; 8:24,28,58-59; 13:19; 18:5-6	John 15:26; 16:7; Rom 8:9; Gal 4:6; Phil 1:19; 1 Pet 1:11 (note: singular essence)
Are Our Sanctifier	1 Thess. 5:23; Jude 1:1	Heb. 2:11	2 Thess. 2:13; 1 Pet. 1:2
Are Life Giver	Gen. 2:7; John 5:21	John 1:3; 5:21	2 Cor. 3:6,8
Have Fellowship With Believers	1 John 1:3	1 Cor. 1:9	2 Cor. 13:14; Phil. 2:1
Are Eternal	Ps. 90:2; Rom. 16:26	Col. 1:17; John 8:58; Rev. 22:13	Heb. 9:14
Speak	Matt. 3:17	Luke 5:20; 7:48	Acts 8:29; 11:12; 13:2
Love	John 3:16	Eph. 5:25	Rom. 15:30
Search the Heart	Jer. 17:10	Rev. 2:23	1 Cor. 2:10
Are Holy	Rev. 4:8; 15:4	Acts 3:14	Acts 1:8; 1 John 2:20
Are Truth	John 7:28	John 14:6; Rev. 3:7	1 John 5:6
Are Benevolent	Matt. 5:45; Rom. 2:4	Eph. 5:25	Neh. 9:20
Are the Author of All	Heb. 13:20-21	Col. 1:29	1 Cor. 12:11

Spiritual Operations			
Are Source of Eternal Life	Rom. 6:23; 1 Peter 6:3	Heb. 5:9	Gal. 6:8
Are Teacher	Isaiah 48:17; 54:13	Luke 21:15; Gal. 1:12	John 14:26; 1 John 2:20
Raised Christ From The Dead	1 Cor. 6:14; Heb. 13:20	John 2:19	1 Pet. 3:18
Are the Source of Revelation/Inspiration	2 Tim. 3:16-17; Heb. 1:1	2 Cor. 13:3; Rev. 1:1	Mark 13:11; 2 Peter 1:21
Supply Ministers to the Church	Jer. 3:15; 26:5	Matt. 10:5; Eph. 4:11	Acts 13:2; 20:28
Are Who We Belong To	John 17:9; Rom. 14:8; 1 Cor. 6:20	John 17:6; 1 Cor. 3:23	1 Cor. 6:19
Are Savior	1 Tim. 1:1; 2:3; 4:10	2 Tim. 1:10; Titus 1:4; 3:6	Titus 3:5
And, because all three Persons are clearly God, and there is only one undivided Divine essence, all three will naturally share all the Divine attributes, whether listed as such in Scripture or not.			

A list of Trinitarian passages includes:

Genesis 1:26	1 Corinthians 2:2-5
Genesis 3:22	1 Corinthians 6:11
Genesis 9:14	1 Corinthians 12:4-6
Genesis 11:5-7	2 Corinthians 1:21-22
Psalms 45:6-7 (cf. Hebrews 1:8)	2 Corinthians 13:14
Isaiah 6:8	Galatians 3:1-5
Isaiah 48:11-16	Ephesians 1:3-14
Isaiah 61:1	Ephesians 2:19-22
Hosea 1:7	Ephesians 3:16-19
Amos 4:10-11	Ephesians 4:4-7
Zechariah 2:6-12	Ephesians 5:18-20
Matthew 3:16-17	Philippians 3:3
Matthew 28:19	1 Thessalonians 1:3-5
Mark 1:10-11	2 Thessalonians 2:13-14
Luke 1:35	Titus 3:4-6
Luke 4:18-19	Hebrews 9:13-14
John 15:26 (cf. 14:16,26;16:7-10,14-15)	Hebrews 10:29-31
Acts 2:33	1 Peter 1:2
Romans 5:5-6	1 Peter 4:14
Romans 8:3-4,8-9,11,15-17,26-29	1 John 4:2
Romans 15:16	Jude 20-21

Explaining the Trinity

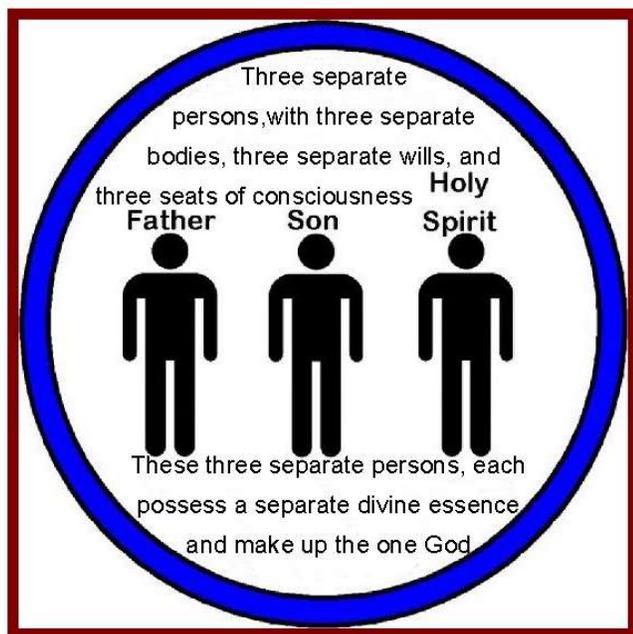
Any definition of the Trinity must emphasize the three Persons, the unity, the distinctness, and the equality of the Trinity. Therefore, an accurate definition or description of the Trinity would read something like this:

“The Trinity is one God, composed of three Persons, distinct yet without separate existence. Each is consubstantial, co-equal, co-eternal, and co-indwelling with the others – so completely united in the

divine essence or nature as to form one God in three distinctions – not modes or manifestations, but distinctions, which are God the Father, God the Son, and God the Holy Spirit.”

It cannot be stressed enough just how important it is to grasp and understand these Divine attributes about the Triune God. If we get them wrong, if we deviate on these essential attributes, then we don't know the God of the Bible, the One True God. An important point needs to be made here, and that is, by calling these attributes essential is not to imply that any of the other Divine attributes are not also essential. They are, because they are what makes God, God.

Basically, the attributes of God can be divided into two categories: communicable and incommunicable. Communicable attributes are those attributes which God shares with mankind. These would include things such as love, goodness, etc. Of course, when these attributes are manifested in man, they are corrupted by sin, whereas in God they are perfect. Incommunicable attributes are those attributes which God does not share with mankind. These would include attributes such as omniscience (all knowing), omnipotence (all powerful), omnipresence (everywhere at once), and also the four Divine attributes we are concerned with here that define (with other incommunicable attributes) exactly who God is. These Divine attributes are shared equally among all three Persons of the Trinity, as shown in the above charts.

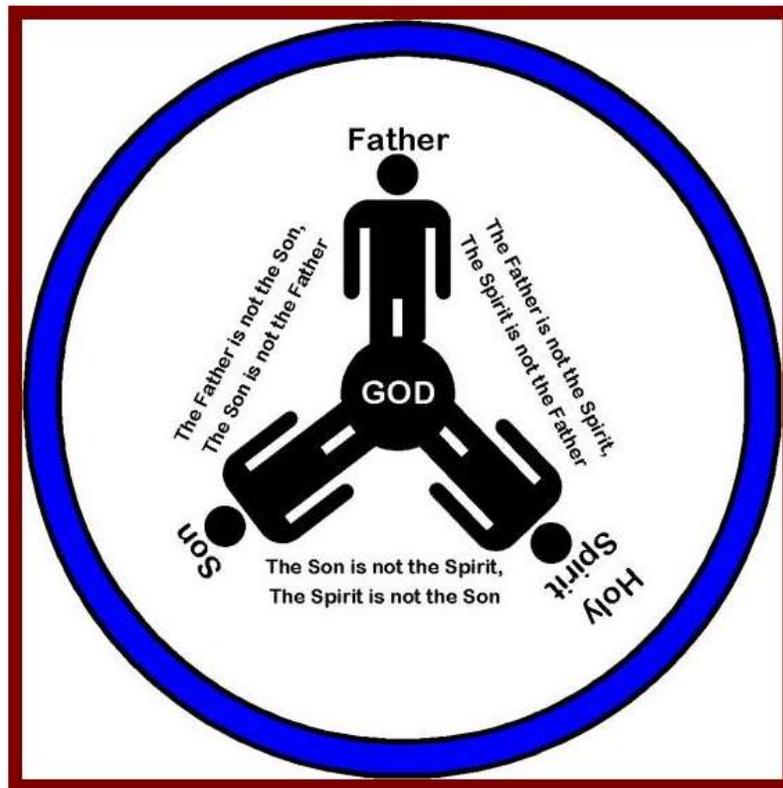


Tritheism



Modalism

Neither Tritheism, nor Modalism, describe the Trinity in a biblical manner. Both are false representations of God, and they are by definition, therefore, false gods. They are idols created in the minds of men, and as such they are unable to actually provide forgiveness of sin. Those who teach these false gods should be marked out and avoided at all costs (2 Corinthians 11:4; Galatians 1:6-9).



Biblical Trinitarianism

The four Divine attributes we are concerned with here, specifically define the Triunity of God. Again, if we deviate on any of these, change them in any way, then we are talking about a different god, an unbiblical god, a false god. Let's examine these four Divine attributes.

The Consubstantiality of God

When we say that God is consubstantial, what we are saying is that all three Persons of the Trinity: Father, Son, and Holy Spirit, possess 100% of the Divine Substance or Essence that is God. They are one in regard to essence or substance. There is only one Divine Essence, therefore, there is only one God. This is what is meant by the unity or the "Oneness of God," i.e. there is only one God. This Divine Essence is not only undivided, but is not able to be divided. If we divide the Divine Essence, we do not have two fully Divine Essences, but rather two halves of the single Divine Essence. Divide it into thirds, and we have three thirds of the Divine Essence.

To put this into more practical terms, if God the Father, God the Son, and God the Holy Spirit were separate, then each would only have one-third, or 33.33% of the Divine Essence, and therefore, each would then be only 33.33% Deity, and thus not the One True God of Scripture. This is the primary difference between Monotheism (i.e. historic or orthodox Christianity) and Tritheism, which is heresy.

This essential Oneness of God is seen in passages such as Deuteronomy 6:4, which in Hebrew says, "Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad," "Hear, O Israel, the Lord our God, the Lord is

one.” That last word, “Echad, or One, does not simply mean one as in the number one, but rather a united one, as comprised of more than one part. This places an emphasis not only on the uniqueness of God, but also the unity of God (see also James 2:19).

In short, this means all three Persons in the Trinity possess equally all of the Divine attributes of the Divine Essence, and we will look more at that just below. The undivided nature of the Divine Essence also emphasizes that the three Persons of the Trinity do not act independently of one another (see John 5:19; 8:28; 12:49; 14:10). This also serves to demonstrate the united will of the Father, the Son, and the Holy Spirit.

Not only is God one in regard to His essence, but He is also three with respect to persons. There are some important distinctions that must be made with regard to the threeness of God. As already noted, the one Divine Essence is undivided, therefore, the three persons of the Trinity are also undivided. There are not three separate Persons, but rather three distinct persons within the one undivided Divine Essence equally, each one being fully God, yet there is only one God. Louis Berkoff describes this as, “In God there are not three individuals alongside of, and separate from, one another, but only personal self-distinctions within the Divine Essence.”

It is also important to note that because God is three distinct though undivided Persons, He is not one God who manifests in three different modes, i.e. either God the Father, or God the Son – Jesus Christ, or God the Holy Spirit. This incorrect understanding of the Trinity is belief and teaching of Modalism, also known as Oneness Theology, or “Jesus Only.” Modalists believe and teach that Jesus is not only the Son, but He is *also* the Father, and He is *also* is the Holy Spirit. As has been shown above, there are numerous passages in the Bible which show all three Persons of the Trinity existing distinctly from one another.

Although each person of the Trinity is fully and equally God, this does not mean there are no distinctions between them. The Father is called the Father because He is eternally begetting or generating the Son – Jesus Christ, thus we refer to the Son as the second person of the Trinity, and the Father as the first. The third Person of the Trinity, the Holy Spirit, is eternally proceeding from both the Father and the Son. This is known as *spiration*, or *procession*, and so He is called the Spirit. These distinction of first (Father), second (Son), and third (Spirit) refer only to the relationship among the three, and not with respect to their essence, glory, or majesty. All three are equally God, equally glorified, and equally majestic. None of them are more God or more Divinely authoritative than the other two. Therefore, with respect to the Divine Essence, there is no rank or hierarchy within the Trinity, but rather an essential equality.

The unity and distinctness of the three Persons of the Trinity is important to understand because without a proper grasp of these aspects of their consubstantiality, it is almost inevitable that one will fall either into Tritheism (three separate Persons) or Modalism (three separate modes of the one god).

The Coequality of God

The Father is not begotten, nor does He proceed from another. The Son – Jesus Christ, is eternally begotten, or eternally generated as a distinct Person from the Father (see John 1:18; 3:16,18; 1 John 4:9). The Holy Spirit eternally proceeds from both the Father and the Son, again as a distinct Person

(see John 14:26; 16:7). This means that both the Father and the Son – Jesus Christ are eternally sending the Spirit. This demonstrates a relationship between the three distinct Persons of the Trinity. It does not, however, mean that any one of the three is inferior to either of the other two. All three are each equally and fully God.

Not only are each of the three Persons equally and fully God, but they are equal in authority as well. There are some who believe the Son has less authority than the Father, and the Holy Spirit even less authority than the Son. However, nothing could be further from the truth. Scripture clearly teaches that the Father is both authoritative and supreme:

“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.”
(1 Corinthians 8:6)

At the same, however, Scripture also teaches that the Son – Jesus Christ, is equal to the Father in every way:

“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. ¹⁹ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. ²⁰ For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. ²¹ For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. ²² For the Father judgeth no man, but hath committed all judgment unto the Son: 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.” (John 5:18-23)

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” (John 14:9)

“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” (Hebrews 1:3)

And, the Scripture also teaches that the Holy Spirit is just as equal to both the Father and the Son:

“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.”
(Matthew 12:31)

This essential coequality means that each of the three Persons possesses 100% of the undivided Divine Essence equally, and not one-third of the Divine Essence each. Although they are distinct from one another, they are coequal in every attribute of the undivided Divine Essence. For example, one attribute of the Divine Essence is omnipotence. Therefore, each of the three is 100% omnipotent.

Another attribute is omniscience, therefore each of the three is 100% omniscient. Another is omnipresence, therefore each of the three is 100% omnipresent. And the same is true for every single one of the attributes of the Divine Essence, such as aseity, immutability, eternity, etc. Each one of the three Persons of the Trinity possesses 100% of each undivided Divine attribute equally.

The Coeternality of God

In Exodus 3:13-14, we read,

“¹³ And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ¹⁴ And God said unto Moses, **I Am That I Am**: and He said, Thus shalt thou say unto the children of Israel, **I Am** hath sent me unto you.”

Here we see the name of God, or at least how He prefers to be called. God tells Moses to say to the children of Israel that he has been sent to them by “I AM THAT I AM” or simply, “I AM.” Now this is a very interesting name. Here is an English – Hebrew interlinear translation of verse 14 (the numbers appearing above the words are keyed to the Strong’s Concordance with Hebrew and Greek dictionaries):

◀ Exodus 3:14 ▶

Exodus 3 – Click for Chapter

1121 [e] liḅ nē	559 [e] 3541 [e] tō mar kōh	559 [e] way yō mer,	1961 [e] 834 [e] 'eh yeh; 'ā šer	1961 [e] 'eh yeh	4872 [e] 413 [e] 430 [e] mō šeh, 'el- 'ē-lō him	559 [e] way yō mer
לְבָנֵי	תֹּאמַרְךָ	כֹּה	וַיֹּאמֶר	אֲשֶׁר אֱהִיָּהּ	אֱהִיָּהּ מֹשֶׁה אֶל-אֱלֹהִים	וַיֹּאמֶר 14
to the sons	you shall say	thus	and He said	I AM who	Moses to God	and said
<small>Prep-l N-mpc</small>	<small>V-Qal-Imperf-2ms</small>	<small>Adv</small>	<small>Conj-w V-Qal-ConsecImperf-3ms</small>	<small>V-Qal-Imperf-1cs</small>	<small>Pro-r V-Qal-Imperf-1cs</small>	<small>N-proper-ms Prep N-mp Conj-w V-Qal-ConsecImperf-3ms</small>

Read right to left, top to bottom

<https://biblehub.com/interlinear/exodus/3-14.htm>

413 [e] 'ā-lē-ḵem.	7971 [e] šə-lā-ḥa-nī	1961 [e] 'eh yeh	3478 [e] yis-rā-ʾēl,
אֵלֵיכֶם :	שְׁלַחֲנִי	אֱהִיָּהּ	יִשְׂרָאֵל
to you	has sent me	I AM	of Israel
<small>Prep 2mp</small>	<small>V-Qal-Perf-3ms 1cs</small>	<small>V-Qal-Imperf-1cs</small>	<small>N-proper-ms</small>

Notice the phrase that we are concerned with here: אֱהִיָּהּ אֲשֶׁר אֱהִיָּהּ or, *hayah asher hayah*. The word, *hayah* means *I AM* or *I EXIST*; and *asher* means *WHO* or *THEREFORE*. Therefore, we can understand the phrase *hayah asher hayah* (which the King James translates as *I AM WHO I AM*) to mean *I AM WHO I AM*, or, *I AM THEREFORE I AM*, or, *I EXIST THEREFORE I EXIST*.

THE NAME OF GOD

אֱהִיָּהּ אֲשֶׁר אֱהִיָּהּ

EHYEH - ASHER - EHYEH

Interestingly, this name of God is the exact same name that Jesus applies to Himself in John 8:58, when He says, “Verily, verily, I say unto you, Before Abraham was, I Am.” Here is the verse in a Greek / English interlinear:

◀ John 8:58 ▶

John 8 - Click for Chapter

2036 [e]	846 [e]	2424 [e]	281 [e]	281 [e]	3004 [e]	4771 [e]	4250 [e]	11 [e]	1096 [e]	1473 [e]	1510 [e]	
Eipen	autois	Iēsous	Amēn	amēn	legō	hymin	prin	Abraam	genesthai	egō	eimi	
58	Εἶπεν	αὐτοῖς	Ἰησοῦς	, Ἀμὴν	, ἀμὴν	, λέγω	ὑμῖν	, πρὶν	Ἀβραὰμ	γενέσθαι	, ἐγὼ	εἰμί .
Said	to them	Jesus	Truly	truly	I say	to you	before	Abraham	was	I	am	
V-AIA-3S	PPro-DM3P	N-NMS	Heb	Heb	V-PIA-1S	PPro-D2P	Adv	N-AMS	V-ANM	PPro-N1S	V-PIA-1S	

<https://biblehub.com/interlinear/john/8-58.htm>

The phrase *ego eimi*, is the same phrase God Himself uses in Exodus 3:14. Here is it in the Greek Septuagint:

Exodus 3:14 Greek Septuagint

G2532	G3588	G2316	G4314	G1473	G1510	G3588
CONJ	V-AAI-3S	T-NSM	N-NSM	PREP	N-ASM	P-NS
14	καὶ	εἶπεν	ὁ	θεοῦ	πρὸς	Μωϋσῆν
						ἐγὼ
						εἰμί
						ὁ
G1510	G2532	G3778	G3588	G5207	G2474	G3588
V-PAPNS	CONJ	V-AAI-3S	ADV	V-FAI-2S	T-DPM	N-DPM
ων	καὶ	εἶπεν	οὕτως	εἶπεν	τοῖς	υἱοῖς
						Ἰσραὴλ
						ὁ
G1510	G649	G1473	G4314	G4771		
V-PAPNS	V-RAI-3S	P-AS	PREP	P-AP		
ων	ἀπεσταλκεν	με	πρὸς	ὑμᾶς		

https://studybible.info/LXX_WH-Brenton/Exodus%203:14

The words of God Almighty in Exodus 3:14 speak to the eternity and self-existence of God. God Himself is not created, He has no creator. God has simply always existed, and He is self-existent. This means that God exists independently of all other beings or causes. Sometimes people refer to God as the uncaused First Cause. Before the creation of the universe and everything within it, the only thing that existed was God: God the Father, God the Son, and God the Holy Spirit. This speaks to another Divine attribute of God, and that is the aseity of God, which means God is fully complete in Himself. God is completely and fully independent from all of creation, and that includes time, as that too is something that God created. God exists outside of time.

Because God exists outside of time, and is fully independent of it, He is not constrained by it in any way. We see this in passages such as 2 Peter 3:8,

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

And Psalm 90:4,

“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.”

This existence outside of and apart from time, shows the eternity of God. He is from before time and will still be after time. He is self-existent and uncreated, and as such He needs no other being to make Him complete. God did not create us because He was lonely and wanted someone else around to dispel His loneliness. God created us to worship Him, and glorify Him. Not that He needed us for that, but rather He simply chose to create us for that purpose. And that is exactly what man did, until man decided to give in to the temptation of Satan, and man fell into sin and away from God.

But that is a different topic altogether.

Needless to say, God is eternal. He has no beginning, He has simply always existed. The same is true of each member of the Trinity. The Father is eternal and has always existed; the Son is eternal and has always existed, and the Holy Spirit is eternal and has always existed. We see this in passages such as Isaiah 57:15,

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

and, Psalm 90:2,

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

and Revelation 1:4,8,

“⁴ John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;”

“⁸ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

See also, Deuteronomy 33:27; Psalm 102:25-27; Isaiah 40:13-14; 57:15; Romans 1:20; 1 Tim 1:17; 1 Timothy 6:15-16; Acts 17:24-30; Hebrews 7:24; 9:14; Galatians 1:5; Jude 25; John 8:58-59; and Colossians 1:17.

There are other aspects of God’s eternity and how it effects His other attributes (such as His omniscience, which means God has full knowledge of everything that has happened, is happening, and will happen – and such knowledge is simultaneous), and this deserves an entire paper all on its own. That, however, will have to wait for another time. Suffice to say, God is eternal and self-existing.

The Co-Indwelling of God

The co-indwelling of God speaks to a mutual indwelling of each of the three Persons of the Trinity within each other. The reason this particular Divine attribute is important is, of course, because it defines who God is, but it also helps prevent us from falling into serious error regarding our understanding of who God is.

If we place too much emphasis on the unity of God, we run the risk of losing sight of the distinctions of the three Persons in the Trinity. In doing this we will likely fall into the heresy of Modalism, by looking at God as a single Person but holding three different roles or modes. Or, we may find ourselves over emphasizing the three-ness of God and seeing them as three individual, separate Persons. This ends up destroying the oneness of God.

This doctrine of the co-indwelling of God is known as perichōrēsis. It is a Greek term that refers to the mutual indwelling of the three Persons of the Trinity. This doctrine teaches us that although we can distinguish the three Persons, we cannot separate or divide them.

The Father is in the Son and in the Spirit, the Son is in both the Father and the Spirit, and the Spirit is in both the Father and the Son. Three Persons, mutually indwelling and existing in one another, and yet also existing completely distinct from one another. If this were not true, then the only other alternatives are either three Persons completely separate from each other, and each possessing either one-third of the Divine Essence (in which case each of them would only be one-third God), or, three Persons completely separate from each other and each one fully possessing their own Divine Essence, which is, of course, tritheism.

There is only one God, one Divine Essence, and within that we have three Persons, completely distinct from one another, but not separate from one another. Because the three Persons cannot be separated or divided, they possess perfect union with one another. They are never at odds with one another, never opposed to one another. When one of them speaks, they are all in agreement with what is being said as the speaker is always in absolute agreement with the others. They have a common essence, a common mind, a common intelligence, a common will, a common nature, a common consciousness, and this is explained by the mutual indwelling of the three Persons: the perichōrēsis. This is the Divine unity in the Trinity.

We see this in verses such as John 10:37-38,

“³⁷ If I do not the works of my Father, believe me not. ³⁸ 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.”

and John 13:3,

“Jesus knowing that the Father had given all things into his hands, and that He was come from God, and went to God;”

and John 14:11,

“Believe me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.”

As well as in other passages such as John 14:18-20; 15:26; 17:8,20-23; 2 Corinthians 5:19; and Hebrews 1:3



Diagram of the Trinity, showing both the oneness and the threeness of God

Conclusion

Historically, the Church has always believed the doctrine of the Trinity, and why not? After all, it is clearly taught in the Bible. After the last of the Apostles died, and the Church moved into the second century, various heretical movements sprang up, each with the intention of overturning the Church, and taking its place. In other words, Satan and the demons got busy, and they have been busy ever since. Gnosticism, Sabellianism (Modalism), Tritheism, Arianism, and the list goes on and on. Every new attack on the Church included an attack on the doctrine of the Trinity; and every time there was a new attack, the Church stepped up to address and refute it. One method employed by the Church to

accomplish this, is the use of written creeds and confessions. These were simple, straightforward written statements of what the Church believes and teaches.

We see these in use even today in the Statements of Faith many Churches have posted on their websites. They are not arbitrary rules and regulations as some believe, but rather a list of beliefs the Church holds to. If the Church is a Christian Church, then those beliefs will be in line with Scripture. Perhaps the clearest exposition of the Christian doctrine of the Trinity can be found in the Athanasian Creed, which is reproduced here. Please note, this creed uses the term *catholic faith*. This is not a reference to the Roman Catholic church (which did not exist for several hundred years after this creed was written), but simply means the universal faith, which is held by every Christian.

The Athanasian Creed

Whoever desires to be saved must, above all, hold the catholic faith. ⁽¹⁾

Whoever does not keep it whole and undefiled will without doubt perish eternally. ⁽²⁾

And the catholic faith is this, that we worship one God in Trinity and Trinity in Unity, neither confusing the persons nor dividing the substance. ⁽³⁾

For the Father is one person, the Son is another, and the Holy Spirit is another. ⁽⁴⁾

But the Godhead of the Father and of the Son and of the Holy Spirit is one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit: ⁽⁵⁾

the Father uncreated, the Son uncreated, the Holy Spirit uncreated; ⁽⁶⁾

the Father infinite, the Son infinite, the Holy Spirit infinite; ⁽⁷⁾

the Father eternal, the Son eternal, the Holy Spirit eternal. And yet there are not three Eternals, but one Eternal, just as there are not three Uncreated or three Infinites, but one Uncreated and one Infinite. ⁽⁸⁾

In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty; and yet there are not three Almightyies but one Almighty. ⁽⁹⁾

So the Father is God, the Son is God, the Holy Spirit is God; and yet there are not three Gods, but one God. ⁽¹⁰⁾

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord; and yet there are not three Lords, but one Lord. Just as we are compelled by the Christian truth to acknowledge each distinct person as God and Lord, so also we are prohibited by the catholic religion to say that there are three Gods or Lords. ⁽¹¹⁾

The Father is not made nor created nor begotten by anyone. The Son is neither made nor created, but begotten of the Father alone. The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding. ⁽¹²⁾

Thus, there is one Father, not three Fathers; one Son, not three Sons, one Holy Spirit, not three Holy Spirits. ⁽¹³⁾

And in this Trinity none is before or after another; none is greater or less than another; but the whole three persons are coeternal with each other and coequal, so that in all things, as has been stated above, the Trinity in Unity and Unity in Trinity is to be worshiped. ⁽¹⁴⁾

Therefore, whoever desires to be saved must think thus about the Trinity. ⁽¹⁵⁾

But it is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ. ⁽¹⁶⁾

Therefore, it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is at the same time both God and man. ⁽¹⁷⁾

He is God, begotten from the substance of the Father before all ages; and He is man, born from the substance of His mother in this age: perfect God and perfect man, composed of a rational soul and human flesh; equal to the Father with respect to His divinity, less than the Father with respect to His humanity. ⁽¹⁸⁾

Although He is God and man, His not two, but one Christ: ⁽¹⁹⁾

one, however, not by the conversion of the divinity into flesh, but by the assumption of humanity into God; one altogether, not by confusion of substance, but by unity of person. For as the rational soul and flesh is one man, so God and man is one Christ, ⁽²⁰⁾

who suffered for our salvation, descended into hell, rose again the third day from the dead, ⁽²¹⁾

ascended into heaven, and is seated at the right hand of the Father, God Almighty, from whence He will come to judge the living and the dead. ⁽²²⁾

At His coming all people will rise again with their bodies and give an account concerning their own deeds. ⁽²³⁾

And those who have done good will enter into eternal life, and those who have done evil into eternal fire. ⁽²⁴⁾

This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved. ⁽²⁵⁾

Scripture References:

¹ John 14:6; Acts 4:12; Romans 3:23-25; 10:13; Hebrews 11:6

² Mark 9:43; Romans 2:6-8; 6:23; 1 Corinthians 1:18; Galatians 3:10-11; 2 Thessalonians 1:8-9; Revelation 21:8

³ Genesis 1:26; Deuteronomy 6:4; Isaiah 43:10; Matthew 3:16-17; 28:19; Mark 12:29,32; John 10:30; 2 Corinthians 13:14; Ephesians 4:5; James 2:19

⁴ Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:18; 6:44; 10:15; 14:16-17, 26-27; 15:26; 16:7, 13-15; Acts 8:29; 10:19; 13:2-4; Romans 8:27; 1 Corinthians 8:6; Ephesians 4:4-6

5. Genesis 1:2, 26; Exodus 3:14-15; Isaiah 44:6; John 8:58; 16:15; Acts 5:3-4; Romans 8:9; 1 Corinthians 12:4-6; Colossians 2:9; Hebrews 9:14; 10:29; 1 Peter 1:2; Revelation 5:13; 21:22-23
6. Genesis 1:1; Psalm 90:2; Isaiah 40:28; John 1:1; Ephesians 3:10-11; Colossians 1:17
7. 1 Kings 8:27; Psalms 113:4-6; 145:3; 147:5; Isaiah 40:28; Jeremiah 23:24; Romans 11:33; Ephesians 3:8
8. Isaiah 9:6; 48:12; Matthew 3:11; John 1:1,3; Romans 1:4; 1 Corinthians 8:4; Colossians 1:17; Hebrews 9:14; Titus 3:5-6; Revelation 1:8; 22:13
9. Genesis 17:1; 18:14; Psalms 62:11; Matthew 19:26; Mark 14:36; Luke 1:35; John 5:21; 1 Corinthians 8:4; 12:4,11; Ephesians 1:20-21; 3:20-21; Philippians 3:20-21; Colossians 2:9-10; Hebrews 1:3; 1 Peter 3:22; Revelation 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6
10. Genesis 1:26; Isaiah 9:6; Matthew 1:23; 28:19; John 1:1,14; 6:27; 10:30; 20:28; Acts 5:3-4; 20:28; Romans 9:5; 1 Corinthians 2:10-11; 3:16; 6:19; 8:4; 2 Corinthians 1:21-22; 3:17; Colossians 1:15-17; 2:9; Titus 2:10
11. Deuteronomy 6:4; Matthew 11:25; Luke 2:11; Acts 10:36; 1 Corinthians 6:14; 2 Corinthians 3:17; Revelation 17:14
12. Genesis 1:1; John 1:14,18; 3:16,18; 5:26; 14:26; 15:26; 16:7; 1 Corinthians 8:6; Colossians 1:16-17; 1 John 5:20; Revelation 4:11
13. Matthew 23:9; 1 Corinthians 8:6; 12:13; Ephesians 4:4-6
14. Matthew 28:19; John 1:1-2; 10:30; 16:14-15; 17:5,10; Acts 5:3-4; 1 Corinthians 12:11; Ephesians 4:4-6; Hebrews 9:14
15. Matthew 28:19-20; John 3:18,36; 8:34-38; Romans 3:28
16. Matthew 1:23; John 1:14; 3:18; 6:40; Acts 13:38; Galatians 4:4; Philippians 2:6-8; 1 Timothy 2:5-6; 3:16
17. Matthew 1:23; 3:17; 10:32-33; 17:5; Luke 2:11; John 1:14; 3:18; 6:40; 8:58; Acts 13:38; Romans 10:9; Galatians 4:4; Philippians 2:5-11; Colossians 3:17; 1 Timothy 2:5-6; 3:16; Hebrews 5:5; 1 Peter 3:15; 2 Peter 1:17
18. Matthew 26:38; Luke 2:52; 24:39; John 1:1-3,14; 5:23; 7:29; 10:30; 11:35; 12:27; 16:15; 17:24; 19:33-34; Acts 2:27; Romans 1:3; Galatians 4:4; Philippians 2:5-11; Colossians 1:16
19. Romans 5:15,17; 1 Corinthians 8:6; Ephesians 4:5; 1 John 2:22
20. Matthew 1:23; John 1:1,14; Philippians 2:5-8; Hebrews 2:14-17
21. Isaiah 52:13-53:12; Romans 3:25; 4:25; 6:4; 8:11; 1 Corinthians 6:14; Galatians 1:4; Ephesians 1:7; Colossians 1:20; 1 Thessalonians 4:14; 5:10; Hebrews 2:17; 1 Peter 1:3; 2:24; 3:18-19; 1 John 2:2

- ²² Psalm 110:1; Luke 24:51; John 5:22; Acts 1:9; 1:11; 7:56; 10:42; 17:31; Romans 8:34; 2 Corinthians 5:10; Colossians 3:1
- ²³ Job 19:26; John 5:28-29; Romans 14:12; Revelation 20:12
- ²⁴ Matthew 7:17-18; 16:27; 25:31-46; John 5:28-29; 15:4-6; Romans 8:1-11; 2 Corinthians 5:10; Ephesians 2:8-10; Hebrews 11:6; Revelation 20:12
- ²⁵ John 3:18; Galatians 1:8; 2 Thessalonians 2:15; Jude 3