

# **THE TRINITY DOCTRINE IN SCRIPTURE**

*Exploring one of Christianity's  
most important doctrines*

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*All verse references are from the New King James  
Version of the Bible unless otherwise noted,*

Punctuation and most forms of formatting were not present in the original manuscripts. As a result, various translations disagree. Therefore, liberties have been taken with punctuation and formatting in order to save space and improve readability.

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# INTRODUCTION

Learn what the Bible teaches about the mystery of the Trinity so that you can have confidence when faced with the arguments of those who believe Jesus was just a good man. Cults mislead many as they proclaim loudly that nowhere does the Bible state that Jesus is God. And while this may be true since that exact phrase does not appear in the Bible, the issue is much deeper than surface level. The Bible states that this is a very important mystery. As a mystery, we must dig a little deeper to find the truth. So here is the Biblical case for the divinity of Jesus Christ and the divine nature of the Holy Spirit.

Many find the topic of the Trinity confusing. Generally speaking, the word is used to refer to the relationship between God, Jesus Christ, and the Holy Spirit. Although the word “Trinity” is not found in the Bible, it occurs in many doctrinal statements of churches, although it is often defined with significant variations. Then, as if to add to confusion, there are both religious and secular sources who try to persuade us that scripture does not teach that Christ is God. As a result, many people struggle to reconcile scripture passages that seem complicated. Thus there is a need for good solid Biblical study that can provide clarity.

A common phrase found in a song used to describe the Trinity is “God in three persons.”

However, I would argue that this phrase can't be supported with scripture. While it is true that the Biblical phrase "Son of God" implies two persons, this study will demonstrate that the Bible clearly reveals that in function both Jesus Christ and the Holy Spirit are arms, or extensions of the Lord God, contradicting the idea of separateness.

Probably the best way to get past the confusion is by looking at the larger picture. Many have created analogies to explain the Trinity. However, the best analogy is likely the one cited above, found in scripture itself, which simply portrays Jesus Christ and the Holy Spirit as extensions of God the Father. This book will reference many verses in support of that analogy.

So while on the surface it might seem Biblical to think of the Trinity as "God in three persons," many agree that this analogy come distressingly close to thinking of God as three Gods, which everyone agrees is clearly not Biblical, because the Bible clearly tells us there is only one God, and he is Yahweh – or Jehovah – since there is some disagreement on how to pronounce the Hebrew word for God's name in English. Yahweh is the more modern pronunciation adopted by those who speak Hebrew today.

When we read in scripture that Jesus is the Son of God, it is easy to jump to the conclusion that Jesus is not God. That said, there are many other verses that teach the Holy Spirit and Jesus Christ are arms or extensions of God. This Biblical picture seems to contradict the idea that God is three persons. I think a unifying concept is to refer to the

Trinity as “God in three parts.” Since this alternate perspective also originates in scripture, it clearly contradicts those who believe that Christ is not God, or that the Holy Spirit is impersonal, because no one would suggest that God’s arms are not God.

So here is a fresh look at what Scripture teaches, and support for a Biblical model that brings clarity. It may not support your favorite analogy or pet doctrine, but it does present a scriptural view of the relationship between the Father, Son, and Holy Spirit. Hopefully, most who study this book will come away with a better understanding of what the Bible teaches, and greater faith in the One who visited Earth.

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# CHAPTER 1

## **Christ's identity is a very important mystery**

The God and Savior of Israel hides himself:

“Truly You are God, who hide Yourself, O God of Israel, the Savior!” [Isaiah 45:15]

How God could appear in the flesh is a great mystery:

“And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.” [I Timothy 3:16]

The mystery of the Father's relationship to Christ is a treasure. There is a danger that some might rob you by misleading you:

“That their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the

treasures of wisdom and knowledge. Now this I say lest anyone should deceive you with persuasive words.” [Colossians 2:2-4]

Christ is mysterious concerning his own identity:

Then He commanded His disciples that they should tell no one that He was Jesus the Christ. [Matthew 16:20]

For Thomas, Christ’s divine identity was a mystery that God revealed to him:

“He said to them, “But who do you say that I am?” Simon Peter answered and said, “You are the Christ, the Son of the living God. Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.” [Matthew 16:15-17]

**WATCH OUT!** Resolve this mystery correctly. Don’t let anyone rationalize away Christ’s divinity:

“Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily. ” [Colossians 2:8-9]

DANGER! You will die in your sins if you believe wrongly concerning Christ's identity:

“If you do not believe that I am He, you will die in your sins.” [John 8:24b]

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## CHAPTER 2

### **Jesus Christ is worthy of worship**

Worship the Lord God and serve him only:

Then Jesus said to him, ‘Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’” [Matthew 4:10]

God will not share his glory with anyone else:

“I am the Lord, that is My name; And My glory I will not give to another, Nor My praise to carved images.” [Isaiah 42:8]

Do not worship any other God:

“For you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God.” [Exodus 34:14]

God told the angels to worship his firstborn Son:

“For to which of the angels did He ever say: ‘You are My Son, Today I have begotten You’? And again: “I will be to Him a Father, And He shall be to Me a

Son?’ But when He again brings the firstborn into the world, He says: ‘Let all the angels of God worship Him.’”  
[Hebrews 1:5-6]

The Son is our judge, and we must honor the Son in the same way that we honor the Father:

“For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”  
[John 5:22-23]

The wise men worshiped Jesus, and scripture does not rebuke them:

“Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.... And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him.”  
[Matthew 2:1-2,11a]

When John worshiped an angel, the angel rebuked him and told him to worship God:

“Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, “See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.”  
[Revelation 22:8-9]

When Cornelius worshiped Peter, he refused to be worshiped:

“As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter lifted him up, saying, ‘Stand up; I myself am also a man.’”  
[Acts 10:25-26]

Jesus did not rebuke the disciples when they worshiped him:

“Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted.[Matthew 28:16-17]

Jesus accepted the worship of a leper:

“And behold, a leper came and worshiped Him, saying, ‘Lord, if You are willing, You can make me clean.’ Then Jesus put out His hand and touched him, saying, ‘I am willing; be cleansed.’ Immediately his leprosy was cleansed.”  
[Matthew 8:2-3]

Jesus accepted the worship of a ruler:

“While He spoke these things to them, behold, a ruler came and worshiped Him, saying, ‘My daughter has just died, but come and lay Your hand on her and she will live.’ So Jesus arose and followed him, and so did His disciples.” [Matthew 9:18-19]

After Peter walked on water, Jesus accepted the worship of the disciples:

“And immediately Jesus stretched out His hand and caught him, and said to him, ‘O you of little faith, why did you doubt?’ And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, ‘Truly You are the Son of God.’”  
[Matthew 14:31-33]



Jesus accepted the worship of a woman:

“Then she came and worshiped Him, saying, ‘Lord, help me!’”  
[Matthew 15:25]

Jesus did not rebuke the blind man who worshiped him after he was healed. Jesus then implied that the man had also been healed of spiritual blindness:

Then he said, “Lord, I believe!” And he worshiped Him. And Jesus said, “For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.”  
[John 9:38-39]

The disciples worshiped Jesus, and when told to rebuke them he commended them instead:

“Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: ‘Blessed is the King who comes in the name of the Lord!’ Peace in heaven and glory in the highest!’ And some of the Pharisees called to Him from the crowd, ‘Teacher, rebuke Your disciples.’ But He answered and said to them, ‘I tell you that

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