

The Truth of the Trinity: Part One

(Biblical Basis for the Trinity)

(by Art Waeterling)



“Now there are three ways to look at doctrine and unfortunately we as Christians have the tendency to only look at doctrine one out of the three ways. There’s the what, there’s the why, and there’s the how of Christian doctrine. Now most of us know the what: What does the Bible say about this? And that’s what we are talking about when we are talking about defining our doctrine. “

“Now it’s a very unfortunate thing that has happened in the church in that basically our doctrine is preached in such a way that that is all we learn about it. We know what we believe, but we do not know why we believe it. Now that is the second factor of doctrine. Because God created us with the ability and the capacity to reason, and to just say, “God says it, I believe it, that settles it!” means nothing because it might settle it for you, but it doesn’t settle it for anybody else. And the why is basically God’s reasoning behind the doctrine. And if you understand those reasons, then you begin to have a feeling emerge inside of you that will give you the motivation to do whatever it is the doctrine dictates.”

“The why is most necessary and is very infrequently preached from most of our pulpits across the country. We get the what, but we don’t get the why. Then there’s the how, now if you get the what and the why, the problem comes in with the how. Because you might even understand God’s reasoning behind a particular doctrine but you will not understand how to relate to that doctrine yourself unless you have the instruction biblically in it. And so we have this need to develop the how.”

“And so in the study that we are doing in the Trinity we are going to define the what, we are going to deal with the why, in a tape called the logic of the Trinity, and then we are going to move into the how focusing in on the Father, the Word-Son, and the Holy Spirit in the development in how we can relate to those manifestations, or persons, of God. So the Trinity, hopefully and prayerfully will become an experience for you in your Christian life, not just an intellectual affirmation of “God in three persons, blessed trinity” (Hymn 1 in the Baptist Hymnal), but rather an experience of God in all His majesty. “

“Today we deal with the *what*. Now for some of you this may be boring, you will forgive me, but for others it may not be and I have no way of knowing how many of you here know the what or are struggling with the biblical understanding of the doctrine of the Trinity. So we must have this lecture as a foundation on which we can build. The *what* of the Trinity. Now before we go into the what, there is

one thing we must affirm from the start when we talk about the doctrine of the Trinity. And that is the Bible's testimony of the fact that there is one God, just one, not two or three, *one!*"

"Now if you have your notes I would urge you to take these verses down, for by the time you move into a testimony of the doctrine of the Trinity to somebody else, you are going to need these verses. And as you move through them you will experience the dimension of God in His oneness. First take down Isaiah 43:10-11. Let's just turn to that for a moment. If you don't have your bibles, shame on you, if you do have your bibles I'm proud of you because we're going to be going through them today with a lot of scripture. "You are My witnesses," declares the LORD, "And My servant whom I have chosen, In order that you may know and believe Me And understand that I am He. Before Me there was no God formed, and there will be none after Me." That's pretty clear. No God formed before and there is going to be no God formed after. Now move into (Isaiah) 44:6-8. Actually Isaiah does such a magnificent work with respect to the statements of God and His oneness that you could stay in that book all day and never be lacking for a scripture."

"Thus said the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." Again a testimony, now I won't go through all these reading them with you but take down these verses: Isaiah 45:5-6, 22-23, Isaiah 46:9, and then into 1 Corinthians 8. This one I want you turn to. Now a lot of people are afraid to turn to first Corinthians chapter eight with respect to the idea there is but one God. And the reason is because the trap they fear they will fall into as they begin to read these verses in front of a Jehovah's Witness, say. 1 Corinthians 8:4-6. "Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one." (Quite clear isn't it?) "For even if there are so-called gods (verse 5) whether in heaven or on earth, as indeed there are many gods and many lords," (Note, underline the word what? *Called* is your key word there, "called gods." Ok? It is what we attach to the thing that makes it a god, not its essence and substance itself) "Yet for us (says Paul) there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him."

"One God, Now the problem that a lot of people fear with this verse is that you'll say, "Well now you see that we have right here" One God, the Father," from whom are all things we exist through, and "one Lord Jesus Christ." "That separates Jesus Christ from God the Father, from God therefore Jesus Christ is not God, Jesus is Lord, but the Father is God." "Right?" "Wrong!"

"Why is it wrong? It is wrong because we have taken the position and seeing scripture as we shall see a little bit later, that Jesus Christ is also the God-man. Now how do we get around this then? The answer is by asking the person you're speaking to; to kindly repeat his objection and so state it so you understand it. He says, "There is one God the Father and one Lord Jesus Christ." So Jesus Christ is not Lord, right? No, wrong! Oh, Then Jesus Christ is not God according to you? Right? Right, He is Lord. The Father is God."

"Deuteronomy 10:17 will turn that objection that is given to you, that so called "trap" that you fear, and literally put it into the lap of the person you are speaking to. Deuteronomy chapter ten, focusing in on

verse seventeen, quite a clear statement, ""For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God..." Now, if Jesus Christ is the only Lord, that's what the verses in Corinthians say, and God is Lord of Lords, which is what the Deuteronomy verse says, as Moses recorded it, then what do you have? He must be... God, since the Deuteronomy verse states that God is the "Lord of Lords." "But Paul said that there is only one Lord, Jesus Christ" Do you follow?, I hope so because that's important, you can't fear this."

"Now there is one God! That's all I'm trying to prove right now. One God. And it's throughout the Bible we are a monotheistic faith. Alright, now we move into the doctrine of the trinity, which seems to contradict on the surface the doctrine that there is one God. And so your Jehovah's Witnesses in particular come out and say, "Well you are really a polytheistic faith because there is only one God, but you assert that there's three gods. No, this is not so. This is not so. By definition, the doctrine of the Trinity is this: **One God, three manifestations of that God.** Ok. Now, I take the word "manifestations" as opposed to "persons" because "persons" brings to your mind and image of one, two, three persons. And you look at three persons and for the life of you your reasoning process cannot figure out how they can be one.

"Now I grant its possible for me to even get around that by saying, "Well, you see the flesh is the same, it's the same substance." Ok you can come in with that but in your mind it's very difficult to picture three persons and the oneness of those three persons and the average Jehovah's Witness cannot relate to this. Now I bring the Jehovah's Witnesses up in the study of the trinity because basically they are the people that really knock it the most because they don't understand it. They're always ready to get into it with you on the trinity. And I tell you this, if you can convey the meaning of the trinity to them, you're going to open up so many doors to them that you will just see people saved and they *experience* God in a new, and a fresh, and a vital way."

"And that brings us to the importance of that doctrine. Theologically all of our concepts flow from the doctrine of the trinity. *All* theology flows from the doctrine of the trinity. It is the core and center of all theology! You say, "Well I thought the resurrection was." The resurrection cannot be except for the deity of Jesus Christ! That tell us *how* He was raised as we shall see. And the deity is smack in the heart of the doctrine of the trinity. The virgin birth has no meaning apart from the doctrine of the trinity, for you cannot understand the dynamic of the virgin birth until you understand the dynamic of the Word which is smack in the heart of the Trinity. Creation holds no meaning apart from the Trinity because you can't understand the dynamic of creation until you understand the dynamic of the Father and the Word by which all creation subsists."

"You see, so all theology flows from the Trinity and your understanding of it. If you are weak in the Trinity your whole theological structure is weak or at most, very superficial. Secondly: from an experiential standpoint. I tell you this, up until eight months ago and even less time than that, I had a good, solid foundation in the understanding of the trinity. But I tell you this, I was at my desk typing and thinking about these concepts of the Trinity and suddenly there was this, it was an overshadowing of the Holy Spirit, that's the way I felt. And a giant step in my understanding suddenly took place as to the meaning of the Trinity from a spiritual dynamic and before I knew it, this book (the Bible) and everything

in it, all the ideas I've ever had suddenly took an infinitely deeper meaning. And I began to experience God in a fresher and a more vital way because my understanding of the Trinity increased. "

"Experientially, you cannot experience the fullness of God until you begin to perceive God from a Trinitarian standpoint. And I tell you that from experience. Your perception begins to change in the world as you begin to see God in everything, flowing through everything and how you relate to that flow in your own life on the virtue and by the basis of Jesus (the Word), and the Spirit moving you into a deeper and deeper relationship with the Father. I tell you it's a phenomenal experience. There are some people that aren't Christians here. Let me tell you something: Christianity, after three years of seminary, and another three years in another seminary, and another two or three years in doctoral work in another seminary, after it all I haven't even scratched the surface as to the majesty and to the life and the excitement that Christianity can bring! To all of you!"

"I tell you 1982 has been a great year for me spiritually speaking and I pray it's the same for you as these things begin to open up to your lives. As you begin to understand the being of God, and that's what the Trinity is, the being of God. Your perception of *everything* changes. And when your perception changes, your feelings about everything begin to change. We've got some of you who aren't very happy today perhaps. You don't have any joy in your life. I tell you, as your perception of the world around you changes as a result of your understanding of the Trinity, your feelings will change. Maybe some of you are seeking peace in your life. You're all uptight and emotionally strung out. I tell you when the perception of your God changes, the perception of the world around you that causes those emotions in you change and when that happens, you will find that peace!"

"It's a tremendous doctrine, and it changes your perception as you begin to understand the God we worship week by week."

"Biblically the Bible simply does not make sense in the fullest and most dynamic way apart from a Trinitarian God. It doesn't! Now it made sense to me without a developed understanding of the Trinity. But what I am saying to you is the *depth* of scripture. I can open up verse after verse of scripture that I have read and studied for years and as my perception of the Trinity change and my perception of God change, I tell you that verse, it was like day and night. Day and night! And I understood the verse in the orthodox frame of reference, but there's that depth to it that I never was able to pull out until my perception of God changed."

"So, theologically, experientially, perceptually, and biblically, this doctrine is central to our lives. And that's why it's so important. Having said all of this, I wish to move into the definition of the Trinity from a historical standpoint. When we look at the Trinity from history, we find that the Jews in the Old Testament really didn't have this understanding of a Triune God. They worshiped Jehovah, and Jehovah God revealed Himself to them in revelation. Now one of the reasons why they didn't really have this doctrine is because of the fact that in the New Testament you had the manifestation of the Word fleshed and the ministry of Christ, and the Holy Spirit coming as a result of that."

"So the real, full dynamic of God was not revealed until the New Testament. And it was then in the New Testament that all the data began to link back to the Old Testament and then for the first three

centuries of the church you had this supreme battle to discern the data and to try to define God in the sense of : Who was Jesus? How was He God? How was He Man? Who was the Spirit? How was the Spirit God? Then putting it all together in the church councils.”

“So from a historical standpoint, really you had in the first three centuries of the church the contemplation of the data and ultimately the doctrine in the council of Nicaea as defined. The Trinity: One God, three manifestations. Christ, fully man, fully God. And then, the Spirit in the council of Chalcedon was brought to the realm of the Godhead as God as well. And so we have the definitive term “Trinity” or “Tri-unity” of the being of God as he operates in history.”

“Theologically, and biblically, the Bible indicates some most interesting evidence with respect to the nature the being of God as plural or Trinitarian. So I’d like you briefly to take your Bibles for a moment. Let’s just discuss the plurality: The plurality in God’s description. And the first place we go would be where? Where? Genesis, of course. Genesis chapter one, “In the beginning God...” Now the word for God in that passage is “Elohim.” Now you’ve heard this before, I’m sure many of you have read this. Which is the plural form of God literally rendered “Gods” “In the beginning Gods...” Ok? But as we turn to Exodus chapter twenty, in verse three we find the same word, “Elohim” indicated in the verse as “Gods” plural. “Thou shalt have no other gods before me.” Same word as “In the beginning God” in Genesis 1:1, except in Exodus 20:3, we have the words stated “gods” and in Genesis 1:1 we have “gods” singular used. Now all I’m doing is pointing out the fact that the nature of God contains more than just our understanding of perhaps that He is one. Fine. What does that “one” mean? And by the very nature of the word “Elohim”, which is our name for God (one of them), there is obviously something strange going on with that word because it’s Gods.”

“Now move down to verse 26 in the same chapter in Genesis and we have an even greater testimony of this idea of plurality in God’s description. “Then God said, Let us make men in our image after our likeness...” Now you know this, and your typical Jehovah’s Witness will come and say, “Well, Who’s God talking to?” Right? And you’ll say,... well that’s the problem, you might not know what to say. They’ll say, “God’s talking to the angels.” Well if God is talking to the angels, then we need to find some place in scripture where the angels themselves were created in the image of God. Since God said, “Let us make men in our image,” then there must be somebody else He’s talking to that’s made in the image of God that He needs to link up with so that they can create. And yet, we have no record of this in scripture.”

“It even gets more confusing when you try to postulate another being that God is talking to when you get into verse 27. And here we have the singular, “So *God* created man in *His* image after *His* likeness.” If He was talking to another being, He’d have to say “So God created man in His image and the image of the angels...” in order to fit with verse 26! So what do you have here? Well they sarcastically say, “Well, who’s God talking to? Himself?!” And my answer to you is, in a way, yes.

“Now what do I mean by that? Take this down. This hit me a couple days ago and really, oh, again, it just blessed me so much! When you look at God as a being; **One substance, three manifestations.** Then what you have here is the Father, the Word, and the Holy Spirit interrelating from eternity to

eternity. Right? That interrelationship constitutes the very thoughts of God Himself. I just want that to sink in for a moment. That relationship between Father, Word, and Holy Spirit constitutes the very thoughts of God Himself. And so what we have here is a record of the thoughts of God from which creation sprang forth.

“It’s quite clear. If you postulate Father, Word, Holy Ghost, three manifestations, one God, then the interrelationship of those manifestations will give you God’s thoughts. Now without reading all the other verses with the “Us Are” passages but I’ll just give them to you so you can put them down: Genesis 3:22, “Go to, Let us go down and confound their language... and so God went down and confounded their language” Again the thoughts of God and then the work of God through the deed of confounding the language of man.(Genesis 11:6-8) And Isaiah 6:8. These are all passages of scripture that will demonstrate the “us” aspect and “our” aspect and then moving into the singular aspect. Again, *the thoughts of God.*

“Then we move into the famous Shema. (pronounced “Sh-mah”) It looks like it should be pronounced “Shee-mah” but it’s not, it’s the “Sh-mah.” That’s how its pronounced and it is the aspect of Israel’s heart cry in the midst of pagan nations. “Hear O Israel, the Lord thy God is one!” (Deuteronomy 6:4) It was the cry when they went into battle. And spearheading the battle was Jehovah God. “Hear O Israel, (cried the nation), the Lord thy God is one!”

“That word “one” is an interesting word in Hebrew. It’s “Echod”(pronounced “eh-'ghahd”) And it is rendered and literally means “Unified One.” “Hear O Israel, the Lord thy God is a Unified One.” Now Moses deliberately wrote Echod instead of another word he could’ve used to demonstrate and absolute oneness of God which is Yachid (pronounced Yah-heed) If you get mad at somebody you could just say “Yah-heed!” (Crowd Laughter) But it means “Absolute One.” Again we’re referring to this idea of plurality in the description of God.

And then finally into the New Testament, the very last thing that Jesus said to His disciples in Matthew was... what? He commanded them to “Go forth, and preach the gospel to all creatures baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Matthew 28:19). Now what we have here seems to be an essence of definition with respect to the meaning of the idea of “Unified One.” And here it’s Father, Son, and Holy Spirit. What’s your key word in that sentence? Name. Because “Name” is singular and yet we have three illustrated in the sentence. So technically it would have to be given “in the names of” if they were distinctly separate from each other. Again this idea of plurality

But then there’s a plurality in God’s direction. In God’s direction as well. Now this plurality can be seen quite specifically as we review the creation accounts of God. Now we start here with the Father moving to Hebrews 1:2,

“God, after He spoke long ago to the fathers and the prophets in many portions and in many ways in these last days has spoken to us of His Son, whom He appointed the heir of all things, through whom also He made the world.”

Now, ok, according to this verse we have the Father creating the world, but it's quite clear how He does it; He creates the world through the Son (or the Word). So you won't get any argument out of a Jehovah's Witness on this or anybody who comes against this idea of the Trinity. But then from there, we move into John chapter 1 in verse 3 and verse 10 with respect to the word of God, or Jesus. And here we have definitive statement as to the activity of Jesus in the creative process itself. What is that activity? Turn if you will with me,

"All things came into being by Him and apart from Him nothing came into being that has come into being" (John 1:3)

"He was in the world and the world was made through Him and the world did not know Him"
(John 1:10)

Alright, now, what's your key point here? With respect to creating a question mark in your minds for someone who says there is no Trinity. And it is found in verse 3, ""All things came into being by Him and apart from Him nothing came into being..." Hey! That means that if He's a "thing" How could He come into being since all things came into being by Him? *I have a little problem with that, maybe you could help me out?* Do you see what I'm saying? You could find the identical thing in Colossians 1:16-17 and Revelation 4:11.

So what we have in the creation of God is obviously a concerted effort by the Father and the Son to bring about creation. The question of course is, "Why would the Father create some thing and then leave the brunt of all creation resting upon the shoulders of the thing He just created?" That doesn't make sense. Neither does it make sense when we see that the person of the Son did all the creating of all things that exist. Therefore He, Himself cannot be a thing or we'd have a contradiction in the scriptures.

But then thirdly, we have the Holy Spirit demonstrative in the book of Job as being the creator of the world. Job 33:4 and Psalms 104:30. These verses, and I'm moving rather fast, because you can look them up as well as I just read them for you. You can see that the Spirit has a direct part in the actual creative activity of God. Again, God! Father, Word, Holy Ghost, creating all that is, is the doctrine and demonstration of this plurality in God's activity. Do you see this?

Then we find it in the resurrection. Let's start with the Father. Acts 2:32 and Ephesians 1:17-20 tell us that the Father moves through creation and moves in such a way as to resurrect Christ from the dead. Ephesians 1:17-20, Acts 2:32 demonstrate the fact that the Father is responsible for the resurrection of Christ. It's as simple as that, He raised Christ from the Dead. **But** we have a strange statement in John 2 by Christ Himself. You remember that when the Jews came before Christ and they said, "Who are you?" In John Chapter 2, and He says, "Listen, I have a great deal of authority, my authority is from My Father, and I'll prove it to you. Destroy this temple (He said) and in three days I will raise it up."

Now He was standing by the temple in Jerusalem and of course being so embattered by law and intangible things, it went way over their heads, and they said, "Oh yeah? Well forty and six years it took to build this temple and you are going to raise it up in three days? Right!" "But the temple," said John,

“He spake of was His body.” His **body**. Now who’s responsible for the resurrection of Christ according to *that* verse? Christ Himself! But we have in the other verses where it’s the Father. And then finally in Romans 8:11 we have the Spirit doing it.

“The Spirit of God who raised Jesus from the dead shall also raise your mortal bodies”

Incidentally that’s a beautiful passage to begin to get into because it really tells you something about the dynamic of the Holy Spirit with respect to the resurrection of your life right now as well as ultimately. But my point here again is we have this concerted effort of God; the plurality of God as He pervades all of the activity of God. God doesn’t work alone! It’s all there as He works Father, Word-Son, Holy Spirit.

Then we have it in the destruction aspect of God. A very interesting verse tucked away in Genesis that I’d like you to turn to for a moment. Genesis 19:24. Now I want you to read this verse in light of Genesis 18 where the Lord came to Abraham, sat and chatted with Abraham about the things that were going on with Sarah, remember that when He bowed down and He worshipped the Lord, there were three men that stood by him? So the Lord was here, it was very interesting. And then in chapter 19 we go to verse 24 and it says, “And the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of Heaven.” Now that’s a very awkward statement. Why didn’t he just say, “God rained brimstone and fire?” Because what we have is here an experience of I think the Lord, being here on earth, talking to Abraham in a Theophany, and then calling upon the Lord in Heaven to rain fire and brimstone down upon Sodom and Gomorrah. At least it appears that way. Now I certainly wouldn’t use that verse to prove the Trinity, that would be a very unfortunate thing to do, they’ll laugh at you. But take it in context; it has some serious implications with respect to the dynamic of God to God and the revelation of God here on earth as opposed to in Heaven.

Then in the redemptive process itself. This is a beautiful verse tucked away in Isaiah; we used it to demonstrate that there was only one God, chapter 44:6. But this verse from the redemptive standpoint of God’s concerted effort, look at this:

“Thus says the Lord, the King of Israel, and His redeemer, the Lord of hosts...”

Did you ever notice that?

“Thus says Jehovah, the King of Israel, and His redeemer, the Jehovah of hosts...”

What? We have two manifestations that are speaking here in concert. What do we get here in the last part of that verse? “I am the first and I am the last” Why not, “We are the first and we are the last?” You see this dichotomy exists in the activity of God’s redemption.

And then in the eternal dialogue of God. I think we have a beautiful statement in the book of Hebrews chapter 1 demonstrating the work of God in the eternal dialogue starting with verse 8:

“Then He says,”(Who says? Who are we talking about? Verse 1, God, the Father) But verse 8, “But of the Son (He says), Thy throne O God is forever and ever and the righteous scepter is the scepter of His

kingdom. Thou hast loved righteousness and hated lawlessness etc. Therefore God Thy God has anointed Thee.”

Again this dichotomy, the Father calls the Son God. So you see this concerted effort in the work of God demonstrating the plurality of God.

Now finally there’s a plurality God’s distinction and here the verses that I’m going to be giving you for your own meditation deal with the idea of there are three distinct manifestations of one God and each of those manifestations in the scripture are called God.

Ok? First the Father, which you shouldn’t have a problem with since everybody accepts the Father as being God. But here it is anyway for you: 2 Corinthians 1:3, James 1:27, Galatians 1:3, Ephesians 1:2. You’ll find that at the beginning of all the epistles of Paul he usually says, “Paul the apostle, by God the Father.” So you shouldn’t have any problem demonstrating that the Father is God.

The problem comes when you move into the Son. Ok? Now when we talk about the Christ, I’m going to make a statement: Jesus Christ was not God. Now that I have your attention, would the person picking up stones in the back kindly hold off until I finish, the Word was God. Jesus Christ, when you refer to Him, you must refer to Him as the God-man because the Word became flesh.

Now when Walter and I teach this normally, what we’re doing is reacting to those elements that would come against the deity of Jesus Christ and so we say Jesus Christ is God. But technically speaking, if you’re going to be accurate and maintain the belief that was stated forth in the council of Nicaea, you must say Jesus Christ is the God-Man. And you’ll see as we get into the message on Jesus as the God-man why that is so important to maintain at all costs for your own spiritual perception of God and participation in God.

But from the idea of Christ who then has two dynamics in scripture: First the demonstration that Jesus, or rather, the Word of God is called God and of course that’s John 1:1-3 and quite frankly any effort to make that a god is simple academic suicide. So you can pick that out of Walter’s book on “Jehovah of the Watchtower,” He deals with it quite extensively with respect with why that cannot be translated “the Word was a god.” Indeed from a theological standpoint alone if you review with your person to try to show the Trinity from scripture, you would then move into all those verses that I gave to you in the beginning. “There is only one God...” (Isaiah 43:10-11) so if he says, “Well Jesus was a god,” Obviously that’s superfluous because you have already proven there is only one God and he has already agreed to that

As the Son, by fact of His origin, we find in scripture, extensive quotation on the fact the He also is the God-man: 2 Peter 1:1 and Acts 20:28, very interesting verses with respect to the fact that Jesus Himself is called God. Then in John 20:28, your classic verse, you should memorize it in Greek, Here it is:

“ο κυριος μου και ο θεος μου” (Ho Koo-Ree-Os Moo-Hai-Ho-Theos-Moo)

If you can speak in tongues you can say it, (crowd laughter). Repeat after me, “Ho Koo-Ree-Os Moo Hai Ho Theos Moo.” Again, ““Ho Koo-Ree-Os Moo Hai Ho Theos Moo.” Ok. You memorize that because it literally means, “The Lord of me and the God of me” and he spoke it to Jesus, Thomas spoke it to Jesus after Jesus had given Him the proof. What proof? “The Lord of me and the God of me” was the proof He gave. Now please, don’t get into this problem where you might get somebody saying, “Well what Jesus was really meaning was, “The Lord of Me!” or “My Lord!” and “Oh My God!!” (Thus making an exclamatory statement to the Father.)

How do you get around that? By *who* the verse is addressed to. It said, “And Thomas sayeth unto *Him*” Who’s Him? Jesus. “My Lord and My God,” the whole statement was given to Jesus, not half to Jesus and the other half as an exclamation to God. Besides, Jesus reaction would be superfluous if He was making an exclamatory statement “Oh My God” which is blasphemous. He didn’t say, “Blessed are thou blasphemer,” He said, “Blessed are thou Thomas!” Right?

Ok. And then there’s Colossians 2:9, a very important verse that so many people forget. “For in Him dwells all the fullness of the Godhead bodily” You must learn the word “**theotatos**”(theo-tay-toss) for Godhead, the word literally means “deity.” “For in Him, (the verse can be literally translated), resides permanently all that can be crammed in of the deity bodily.” That’s the actual literal rendition of that verse: “Pleroma tes theotatos somatikos.” All that can be crammed in, that’s the word “pleroma.” The fullness of God crammed into this temple, this frail body of flesh.

Deity, you touch Jesus you touch the Father, you see Jesus you see the Father; you experience Jesus you experience the Father! (Which all creation rests upon.)

Which means if you experience the Father, you experience all of creation! Now how many of you are experiencing all of creation? Right here, hands. Right, that should tell us something! We have a few bold people here that apparently are experiencing all of creation. I think ten years from now they will awaken to how much they did not experience ten years ago... because we’re all growing and we’re all experiencing a fuller manifestation of God.

With respect to the Holy Spirit being called God, Acts 5:3-4 (of course you all know this with respect to the Spirit of God being called God), “You haven’t lied to me”, says Peter, “You’ve lied to God.” And then, 2 Corinthians 3:16-18, a very important set of passages with respect to the Spirit, I’d like you to turn with me briefly if you will, verse 16, “But whenever a man turns to the Lord, the veil is taken away (here it is) 17 Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. 18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord the Spirit.”

Now Jehovah’s Witnesses will say to you, “Now that just means the power of God, the Lord is the power, the Lord is the Spirit.” And you say, “You know, What you say can make sense, but isn’t it just possible that that dead impersonal power that you say exists and is the Lord, has a character and a personality attached to it? I mean wouldn’t that be an infinitely greater power if we could relate to it in

personality and character, as opposed to it just being something that pushes us around in the name of the Lord?"

You see the dynamic and the value of this. Of course the Lord is that Spirit! The question is, "Does He have a character?" "Does the Spirit have a character?" And you can show how the Spirit does have a character by just going back into your concordance and looking at all the attributes of the Holy Spirit that's given and showing how He has a personality.

Now that's the What. We have seen how God is a plurality in His being, in His nature, in His work and activity, and that each manifestation of God is called God. What then can we glean from the what by way of a practical lesson for us to go out of here today and think about it. I think there are three lessons I want you to think about today.

The first lesson is this: Don't fit your perception of God into your perception of the world. Fit your perception of the world into your perception of God. Because if you, by virtue of what you see, say, "This must be God," you are limiting yourself to your own senses. But if you perceive God through revelation of scripture, the world *will* change for you. I promise. It will change. You'll see things completely different.

The second lesson: You're made in the image of the divine "Us." Remember then that there is more to you and your world than what you alone see and experience in the tangible sense. If God is more complicated than just "God" but there's something about God in His dynamic and infinity, that we do not understand, you were made in that image! That means that there must be something more to you than just your physical needs alone. And its that element that constitutes our redemption from our physical needs.

And then lastly, by the nature of God's complexity, by the nature of who He is and how complex a being He is, realize this:

There is no place you can go, there is no need you will ever experience, there is no circumstance that you will ever find yourself in, in which God Himself is not also there. You are never alone. And while you perhaps in some stages of your life may concentrate on the Son, while you may in other stages concentrate on the Father, while you may in other stages concentrate on the Spirit. As you are thinking of your growth, you might think of your Spirit, of the Holy Spirit. As you perhaps are thinking of loneliness you might contemplate Jesus. As you are thinking of a need for peace and power you may contemplate the Father. But through your growth you will begin to experience the complexity of God and there is no place you can find yourself in which that God, in that dynamic, with that complexity does not also exist. And He will minister to you in those terms of reference: The Father, Word-Son, and Holy Spirit.

And with this, Know the truth, and the truth shall set you free.