

Is The Doctrine Of The Trinity Biblical?

(All Bible Verses Taken From The New King James Version)

What is the “Trinity”? The “Trinity” is defined as “**One God in three coequal Persons: the Father, the Son and the Holy Spirit.**” The Jehovah’s Witnesses are probably the most adamant skeptics to the teaching of the doctrine of “Trinity,” offering up the following statements:

- “Never was there a more deceptive doctrine advanced than that of the ‘Trinity.’”
- “The word ‘Trinity’ is not even in the Bible. It is a concept that is read into the Bible rather than derived from the Bible.”
- “The idea that the Father is God, the Son is God and the Holy Spirit is God, along with the parallel idea that there is just one God, is incomprehensible and unreasonable.”
- “The doctrine of three Gods in one God is one of the dark mysteries by which Satan, through the Papacy, has beclouded the word and character of the plan of God.”
- “Sincere persons who want to know the true God and serve him, find it a bit difficult to love and worship a complicated, freakish-looking, three-headed God.”

The many reasons that the Jehovah’s Witnesses reject the teaching of the doctrine of the Trinity is beyond the scope of this investigation, but it is felt that their disbelief originates from one of the most revered Bible verses in the Bible, John 3:16, which reads, **For God so loved the world, that He gave His only begotten Son, that whosoever believes in him should not perish, but have everlasting life.**

They believe that since Jesus was God’s **only begotten Son**, that he was created as God’s instrument to create everything else that would ever be created. With that belief in mind, they believe the following about Jesus Christ:

1. They believe that Jesus Christ is a created being.
2. They refute the full Deity of Jesus Christ.
3. They believe that Jesus’ Christ’s death on the cross was to rescue mankind from the consequences of Adam’s sin only.

Let’s begin this investigation with some words about the Trinity. The fact that the word “Trinity” is not found in the Bible does not mean that the Trinity doctrine is not found in the Bible. It should be pointed out that in addition to the word “Trinity” not being found in the Bible, the word “Jehovah,” used by Christians and

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Jehovah's Witnesses alike, does not appear in any of the original Hebrew or Greek manuscripts of the Bible and did not appear in manuscript form until the sixteenth century. If one is to argue that the doctrine of the Trinity is unbiblical simply on the basis that the word "Trinity" does not appear in the original Hebrew and Greek manuscripts of the Bible, then by that same logic, the use of the Holy name of "Jehovah" must also be considered as unbiblical.

In order to legitimize the doctrine of the Trinity, this Biblical investigation will attempt to do the following:

1. Rebut the Jehovah's Witnesses interpretation of John 3:16.
2. Demonstrate that Jesus Christ is an Eternal Being.
3. Demonstrate that Jesus Christ has the full Deity of God the Father.
4. Demonstrate that the Father, the Son and the Holy Spirit are equal.
5. Demonstrate that the doctrine of the Trinity is Biblical.

• 1. Rebuttal of the Jehovah's Witnesses interpretation of John 3:16.

Let's reread John 3:16: **For God so loved the world, that He gave His only begotten Son, that whosoever believes in him should not perish, but have everlasting life.** Skeptics of the Trinity claim that the words "**His only begotten Son**" in John 3:16 proves that Jesus is a separate, created being and therefore cannot be a part of a Trinity. It is their belief that God is superior to Jesus in time, position, power and knowledge.

To understand the words "**His only begotten Son**" as they were used when John the apostle wrote this Gospel, one needs to understand how these four identical words were used elsewhere in the Scriptures. Such a Scripture is Hebrews 11:17 which reads: **By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son.**

At the time when Abraham was offering up his son, Isaac, as a sacrifice to God, Abraham already had a son, Ishmael, that was born previous to the birth of Isaac. As God had promised, Abraham had other sons after the birth of Isaac. There can be no doubt that Isaac was not "**his only begotten son**" in the sense that he was the only son that Abraham begat. It is clear from the full Scriptural context of Hebrews 11:17 that a more accurate rendering of the words, **his only begotten son**, would be **his blessed and favored son** that was chosen by God to carry out God's covenant purposes.

Likewise, the words "**His only begotten Son**" found in John 3:16, do not signify that Jesus was a created being but rather **His blessed and favored Son** who established the new covenant between God and man by His sacrificial death on the cross.

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The Living Bible rendering of John 3:16 leaves out the word “begotten” from this verse which now reads, **“For God loved the world so much that He gave His only Son so that anyone who believes in Him shall not perish but have everlasting life.”** *The Living Bible* footnote for the underlined words in this verse, **“His only Son”** can also mean, “His unique Son.”

An embarrassing conclusion to the skeptic’s interpretation of John 3:16 would be that if God is literally Jesus’ Father in heaven in the same sense that an earthly father begat a son, then it would seem logical that Jesus must have a “Heavenly Mother” as well as a “Heavenly Father,” as the Mormon’s presently believe.

- **2. Jesus Christ is an Eternal Being.**

Is Jesus really an eternal being as God the Father is? John 1:2-3 says, **He [Jesus Christ] was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.**

The New Scofield Reference Bible footnote for John 1:2-3 says that, “He [Jesus Christ] is, from eternity, but especially in his incarnation, the utterance or expression of the Person and thought of Deity.”

Other verses that demonstrate that Jesus is the creator of all things are as follows:

The Apostle Paul speaks of Jesus in Colossians 1:16,17: **For by Him [Jesus] all things were created, that are in Heaven, and are on earth, visible and invisible, whether thrones or dominions, or principalities, or powers: all things were created through Him, and for Him. And He is before all things, and by Him all things consist.**

The New Scofield Reference Bible footnote for Colossians 1:16,17 says that, “Christ, as the eternal Son, holds the position of priority in relation to all creation, in that He was before all things.”

The Apostle Paul also speaks of God in Hebrews 1:2—[God] **Has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He [Jesus] made the worlds.**

Jesus Christ created all things in Heaven and on earth, visible and invisible, and without Him nothing was made that was made. That makes Him an eternal Being, not a created being.

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- **3. Jesus Christ has the full Deity of God the Father.**

The following Scripture verses demonstrate that Jesus Christ is God.:

Matthew 1:23—Words spoken by an angel of God the Father concerning the birth of Jesus: **“Behold, the virgin shall be with child, and bear a Son [Jesus], and they shall call His name Immanuel, which is translated. ‘God with us.’”**

The New Scofield Reference Bible footnote for Matthew 1:23 says that, “The name ‘Immanuel’ shows that He [Jesus] really was ‘God with us.’ Thus the Deity of Christ is stressed at the very beginning of Matthew.”

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

“**The Word**” is an idiom, peculiar to the Apostle John’s writings, meaning, **“Jesus the Christ.”** Now, Let’s reread John 1:1 substituting the words, **“Jesus Christ”** for the words **“the Word.”** **In the beginning was Jesus Christ and Jesus Christ was with God, and Jesus Christ was God.”**

The Living Bible translates John 1:1 this way: **BEFORE ANYTHING ELSE existed, there was Christ, with God. He has always been alive and is Himself God.** Note that *The Living Bible* used all capital letters in the first three words of this verse to emphasize Jesus’ eternal existence.

John 1:1 clearly demonstrate that Jesus is God. But what about the words that Jesus said when He prayed to God the Father for His Disciples in that same chapter in John 17:3: **“And this is eternal life, that they may know You [God the Father], the only true God, and Jesus Christ whom You have sent.”**

Matthew 1:23 and John 1:1 say that Jesus Christ is God and John 17:3 says that the Father is God. We know that the Father is a true God, so at this point, we need to ask if Jesus is a true God or a false God. Jesus cannot be a false god since that would mean that the Apostle John, who was inspired by God to write the fourth Gospel, was falsely honoring Jesus as God. Therefore, Jesus must be a true God! This brings up a serious problem. If the Father is a true God and if Jesus is a true God, then only one of the two following statements can be true:

1. There is more than one true God (Polytheism).
2. The Father and Jesus (and the Holy Spirit) must collectively be the only true God (one God in three Persons).

Need more proof?” In John 8:58, Jesus said to the Jewish leaders, **“Most assuredly, I say to you, before Abraham was, ‘I AM.’”** Here Jesus speaks of Abraham as a created being and Himself as the creator. Note that in this verse,

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Jesus does not say the words, “**I WAS**,” but instead the words, “**I AM**,” indicating that He has always existed.

Exodus 3:14 reads: **And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”**

If Jesus is the “**I AM**,” written in John 8:58, and God is the “**I AM**” written in Exodus 3:14, then only one of the following statements can be true:

1. There are two **I AM**’s (Polytheism).
2. The Father and Jesus (and the Holy Spirit) must collectively be the only true God (One God in three Persons).

How about more proof? Lets look at the following six Scripture passages from the Books of Isaiah and Revelation:

Isaiah 44:6—“**I [God the Father] am the First and I am the Last: Besides Me there is no God.**”

Isaiah 48:12—“**Listen to Me, O Jacob, and Israel, My called: I [God the Father] am He, I am the First, I am also the Last.**”

Revelation 1:8—“**I [God the Father] am the Alpha and the Omega, the Beginning and the End”, says the Lord [God the Father], who is and who was and who is to come, the Almighty.**”

Revelation 1:11—“**I [Jesus Christ] am the Alpha and the Omega, the First and the Last**”...

Revelation 21:6—“**I [God the Father] am the Alpha and the Omega, the Beginning and the End.**”

Revelation 22:13—“**I [Jesus Christ] am the Alpha and the Omega, the Beginning and the End, the First and the Last.**”

Although it is true that the words shown in Revelation 1: 11 do not appear in the New Testament translations until the 16th century, the remaining five Scripture passages demonstrate conclusively that God the Father and Jesus Christ are both referred to as the “**Alpha and the Omega**” and “**the First and the Last**,” which indicate that each of them possesses a divine nature.

Lastly, let’s look at the following Scripture Passages: Mark 2:5-12—**When Jesus saw their faith [in being able to heal the sick], He [Jesus] said to the paralytic. “Son, your sins are forgiven you.”**

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And some of the scribes were sitting there and reasoning from their hearts, “Why does this Man [Jesus] speak blasphemies like this? Who can forgive sins but God alone?”

But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, ‘your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk?’ But that you may know that the Son of Man [Jesus] has power on earth to forgive sins.”

Jesus said to the paralytic, “I say to you, arise, take up your bed, and go to your house.”

Immediately he arose, took up his bed, and went out in the presence of them all, so that they were amazed and glorified God, saying, “We never saw anything like this!”

The NIV Study Bible footnote has these words to say about these Scripture verses: When Jesus saw their faith, He recognized that the bold action of the paralyzed man and his friends gave evidence of faith. With the words, **“Son, your sins are forgiven you.”**, Jesus first met the man’s deepest need: forgiveness.

Second, in Jewish theology, even the Messiah could not forgive sins. With regard to the words, **“Why does this Man [Jesus] speak blasphemies like this? Who can forgive sins but God alone?”**, Jesus’ forgiveness of sin was His claim to deity, and the purpose of His miracle of healing the paralytic was to give evidence to that fact.

- **4. The Father, the Son and the Holy Spirit are equal.**

The following Old and New Testament Scripture verses readily verify that the Father, Son and Holy Spirit each possess the same attributes of Deity:

<u>Attribute</u>	<u>Scripture Verse</u>		
	Father	Son	Holy Spirit
Omnipresence (Everywhere Present)	1 Kings 8:27	Matthew 28:20	Psalms 139:7
Omniscience (All Knowing)	Psalms 147:5	John 16:30	1 Corinthians 2:10
Omnipotence (All Powerful)	Psalms 135:6	Matthew 28:18	Romans 15:19

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Holiness	Revelation 15:4	Acts 3:14	Romans 1:4
Eternal	Psalm 90:2	Micah 5:2 John 1:2 Revelation 1:8	Hebrews 9:14
Truth	John 7:28	Revelation 3:7	1 John 5:6
Lordship	Genesis 17:1 Zechariah 4:6	Luke 2:11 Romans 10:12 Revelation 1:8	1 Corinthians 3:17

In addition to that, the following Scripture passages in Mark 14:60-62 demonstrate that Jesus Christ considered Himself to be the promised Messiah and equal to God the Father: And the high priest stood up in the midst, and asked Jesus, “...**Are you the Christ, the Son of the Blessed?**” **Jesus said, “I am. And you will see the Son of Man sitting at the right hand of the power [God the Father], and coming from the crowds of Heaven.”**

And Jesus Christ claimed equality with God the Father in John 10:30 when He said “**I and My Father are one.**”

And finally, the Scripture passages in Hebrews 1:8-11 demonstrate that God the Father acknowledged Jesus Christ as God and His equal with these recorded words: **But to the Son He [God the Father] says: “Your [Jesus’] throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God has anointed You with the oil of gladness more than Your companions. And: You, Lord, in the beginning laid the foundation of the earth and the heavens are the work of Your hands. They will perish, but you will remain.”**

Clearly, Hebrews 1:8-11 demonstrates that God the Father is acknowledging the Deity and the equality of Jesus Christ.

- **5. The Doctrine of the Trinity is Biblical.**

The following Old and New Testament Scripture Passages speak of the three-in-oneness of the Godhead:

Old Testament Verses:

Genesis 1:26 - **Then God said, “Let *Us* make man in *Our* image, according to *Our* likeness ...”**

Genesis 3:22 - **Then the Lord God said, “Behold, the man (Adam) has become like one of *Us*.”**

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Genesis 11:7 - **Come let *Us* go down and there confuse their language, that they may not understand one another's speech.**

Isaiah 6:8 - **Also I(Isaiah) heard the voice of the Lord saying, "Whom shall I send. And who will go for *Us*?"**

Biblical footnotes for the words "Us" and "Our" in these four Scriptural passages say, "God speaks as the Creator-King, announcing his crowning work to the members of heavenly court." Who is the heavenly court?

The Matthew Henry Commentary says this about the clause "**Let *Us* make man**" in Genesis 1:26: "The three persons of the Trinity, Father, Son and Holy Ghost, consult about it [making man] and concur in it."

New Testament Verses:

Matthew 28:19—"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Notice three things that the last 15 words of this Scripture verse does not say:

1. "in the **names** (plural) of the Father and of the Son and of the Holy Spirit" (three separate beings)
2. "**in the name** of the Father and **in the name** of the Son and **in the name** of the Holy Spirit" (three separate beings)
3. "in the name of the Father, Son and Holy Spirit" (omitting the three recurring articles, "**the**," indicating one person with three designations)

The last 15 words of this Scripture verse need to be read again to show what it does say: "into the name (singular) of **the** Father and of **the** Son and of **the** Holy Spirit". This clause asserts the unity of the three by combining them within the bounds of a single name and then throwing emphasis on the distinctness of each of them by introducing them in turn with the repeated article "**the**." It is critical to note here that the Greek word "onoma" used for the word "name" in this verse is singular, thus indicating that there is one God, but three distinct Persons in the Godhead.

Matthew 3:16-17—**When He [Jesus Christ] had been baptized, Jesus came up immediately from the water; and behold the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven saying, "This My Beloved Son, in whom I am well pleased."**

The New Scofield Reference Bible footnote for Matthew 3:16-17 says. "For the first time, the Trinity, foreshadowed in many ways by the Old Testament, is

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clearly manifested. The Spirit descends upon the Son and, at the same moment, the Father's voice is heard from heaven."

1st John 5:7—**For there are three that bear witness in heaven: The Father, the Word [Jesus Christ] and the Holy Spirit; and these three are one.**

Note that although this verse in 1st John 5:7 also refers to the "Trinity," it did not appear in the New Testament translations until the sixteenth century.

- **Conclusion**

The Scripture passages found in this investigation demonstrate that the doctrine of the Trinity is Biblical. Although God the Father, Jesus Christ, and the Holy Spirit are three equal Persons of that Trinity, there is nevertheless a functional hierarchy that exists among them where Jesus and the Holy Spirit are both functionally under God the Father's headship, in the same manner that the Bible says that wives and children are functionally under the husbands headship.

The Layman's Encyclopedia gives us a fitting conclusion with these following words:

"The gospel of John contains a more highly idea of the Godhead than is found anywhere else in the New Testament. The essence of the doctrine of the Trinity is that the unity of God is not simple and undifferentiated, but that there exists within the Godhead three "Persons"—Father, Son, and Holy Spirit—united in essence, will, action, purpose, and nature, and that these three Persons are co-eternal, none having preceded the others in coming into existence. Although the New Testament does not provide us with a developed doctrine of the Trinity, the beginnings of Trinitarian understanding of God is certainly present."

Because the doctrine of the Trinity is beyond our ability to fully comprehend does not mean that it's not true. The following Scripture verses warn us not to do that:

Isaiah 55:9 - **For as the Heavens are higher than the Earth, so are My ways higher than your ways and my thoughts than your thoughts.**

Romans 11:33 **Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past finding out!**

Supplemental Scripture Verses

Sentences and Scripture verses taken from page 3:

Other verses that demonstrate that Jesus is the creator of all things are as follows:

The Apostle Paul speaks of Jesus in Colossians 1:16,17: **For by Him [Jesus] all things were created, that are in Heaven, and are on earth, visible and invisible, whether thrones or dominions, or principalities, or powers: all things were created through Him, and for Him. And He is before all things, and by Him all things consist.**

The New Scofield Reference Bible footnote for Colossians 1:16,17 says that, "Christ, as the eternal Son, holds the position of priority in relation to all creation, in that He was before all things."

The Apostle Paul also speaks of God in Hebrews 1:2—[God] **Has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He [Jesus] made the worlds.**

Jesus Christ created all things in Heaven and on earth, visible and invisible, and without Him nothing was made that was made. That makes Him an eternal Being, not a created being.

Added Comment: The following two principle points come from Hebrews 1:2:

1. God the Father appointed Jesus to be the heir of all things.
2. Through Jesus, the worlds were made.

Each of the Persons of the Trinity have different functions and have performed these functions flawlessly from eternity, and will continue to do so into eternity. If God the Father made the worlds in Hebrews 1:2, and Jesus did not, then the words in Colossians 1:16,17 (above) and John 1:3—**All things were made through Him [the Word/Jesus], and without Him [Jesus] nothing was made that was made.**—are in error.

The Jehovah's Witnesses believe that Jesus is indeed a creator—a created being of God the Father—who created all **other** things. The question needs to be asked, If Jesus created **all** things that are in heaven, and earth, visible and invisible, and if nothing was made without Him, and if He is before all things, and if by Him all things consist, how does one honestly come to that conclusion?