

The Trinity, The Dogma, The Contradictions  
Part 4

In our fourth lesson on “The Trinity, The Dogma, The Contradictions” we will be taking a deeper look at the dual nature of Christ and the wisdom of God.

**Article: The Blessed Trinity**  
**Heading: Proof of doctrine from Scripture**  
**New Testament**

The distinction of the Holy Spirit from the Father and from the Son is involved in the express statements that He proceeds from the Father and is sent by the Son (15:26; cf. 14:16, 14:26). Nevertheless, He is one with Them: His presence with the Disciples is at the same time the presence of the Son (14:17-18), while the presence of the Son is the presence of the Father (14:23).

[**Commentary:** Much of the confusion in understanding the Oneness of our God stems from not fully understanding the dual nature of Jesus Christ. Let us take a moment to discuss this topic.

What is the dual nature of Christ?

The dual nature of Christ is that Jesus is fully man and fully God at the same time. Two natures, the divine and the human, united in the one person of Jesus Christ.

1 Timothy 3:16 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Who was manifested in the flesh?

Isaiah 9:6 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

The everlasting Father was manifested in the flesh.

Colossians 2:8-10 “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:”

Jesus Christ is the expressed visible image of the invisible God.

Colossians 1:14-15 “In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:”

Hebrews 1:3 “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:”

Notice carefully the singular use of the word person here and not persons. This again is because our God is one. God the Father is a Spirit. This Spirit is the Holy Spirit. Jesus is not the image of these persons because God is not a plurality of persons. But rather our God is one and Jesus is the expressed visible image of the invisible God.

Matthew 1:22 “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

The mystery of godliness is understanding who the Son of God is. If one can understand who the Son of God is, then they will also understand who God is. For the Son of God is the man Christ Jesus of whom the everlasting Father was incarnate. This dual nature of Christ is that Jesus is fully man and fully God at the same time. Two natures, the divine and the human, united in the one person of Jesus Christ.

John 14:10-11 “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.”

We must remember that Jesus was both fully man and fully God at the same time. Therefore Jesus speaking as man said, "I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

If Jesus only said I am the Father, it would take away the fact that he was also a man. Therefore he said, "I am in the Father, and the Father in me". Notice that Jesus said, "the Father that dwelleth in me, he doeth the works."

So who was manifested in the flesh? The everlasting Father was. Not a second individual in the godhead known as God the Son as the Trinitarians are teaching.

John 14:9 “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?”

How had Philip seen the Father? Because Jesus is the expressed visible image of the invisible God. John 10:30 “I and my Father are one.”

Jesus Christ was both the Son of man and the Son of God. God the Father was robed in flesh to

redeem the world back unto himself. Not as two distinct individuals in the godhead, but as the everlasting Father indwelling the man Christ Jesus. Thus the fulness of the godhead was in the body of Jesus.

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Remember, God had an eternal purpose in Christ to redeem mankind from their fallen state of sin.

Ephesians 3:11 “According to the eternal purpose which he purposed in Christ Jesus our Lord:”

1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

Romans 5:16-17 “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)”

We must not forget that Jesus had a dual nature. He was both fully man and fully God at the same time.

As to the human nature of Christ he hungered, thirsted, was fatigued, suffered pain and death. Christ “was in all points tempted like as we are, yet without sin.” (Heb 4:15b) As to the Deity of Christ he was omnipotent, omniscient, and omnipresent.

As concerning the title of Son we must remember that when it is used, it always refers to the incarnation. Remember the scriptures said in Psalms 2:7b “Thou art my Son; this day have I begotten thee.” And again in Hebrews 1:5b “I will be to him a Father, and he shall be to me a Son”.

We must ask ourselves when we read the words that Jesus spoke as to whether it was the humanity in him speaking or the divine. For example: when Jesus prayed He prayed in His humanity to the Eternal Spirit. When Jesus said the Father was greater than He, this was pertaining to humanity. When Jesus said that no man knows the day nor the hour of the coming of the Son of man no, not the angels of heaven, but my Father only, this was according to the flesh. As to the Divinity of the Father dwelling inside of him, He knew the day and the hour.

Thus the mystery of godliness is revealed to us that Jesus Christ had a dual nature. He was the Almighty God and he was a man at the same time.

Colossians 2:1-3 “For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding,

to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.”]

So also, in 1 Corinthians 12:4-11: "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord: and there are diversities of operations, but the same God, who worketh all [of them] in all [persons]." (Cf. also Ephesians 4:4-6; 1 Peter 1:2-3)

The Doxology, "To Him be glory for ever and ever" (cf. 1 Chronicles 16:38; 29:11; Psalm 103:31; 28:2), is an expression of praise offered to God alone. In the New Testament we find it addressed not alone to God the Father, but to Jesus Christ (2 Timothy 4:18; 2 Peter 3:18; Revelation 1:6; Hebrews 13:20-21), and to God the Father and Christ in conjunction (Revelations 5:13, 7:10).

[**Commentary:** The reason for this is because our God is one. Not one as three distinct persons, but as One God who is an eternal Spirit known as our Father that manifested himself in flesh as the Son of God.]

Not less convincing is the use of the title Lord (Kyrios). This term represents the Hebrew Adonai, just as God (Theos) represents Elohim. The two are equally Divine names (cf. 1 Corinthians 8:4). In the Apostolic writings Theos may almost be said to be treated as a proper name of God the Father, and Kyrios of the Son (see, for example, 1 Corinthians 12:5-6); in only a few passages do we find Kyrios used of the Father (1 Corinthians 3:5; 7:17) or Theos of Christ. The Apostles from time to time apply to Christ passages of the Old Testament in which Kyrios is used, for example, 1 Corinthians 10:9 (Numbers 21:7), Hebrews 1:10-12 (Psalm 101:26-28); and they use such expressions as "the fear of the Lord" (Acts 9:31; 2 Corinthians 5:11; Ephesians 5:21), "call upon the name of the Lord," indifferently of God the Father and of Christ (Acts 2:21; 9:14; Romans 10:13). The profession that "Jesus is the Lord" (Kyrion Iesoun, Romans 10:9; Kyrios Iesous, 1 Corinthians 12:3) is the acknowledgment of Jesus as Jahweh. The texts in which St. Paul affirms that in Christ dwells the plenitude of the Godhead (Colossians 2:9), that before His Incarnation He possessed the essential nature of God (Philippians 2:6), that He "is over all things, God blessed for ever" (Romans 9:5) tell us nothing that is not implied in many other passages of his Epistles.

[**Commentary:** The reason the words God (Theos) and Lord (Kyrios) are used interchangeably to either the Father or the Christ is because our one God who is a Spirit prepared a body for himself to inhabit and redeemed mankind back unto himself. This the Apostles knew and understood, thus the reason for the interchanging of the terms Theos and Kyrios for the Father or of Christ.]

### **Heading: Proof of doctrine from Scripture Old Testament**

But in others of the Fathers is found what would appear to be the sounder view, that no distinct intimation of the doctrine was given under the Old Covenant. (Cf. Gregory Nazianzen, Fifth Theological Oration 31; Epiphanius, "Ancor." 73, "Haer.", 74; Basil, Against Eunomius II.22;

Cyril of Alexandria, "In Joan.", xii, 20.)

Some of these, however, admitted that a knowledge of the mystery was granted to the Prophets and saints of the Old Dispensation (Epiphanius, "Haer.", viii, 5; Cyril of Alexandria, "Con. Julian., " I). It may be readily conceded that the way is prepared for the revelation in some of the prophecies. The names Emmanuel (Isaiah 7:14) and God the Mighty (Isaiah 9:6) affirmed of the Messias make mention of the Divine Nature of the promised deliverer. Yet it seems that the Gospel revelation was needed to render the full meaning of the passages clear. Even these exalted titles did not lead the Jews to recognize that the Saviour to come was to be none other than God Himself.

[**Commentary:** Here we see something else in need of mentioning. The Catholic Church recognized that "the names Emmanuel (Isaiah 7:14) and God the Mighty (Isaiah 9:6) affirmed of the Messias" are "exalted titles". Yet at the same time refuse to recognize that "in the name of the Father, and of the Son, and of the Holy Ghost" are also exalted titles.]

### **Heading: Proof of doctrine from Scripture New Testament**

The doctrine as to the Holy Spirit is equally clear. That His distinct personality was fully recognized is shown by many passages. Thus He reveals His commands to the Church's ministers: "As they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas . . ." (Acts 13:2). He directs the missionary journey of the Apostles: "They attempted to go into Bithynia, and the Spirit of Jesus suffered them not" (Acts 16:7; cf. Acts 5:3; 15:28; Romans 15:30). Divine attributes are affirmed of Him.

[**Commentary:** The Spirit of Jesus is the Father who is the Holy Spirit. His name that was revealed to us in the New Testament was Jesus. As Jesus said, in John 17:26 "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." And in John 17:6 "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."]

### **Heading: Proof of doctrine from Scripture Old Testament**

A still higher stage of preparation is found in the doctrine of the Sapiential books regarding the Divine Wisdom. In Proverbs 8, Wisdom appears personified, and in a manner which suggests that the sacred author was not employing a mere metaphor, but had before his mind a real person (cf. verses 22, 23). Similar teaching occurs in Ecclesiasticus 24, in a discourse which Wisdom is declared to utter in "the assembly of the Most High", i.e. in the presence of the angels. This phrase certainly supposes Wisdom to be conceived as person. The nature of the personality is left obscure; but we are told that the whole earth is Wisdom's Kingdom, that she finds her delight in all the works of God, but that Israel is in a special manner her portion and her inheritance (Ecclesiasticus 24:8-13).

[**Commentary:** Here we see the Catholic Church going outside of the inspired Word of God seeking to find information to support their doctrine.]

In the Book of the Wisdom of Solomon we find a still further advance. Here Wisdom is clearly distinguished from Jehovah: "She is . . . a certain pure emanation of the glory of the almighty God. . . the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness" (Wisdom 7:25-26. Cf. Hebrews 1:3). She is, moreover, described as "the worker of all things" (panton technitis, 7:21), an expression indicating that the creation is in some manner attributable to her. Yet in later Judaism this exalted doctrine suffered eclipse, and seems to have passed into oblivion. Nor indeed can it be said that the passage, even though it manifests some knowledge of a second personality in the Godhead, constitutes a revelation of the Trinity. For nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from Jahweh Himself. The term is always employed to signify God considered in His working, whether in the universe or in the soul of man.

[**Commentary:** The book of Wisdom is not part of the inspired Word of God but rather is part of the Apocryphal books. The Apocrypha consists of 15 books of Jewish literature written during the intertestamental period. Many of the Apocryphal books contain historical, geographical, and chronological errors. And some of the Apocryphal books teach heresy, contrary to the Word of God.

Job 27:11-12 "I will teach you by the hand of God: that which is with the Almighty will I not conceal. Behold, all ye yourselves have seen it; why then are ye thus altogether vain?"

Look around at Creation and you will see the Wisdom of God!

Proverbs 8:1, 12, 22-23 "Doth not wisdom cry? and understanding put forth her voice? I wisdom dwell with prudence, and find out knowledge of witty inventions. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."

Wisdom was with God in the beginning and was set up from everlasting!

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: (Lk 11:49)

Wisdom was with God and Wisdom was God!

Proverbs 2:6-7 "For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly."

Wisdom was with God and Wisdom proceeds out of the Word of God!

Proverbs 3:19-20 “The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.”

The Earth was founded by the Wisdom of God!

1 Corinthians 2:7-8 “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”

The Wisdom of God was spoken in a mystery!

Ephesians 1:17-18 “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints”.

Seek for the spirit of wisdom and the revelation of the knowledge of God!

Jeremiah 51:15 “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.”

The world was established by the Wisdom of God!

Matthew 19:4 “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female”.

The LORD possessed me in the beginning of his way, before his works of old!

James 1:18 “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

In the beginning was the Word, and the Word was with God, and the Word was God!

Ephesians 1:11 “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will”.

I was set up from everlasting, from the beginning, or ever the earth was!

Genesis 1:26 “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.”

Thus the Wisdom of God that proceeds out of the Word of God was that which was with God in the beginning. Thus the Son of whom was begotten at the conception of the virgin Mary via the

Word of God created the worlds via the Word of God of whom he is in the beginning. Not as an eternal Son of which is taught by the Trinitarian believer, but rather as the Word of God which is the eternal Spirit of God. And thus a glimpse of the unsearchable riches of Christ was made known by the Word of God of the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ of whom he is.

As Job said, "I will teach you by the hand of God: that which is with the Almighty will I not conceal. Behold, all ye yourselves have seen it; why then are ye thus altogether vain? (Job 27:11-12)