



*a collection of studies  
for reflection*

# THE TRINITY

### Mystery of the Trinity

The mystery of the Trinity remains a hot topic in Churches these days.

There are doctrines out there which have been misunderstood, while there are doctrines which are blatantly deceiving and confusing. For hundreds of years, the concept of the Trinity has divided Churches and it still does, causing disunity and sadly alienation among believers. What remains clear is that despite making an attempt to lay a foundation of understanding the Trinity, we still are dealing here with a God that is beyond man's intellectual capacity, rational thought or sensory capabilities (try to explain faith rationally!).

So often we want to define God and put Him into a box according to our reason and philosophical outlooks, but the reality is we have been created by God so how can we really understand Him completely and utterly? We have the privilege of communication with the Lord and having a relationship with Him, but His divinity is beyond our thoughts.

The Scriptures attest to the truth that His thoughts are higher than ours. The debate over the Trinity is really fuelled by man's arrogance, thinking we can rationalise God. The concept that God is ONE yet three persons - not three Gods as some may think or even three manifestations at different times - is a concept that we really cannot phantom.

We read of how Jesus was baptised in water by John, but at the same time the Holy Spirit came upon Him and then the Father spoke out of heaven regarding His Son (Matthew 3). Yet to comprehend how this is possible since God is ONE will remain beyond our imagination or logic. Yet, this is who God is – ONE yet three in ONE. Even when it was written that Jesus is at the right hand of the Father was an image created by fallible man who cannot comprehend the mystery of a God who is ONE, therefore the Father, Son and Holy Spirit is ONE and the same God but three persons.

What a mystery and an enigma! Sadly, because of man's inability to really grasp this concept, we have floundered in our doctrines and explanations. Even the Jesus only doctrine has received much criticism, even though many who hold onto this doctrine simply state that Jesus is God, which is the truth, even though He is also declared as the Son of God, but they also acknowledge the Father and the Spirit. For the fact remains that Jesus is God as proven by many Scriptures such as John 1 and Colossians 1 to name a few. Saul who became Paul on the road to Damascus heard from heaven how Jesus is the Lord whom he had persecuted. Yet the Spirit is God – not another God or a separate God – but the same God. What an incredible God we serve! The mystery of the Trinity is after all reflected in the mystery of the human being. We are also spirit, soul and body, yet we are ONE.

This is also how the Lord works. Our soul is our emotions, our thoughts and our will. Then we are also influenced daily by the conscious and unconscious (a mystery in its own). Yet, we also have the flesh which is influenced by the sensory, namely the sight, touch, smell, hearing and tasting.

Beyond this, man is also a spiritual being. And so it is true that we can either be influenced by our spirit or by our soul or even by our flesh. Man is very complex in design, but sadly psychoanalysts try to understand man by the soul, forgetting even the spirit. Just as God as One yet three is infinitely complex and beyond our logical deductions, so is man infinitely complex in action, behaviour and thought. We are spirit, encased in flesh, left to struggle with the turmoil of the soul.

We can never understand the complexities of man, never mind God! But this I know, God does not manifest Himself at times as the Father, then the Son or then the Spirit. He is all three, yet He remains One. And regarding baptism, Acts speak about baptising in the Name of Jesus, but this is surely all semantics, for Jesus is God, yet Jesus alluded to the fact in Matthew 28 that in baptism that the fullness of the Trinity be acknowledged – Father, Son and Holy Spirit. At the end of the day, we serve an awesome God, and we must be careful that the differences in thought caused by our lack of understanding don't cause greater divides in the Body of Christ.

Yes, Jesus is Lord – He Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 19 For God was pleased to have all his fullness dwell in him, 20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (Colossians 1). But God is also Spirit, and the Father, for they are One.

Let us rather agree that Jesus is the Way, Truth and Life, and through Him and through a relationship with Him can we know the fullness of God. After all, so many know Jesus, but they hardly even know the Holy Spirit! Yes, God is One, but how God functions in His complexity is a complexity we do not need to understand in its entirety, only embrace.

### Celebrating an amazing God

Do you know your brain is made of three parts? We have the neocortex where our rational and cognitive thoughts take place. We also have the limbic system where our emotions reside, and finally we have our “little brain”, the amygdala or reptilian complex - this is a tiny little blob sitting at the bottom of the other two. The reptilian complex is a system of the brain is responsible for the most basic survival functions, such as heart rate, breathing, body temperature, and orientation in space.

Despite your brain being divided into three, it functions as one. They function separately, but is one unit to keep the body and the mind functioning. If one is damaged, then the brain will cease to function. Similarly, a person is made of three parts. Body, soul and spirit. All three function separately, but is one unit to keep the person functioning as a complete living being.

So, just as the brain functions as three yet is one, and while we as living being function as one yet are three, just so God is Three but is One – Father, Son and Holy Spirit. They function separately, but is One, to keep all of universe and all of creation alive, functioning and well.

It is the same for example with matter, which can exist in one of three main states: solid, liquid, or gas.

Thus, if you have water, then water can exist as a solid (ice), liquid or even as gas. In its different states water will have different uses and purposes and functions, yet it remains water.

Just so the three main subatomic particles that form an atom are protons, neutrons, and electrons. The particles act and behave differently, yet they are part of the same atom, and thus is the atom.

This is the same with God. Each one of the Trinity is unique and different in scope, magnitude, purpose and action, but they are the same God.

Let us celebrate the greatness of God – a triune God, Three in One, for He is glorious, magnificent and awesome.

### Thoughts on the Oneness of God

The most difficult thing about the Christian concept of the Trinity is that there is no way to perfectly and completely understand it. The Trinity remains a deeply complex concept that is impossible for any human being to fully understand, let alone explain. God is infinitely greater than we are; therefore, we should not expect to be able to fully understand Him.

The Bible teaches that the Father is God, that Jesus is God, and that the Holy Spirit is God. The Bible also teaches that there is only one God. Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible.

The Trinity is one God existing in three Persons. Understand that this is not in any way suggesting three Gods. Keep in mind when studying this subject that the word "Trinity" is not found in Scripture. This is a term that is used to attempt to describe the triune God - three coexistent, co-eternal Persons who make up God.

It is like water. Water comes in the form of ice, liquid, and steam. Yet, it remains water and has the same qualities, but now have different functions. Ice cools and steam heats.

Consider that God is like Water. The Water is manifested at the same time as Ice, Steam and Liquid. Just so, God functions as Father, Son and Holy Spirit, but they are the same.

The teaching of the Bible concerning the Trinity might be summarized that God is a Tri-unity, with each Person of the Godhead equally and fully and eternally God. Each is necessary, and each is distinct, and yet all are one. The three Persons appear in order.

The Father is the unseen, omnipresent Source of all being, revealed in and by the Son, experienced in and by the Holy Spirit. The Son proceeds from the Father, and the Spirit from the Son. With reference to God's creation, the Father is the Thought behind it, the Son is the Word calling it forth, and the Spirit is the Deed making it a reality.

The Trinity is not easy to understand and will never be fully understood, but many these days are getting side-tracked when it comes to the Trinity.

How sad that the Trinity has caused much confusion and much debate. Some have analysed God to such an extent that they have become totally confused and because we are trying to understand the Trinity and because we have come up with different doctrines for the Trinity, we have also caused a lot of division in the church.

But the Trinity remains one of the great mysteries that I believe as mankind we will never truly understand or even comprehend. The problem is that even though we are spirit as God is Spirit, we are also flesh and because we are flesh we also have a soul, therefore we have a mind that thinks rationally and logically. As long as we have a mind that tries to comprehend deep spiritual matters which is purely spiritual, then logical and rational approaches fail dismally.

After all, mankind has for a long time tried to understand God as Spirit through the mind and thought and so we have come up with doctrines and academic approaches to understand the Godhead. But the problem is that no matter how clever we think we are and it doesn't matter how logical or rational we are trying to be, to understand God as pure Spirit remains very difficult because of our earthly intellect.

It is so that when we are redeemed and baptised by the Spirit that we have the mind of Christ. It is so that when we are reborn in the Spirit that the Holy Spirit searches the mind of God therefore one can say that it is possible for us to begin to understand and to know who God is as spirit. That is after all why we have a covenant so that we can have a relationship with God and by that relationship we can know God.

When it comes to the Trinity we can get so lost and so confused in trying to understand this paradox and this reality. We can either become incredibly spiritual to understand it - getting lost in a metaphysical maze - or we can try to understand the Lord through the written word [Logos] or we can even try to understand the Trinity by Rhema as uttered by the Holy Spirit.

We know Jesus became flesh as written in John 1. If we therefore wish to understand God as the Trinity or to know God as the Trinity we can safely say this can only be done when we submit to the Lord [His Word]. We need to allow the living Word of God - which is therefore Jesus - made alive by the Holy Spirit to manifest in our inner being so that we can be changed and transformed into the image of God.

Only when we allow the living Word of God to work powerfully in and through us can we begin to operate in such a spiritual manner while remaining rooted on the Rock of Jesus.

God is pure spirit and we are now of spirit and soul and flesh. Even though our minds become transformed and renewed, we will struggle to understand the enormity and the complexity and the incredible mystery of the Godhead.

Through deeper submission and through a more intimate relationship, the word of God can work in our lives so that we can in our limited way understand and comprehend the Trinity. This may all be true but we are also very naïve not to consider that God is omnipotent and omnipresent - He is TOO big for our spirit and soul while encased in the flesh. So we must be very careful how we at times approach the Trinity or when we formulate doctrine.

One thing that we do know and that we can safely say is that there is order in the Trinity of God. We can safely say that God is ONE but manifests in three persons.

And even when we say three persons we are trying to explain the manifestation of the Godhead in is such a way that we cannot truly comprehend or understand. But even the mystery of the Godhead that manifests in three persons falls short of the truth of God. But it is safe to say that God is the Trinity who manifests Himself as the Father and the Son and the Holy Spirit.

Indeed, we know that Jesus came to earth as the Son of God. He came as the Son of God. We also know that when Jesus was raised from the grave and ascended to heaven, then 50 days later

the Holy Spirit was poured out. Jesus came from the Father, and the Spirit from Jesus. But they are ONE – how complex indeed!

John 10: 11 “I am the good shepherd. The good shepherd gives His life for the sheep. 12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13 The hireling flees because he is a hireling and does not care about the sheep. 14 I am the good shepherd; and I know My sheep, and am known by My own. 15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. 16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. 17 “Therefore My Father loves Me, because I lay down My life that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.” 19 Therefore there was a division again among the Jews because of these sayings. 20 And many of them said, “He has a demon and is mad. Why do you listen to Him?” 21 Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?” 22 Now it was the Feast of Dedication in Jerusalem, and it was winter. 23 And Jesus walked in the temple, in Solomon’s porch. 24 Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.” 25 Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me. 26 But you do not believe, because you are not of My sheep, as I said to you. 27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. 30 I and My Father are one.”

Colossians 1: 5 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. 19 For it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. 21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled 22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— 23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Indeed, there is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5). The Trinity consists of three Persons (Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8, 48:16, 61:1; Matthew 3:16-17, 28:19; 2 Corinthians 13:14).

In Genesis 1:1, the Hebrew plural noun "Elohim" is used. In Genesis 1:26, 3:22, 11:7 and Isaiah 6:8, the plural pronoun for “us” is used. The word "Elohim" and the pronoun “us” are plural forms, definitely referring in the Hebrew language to more than two. While this is not an explicit argument

for the Trinity, it does denote the aspect of plurality in God. The Hebrew word for "God," "Elohim," definitely allows for the Trinity.

But each member of the Trinity is God. The Father is God (John 6:27; Romans 1:7; 1 Peter 1:2). The Son is God (John 1:1, 14; Romans 9:5; Colossians 2:9; Hebrews 1:8; 1 John 5:20). The Holy Spirit is God (Acts 5:3-4; 1 Corinthians 3:16).

There is, however, subordination within the Trinity. Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son read Luke 22:42, John 5:36, John 20:21, and 1 John 4:14. Concerning the Holy Spirit read John 14:16, 26, 15:26, 16:7, and especially John 16:13-14.

We may wish to deny it, but the Trinity speaks of a hierarchy, for it says in Colossians 1 that it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

And then we read of the Holy Spirit: John 16: 5 "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' 6 But because I have said these things to you, sorrow has filled your heart. 7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged. 12 "I still have many things to say to you, but you cannot bear them now. 13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you. 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

Take note, it says "but if I depart, I will send Him to you." Jesus has sent the Spirit!

The Trinity is indeed astounding, complex, and not easy to comprehend. God is ONE, but Jesus comes from the Father as the firstborn and the Spirit from Jesus. Therefore, each person in the GODHEAD should receive recognition, for each has a specific function, even though they are ONE and not separate. We find thus the manifestation of the Godhead, which means the manifestation of the Father and the Son and Holy Spirit.

So even though God is one He manifests Himself in three different people but these three are the same and remain one. What a mystery to declare! What mystery to understand or to comprehend!

When Jesus began His ministry He was baptised and after He was baptised the Holy Spirit came upon Him. When the Spirit came upon the Son of God, the Father spoke out of heaven, saying this is His Son in whom He delights. What a mystery indeed what a mystery! We serve a Godhead of Three Persons, even though they are One.



God is not small and He doesn't fit in a small box. These days we are hearing more of the Oneness Pentecostal theology, which takes it so far to suggest that Jesus is God the Father, the Son and the Holy Spirit. There is a suggestion to pray and baptise in the name of Jesus is good enough because He represents the Godhead in entirety, yet we have already forgotten Jesus comes from the Father!

John 14 speaks of the deep mysteries of God. "Let not your heart be troubled; you believe in God, believe also in Me. 2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. 4 And where I go you know, and the way you know." 5 Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" 6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. 7 "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." 8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us." 9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

There is indeed a great danger to believe that since Jesus is God that we must only pray or baptize in the Name of Jesus. Ultimately, all of the false views concerning the Oneness or the Jesus only movement reverts back to what is known as Sabellianism, Modalism, and Monarchianism.

Monarchianism had two primary forms, Dynamic Monarchianism and Modalistic Monarchianism. Dynamic Monarchianism is the view that Jesus was not in His nature God. It is the view that God existed in Jesus, just as God exists in all of us, but that God existed in Jesus in a particularly powerful way. Jesus was God because God inhabited Him. Modalistic Monarchianism, also known as Modalism, is the view that God variously manifested Himself as the Father (primarily in the Old Testament), other times as the Son (primarily from Jesus' conception to His ascension), and other times as the Holy Spirit (primarily after Jesus' ascension into heaven). Modalistic Monarchianism / Modalism teach that God has simply revealed Himself in three different modes, and that He is not three Persons, as the Bible asserts.

Modalistic Monarchianism / Modalism are also known as Sabellianism, named after Sabellius (who taught a form of it in Rome in the 3rd century), an influential early proponent of the view. Yet another aspect of Modalistic Monarchianism / Modalism / Sabellianism is Patripassianism, which is the view that it was God the Father who became incarnate, suffered, died, and was resurrected. Patripassianism essentially teaches that God the Father became His own Son.

In Christianity therefore, Sabellianism in the Eastern church or Patripassianism in the Western church is the nontrinitarian or anti-Trinitarian belief that the Heavenly Father, Resurrected Son, and Holy Spirit are three different modes or aspects of one monadic God, as perceived by the believer, rather than three distinct persons within the Godhead—that there are no real or substantial differences among the three, such that there is no substantial identity for the Spirit or the Son. With

all that said, Sabellianism, Modalism, Monarchianism (dynamic and modalistic), and Patripassianism are all unbiblical understandings of the relationship between the Persons of the Trinity. It is impossible for us as finite human beings to fully understand an infinite God.

Again, John 14 notes that Jesus recognises the presence of the Father. If we therefore believe in the oneness theology, then surely we are not recognising the presence and the work of the Father and the Holy Spirit. And verse 10 really sums up the Trinity in its complexity: Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

Jesus is in the Father and the Father in Jesus. They are ONE, but also two persons. It after all says in Colossians 2: For in him dwelleth all the fulness of the Godhead bodily. Jesus, however, acts on the authority of the Father who does the work within the Son by the activation of the Spirit. And Jesus speaks by the authority of the Father. And remember John 16:13-14: 13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you.

Jesus speaks by the authority of the Father and the Spirit by the authority of Jesus! Jesus has given us authority to speak on behalf of His Name, but that authority ultimately comes from the Father that works in the Son by the power of the Holy Spirit. How the Trinity can boggle our earthly minds! If we therefore work in the Spirit we move in the authority of Jesus and then by that authority we dwell in the Presence of the Father.

I strongly believe we are treading very dangerous ground with the Oneness approach by exalting Jesus and Jesus alone. God as the Trinity should be worshipped as the Trinity even though He is One - this means that the Father, the Son and the Holy Spirit should be recognised corporately as the One God but as three distinct persons.

Consider that Jesus is the only-begotten Son of God, but He is equal with the Father. "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" (Revelation 1:8).

The Holy Spirit is not an impersonal divine influence of some kind, but the Bible teaches that He is a real person, just as are the Father and the Son. The Holy Spirit is real – He empowers the believer for service through gifts and through the anointing and through the inner working of His powerful presence. We can already see that Jesus and the Holy Spirit is GOD but they are unique in their ministry and function.

Consider how radical the thought of the Trinity is – God the Father BIRTHED Jesus as His only begotten Son, who became flesh, who was then baptised and in-filled by the Holy Spirit. God in His fullness operated distinctly as three persons, but at the same time! And then Jesus died and rose to be seated at the right hand of God, while the Holy Spirit was poured out to stay with mankind until God se deems for the return of Jesus again.

1 Corinthians 8: 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

It is absolutely ridiculous and ludicrous to NOT consider and pay recognition to the fullness of God as Father, Son and Holy Spirit. I believe all three persons of the Godhead seek recognition, even though there is no pride involved.

All three are involved in the creation of mankind, and all three are involved together as ONE to bring about God's master plan of redemption and judgment.

The Father is the ultimate source or cause of the universe (1 Corinthians 8:6; Revelation 4:11); divine revelation (Revelation 1:1); salvation (John 3:16-17); and Jesus' human works (John 5:17; 14:10). The Father initiates all of these things. The Son is the agent through whom the Father does the following works: the creation and maintenance of the universe (1 Corinthians 8:6; John 1:3; Colossians 1:16-17); divine revelation (John 1:1, 16:12-15; Matthew 11:27; Revelation 1:1); and salvation (2 Corinthians 5:19; Matthew 1:21; John 4:42). The Father does all these things through the Son, who functions as His agent.

The Holy Spirit is the means by whom the Father does the following works: creation and maintenance of the universe (Genesis 1:2; Job 26:13; Psalm 104:30); divine revelation (John 16:12-15; Ephesians 3:5; 2 Peter 1:21); salvation (John 3:6; Titus 3:5; 1 Peter 1:2); and Jesus' works (Isaiah 61:1; Acts 10:38). Thus, the Father does all these things by the power of the Holy Spirit.

Jesus is therefore NOT the Son, the Spirit and the Father. We have the GODHEAD that is the Father, Son and the Holy Spirit. All that I know is that in all the years what the Lord has been teaching me and revealing His truths is that it has been spoken by the Father, and it has been received in my spirit through the inner working of the Holy Spirit, all to the glory of Jesus.

And yes, God is ONE, but we must know when we are dealing with the Father, Son or the Holy Spirit. We must know which VOICE speaks and leads us, even though they are ONE.

Though these relationships seem paradoxical, and to some completely impossible, they are profoundly realistic, and their truth is ingrained deep in man's nature. Problem is that men have always felt the need to "see" God in terms of their own experience and understanding, but this knowledge that God must reveal Himself has been distorted into polytheism and idolatry.

One area where we see the confusion around the Oneness with the emphasis on Jesus is with the baptism. Some will say we must only baptise in the Name of Jesus, for He is God. However, Jesus taught the proper form of baptism is in the name of the Father, Son, and Holy Spirit as designated in Matthew 28:19.

But why do we see so many instances in the New Testament where people were baptized "in Jesus' name"? It says for example in Acts 2:38, "And Peter said to them, 'Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive

the gift of the Holy Spirit." And also Acts 10:48, "And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days."

However, when pondering all of this, the Lord spoke the following verse in my spirit: 1 John 5: 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

The baptism is about spiritual recognition. All three persons of the Godhead have to agree, because even though God is ONE, there are three persons who all play an important role. To only baptize in the name of Jesus is NOT to recognise the presence and reality of the Father and the Holy Spirit.

The disciples would have spoken about the baptism in the name of Jesus, for they simply wanted the Jewish people to understand that this deals with the New Covenant and not the old covenant of ritual cleansing. The disciples would have talked about the baptism in the name of Jesus to effectively indicate the gulf between physical Law and Grace. But when they baptised, it was most likely in the name of the Father, Son and Holy Spirit.

Baptism is about recognition. To be baptized in the name of the Father, or unto the Father, means publicly, by a significant rite, to receive his system of religion; to bind the soul to obey his laws; to be devoted to him; to receive, as the guide and comforter of the life, his instructions, and to trust to his promises. To be baptized unto the Son, in like manner, is to receive him as the Messiah - our Prophet, Priest, and King - to submit to his laws, and to receive him as a Saviour. To be baptized unto the Holy Spirit is to receive him publicly as the Sanctifier, Comforter, and Guide of the soul. The meaning, then, may be thus expressed: baptizing them unto the Father, Son, and Holy Spirit by a solemn profession of the only true faith, and by a solemn consecration to the service of the sacred Trinity.

One may argue that the will or authority of the three persons of the Godhead is exactly the same, for they are completely in harmony and united in will. What one authorizes is what the others authorize. What one says to do is what the others say to do. But there is order in the Trinity and there is order between Father, Son and Holy Spirit. There is order for God works as the Trinity for the Trinity is God.

Acts 19:9 And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples 2 he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." 3 And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." 4 Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. 7 Now the men were about twelve in all.

Acts 19 speaks of the greater work of the Trinity by baptism. Many considered in the day that the baptism of John as being similar to a ritual cleansing, which sets one apart for ministry [priestly service]. What they failed to understand is that the true purpose of the baptism in the Name of the Father, Son and Holy Spirit was to bind that person to the Kingdom of Heaven under the New Covenant of Grace sealed by the Blood which allows for the Holy Spirit to renew a man's spirit. This is the baptism in the authority of Jesus.

Remember, when people were being baptized that they did it by calling on Jesus' name (Acts 22:16), which is what we are supposed to do. That is why they were calling upon Jesus who has all authority in heaven and earth (Matt. 28:18). The church is supposed to "call upon the name of the Lord Jesus" (1 Corinthians 1:2) because it is by His authority (John 1:12) that we Christians have the hope and right of forgiveness of sins and adoption as His children (Rom. 8:15).

We baptize in the authority of the Lord, or more specifically the authority of Jesus {which comes from the Father}, and when we baptize we give the Trinity the glory and honour.

When the Lord Jesus Christ commanded the disciples to baptize, He gave them instructions how to baptize a person. The disciples obeyed the Lord and baptised "in the name of the Father, and of the Son, and of the Holy Ghost." The event was recorded as "they were baptized in the name of the Lord Jesus" to mean that they were giving water baptism in the authority given to them by the Lord Jesus Christ. When we read thus they baptized in the name of Jesus, it was simply a recording of the information. God's word will not contradict in itself, but the devil will try to confuse people as he confused Eve. If we love the truth, we will not believe the lies of the devil.

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized?

We read here that certain people had not even heard the name of the Holy Spirit. The truth is that if they have not heard the name of the Holy Spirit, they have not taken the true baptism. The true baptism is the one given in the name of the Holy Spirit along with the name of the Father and the Son. That is, they were not baptized in the name of the Father, and of the Son, and of the Holy Ghost. The book of Acts records the incident as "they were baptized in the name of the Lord Jesus" because they were giving the baptism in the authority that Jesus Christ has given them.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. According to the above verse John the Baptist baptized people by mentioning just the name of Jesus Christ only. This baptism is called the baptism of repentance. This baptism was the 'Jesus only baptism' and was done away with, because the purpose of the ministry was only to prepare the way of the Lord Jesus Christ. In short, John the Baptist gave a 'Jesus only' baptism, which is obsolete. The disciples of Jesus Christ baptised in the name of the Father and of the Son and of the Holy Ghost.

We need to always obey the teachings of Jesus; otherwise we get side-tracked and lost along the way.

## A true Witness by the Blood, Water and the Spirit

1 John 5: 5 Who is the one who is victorious and overcomes the world? It is the one who believes and recognizes the fact that Jesus is the Son of God. 6 This is He who came through water and blood [His baptism and death], Jesus Christ—not by the water only, but by the water and the blood. It is the [Holy] Spirit who testifies, because the Spirit is the truth. [He is the essence and origin of truth itself.] 7 For there are three witnesses: 8 the Spirit and the water and the blood; and these three are in agreement [their testimony is perfectly consistent]. 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one

We read in 1 John 5 of the three that testifies on earth – the Spirit, the Water and the Blood. And there are three that that bear record in heaven – Father, the Word (Jesus) and the Spirit of the Lord. When we read 1 John 5, we agree this deal with the testimony of the validity of Jesus being the Messiah and the Son of God. So why all this talk about the three witnesses? So that we can realise the importance of being baptised in water and Spirit and redeemed by the Blood. It also speaks about the importance of understanding God as the Trinity – God the Father, Son and Holy Spirit.

For the last 2000 years, the devil has worked had to destroy the baptism (we now get the baptism of infants), to destroy the work of the Holy Spirit (cessation doctrines) and the Blood (attempts of eradicating sin so as to remove the need for the cross). Why? For all three needs to be present within a believer in order for the believer to be a true witness unto the Lord on earth and in the spiritual realm.

It says Exodus 29 and also in Leviticus 8 how a priest is to be sanctified into the service and ministry of the Lord God. A priest is a type of our Saviour, the great Mediator between God and man [1 Timothy 2:5], who intercedes today in heaven [Romans 8:34; Hebrews 7:25]. It is recorded that the priest was ordained, he was set aside, by the anointing oil, the unction of the Holy Spirit of God and by the washing in water [Exodus 29:4; Leviticus 8:6]; and by the offering of the blood of a sacrifice that was placed on his right ear, on his right thumb, and on his right toe, signifying the dedication of his whole life and will to God [Exodus 29:19-21; Leviticus 8:22-24].

Therefore, the ‘approved’ and ‘ordained’ priest came by the Spirit, and by the water, and by the blood. And if this priests is the antitype of the true mediator and priest of God [Hebrews 8:1-2], being Jesus, then just so He also must bear the witness of the Spirit, the water, and the blood.

Now interesting, it says in Psalm 51 of the three things by which God forgives human sin: “7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” This speaks of the blood and the water of cleansing. Then it also says: Do not cast me away from Your presence And do not take Your Holy Spirit from me. 12 Restore to me the joy of Your salvation and sustain me with a willing spirit.

Just so, He who forgives sins (Jesus) must come with these three things - the Spirit, and the Water, and the Blood. And these are the three testimonies and the three witnesses that we find in the ministry of Christ: the Spirit, the Water, and the Blood [1 John 5:6, 8]. In Psalm 51 we also find the threefold trinity in action – Spirit, Water and Blood.

It says in Matthew 3: The Baptism of Jesus: 16 After Jesus was baptized, He came up immediately out of the water; and behold, the heavens were opened, and he (John) saw the Spirit of God descending as a dove and lighting on Him (Jesus), 17 and behold, a voice from heaven said, “This is My beloved Son, in whom I am well-pleased and delighted!”

Jesus was baptised in water and so the Spirit of the Lord came upon Him. And then the Word of Heaven was spoken that He is the Son of God. Heaven and earth therefore attested to the validity and authentic nature of Jesus by the Spirit, Water and Blood. And by this validity, we find the testimony that God is the Father, the Word (Jesus) and the Spirit of the Lord as seen on the day of baptism.

We see the witness of the Spirit in the life of Jesus when it says that in Matthew 4 “then Jesus was led by the [Holy] Spirit into the wilderness to be tempted by the devil.” As Simon Peter said in Acts 10, “It says Jesus Christ, anointed by the Spirit of God, went about and His ministry was attested to by marvellous signs and incomparable miracles [Acts 10:38-39]. As Paul writes in Romans 1 v 4: “Declared to be, manifested to be, the Son of God by the Spirit of holiness in the resurrection from the dead” [Romans 1:4].

Jesus also had the witness of the water: “This is He that came not by blood only, but also by water” [1 John 5:6]. In John 1, it is most evident what it means when it says that Jesus came by water, and that the water testifies to the deity of the Son of God: The institution of baptism as it was given to John was for the purpose of manifesting Jesus, the Son of God to the world. “And in that baptism the Spirit of God abode upon Christ, and I saw and bare record that this is the Son of God [John 1:32-34] . . . This is He that came by water” [1 John 5:6].

John came by water only [Matthew 3:11]; but the water is not enough. There must be three; and the three must agree in pointing to the same One [1 John 5:6, 8]: the Spirit of God designates, “This is the Son of God” [Romans 1:4]; and the water, He that hath the gift of everlasting life designates Him as the Son of God [John 7:38]; “And this is He that also came by blood” [Acts 20:28]. The Shepherd must be smitten [Isaiah 53:4], the blood of the covenant must be shed [Hebrews 10:29, 13:20], the Lamb must be led to the slaughter [Isaiah 53:7], the life must be poured out an oblation before God [Matthew 26:28]. The blood must flow with the water [John 19:34]. The atonement must be made [Romans 5:11; Hebrews 2:17], along with the pure and yielded and obedient life of our Lord [Philippians 2:6-8].

Therefore, had there been no atonement, had there been no sacrifice, the ministry of Jesus would have been just that of another great prophet. But He was designated as the sacrifice of God [1 Peter 1:19-20]: “This is He that comes by blood” [1 John 5:7]. In John 6:27 it is said, “This is He whom the Father hath sealed.” By that John was saying, “This is He whom God set apart for expiation, and for sacrifice, and for atonement” [John 3:16; 2 Corinthians 5:21].

In John 19 it says: 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came [flowing] out. 35 And he (John, the eyewitness) who has seen it has testified, and his testimony is true; and he knows that he is telling the truth, so that you also [who read this] may believe.

Even here we find the testimony of the Water and the Blood (coming from the side of Jesus) of the validity of Jesus being the High Priest once and for all. Remember by this time Jesus had already given up the Spirit. So again, the Water, the Blood and the Spirit were present in unity to attest and witness to the sacrifice of the Saviour, who is the Word in Heaven.

And so we need to understand that throughout Scripture, God has always dealt with the Spirit, Water and Blood on earth to testify to His Purpose, Plan and Mandate, just as the Father, Word and Spirit bears witness in heaven.

When setting Israel free, God turned the Nile (water) into Blood. Remember, the Spirit is always present in the work of the Father, as seen in Genesis 1. So even here the Water, the Blood and the Spirit testifies and bears witness to God's greatness.

Before entering the Holy Place of the Tabernacle, one encountered the altar in the outer court, which speaks of sacrifice and therefore Blood. Beyond the altar stood the wash basin (water) where you cleansed yourself. As you entered the Holy Place, you encounter the lampstand which speaks of the Presence of the Holy Spirit. So before you could enter the Holy of Holies, the altar, the basin and the lampstand spoke of the witnessing of the Water, Blood and the Spirit. Exodus 30: The Bronze Basin: 17 Then the Lord said to Moses, 18 "You shall also make a basin of bronze, with a base of bronze, for washing. You shall put it [outside in the court] between the Tent of Meeting and the altar [of burnt offering], and you shall put water in it. 19 Aaron and his sons shall wash their hands and their feet. 20 When they enter the Tent of Meeting, they shall wash with water, so that they will not die. Also, when they approach the altar to minister, to burn an offering in the fire to the Lord [they shall do the same]. 21 They shall wash their hands and their feet, so that they will not die; it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."

As believers, we've grasped the vital role of blood in our redemption from sin. The shedding of blood was at the heart of the Old Testament priestly ministry. But water too - not just blood - was an integral part of the atoning process. If we look at the role of water in Old Testament ritual, in Christ's actual sacrifice and in the apostles' teaching, we'll come to a clear understanding about water baptism—how it was applied and what it can and cannot effect regarding eternal life. Under the shadow of Old Testament Law, both the natural blood of animals and natural water were used in the atonement for sin.

God introduced water together with blood into the priestly ministry under Moses. Like blood, water was used for cleansing from sin. The distinction may seem small, but we could say that while blood covered sin, water cleansed from sin. One might even say that blood covered the sins of the heart while water cleansed incidental sins of the body. We read in verse 9 of Numbers 19: "...and the congregation of the sons of Israel shall keep it as water to remove impurity; it is purification from sin."



The closeness of blood and water in the atonement is seen in the pattern of the tabernacle itself. Next to the altar, which received blood sacrifices, the laver was set up for the washing of the priests. Exodus 40: 7 "You shall set the laver between the tent of meeting and the altar and put water in it. 11 You shall anoint the laver and its stand, and consecrate it." Keep in mind that according to Hebrews, everything regarding the tabernacle was a shadow of heavenly reality to be completely fulfilled in Christ. This includes the water-filled laver.

Water was applied in two ways under Old Covenant ritual. One was through immersing or dipping bodies and objects. The other was through sprinkling. The priests were bathed at their induction into the ministry: Exodus 40: 7 "You shall set the laver between the tent of meeting and the altar and put water in it. 11 You shall anoint the laver and its stand, and consecrate it. 12 Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water."

Such bathing was ordered in conjunction with offering of blood sacrifices. The bathing might include just hands and feet (Exodus. 30:20-21) or the entire body (Leviticus 16:24). Total bathing was also ordered for other situations of bodily impurity (see Leviticus 14 through 16). Some parts of the sacrifices themselves were also bathed (Leviticus 1:9; 8:21).

Meanwhile, the Levites were inducted into their ministry through the sprinkling of water: 6 "Take the Levites from among the sons of Israel and cleanse them. Numbers 8: 7 Thus you shall do to them, for their cleansing: sprinkle purifying water on them, and let them use a razor over their whole body and wash their clothes, and they will be clean.

The water of purification used in various sprinkling rites was water that had been mixed with the ashes of a slain heifer (Numbers 19), connecting it once again to blood. Water was thus often used in direct conjunction with blood sacrifices, either as part of the ceremony (as when the priest bathed before offering sacrifices), or in some cases as actually mingled with the blood.

Throughout the Old Testament, the water and the blood always worked together, as spoken in 1 John 5, and the Spirit of the Lord was always present. So all three in unity bore witness to the offering, or the cleansing, or the purification. Never was the blood or the water used alone. Just so, when we look at the death of Jesus, both blood and water were shed from the Lord's body on the cross for the Spirit, Water and Blood needs to all three bear witness. This is supernatural blood and supernatural water. It is this blood with this water alone that affects the reality of atonement and remission of sins.

So what does this have to do with being a witness for the Lord? It says in Acts 1: 4 While being together and eating with them, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Of which," He said, "you have heard Me speak. 5 For John baptized with water, but you will be baptized and empowered and united with the Holy Spirit, not long from now." 6 So when they had come together, they asked Him repeatedly, "Lord, are You at this time reestablishing the kingdom and restoring it to Israel?" 7 He said to them, "It is not for you to know the times or epochs which the Father has fixed by His own authority. 8 But you will receive power and ability when the Holy Spirit comes upon you; and you will be My witnesses [to tell people about Me] both in Jerusalem and in all Judea, and Samaria, and even to the ends of the earth."

You see, the disciples of the Lord understood they were to be witnessing unto the Lord throughout the city and beyond. But how will this be done? Acts 1 provides the answer. They need not only to be baptised in water, but received the Spirit. They were already followers of Jesus, who is the Word therefore the Atoning Blood, but in order for them to be true witnessed they need to be baptised in Water and Spirit. Why? Well, we get back to 1 John 5: 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one ...

Are we grasping this? We cannot be witnesses unto the Lord unless on earth the Spirit, and the water and the blood bear witness of our validity as His disciples. And how do they bear witness as ONE? This happens when we are saved by the Blood, baptised in water and baptised in Spirit. For this speaks of unity just as the Lord is used (John 17). Again, 1 John 5 speaks of all three agreeing as one, just as God the Father, the Son and the Holy Spirit is One. So together as one the Spirit, the Water and the Blood needs to be an active witness in our lives so that we may be an active witness for the Lord. And also remember verse 7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Verse 7 also puts an end to the argument of the Oneness/Jesus Only Movement.

So as the three witnesses on earth testifies to our validity as witnesses of God on earth by the work of the cross, and the baptism of the Spirit and Water, just so the three witnesses in heaven, namely the Father, Son (the Word) and Holy Spirit testifies as One of us being His disciple!

John 14 speaks about the complete unity and the witnessing of the Father, Son and Spirit as One: 7 If you had [really] known Me, you would also have known My Father. From now on you know Him, and have seen Him." 16 And I will ask the Father, and He will give you another, to be with you forever - 17 the Spirit of Truth, whom the world cannot receive [and take to its heart] because it does not see Him or know Him, but you know Him because He (the Holy Spirit) remains with you continually and will be in you. 18 "I will not leave you as orphans [comfortless, bereaved, and helpless]; I will come [back] to you. 19 After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 On that day [when that time comes] you will know for yourselves that I am in My Father, and you are in Me, and I am in you. 21 The person who has My commandments and keeps them is the one who [really] loves Me; and whoever [really] loves Me will be loved by My Father, and I will love him and reveal Myself to him [I will make Myself real to him]. 5 "I have told you these things while I am still with you. 26 But the [d]Helper (Comforter, Advocate, Intercessor—Counselor, Strengthener, Standby), the Holy Spirit, whom the Father will send in My name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will help you remember everything that I have told you. 30 I will not speak with you much longer, for the ruler of the world (Satan) is coming. And he has no claim on Me [no power over Me nor anything that he can use against Me]; 31 but so that the world may know [without any doubt] that I love the Father, I do exactly as the Father has commanded Me [and act in full agreement with Him]. Get up, let us go from here.

As a further testimony of how the three works as One, consider how the water is also likened to the Holy Spirit. One such passage is John 4:13-14. Jesus says to the woman at the well: "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." This water that Jesus speaks of can in no way be literal water.

John 7:37-39 expands on this: On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

These verses clarify that the Bible uses water as a figure of the Holy Spirit both in terms of its cleansing properties and as a source of power. Now also into consideration John 3:5 NKJV: Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." By looking at all the connections between water and the Blood, Jesus was speaking about the water quenches a person's spiritual thirst, facilitates his spiritual birth, and cleanses him from his spiritual filth. We can conclude that Jesus' reference to "water" in John 3:5 should be understood as closely attached to "Spirit," and also to the Blood that also redeems, cleanses, and marks the New Covenant. At the end of the day, the Spirit, Blood and Water is inseparable as witnesses when it comes to the validity of Jesus as the Son of God and when it comes to our validity as disciples of the Living God. All three are in unity as witnesses, just as the Trinity is Three but One.

Another mighty testimony of the Water, Spirit and Blood testifying to Israel's deliverance from the hands of Egypt is found in the Book of Exodus. First, In Exodus 12 it speaks of the Passover when the Israelites had to put the Blood of the Lamb (Jesus) on the doorposts in order for death to pass them by. It says from verse 12: For I [the Lord] will pass through the land of Egypt on this night, and will strike down all the firstborn in the land of Egypt, both man and animal; against all the gods of Egypt I will execute judgments [exhibiting their worthlessness]. I am the Lord. 13 The blood shall be a sign for you on [the doorposts of] the houses where you live; when I see the blood I shall pass over you, and no affliction shall happen to you to destroy you when I strike the land of Egypt.

Did the Lord send an angel? It says the Lord by His Spirit will Himself pass through the land of Egypt. So already we find the witnessing of the Spirit and the Blood. Soon afterwards, the Israelites upon their exodus came upon the Red Sea and yes, they passed through the water (baptism). By the Blood death passed them by, by the water they passed through and were cleansed.

At the end of the day, as the priests of old and the last High Priests were validated by the union work of Spirit, Blood and Water, just so we walk in unity with the Lord when we are baptised, and therefore reborn, in Water and Spirit and redeemed and cleansed and justified by the Blood. For when we are baptised and reborn and adopted in such a manner, then surely these three bear witnesses in heaven - the Father, the Word, and the Holy Spirit. Do we then need to be baptised in Spirit and Water and be cleansed by the Word and by the Blood? Surely yes, for all three speak as a testimony of our Covenant with the Lord that bears witness as the Father, the Word (Jesus) and the Spirit. For our God is a God of order and not disorder, so as tree bears testimony, then the Lord bears testimony of our adoption as sons and daughters as citizens of the Kingdom.

And this gives us the legal right to act as representatives of the Kingdom, guided by His hand and led by His Spirit, by His Word and by the Covenant sealed by the Blood.

### Understanding the role of the Holy Spirit within the Trinity

From the outset we need to understand God is a Spirit, but God (YHVH) is the Father, Son and the Holy Spirit. Let it again be emphasised – the Holy Spirit is not a mere force. He is not energy. The Holy Spirit is a person and part of the Trinity along with the Father and the Son.

John 15:26 says the following: 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. So we see the Spirit testifies about Christ; a force cannot testify. Here, the Spirit guides the disciples; a force cannot give guidance. He speaks, He hears, and He reveals what He has heard to the apostles.

Beyond this text, Peter told Ananias that he had lied to the Holy Spirit, whom Peter calls God (Acts 5:3-4). You can't lie to an impersonal force. Paul commands us not to grieve the Holy Spirit by our sin (Ephesians 4:30); you can only grieve a person who loves you. Paul talks about the fellowship of the Holy Spirit (2 Corinthians 13:14); you can't enjoy fellowship with a force.

It is equally important to understand that God is Sovereign, and just so God wills and moves according to His will. Just so, the Spirit of the Lord moves and acts never out of His own accord, but always follows the leading of the Father. So the Spirit is interdependent, as there is a mutual dependency within the Trinity. It is important to understand we operate by the Spirit who moves and acts not independently but dependently within the Trinity. It says in John 16 that the Holy Spirit "will not speak on His own authority". It also says: "but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you. 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you."

This is also emphasised by John 3 (Jesus speaking): 7 You should not be surprised at my saying, 'You must be born again.' 8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." John 3 therefore hints of how the Spirit moves – it is not a clear intentional path as determined by man, but it is a path of mystery, of wonder, and of supernal power beyond our reasoning as the Lord Father determines. Such is the work of the Holy Spirit within the believer.

Genesis 1 is a clear indication that the Spirit of the Lord does not simply move or act or work on His own accord without being given the green light by the Father. For here at the start of creation the Spirit of the Lord HOVERED, meaning He was in a state of waiting, and creation only came to be when the Lord (Father) spoke and upon that command the Spirit moved to activate the power in manifested creation.

There is a story in the New Testament (Acts 3:1-9) when Peter and John healed a lame man. They are going into the Temple in Jerusalem and see a man lame from his mother's womb. The man asks for money, but Peter and John give him something far more valuable. They heal him "in the name of Jesus Christ of Nazareth." Have we considered that since this man had been lame from birth, he would have been lame during the ministry of Jesus? Every day for years, friends had

laid him at the Beautiful Gate of the Temple. If he was there every day, did he ever see Jesus? Did Jesus ever see him?

You see, Jesus came to heal the sick, among other things. But Jesus never acted without instructions from the Father. He always had the prayer, “not my will, but Thine be done,” in his heart if not on his lips. Jesus could have asked God to send 12 legions of angels to rescue him from the crucifixion (Mark 26:53). He didn’t, for remember John 12 where Jesus says the following: 49 For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. 50 And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.” Jesus did not perform those mighty works because God did not direct Him to do so. Jesus said, “I can of mine own self do nothing...because I seek not mine own will, but the will of the Father which hath sent me.” (John 5:30)

This is the same with the Holy Spirit. He acts on the authority of the Father, and activates what has been spoken by the Father to also glorify Jesus. God is Sovereign (Isaiah 61:1), and we must always remember that we cannot manipulate the Spirit into doing things, because the Spirit only does as the Father directs! If we do try to force, we move out of the spiritual and into the flesh, and so we get into all kinds of trouble.

So from the outset, we need to realise and understand the Spirit of the Lord does not move according to the authority of man, even the servants of God, but according to the Sovereignty of the Father. We must listen very carefully to the Spirit so that we may be in step with divinity’s wisdom, for after all if we truly follow the Spirit we shall remain perfectly in the will of the Lord and bring glory to Him.

In order to understand the Holy Spirit and who the Spirit is, we need to understand that God functions as a Trinity. The Trinity is the doctrine that there is one God who exists as three distinct, simultaneous persons. The Trinity does not assert that there are three gods but only one. This is important because many groups who oppose orthodoxy will accuse Trinitarians of believing in three gods. But this is not so. The doctrine of the Trinity is that there is one God in three persons.

One of the great moves of deceptions found these days is the doctrine around the Oneness doctrine of Jesus, which opposes the idea of the Trinity. Oneness Pentecostal theology affirms that there exists only one God in the entire universe. It affirms the deity of Jesus and the Holy Spirit. However, Oneness theology denies the Trinity. Oneness theology teaches that God is a single person who was manifested as Father in creation and as the Father of the Son, in the Son for our redemption, and as the Holy Spirit in our regeneration. Another way of looking at it is that God revealed Himself as Father in the Old Testament and as the Son in Jesus during Christ’s ministry on earth and now as the Holy Spirit after Christ’s ascension.

We can never truly walk in the fullness of the Holy Spirit until we embrace the truth that our Lord is right now and will forever be the Father, the Son and the Spirit. The Father is in heaven, with the Son at the right hand, and the Spirit is at this moment on earth. The Bible teaches that the Father is God, that Jesus is God, and that the Holy Spirit is God. The Bible also teaches that there is only one God. It says in “Deuteronomy 6:4 Hear, O Israel: The LORD our God, the LORD is one.”

Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible.

The three persons are distinct and yet each is fully God. Each person has different roles or functions. The Father sent the Son and the Son sent the Spirit. The Spirit does not act independently (“on His own initiative,” verse 13 of John 16), but rather in submission to the Father and the Son. Just as the Son only speaks what He hears from the Father (John 3:34; 5:19, 20; 7:16-18; 8:26-29, 42-43; 12:47-50; 14:10), so the Spirit only speaks what He hears. He completes God’s revelation of His Son to us. The three members of the Trinity are co-equal as God, distinct in their functions, and yet one God.

The Trinity is therefore one God existing in three Persons. Understand that this is not in any way suggesting three gods. Keep in mind when studying the Holy Spirit that the word “Trinity” is not found in Scripture. This is a term that is used to attempt to describe the triune God - three coexistent, co-eternal Persons who make up God. It is like water. Water comes in the form of ice, liquid, and steam. Yet, it remains water and has the same qualities, but now have different functions. Ice cools and steam heats. Consider that God is like Water. The Water is manifested at the same time as Ice, Steam and Liquid. Just so, God functions as Father, Son and Holy Spirit, but they are the same.

The teaching of the Bible concerning the Trinity might be summarized that God is a Tri-unity, with each Person of the Godhead equally and fully and eternally God. Each is necessary, and each is distinct, and yet all are one. The three Persons appear in order. The Father is the unseen, omnipresent Source of all being, revealed in and by the Son, experienced in and by the Holy Spirit. The Son proceeds from the Father, and the Spirit from the Son. You can say with reference to God’s creation, the Father is the Thought behind it, the Son is the Word calling it forth, and the Spirit is the Deed making it a reality.

We know Jesus became flesh as written in John 1. If we therefore wish to understand God as the Trinity or to know God as the Trinity we can safely say this can only be done when we submit to the Lord [His Word]. We need to allow the living Word of God - which is therefore Jesus – made alive by the Holy Spirit to manifest in our inner being so that we can be changed and transformed into the image of God. Only when we allow the living Word of God to work powerfully in and through us can we begin to operate in such a spiritual manner while remaining rooted on the Rock of Jesus.

One thing that we do know and that we can safely say is that there is order in the Trinity of God. We can safely say that God is ONE but manifests in three persons. And even when we say three persons we are trying to explain the manifestation of the Godhead in is such a way that we cannot truly comprehend or understand. But even the mystery of the Godhead that manifests in three persons falls short of the truth of God. God is the Trinity who manifests Himself as the Father and the Son and the Holy Spirit.

Indeed, we know that Jesus came to earth as the Son of God. He came as the Son of God. We also know that when Jesus was raised from the grave and ascended to heaven, then 50 days later

the Holy Spirit was poured out. Jesus came from the Father, and the Spirit from Jesus. But they are ONE – how complex indeed!

Indeed, there is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5) yet the Trinity consists of three Persons (Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8, 48:16, 61:1; Matthew 3:16-17, 28:19; 2 Corinthians 13:14). In Genesis 1:1, the Hebrew plural noun "Elohim" is used. In Genesis 1:26, 3:22, 11:7 and Isaiah 6:8, the plural pronoun for "us" is used. The word "Elohim" and the pronoun "us" are plural forms, definitely referring in the Hebrew language to more than two. While this is not an explicit argument for the Trinity, it does denote the aspect of plurality in God. The Hebrew word for "God," "Elohim," definitely allows for the Trinity.

But each member of the Trinity is God. The Father is God (John 6:27; Romans 1:7; 1 Peter 1:2). The Son is God (John 1:1, 14; Romans 9:5; Colossians 2:9; Hebrews 1:8; 1 John 5:20). The Holy Spirit is God (Acts 5:3-4; 1 Corinthians 3:16).

There is, however, subordination within the Trinity. Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son read Luke 22:42, John 5:36, John 20:21, and 1 John 4:14.

Concerning the Holy Spirit read John 14:16, 26, 15:26, 16:7, and especially John 16:13-14. We may wish to deny it, but the Trinity speaks of a hierarchy, for it says in Colossians 1 that it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

And then we read of the Holy Spirit: John 16: 7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. Take note, it says "but if I depart, I will send Him to you." Jesus has sent the Spirit! The Trinity is indeed astounding, complex, and not easy to comprehend. God is ONE, but Jesus comes from the Father as the firstborn and the Spirit is sent by Jesus. Therefore, each person in the GODHEAD should receive recognition, for each has a specific function, even though they are ONE and not separate. We find thus the manifestation of the Godhead, which means the manifestation of the Father and the Son and Holy Spirit.

So even though God is one He manifests Himself in three different people but these three are the same and remain one. When Jesus began His ministry He was baptised and after He was baptised the Holy Spirit came upon Him. When the Spirit came upon the Son of God, the Father spoke out of heaven, saying this is His Son in whom He delights.

The Holy Spirit is therefore not an impersonal divine influence of some kind, but the Bible teaches that He is a real person, just as are the Father and the Son. The Holy Spirit is real – He empowers the believer for service through gifts and through the anointing and through the inner working of His powerful presence. We can already see that Jesus and the Holy Spirit is God but they are unique in their ministry and function.

Consider how radical the thought of the Trinity is – God the Father BIRTHED Jesus as His only begotten Son, who became flesh, who was then baptised and in-filled by the Holy Spirit. God in His fullness operated distinctly as three persons, but at the same time! And then Jesus died and rose to be seated at the right hand of God, while the Holy Spirit was poured out to stay with mankind until God so deems for the return of Jesus again.

1 Corinthians 8: 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. It is absolutely ridiculous and ludicrous to NOT consider and pay recognition to the fullness of God as Father, Son and Holy Spirit. I believe all three persons of the Godhead seek recognition, even though there is no pride involved. All three are involved in the creation of mankind, and all three are involved together as ONE to bring about God's master plan of redemption and judgment.

If we look at the Holy Spirit, we can say the Spirit is the means by whom the Father creates and maintains the universe (Genesis 1:2; Job 26:13; Psalm 104:30). The Holy Spirit also provides divine revelation (John 16:12-15; Ephesians 3:5; 2 Peter 1:21); is very much part of the regenerating and sanctification work of salvation (John 3:6; Titus 3:5; 1 Peter 1:2); and Jesus' works (Isaiah 61:1; Acts 10:38). Thus, the Father does all these things by the power of the Holy Spirit.

Jesus is therefore NOT the Son, the Spirit and the Father. We have the GODHEAD that is the Father, Son and the Holy Spirit. And yes, God is ONE, but we must know when we are dealing with the Father, Son or the Holy Spirit. We must know which VOICE speaks and leads us, even though they are ONE.

Though these relationships seem paradoxical, and to some completely impossible, they are profoundly realistic, and their truth is ingrained deep in man's nature. Problem is that men have always felt the need to "see" God in terms of their own experience and understanding, but this knowledge that God must reveal Himself has been distorted into polytheism and idolatry.

One may argue that the will or authority of the three persons of the Godhead is exactly the same, for they are completely in harmony and united in will. What one authorizes is what the others authorize. What one says to do is what the others say to do. But there is order in the Trinity and there is order between Father, Son and Holy Spirit. There is order for God works as the Trinity for the Trinity is God.

So from the outset we discover and learn the Holy Spirit is:

- a) Part of the Trinity
- b) Not a mere force but a person
- c) Acts not independently but dependently within the Trinity



### Deception of the Oneness of Trinity

One of the great moves of deceptions found these days is the doctrine around the Oneness doctrine of Jesus.

Again, if we believe any lie of the devil then we walk in deception and we walk in rebellion to God's Truth and Way.

Oneness Pentecostal theology affirms that there exists only one God in the entire universe. It affirms the deity of Jesus and the Holy Spirit. However, Oneness theology denies the Trinity. The Trinity is the doctrine that there is one God who exists as three distinct, simultaneous persons. The Trinity does not assert that there are three gods but only one. This is important because many groups who oppose orthodoxy will accuse Trinitarians of believing in three gods. But this is not so. The doctrine of the Trinity is that there is one God in three persons.

Oneness theology thus denies the Trinity and teaches that God is a single person who was manifested as Father in creation and as the Father of the Son, in the Son for our redemption, and as the Holy Spirit in our regeneration. Another way of looking at it is that God revealed Himself as Father in the Old Testament and as the Son in Jesus during Christ's ministry on earth and now as the Holy Spirit after Christ's ascension.

In addition, oneness theology also maintains baptism by immersion must be administered with the formula, "In Jesus' name," rather than the formula, "In the name of the Father, the Son, and the Holy Spirit," which is mentioned in Matt. 28:19.

The danger of this doctrine is simple: while not denying Jesus, one denies the Father and the Son! The problem is that the most difficult thing about the Christian concept of the Trinity is that there is no way to perfectly and completely understand it. The Trinity after all remains a deeply complex concept that is impossible for any human being to fully understand, let alone explain. God is infinitely greater than we are; therefore, we should not expect to be able to fully understand Him.

The Bible teaches that the Father is God, that Jesus is God, and that the Holy Spirit is God. The Bible also teaches that there is only one God. Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible.

The Trinity is one God existing in three Persons. Understand that this is not in any way suggesting three Gods. Keep in mind when studying this subject that the word "Trinity" is not found in Scripture. This is a term that is used to attempt to describe the triune God - three coexistent, co-eternal Persons who make up God.

It is like water. Water comes in the form of ice, liquid, and steam. Yet, it remains water and has the same qualities, but now have different functions. Ice cools and steam heats.

Consider that God is like Water. The Water is manifested at the same time as Ice, Steam and Liquid. Just so, God functions as Father, Son and Holy Spirit, but they are the same.

The teaching of the Bible concerning the Trinity might be summarized that God is a Tri-unity, with each Person of the Godhead equally and fully and eternally God. Each is necessary, and each is distinct, and yet all are one. The three Persons appear in order.

The Father is the unseen, omnipresent Source of all being, revealed in and by the Son, experienced in and by the Holy Spirit. The Son proceeds from the Father, and the Spirit from the Son. With reference to God's creation, the Father is the Thought behind it, the Son is the Word calling it forth, and the Spirit is the Deed making it a reality.

The Trinity is not easy to understand and will never be fully understood, but many these days are getting side-tracked when it comes to the Trinity.

How sad that the Trinity has caused much confusion and much debate. Some have analysed God to such an extent that they have become totally confused and because we are trying to understand the Trinity and because we have come up with different doctrines for the Trinity, we have also caused a lot of division in the church.

But the Trinity remains one of the great mysteries that I believe as mankind we will never truly understand or even comprehend. The problem is that even though we are spirit as God is Spirit, we are also flesh and because we are flesh we also have a soul, therefore we have a mind that thinks rationally and logically. As long as we have a mind that tries to comprehend deep spiritual matters which is purely spiritual, then logical and rational approaches fail dismally.

After all, mankind has for a long time tried to understand God as Spirit through the mind and thought and so we have come up with doctrines and academic approaches to understand the Godhead. But the problem is that no matter how clever we think we are and it doesn't matter how logical or rational we are trying to be, to understand God as pure Spirit remains very difficult because of our earthly intellect.

It is so that when we are redeemed and baptised by the Spirit that we have the mind of Christ. It is so that when we are reborn in the Spirit that the Holy Spirit searches the mind of God therefore one can say that it is possible for us to begin to understand and to know who God is as spirit. That is after all why we have a covenant so that we can have a relationship with God and by that relationship we can know God.

When it comes to the Trinity we can get so lost and so confused in trying to understand this paradox and this reality. We can either become incredibly spiritual to understand it - getting lost in a metaphysical maze - or we can try to understand the Lord through the written word [Logos] or we can even try to understand the Trinity by Rhema as uttered by the Holy Spirit.

We know Jesus became flesh as written in John 1. If we therefore wish to understand God as the Trinity or to know God as the Trinity we can safely say this can only be done when we submit to the Lord [His Word]. We need to allow the living Word of God - which is therefore Jesus - made alive by the Holy Spirit to manifest in our inner being so that we can be changed and transformed into the image of God.

Only when we allow the living Word of God to work powerfully in and through us can we begin to operate in such a spiritual manner while remaining rooted on the Rock of Jesus.

God is pure spirit and we are now of spirit and soul and flesh. Even though our minds become transformed and renewed, we will struggle to understand the enormity and the complexity and the incredible mystery of the Godhead.

Through deeper submission and through a more intimate relationship, the word of God can work in our lives so that we can in our limited way understand and comprehend the Trinity. This may all be true but we are also very naïve not to consider that God is omnipotent and omnipresent – He is TOO big for our spirit and soul while encased in the flesh. So we must be very careful how we at times approach the Trinity or when we formulate doctrine.

One thing that we do know and that we can safely say is that there is order in the Trinity of God. We can safely say that God is ONE but manifests in three persons.

And even when we say three persons we are trying to explain the manifestation of the Godhead in is such a way that we cannot truly comprehend or understand. But even the mystery of the Godhead that manifests in three persons falls short of the truth of God. But it is safe to say that God is the Trinity who manifests Himself as the Father and the Son and the Holy Spirit.

Indeed, we know that Jesus came to earth as the Son of God. He came as the Son of God. We also know that when Jesus was raised from the grave and ascended to heaven, then 50 days later the Holy Spirit was poured out. Jesus came from the Father, and the Spirit from Jesus. But they are ONE – how complex indeed!

John 10: 11 “I am the good shepherd. The good shepherd gives His life for the sheep. 12 But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. 13 The hireling flees because he is a hireling and does not care about the sheep. 14 I am the good shepherd; and I know My sheep, and am known by My own. 15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. 16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd. 17 “Therefore My Father loves Me, because I lay down My life that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.” 19 Therefore there was a division again among the Jews because of these sayings. 20 And many of them said, “He has a demon and is mad. Why do you listen to Him?” 21 Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?” 22 Now it was the Feast of Dedication in Jerusalem, and it was winter. 23 And Jesus walked in the temple, in Solomon’s porch. 24 Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.” 25 Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me. 26 But you do not believe, because you are not of My sheep, as I said to you. 27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My

hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one."

Colossians 1: 5 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. 19 For it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. 21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled 22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— 23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Indeed, there is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5) yet the Trinity consists of three Persons (Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8, 48:16, 61:1; Matthew 3:16-17, 28:19; 2 Corinthians 13:14).

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There is, however, subordination within the Trinity. Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son read Luke 22:42, John 5:36, John 20:21, and 1 John 4:14. Concerning the Holy Spirit read John 14:16, 26, 15:26, 16:7, and especially John 16:13-14.

We may wish to deny it, but the Trinity speaks of a hierarchy, for it says in Colossians 1 that it pleased the Father that in Him all the fullness should dwell, 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

And then we read of the Holy Spirit: John 16: 5 "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' 6 But because I have said these things to you, sorrow has filled your heart. 7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin,

because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged. 12 “I still have many things to say to you, but you cannot bear them now. 13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you. 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

Take note, it says “but if I depart, I will send Him to you.” Jesus has sent the Spirit!

The Trinity is indeed astounding, complex, and not easy to comprehend. God is ONE, but Jesus comes from the Father as the firstborn and the Spirit from Jesus. Therefore, each person in the GODHEAD should receive recognition, for each has a specific function, even though they are ONE and not separate. We find thus the manifestation of the Godhead, which means the manifestation of the Father and the Son and Holy Spirit.

So even though God is one He manifests Himself in three different people but these three are the same and remain one. What a mystery to declare! What mystery to understand or to comprehend!

When Jesus began His ministry He was baptised and after He was baptised the Holy Spirit came upon Him. When the Spirit came upon the Son of God, the Father spoke out of heaven, saying this is His Son in whom He delights. What a mystery indeed what a mystery! We serve a Godhead of Three Persons, even though they are One.

God is not small and He doesn't fit in a small box. These days we are hearing more of the Oneness Pentecostal theology, which takes it so far to suggest that Jesus is God the Father, the Son and the Holy Spirit. There is a suggestion to pray and baptise in the name of Jesus is good enough because He represents the Godhead in entirety, yet we have already forgotten Jesus comes from the Father!

John 14 speaks of the deep mysteries of God. “Let not your heart be troubled; you believe in God, believe also in Me. 2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. 4 And where I go you know, and the way you know.” 5 Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” 6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me. 7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.” 8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” 9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

There is indeed a great danger to believe that since Jesus is God that we must only pray or baptize in the Name of Jesus.

John 14, as we also find in John 17, notes that Jesus recognises the presence of the Father. If we therefore believe in the oneness theology, then surely we are not recognising the presence and the work of the Father and the Holy Spirit.

And verse 10 really sums up the Trinity in its complexity: Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

Jesus is in the Father and the Father in Jesus. They are ONE, but also two persons. It after all says in Colossians 2: For in him dwelleth all the fulness of the Godhead bodily. Jesus, however, acts on the authority of the Father who does the work within the Son by the activation of the Spirit. And Jesus speaks by the authority of the Father. And remember John 16:13-14: 13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you.

Jesus speaks by the authority of the Father and the Spirit by the authority of Jesus! Jesus has given us authority to speak on behalf of His Name, but that authority ultimately comes from the Father that works in the Son by the power of the Holy Spirit. How the Trinity can boggle our earthly minds! If we therefore work in the Spirit we move in the authority of Jesus and then by that authority we dwell in the Presence of the Father.

I strongly believe we are treading very dangerous ground with the Oneness approach by exalting Jesus and Jesus alone. God as the Trinity should be worshipped as the Trinity even though He is One - this means that the Father, the Son and the Holy Spirit should be recognised corporately as the One God but as three distinct persons.

Consider that Jesus is the only-begotten Son of God, but He is equal with the Father. "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" (Revelation 1:8).

The Holy Spirit is not an impersonal divine influence of some kind, but the Bible teaches that He is a real person, just as are the Father and the Son. The Holy Spirit is real – He empowers the believer for service through gifts and through the anointing and through the inner working of His powerful presence. We can already see that Jesus and the Holy Spirit is GOD but they are unique in their ministry and function.

Consider how radical the thought of the Trinity is – God the Father BIRTHED Jesus as His only begotten Son, who became flesh, who was then baptised and in-filled by the Holy Spirit. God in His fullness operated distinctly as three persons, but at the same time! And then Jesus died and rose to be seated at the right hand of God, while the Holy Spirit was poured out to stay with mankind until God se deems for the return of Jesus again.

1 Corinthians 8: 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. It

is absolutely ridiculous and ludicrous to NOT consider and pay recognition to the fullness of God as Father, Son and Holy Spirit. I believe all three persons of the Godhead seek recognition, even though there is no pride involved.

All three are involved in the creation of mankind, and all three are involved together as ONE to bring about God's master plan of redemption and judgment.

The Father is the ultimate source or cause of the universe (1 Corinthians 8:6; Revelation 4:11); divine revelation (Revelation 1:1); salvation (John 3:16-17); and Jesus' human works (John 5:17; 14:10). The Father initiates all of these things.

The Son is the agent through whom the Father does the following works: the creation and maintenance of the universe (1 Corinthians 8:6; John 1:3; Colossians 1:16-17); divine revelation (John 1:1, 16:12-15; Matthew 11:27; Revelation 1:1); and salvation (2 Corinthians 5:19; Matthew 1:21; John 4:42). The Father does all these things through the Son, who functions as His agent.

The Holy Spirit is the means by whom the Father does the following works: creation and maintenance of the universe (Genesis 1:2; Job 26:13; Psalm 104:30); divine revelation (John 16:12-15; Ephesians 3:5; 2 Peter 1:21); salvation (John 3:6; Titus 3:5; 1 Peter 1:2); and Jesus' works (Isaiah 61:1; Acts 10:38). Thus, the Father does all these things by the power of the Holy Spirit.

Jesus is therefore NOT the Son, the Spirit and the Father. We have the GODHEAD that is the Father, Son and the Holy Spirit.

All that I know is that in all the years what the Lord has been teaching me and revealing His truths is that it has been spoken by the Father, and it has been received in my spirit through the inner working of the Holy Spirit, all to the glory of Jesus.

And yes, God is ONE, but we must know when we are dealing with the Father, Son or the Holy Spirit. We must know which VOICE speaks and leads us, even though they are ONE.

Though these relationships seem paradoxical, and to some completely impossible, they are profoundly realistic, and their truth is ingrained deep in man's nature. Problem is that men have always felt the need to "see" God in terms of their own experience and understanding, but this knowledge that God must reveal Himself has been distorted into polytheism and idolatry.

One area where we see the confusion around the Oneness with the emphasis on Jesus is with the baptism. Some will say we must only baptise in the Name of Jesus, for He is God. However, Jesus taught the proper form of baptism is in the name of the Father, Son, and Holy Spirit as designated in Matthew 28:19.

But why do we see so many instances in the New Testament where people were baptized "in Jesus' name"? It says for example in Acts 2:38, "And Peter said to them, 'Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'" And also Acts 10:48, "And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days."

However, when pondering all of this, the Lord spoke the following verse in my spirit: 1 John 5: 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

The baptism is about spiritual recognition. All three persons of the Godhead have to agree, because even though God is ONE, there are three persons who all play an important role. To only baptize in the name of Jesus is NOT to recognise the presence and reality of the Father and the Holy Spirit.

The disciples would have spoken about the baptism in the name of Jesus, for they simply wanted the Jewish people to understand that this deals with the New Covenant and not the old covenant of ritual cleansing. The disciples would have talked about the baptism in the name of Jesus to effectively indicate the gulf between physical Law and Grace. But when they baptised, it was most likely in the name of the Father, Son and Holy Spirit.

Baptism is about recognition. To be baptized in the name of the Father, or unto the Father, means publicly, by a significant rite, to receive his system of religion; to bind the soul to obey his laws; to be devoted to him; to receive, as the guide and comforter of the life, his instructions, and to trust to his promises.

To be baptized unto the Son, in like manner, is to receive him as the Messiah - our Prophet, Priest, and King - to submit to his laws, and to receive him as a Saviour.

To be baptized unto the Holy Spirit is to receive him publicly as the Sanctifier, Comforter, and Guide of the soul. The meaning, then, may be thus expressed: baptizing them unto the Father, Son, and Holy Spirit by a solemn profession of the only true faith, and by a solemn consecration to the service of the sacred Trinity.

One may argue that the will or authority of the three persons of the Godhead is exactly the same, for they are completely in harmony and united in will. What one authorizes is what the others authorize. What one says to do is what the others say to do. But there is order in the Trinity and there is order between Father, Son and Holy Spirit. There is order for God works as the Trinity for the Trinity is God.

Acts 19:9 And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples 2 he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." 3 And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." 4 Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. 7 Now the men were about twelve in all.



Acts 19 speaks of the greater work of the Trinity by baptism. Many considered in the day that the baptism of John as being similar to a ritual cleansing, which sets one apart for ministry [priestly service].

What they failed to understand is that the true purpose of the baptism in the Name of the Father, Son and Holy Spirit was to bind that person to the Kingdom of Heaven under the New Covenant of Grace sealed by the Blood which allows for the Holy Spirit to renew a man's spirit. This is the baptism in the authority of Jesus.

Remember, when people were being baptized that they did it by calling on Jesus' name (Acts 22:16), which is what we are supposed to do. That is why they were calling upon Jesus who has all authority in heaven and earth (Matt. 28:18).

The church is supposed to "call upon the name of the Lord Jesus" (1 Corinthians 1:2) because it is by His authority (John 1:12) that we Christians have the hope and right of forgiveness of sins and adoption as His children (Rom. 8:15). We baptize in thus in the authority of the Lord, of more specifically the authority of Jesus {which comes from the Father}, but when we baptize we give the Trinity the glory and honour.

When the Lord Jesus Christ commanded the disciples to baptize, He gave them instructions how to baptize a person. The disciples obeyed the Lord and baptised "in the name of the Father, and of the Son, and of the Holy Ghost." The event was recorded as "they were baptized in the name of the Lord Jesus" to mean that they were giving water baptism in the authority given to them by the Lord Jesus Christ.

When we read thus they baptized in the name of Jesus, it was simply a recording of the information. God's word will not contradict in itself, but the devil will try to confuse people as he confused Eve. If we love the truth, we will not believe the lies of the devil.

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? We read here that certain people had not even heard the name of the Holy Spirit. The truth is that if they have not heard the name of the Holy Spirit, they have not taken the true baptism.

The true baptism is the one given in the name of the Holy Spirit along with the name of the Father and the Son. That is, they were not baptized in the name of the Father, and of the Son, and of the Holy Ghost.

The book of Acts records the incident as "they were baptized in the name of the Lord Jesus" because they were giving the baptism in the authority that Jesus Christ has given them.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

According to the above verse John the Baptist baptized people by mentioning just the name of Jesus Christ only. This baptism is called the baptism of repentance.

This baptism was the 'Jesus only baptism' and was done away with, because the purpose of the ministry was only to prepare the way of the Lord Jesus Christ. In short, John the Baptist gave Jesus only baptism, which is obsolete.

The disciples of Jesus Christ gave baptism in the name of the Father and of the Son and of the Holy Ghost. We need to always obey the teachings of Jesus; otherwise we get side-tracked and lost along the way.