

# GLAD TIDINGS

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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## ONE GOD—THREE PERSONS

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**O**ne of the most difficult concepts from Scripture is the triune nature of God. How can God be “one” God, and yet be “three” distinct persons? Some will say you are speaking of many gods with such “three persons” comprising the Godhead. Yet, when you examine the Scriptures and base your thoughts and beliefs upon the Word, then you will believe that the One God is yet three distinct persons.

The Bible “one” can often be understood as a “united one”. For example, Pharaoh dreamed two distinct dreams: the seven lean cows eating up the seven fat cows; and after awaking, Pharaoh saw seven thin ears of grain swallowing up the seven good ears. Joseph in interpreting the dream as seven good years followed by seven years of famine, says “*the dream of Pharaoh is one*” (Genesis 41:25). It was one united message but comprised of two distinct dreams. God is “*one God*” (1 Corinthians 8:6) but can be comprised of three distinct but united persons

The Father, The Son and the Holy Spirit are to be understood as distinct “persons” com-

prising the Godhead. They manifest distinction in Scripture. At Jesus’ baptism we see the Son, Jesus and the Holy Spirit distinctly appearing in the form of a dove, and the Father speaking from the heavens above saying that Jesus was His beloved Son. (Matthew 3:16-17).

Some who have trouble understanding that One God is comprised of three persons see the One God as totally wrapped up in the one person Jesus Christ. If this is true, was Jesus bouncing his voice like a talented ventriloquist off of the heavens? No, we see the Son, the Holy Spirit, and the Father all distinctly manifested.

Jesus in establishing the truth of his statements concerning Himself complies with the well established principle of having two or more witnesses in order to establish statements as fact. He and the Father must be distinct in this context for He bears witness of Himself, (John 5:31) and the Father “*hath borne witness of me*” (John 5:37). Jesus, in establishing his witness appeals to a second distinct witness, the Father.

Jesus, contemplating the demands of the cross, prays to the Father desiring “*not my will, but thine be done*” (Luke 22:42). If Jesus could manifest a will distinct from the Father, and this statement of Jesus certainly alludes to that possibility, the Jesus had distinct personhood from the Father. Similarly, Jesus promises to the apostles that the Holy Spirit “*shall not speak from Himself, but what things soever he shall hear, these shall He speak*” as He guides the apostles in all the truth (John 16:13). If the Holy Spirit were merely the extension of the Father, then He would be speaking from Himself or from His own authority. One must conclude that there is distinction between the Father and the Holy Spirit, as well as the Father and the Son.

We see distinction, but are all three of these persons “God”? The Father is God (Ephesians 4:6). Ananias and Sapphira did not lie to men but “*unto God*”. But earlier Peter said they “*lied to the Holy Spirit*” (Acts 5:3-4). Therefore, the Holy Spirit is God. In speaking of “the Son” the Hebrew writer quotes from Psalm 16—“thy throne, O God, is forever and ever” (Hebrews 1: 8). Jesus is God. Three persons—One God.