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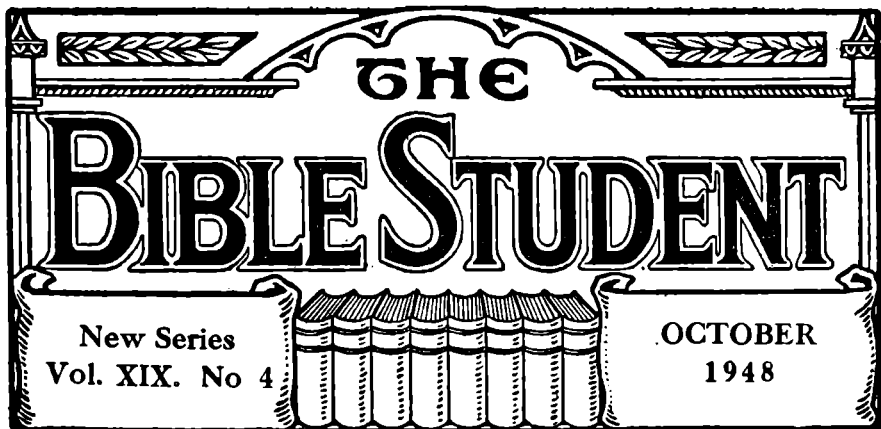
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A table of contents for *The Bible Student* can be found here:

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"The Entrance of THY WORDS Giveth Light"

CONTENTS

	PAGE
THE HOLY SPIRIT AND THE MIND	145
THE BIBLICAL DOCTRINE OF THE TRINITY	152
NOTES ON HEBREWS	157
AN INTRODUCTION TO THE PENTATEUCH	163
OLD WORDS WITH NEW MEANINGS	170
THE FIRST EPISTLE TO THE CORINTHIANS	177
TRANSFORMATION vs. EVOLUTION	184

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as He willed it to, tests,* or intelligently discerns, the reality and power of the truth as expressed in that will.

But what the Apostle means by discerning the will of God is not a mere intellectual understanding of the contents of the Bible, wherein that will is expressed, though it includes that, necessarily. But it is the enlightened mind making deliberate choice of what *He reveals* in the Book, and acting on it as the *rule of life*. "All perfection", says the sainted Madame Guyon, "consists in doing the will of God." It must be accepted as the *only* rule, the sole arbitrator, the supreme motive of the Christian life—without exceptions. What He wills is ever like Himself—good, acceptable, perfect. And we shall prove it to be such as we obey it. And the very act of obedience can open the wellsprings of joy, because harmony of wills removes every obstacle to perfect communion. "How can two walk together," asked the prophet, "except they be agreed?" May we go direct to the Supreme Example, the Perfect Ideal—both Son and Servant—and as we behold Him, listen to the Apostle's wooing word: "Have *this mind in you* which was *also in Christ Jesus*!"

* The present continuous tense implies "habitual proving". Other occurrences of the word are Eph. 5. 10; Phil. 1. 10; Gal. 6. 4, etc.

THE BIBLICAL DOCTRINE OF THE TRINITY†

ROWLAND H. C. HILL

The importance of the doctrine of the Trinity has been emphasized. The Scriptures themselves emphasize it. The doctrine is found everywhere in the Bible by implication or declaration though there is no statement to the effect that the Trinity subsists in three Persons. All Christian doctrines require it. The statement that it is a logical necessity to the right understanding of both God and His universe has been demonstrated. When all has been gathered up that the Scriptures reveal we still have but a partial

† This is Mr. Hill's final article on The Trinity. The two previous ones will be found in Nos. 1 and 2 of "B.S."

knowledge of the Most High. He cannot be "searched out" to perfection, Job 11:7. While this is so the partial knowledge obtained from the Scriptures is all that we require. In the case of God or anything else, knowledge is not incorrect because it is incomplete.

There is, however, a supplementary source of evidence for the Scripture doctrine of the Trinity. Dr. Wood, already referred to, maintains that the Trinity shown in the Bible presents a vast and adequate reason for the triune structure of the physical universe, and also that the fabric of space, matter and time presents a universal and exact confirmation of the Triunity in God. He says: "And here is such triunity in terms of space, of matter and of time as it must be to reflect that Triunity of Father, Son and Holy Spirit in God."

The facts in the universe which are reflections of the Trinity may be summarized as follows. The universe is composed of Space, Matter and Time, a triunity. Space is height, length and breadth—three things in one space. The three are absolutely distinct and yet none of all three can exist without the others. At the same time each is the whole of space.

Take Matter: it is comprised of energy, then motion and the resulting phenomena, and each in turn is the whole. Matter is thus the same extraordinary threeness and extraordinary oneness found in the Trinity.

Time consists of three things, past, present and future. There are always the three and only the three and yet each element includes all of time. All of time is or has been future, is or has been present, is or will be past. It is an absolute triunity.

Those of a scientific mind can also readily see an analogy between the Trinity and the three light rays. The late Dr. I. M. Haldeman suggested this illustration as follows: "Light is constituted of three rays. These rays are distinct from each other. They do not form three lights, but three rays and one light . . . no one ray without the other two is light. If one ray is light it is because the other two are conjoined with it. . . . The three rays are never confounded, neither is the one light divided, but remains light. Each ray has its separate function. The first originates, the second illuminates or manifests, the third consummates. The first

ray is neither seen or felt. The third ray is not seen but is felt; the second ray is both seen and felt. . .”

As these illustrations may be developed to indicate, there is an order in which the phenomena occur. It is what is called a causal order, and also is that in which the Persons of the Trinity are First, Second and Third. The Father is first, the Son is second and the Holy Spirit is third. Since each is God and each is therefore Infinite the order cannot refer to any distinction of importance that One has more than the Others or to priority in Time.

The Scriptures teach clearly that:

The Father is Eternal. Isaiah 44:6, Romans 16:26.

The Son is Eternal. Revelation 1:17, Micah 5:2.

The Spirit is Eternal. Hebrews 9:14.

Thus we have One Eternal Who is our confidence. “The Eternal God is thy refuge and underneath are the everlasting arms.” Deut. 33:27.

The Father is Creator. 1 Cor. 8:6, Psalm 100:3.

The Son is Creator. John 1:3, Col. 1:16.

The Spirit is Creator. Isaiah 40:13, Job 33:4.

Thus our trust is in One God—a Faithful Creator. 1 Peter 4:19.

The Father is Omnipresent. Jer. 23:24.

The Son is Omnipresent. Matthew 28:20.

The Spirit is Omnipresent. Psalm 139:7.

The One Omnipresent God is our trust and He is not far from any one of us. Acts 17:27, 28.

The Father is Omniscient. Matthew 10:29, Acts 15:18.

The Son is Omniscient. Matthew 10:27, John 21:17.

The Spirit is Omniscient. Isaiah 40:13, 1 Cor. 2:10.

All things are thus named and opened unto the eyes of the One Omniscient God. Hebrews 4:13.

Such details are capable of elaborating at great length but those given suffice to show that there is no superiority or inferiority connected by the order of First, Second and Third. The order is, however, real and has a cause.

In Romans 11:36 we read—“For of Him (*ex autou*) through Him (*di' autou*), unto Him (*eis auton*) are all things.” “By these

three prepositions Paul ascribes the universe (*ta panta*) with all the phenomena concerning creation, redemption and providence,

In Romans 11:36 we read—"For of Him (*ex autou*) through Him (*di' autou*), unto Him (*eis auton*) are all things." "By these to God as the *Source* (*ex*), the *Agent* (*di*) and the *Goal* (*eis*)." (Dr. A. T. Robertson).

The causal order of the Trinity may be seen in this verse. The Father is First, He is the Source. The Son is the second, embodying the Father as the Only begotten of the Father. The Spirit is the Third proceeding from the Father through the Son. "The Spirit whom I will send you from the Father."

The Father is the Source of all things. The Son is the Agent through whom all things are done. The Holy Spirit brings all things to completion. Thus we have Origination, Manifestation and Consummation in the activities of the Trinity. The Father is unseen and reveals Himself in the Son. The Son is the visible embodiment of the Father and of the Godhead. The Son acts. He does the things which are done. He creates, became man, died, rose again, comes to judge. The Son now works through the Spirit, who, like the Father, is unseen. The Spirit reveals the Father in the Son.

Belief in this doctrine of the Trinity is essential to *salvation*. But the understanding of it is not. If any believe it not they have no heavenly Father who gave the Son to die and delivered Him up for us all (Romans 4:25). They have no Son of God who gave Himself for us as the Good Shepherd (John 10:11). They have no Holy Spirit through whom the Son offered Himself without spot unto God. (Hebrews 9:14.)

Unbelievers in the doctrine of the Trinity cannot *Pray*. Prayer is addressed to the Father (Eph. 2:18). He is only such to those who receive the Son through faith. "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23). It is only *in* the Holy Spirit that real prayer can be presented to God the Father. Only those who believe in Christ as the Son of God have His Spirit (Romans 8:9).

Unbelievers in the doctrine of the Trinity cannot be *baptized*. Denial of the doctrine reduces the baptismal formulary to an absurdity such as this—"Baptised in the name of God, the name

of man and in an influence." That would involve in this most sacred rite that a derived creature's name be coalesced with the name of the increate Father. The baptism formulary is one Name—the name of the Father, Son and Holy Ghost, not three names.

Mohammedans, and other Unitarians quote 1 Cor. 8:6, *the first part only*, to deny a plurality of Persons in the Godhead, viz: "But to us there is but one God, the Father, of whom are all things and we in Him." The second half of the verse destroys their argument. "And one Lord Jesus Christ, by whom are all things, and we by Him." Let us set these statements down together with a quotation from the Old Testament Greek version written hundreds of years before the birth of Christ.

And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one (Zechariah 14: 9 Septuagint).

To us there is . . . one Lord Jesus Christ, by whom are all things, and we by him. (1 Cor. 8: 6.)

In each case the Greek is *eis Kurios*. Comparing these statements with another on which the Jews based their doctrine of the Unity of God and deny a plurality of persons in the Godhead we find a *proof* that the name of Christ as used in the New Testament, declares that He is the Eternal Jehovah.

Hear, O Israel: the LORD (*Kurios*) our God is one LORD (*Kurios*). (Deuteronomy 6: 4, Septuagint).

There is one Lord (*eis Kurios*). Ephesians 4: 5

Recalling the solemn warning of Him who calls Himself a Jealous God—"I am the Lord; that is my Name; and my glory will I not give to another" (Isaiah 42:8); let us sanctify in our hearts the Christ as Lord (1 Peter 3:15), and "acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty worship the Unity."

Dr. F. B. Meyer many years ago passed through a very great sorrow; and there was a day when he felt absolutely defeated; then one day, he heard a voice saying to him, "Frederick Meyer, let go, and let God." "I let go, and I let God," said Dr. Meyer, "and I found myself in the Everlasting Arms, and I learned the great secret that would take all heaven to exhaust, not to try by my own effort, *but to learn that I must be upheld.*"