

# Free Grace Broadcaster

Published by Chapel Library . 2603 West Wright St. . Pensacola, Florida 32505 USA  
*Sending Christ-centered materials from prior centuries worldwide*

**Overseas:** please use the online downloads worldwide without charge.

**In North America:** please write for your free subscription. The FGB is sent quarterly without charge.  
We do not ask for donations, send promotional mailings, or share the mailing list.

## THE TRINITY

#165

### Contents

The Three Divine Persons.....	1
The Trinity .....	5
Three Persons But One God .....	13
Emblems of the Trinity .....	16
Scripture Testimony to the Eternal Godhead.....	18

## THE THREE DIVINE PERSONS

G.D. Watson

While no one can be a New Testament Christian without an unquestioning faith that there are Three Divine Persons in the Godhead, of the same substance, eternity and glory; yet there are very few who have searched into the Bible doctrine upon this subject, sufficient to find out the mode of the Divine existence, or the offices of these three Divine Persons, or the experiences we may have in communion with them. In treating upon this blessed theme, we want to examine some Scriptures on the subject. We will then endeavour to form a clear view of the mode of God's existence, and then the special functions of the adorable Trinity.

It is a beautiful task to study about God. The human mind can never be employed on any subject so full of rich reward as when trying to find out the knowledge of God. To search after the character and perfections of God is the highest science, the deepest philosophy, the loftiest poetry, the sublimest history, the truest theology and the most thrilling biography.

**1. Let us examine some Scripture passages that unmistakably set forth that the true and living God is a community of three Divine Persons.** In the Old Testament the word "Elohim", translated God, is in the plural form, indicating more than one Person. God is spoken of by the name "Father", about ten times in the Old Testament. The second Person in the Godhead is spoken of as the "Son of God" nearly as many times, and the Holy Spirit as a Divine Person is spoken of scores of times.

When we come to the New Testament where the Son of God is manifest in flesh and blood, the veil that seemed to hang over the Divine Trinity in the Old Testament, is entirely removed. Nothing can be more clear than the revelation of the Godhead, as Father, Son and Holy Ghost in the gospels and epistles.

In Matthew 3:16 we read, “When Jesus was baptized, the Heavens were opened unto Him, and the Spirit of God descended like a dove, and lighted upon Him, and a voice from Heaven said, this is my beloved Son, in whom I am well pleased”. Here we see the Son of God standing on the earth in His humanity, and then the Holy Spirit descending from the Father and resting on the incarnate Son in a visible form, and then the unseen but distinctly heard Person of the eternal Father, speaking from Heaven. Here are not only three Divine Persons, but they are acting in perfect unity, and their relative positions exactly set forth their special offices, as the authoritative Father, the submissive and obedient Son, and the proceeding and anointing Holy Spirit.

In Matthew 28 :19, Jesus commands His ministers, “to go and make disciples among all nations, baptizing them in the name (or into the name) of the Father, and of the Son, and of the Holy Ghost”. Here again is the Trinity of Persons with perfect oneness of nature. A name in Scripture indicates the nature of the person or thing bearing the name, and hence you notice the name is one, but the Persons are three, baptizing them not into the names, but into the name, that is, into the Divine nature of one God, Who is the Father, and the Son, and the Holy Ghost.

In John 14:16-26, we read, “I will pray the Father, and He shall give you another Comforter, even the Spirit of Truth”. And again, “but the Comforter, the Holy Ghost, whom the Father will send in my name, He shall teach you all things”. And again in John 15:26, “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”.

In all three of these passages, we have a perfect statement of the three Divine Persons, acting in perfect unity, yet each Person in the same relative position—the Father as the Fountain of all authority; the Son as obeying the Father, revealing, and teaching, and praying, in His prophetic and priestly offices; and then the Holy Spirit proceeding from the Father, by the command of the Son, as the anointing and powerful Comforter.

We read in Acts 1:7-8, that the Father had retained all things in His own power, “but ye shall receive power, (or as the margin reads, the power of the Holy Ghost coming upon you) and ye shall be witnesses unto me”. Here is the same invariable order of function in the blessed Trinity, namely the supreme authority of the Father, the mediation and redeeming work of the Son, for Whom believers are to witness; and then the Holy Ghost coming from the Father and the Son, to fill believers with power and boldness sufficient to send them to the ends of the earth, or to be martyrs.

In Ephesians 2:18 we read that through Christ, “we both have access by one Spirit, unto the Father”. Here is the same unchanging order of the three Divine Persons; Jesus is the Mediator, through Whom we have access by the operation within us of the Holy Spirit, unto the Person of the Father, Who is the Divine Fountain Head, the ultimate resting place of our souls. More than a score of similar passages could be cited, in which the three Persons of the Godhead are mentioned, and always the invariable order of office belonging to each Person.

**2. The mode of Divine existence.** Let us put together all the various thoughts which we gather from the Bible, as to the order of the Divine Personalities, and find out how there are three Persons of eternal necessity, and only three, and the relation they sustain to each other.

It will not hurt us, but help us, to do a little deep thinking, and go slow in these sublime mysteries. After we get through, it will be so much easier to understand a great many things about God, and the Bible, and our own religious experiences which have in the past so puzzled and perplexed numberless Christians.

There is only one God. The Scriptures declare this over and over. Hence Unitarians and Mohammedans are gravely false when they charge us Christians with worshipping three Gods. There is one and only one Divine Being, Who is a Spirit-substance, without beginning, without ending, without increase, without diminution, with absolute power, knowledge, truth, love, justice, wisdom, goodness. He fills all immensity, possesses every possible perfection in all infinite degree, and is eternally immutable.

In this one Divine substance of Spiritual Being, there are of necessity and eternally, three coordinate Persons—the Father, the eternally begotten Son, the Word of the Father, the eternally proceeding Holy Spirit. There are not two Fathers, nor two Sons, nor two Holy Spirits, nor two Gods; but one Father, one Son, and one Holy Spirit, Who exist in one blissful, uncreated unity of substance and being. The Father is the Fountain in the Godhead, supreme in authority and love Who utters forth His word in a second Person and pours forth His Spirit in a third Person.

The Father is never commanded, is never sent on a mission, is never subjected to humiliation, like the Son. He is never sent forth like the Spirit nor is visible to human vision like the Son—Lamb, or the Spirit—Dove. As

Paul says, He forever “dwells in a light that no man can approach unto”. We are told in Scripture that the Father made His Son to have dominion over all things, visible and invisible, with one exception, and that was the Father. It is the supreme office of the Father to love, and give.

The second Person is the only begotten Son, the Word of God, the Father. Of necessity the Divine Being must utter forth the blissful knowledge He had of Himself; and this utterance, this outspoken Word, this Infinite delight, which God has in His own perfection, breaks forth of necessity into a glorious Person, called the Word of God, the Son of the Father’s love. It is through God’s understanding that He knows Himself, and His self-knowledge inside the bosom of God, constitutes the eternal generation of the Son. Ever since God existed, He certainly saw and understood His own infinite blessedness, and as God’s self-knowledge of His own bliss, constitutes the very Person of His Word, of His dear Son, you see that of necessity the Son is of the same eternity with the Father.

When God said within Himself, “Thou art my Son, this day have I begotten thee”, (Psa 2:7), we are to understand it as an eternal act, inside the glorious Godhead, without beginning, and without ending. God’s knowledge of Himself is not an act once done and finished, but an act incessant, and ongoing forever and ever. Therefore the ecstatic joy of God’s looking into Himself, and understanding Himself, and speaking forth that self-knowledge, which constitutes the generation of the Son inside the Divine bosom, is transpiring at this moment, in all the vastness of the Divine Nature, just as it has been transpiring in the eternal past, and will continue through the eternal future. No angel mind, that has been gazing for countless ages into the glad perfections of God, could begin to tell us of the infinite bliss that God has in seeing His own glory, in understanding the riches and perfections inside of His own bosom. It is in this unimaginable bliss that the Father has in Himself, which forms the Person of His Son, we see the reason why Scripture piles on the emphasis about Christ being the “beloved Son”, “His dear Son”, “the only begotten Son”, and the “Son of His love”.

When the eternal Father gazes down into the blissful immensity of His own fullness, it is not a mere look, a mere glance of the eye, but it is vital, and substantial, and reproductive. It is this abiding act of His infinite fecundity which forms another Divine Person; co-equal, and co-eternal, with His own Person, that adorable, begotten Son, Who dwells in the bosom of the Father. He is the articulation of the Father’s self-knowledge, the pronouncing of the gladness of God’s understanding, and hence is named “the Word, which was in the beginning with God, and which was God”.

The Person of the Holy Ghost is constituted by the union of the love of the Persons of the Father, and the Son, for each other. The Father loves the Person of His outspoken Word, with all the strength of His omnipotence, and the only begotten Son loves the Person of His Father to the uttermost extent possible to Divinity. The union of these two streams of melting, burning love, is so powerful, so unctuous, that it constitutes a third personality inside of the one Divine essence, and that is the Person of the Holy Spirit, Who proceedeth, floweth, like a river of burning omnipotence, without beginning and without ending, from the Father and from the Son.

The Holy Ghost is not begotten like the Son, and is not outspoken from the Father, but Scripture emphatically states “He proceedeth” from the other two Divine Persons. Just as the second Person is produced by God’s knowledge of Himself, so the third Person is produced by God’s love of Himself. Just as the Son is light, wisdom, knowledge, understanding, revelation, truth, so the Holy Spirit is heat, emotion, feeling, energy, unction, power, love.

We could gather over a hundred passages of Scripture, that would perfectly fit in with this statement of how the three Persons in the Godhead exist. The Holy Spirit was spoken of by the ancient fathers, as the “Divine Jubilee” because in His Person the joyous love of Father and Son were united. He was also spoken of as the “Divine Kiss”, for in His Person was the fruition of the reciprocal greeting of the two loves of the Father and the Son.

The Holy Spirit is always compared to things in motion, like air, heat, fire, exuding oil, a living dove, and a flowing river. He is never compared to standing water, but to a flowing river, a gushing stream. Motion is force, power; hence the Holy Spirit is constantly referred to in Scripture as the power of God, the Energizer, the Person Who imparts Divine feeling, Divine motion. As Christ is generated by the Divine understanding, and reveals to us the truth of the Father; so the Person of the Holy Spirit, proceeding from the burning mutual love of the Father, and the Son, causes us to feel, to experience, to rejoice, in what the Son reveals.

The Holy Spirit proceeds from, and always obeys the Father and the Son, but there is not a single Scripture where the Spirit exercises any authority inside the Divine nature, but His authority is over creatures. The fecundity of the Father is seen in the production of the Word; and the fecundity of the Father and the Son is seen in producing the eternally proceeding Spirit. The Holy Spirit has no fecundity inside the Godhead, and is the limit to Divine personalities. But as if to compensate His blessed Person, His fecundity is manifest outside the Divine nature, in giving life to numberless creatures. When the Son of God had created all things, it was the Spirit that brooded over creation, and filled creation with living creatures and it is by the fruitful Spirit that penitent sinners are born again.

A beautiful type of this is set forth in Scripture in the lives of Abraham, Isaac, and Jacob. Every Bible reader will recognize the fact that Abraham is a biographical type of God the Father, and that Isaac is a type of God, the Son, that peaceful and obedient Son Who obeyed His Father, even to being offered up in sacrifice. But how few Bible readers ever remember, that just as truly as in either of the other cases, Jacob was a type of the Holy Spirit, because of his fruitfulness, from whom came the twelve tribes, the twelve Princes in the kingdom, corresponding with the twelve gates in the Bridehood city, and corresponding with the twelve manner of fruits spoken of in Scripture, which is produced by the Holy Spirit or the tree of life.

**3. The various offices of the three Divine Persons correspond most accurately with the three great functions in our bodies—the heart, the head and the hand.** God, the Father, is the infinite heart in the Godhead, the original, unseen, living fountain, from which the other Persons flow. In every living creature, the heart is the first thing that is formed. From it, the next organ that is produced, is the head. From these there come forth the hands, or wings. Every part and atom of a human body was at one time in the heart. The eternal Father is, in the Godhead, what the heart is in the body—the fountain, the spring, hidden out of sight—and its special function is to live and give for with every pulse it is giving. God is love. The Father so loved “that He gave His only begotten Son”. The Holy Ghost is the gift, the promise of the Father. The Father has appointed His Son to be the head over all things. Paul tells us, all things are to be headed up, or retreaded, in Christ. The head is the organ of knowledge, understanding, wisdom, revelation, dominion, Kingship, judging, speaking—all of which functions are in Scripture, in multiplied ways, ascribed to our blessed Lord Jesus. As in the production of every natural life, the head is the first organ that is produced out of the heart, so God’s Word is the first begotten, the firstborn, the adorable Person, Who comes next to the eternal Father.

As the hand is the third organ formed from the pulses of the heart and head, and is pre-eminently the organ of power, of executive strength, of ministry to all the body, so the Person of the Holy Ghost, Who proceedeth from the Father and the Son, is the hand, the power, the executive Minister, the unction, the all efficient Agent of the Godhead. The hand obeys the heart and the head, as the Holy Ghost implicitly and powerfully carries out the will of the Father and the Son. As the hand is that organ that ministers to all needs — feeding, bathing, nursing, soothing, caressing, lifting, and moving—with executive beauty, or delicacy, or power, the affections of the heart, or the judgments of the head, so the Holy Ghost is spoken of as performing these corresponding ministries in the things of God.

Thus in our own bodies, our own God has set up a type of His glorious being, and the functions of the three Divine Persons. Have you ever noticed how the power of the Holy Ghost is spoken of in Scripture, as “the hand”, and as “God’s right hand”, and as “His holy arm”? For years, I used to wonder why the Bible so many times says, that “God spake by the hand of Moses”. I understand it now, since the glorious Trinity has been so sweetly and powerfully revealed to me. Moses spake by the Holy Ghost Who is the right hand of God’s power. The very instant that a heart is formed the head and hands are also within it, of the same substance, and age, though not manifest. In like manner from all eternity, in the bosom of the Father, the heart of the Godhead, the love-fountain of all being, there was the blessed Son and the Holy Spirit, of the same substance, essence, and glory, to be successively manifested to us creatures in time.

Taken from: “*Our own God*” by G.D. Watson(1845-1923). Published by Harvey Christian Publishers

# THE TRINITY

Jonathan Edwards

'Tis common when speaking of the Divine happiness to say that God is infinitely happy in the enjoyment of Himself, in perfectly beholding and infinitely loving, and rejoicing in, His own essence and perfections, and accordingly it must be supposed that God perpetually and eternally has a most perfect idea of Himself, as it were an exact image and representation of Himself ever before Him and in actual view, and from hence arises a most pure and perfect act or energy in the Godhead, which is the Divine love, complacency and joy.

The knowledge or view which God has of Himself must necessarily be conceived to be something distinct from His mere direct existence. There must be something that answers to our reflection. The reflection as we reflect on our own minds carries something of imperfection in it. However, if God beholds Himself so as thence to have delight and joy in Himself He must become his own object. There must be a duplicity. There is God and the idea of God, if it be proper to call a conception of that that is purely spiritual an idea.

If a man could have an absolutely perfect idea of all that passed in his mind, all the series of ideas and exercises in every respect perfect as to order, degree, circumstance and for any particular space of time past, suppose the last hour, he would really to all intents and purpose be over again what he was that last hour. And if it were possible for a man by reflection perfectly to contemplate all that is in his own mind in an hour, as it is and at the same time that it is there in its first and direct existence; if a man, that is, had a perfect reflex or contemplative idea of every thought at the same moment or moments that that thought was and of every exercise at and during the same time that that exercise was, and so through a whole hour, a man would really be two during that time, he would be indeed double, he would be twice at once. The idea he has of himself would be himself again.

Note, by having a reflex or contemplative idea of what passes in our own minds I don't mean consciousness only. There is a great difference between a man's having a view of himself, reflex or contemplative idea of himself so as to delight in his own beauty or excellency, and a mere direct consciousness. Or if we mean by consciousness of what is in our own minds anything besides the mere simple existence in our minds of what is there, it is nothing but a power by reflection to view or contemplate what passes.

Therefore as God with perfect clearness, fullness and strength, understands Himself, views His own essence (in which there is no distinction of substance and act but which is wholly substance and wholly act), that idea which God hath of Himself is absolutely Himself. This representation of the Divine nature and essence is the Divine nature and essence again: so that by God's thinking of the Deity must certainly be generated. Hereby there is another person begotten, there is another Infinite Eternal Almighty and most holy and the same God, the very same Divine nature.

And this Person is the second person in the Trinity, the Only Begotten and dearly Beloved Son of God; He is the eternal, necessary, perfect, substantial and personal idea which God hath of Himself; and that it is so seems to me to be abundantly confirmed by the Word of God.

**Nothing can more agree with the account the Scripture gives us of the Son of God, His being in the form of God and His express and perfect image and representation: (2 Cor 4:4) "Lest the light of the glorious Gospel of Christ Who is the image of God should shine unto them" (Phil 2:6). "Who being in the form of God" (Col 1:15). "Who is the image of the invisible God" (Heb 1:3). "Who being the brightness of His glory and the express image of His person."**

Christ is called the face of God (Exo 33:14): the word [A.V. presence] in the original signifies face, looks, form or appearance. Now what can be so properly and fitly called so with respect to God as God's own perfect idea of Himself whereby He has every moment a view of His own essence: this idea is that "face of God" which God sees as a man sees his own face in a looking glass. 'Tis of such form or appearance whereby God eternally appears to Himself. The root that the original word comes from signifies to look upon or behold: now what is that which God looks upon or beholds in so eminent a manner as He doth on His own idea or that perfect image

of Himself which He has in view. This is what is eminently in God's presence and is therefore called the angel of God's presence or face (Isa 63:9).

But that the Son of God is God's own eternal and perfect idea is a thing we have yet much more expressly revealed in God's Word. First, in that Christ is called "the wisdom of God." If we are taught in the Scripture that Christ is the same with God's wisdom or knowledge, then it teaches us that He is the same with God's perfect and eternal idea. They are the same as we have already observed and I suppose none will deny. But Christ is said to be the wisdom of God (1 Cor 1:24, Luke 11:49, compare with Matt 23:34); and how much doth Christ speak in Proverbs under the name of Wisdom especially in the 8th chapter.

The Godhead being thus begotten by God's loving an idea of Himself and strewing forth in a distinct subsistence or person in that idea, there proceeds a most pure act, and an infinitely holy and sacred energy arises between the Father and Son in mutually loving and delighting in each other, for their love and joy is mutual, (Prov 8:30) "I was daily His delight rejoicing always before Him." This is the eternal and most perfect and essential act of the Divine nature, wherein the Godhead acts to an infinite degree and in the most perfect manner possible. The Deity becomes all act, the Divine essence itself flows out and is as it were breathed forth in love and joy. So that the Godhead therein stands forth in yet another manner of subsistence, and there proceeds the third Person in the Trinity, the Holy Spirit, viz., the Deity in act, for there is no other act but the act of the will.

We may learn by the Word of God that the Godhead or the Divine nature and essence does subsist in love (1 John 4:8). "He that loveth not knoweth not God; for God is love." In the context of which place I think it is plainly intimated to us that the Holy Spirit is that Love, as in the 12th and 13th verses. "If we love one another, God dwelleth in us, and His love is perfected in us; hereby know we that we dwell in Him...because He hath given us of His Spirit." 'Tis the same argument in both verses. In the 12th verse the apostle argues that if we have love dwelling in us we have God dwelling in us, and in the 13th verse He clears the force of the argument by this that love is God's Spirit. Seeing we have God's Spirit dwelling in us, we have God dwelling in [in us], supposing it as a thing granted and allowed that God's Spirit is God. 'Tis evident also by this that God's dwelling in us and His love or the love that He hath exerciseth, being in us, are the same thing. The same is intimated in the same manner in the last verse of the foregoing chapter. The apostle was, in the foregoing verses, speaking of love as a sure sign of sincerity and our acceptance with God, beginning with the 18th verse, and He sums up the argument thus in the last verse, and hereby do we know that He abideth in us by the Spirit that He hath given us.

The Scripture seems in many places to speak of love in Christians as if it were the same with the Spirit of God in them, or at least as the prime and most natural breathing and acting of the Spirit in the soul (Phil 2:1). If there be therefore any consolation in Christ, any comfort of love, any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind" (2 Cor 6:6). "By kindness, by the Holy Ghost, by love unfeigned" (Rom 15:30). "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit" (Col 1:8). "Who declared unto us your love in the Spirit" (Rom 5:5). "Having the love of God shed abroad in our hearts by the Holy Ghost which is given to us" (Gal 5:13-16). "Use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." The Apostle argues that Christian liberty does not make way for fulfilling the lusts of the flesh in biting and devouring one another and the like, because a principle of love which was the fulfilling of the law would prevent it, and in the 16th verse he asserts the same thing in other words: "This I say then walk in the Spirit and ye shall not fulfill the lusts of the flesh."

The third and last office of the Holy Spirit is to comfort and delight the souls of God's people, and thus one of His names is the Comforter, and thus we have the phrase of "Joy in the Holy Ghost" (1 Thess 1:6). "Having received the Word in much affliction with joy of the Holy Ghost" (Rom 14:17). "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost" (Acts 9:31). "Walking in the fear of the Lord and in the comfort of the Holy Ghost." But how well doth this agree with the Holy Ghost being God's joy and delight, (Acts 13:52) "And the disciples were filled with joy and with the Holy Ghost"—meaning as I suppose that they were filled with spiritual joy.

This is confirmed by the symbol of the Holy Ghost, viz., a dove, which is the emblem of love or a lover, and is so used in Scripture, and especially often so in Solomon's Song, 1:5 "Behold thou art fair; my love, behold thou art fair; thou hast dove's eyes": i.e. "Eyes of love," and again 4:1, the same words; and 5:12, "His eyes are as the eyes of doves," and 5:2, "My love, my dove," and 2:14 and 6:9; and this I believe to be the reason that the dove alone of all birds (except the sparrow in the single case of the leprosy) was appointed to be offered in sacrifice because of its innocency and because it is the emblem of love, love being the most acceptable sacrifice to God. It was under this similitude that the Holy Ghost descended from the Father on Christ at His baptism, signifying the infinite love of the Father to the Son, Who is the true David, or beloved, as we said before.

The same was signified by what was exhibited to the eye in the appearance there was of the Holy Ghost descending from the Father to the Son in the shape of a dove, as was signified by what was exhibited to the eye in the voice there was at the same time, viz., "This is My well Beloved Son in Whom I am well pleased."

That God's love or His loving kindness is the same with the Holy Ghost seems to be plain by Psalm 36:7-9, "How excellent (or how precious as 'tis in the Hebrew) is Thy loving kindness O God, therefore the children of men put their trust under the shadow of Thy wings, they shall be abundantly satisfied (in the Hebrew "watered") with the fatness of Thy house and Thou shalt make them to drink of the river of Thy pleasures; for with Thee is the fountain of life and in Thy light shall we see light."

Doubtless that precious loving kindness and that fatness of God's house and river of His pleasures and the water of the fountain of life and God's light here spoken [of] are the same thing; by which we learn that the Holy anointing oil that was kept in the House of God, which was a type of the Holy Ghost, represented God's love, and that the "River of water of life" spoken of in the 22nd [chapter] of Revelation, which proceeds out of the throne of God and of the Lamb, which is the same with Ezekiel's vision of Living and life-giving water, which is here [in Psalm 36] called the "Fountain of life and river of God's pleasures," is God's loving-kindness.

But Christ Himself expressly teaches us that by spiritual fountains and rivers of water of life is meant the Holy Ghost (John 4:14; 7:38, 39). That by the river of God's pleasures here is meant the same thing with the pure river of water of life spoken of in Revelation 22:1, will be much confirmed if we compare those verses with Revelation 21:23, 24; 22: 1,5. I think if we compare these places and weigh them we cannot doubt but that it is the same happiness that is meant in this Psalm which is spoken of there.

So this well agrees with the similitudes and metaphors that are used about the Holy Ghost in Scripture, such as water, fire, breath, wind, oil, wine, a spring, a river, a being poured out and shed forth, and a being breathed forth. Can there any spiritual thing be thought, or anything belonging to any spiritual being to which such kind of metaphors so naturally agree, as to the affection of a Spirit. The affection, love or joy, may be said to flow out as water or to be breathed forth as breath or wind. But it would [not] sound so well to say that an idea or judgment flows out or is breathed forth.

It is no way different to say of the affection that it is warm, or to compare love to fire, but it would not seem natural to say the same of perception or reason. It seems natural enough to say that the soul is poured out in affection or that love or delight are shed abroad: (Rom 5:5) "The love of God is shed abroad in our hearts," but it suits with nothing else belonging to a spiritual being.

This is that "river of water of life" spoken of in Revelation, which proceeds from the throne of the Father and the Son, for the rivers of living water or water of life are the Holy Ghost, by the same apostle's own interpretation (John 7:38, 39); and the Holy Ghost being the infinite delight and pleasure of God, the river is called the river of God's pleasures (Psa 36:8), not God's river of pleasures, which I suppose signifies the same as the fatness of God's House, which they that trust in God shall be watered with, by which fatness of God's House I suppose is signified the same thing which oil typifies.

It is a confirmation that the Holy Ghost is God's love and delight, because the saints communion with God consists in their partaking of the Holy Ghost. The communion of saints is twofold: 'tis their communion with God and communion with one another, (1 John 1:3) "That ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son, Jesus Christ." Communion is a common partaking of good, either of excellency or happiness, so that when it is said the saints have communion or fellowship with the Father and with the Son, the meaning of it is that they partake with the Father and the Son of their good, which is either their excellency and glory (2 Peter 1:4), "Ye are made partakers of the Divine nature"; (Heb 12:10) "That we might be partakers of His holiness;" (John 17:22, 23), "And the glory which Thou hast given Me I

have given them, that they may be one, even as we are one, I in them and Thou in Me”; or of their joy and happiness: (John 17:3) “That they might have My joy fulfilled in themselves.”

But the Holy Ghost being the love and joy of God is His beauty and happiness, and it is in our partaking of the same Holy Spirit that our communion with God consists: (2 Cor 13:14) “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.” They are not different benefits but the same that the Apostle here wisheth, viz., the Holy Ghost: in partaking of the Holy Ghost, we possess and enjoy the love and grace of the Father and the Son, for the Holy Ghost is that love and grace, and therefore I suppose it is that in that forementioned place, (1 John 1:3) we are said to have fellowship with the Son and not with the Holy Ghost, because therein consists our fellowship with the Father and the Son, even in partaking with them of the Holy Ghost.

In this also eminently consists our communion with the Son that we drink into the same Spirit. This is the common excellency and joy and happiness in which they all are united; ‘tis the bond of perfectness by which they are one in the Father and the Son as the Father is in the Son.

I can think of no other good account that can be given of the apostle Paul’s wishing grace and peace from God the Father and the Lord Jesus Christ in the beginning of his Epistles, without ever mentioning the Holy Ghost,—as we find it thirteen times in his salutations in the beginnings of his Epistles,—but [i.e., except] that the Holy Ghost is Himself love and grace of God the Father and the Lord Jesus Christ; and in his blessing at the end of his second Epistle to the Corinthians where all three Persons are mentioned he wishes grace and love from the Son and the Father [except that] in the communion or the partaking of the Holy Ghost, the blessing is from the Father and the Son in the Holy Ghost. But the blessing from the Holy Ghost is Himself, the communication of Himself. Christ promises that He and the Father will love believers (John 14:21,23), but no mention is made of the Holy Ghost, and the love of Christ and the love of the Father are often distinctly mentioned, but never any mention of the Holy Ghost’s love.

(This I suppose to be the reason why we have never any account of the Holy Ghost’s loving either the Father or the Son, or of the Son’s or the Father’s loving the Holy Ghost, or of the Holy Ghost’s loving the saints, tho these things are so often predicated of both the other Persons.)

**And this I suppose to be that blessed Trinity that we read of in the Holy Scriptures. The Father is the Deity subsisting in the prime, unoriginated and most absolute manner, or the Deity in its direct existence. The Son is the Deity generated by God’s understanding, or having an idea of Himself and subsisting in that idea. The Holy Ghost is the Deity subsisting in act, or the Divine essence flowing out and breathed forth in God’s Infinite love to and delight in Himself. And I believe the whole Divine essence does truly and distinctly subsist both in the Divine idea and Divine love, and that each of them are properly distinct Persons.**

It is a maxim amongst divines that everything that is in God is God which must be understood of real attributes and not of mere modalities. If a man should tell me that the immutability of God is God, or that the omnipresence of God and authority of God is God, I should not be able to think of any rational meaning of what he said. It hardly sounds to me proper to say that God’s being without change is God, or that God’s being everywhere is God, or that God’s having a right of government over creatures is God.

But if it be meant that the real attributes of God, viz., His understanding and love are God, then what we have said may in some measure explain how it is so, for Deity subsists in them distinctly; so they are distinct Divine Persons.

One of the principal objections that I can think of against what has been supposed is concerning the Personality of the Holy Ghost—that this scheme of things does not seem well to consist with [the fact] that a person is that which hath understanding and will. If the three in the Godhead are Persons they doubtless each of them have understanding, but this makes the understanding one distinct person and love another. How therefore can this love be said to have understanding? (Here I would observe that divines have not been wont to suppose that these three had three distinct understandings, but all one and the same understanding.)

In order to clear up this matter let it be considered that the whole Divine office is supposed truly and properly to subsist in each of these three, viz., God and His understanding and love, and that there is such a wonderful union between them that they are, after an ineffable and inconceivable manner, One in Another, so that One hath Another and they have communion in One Another and are as it were predicable One of Another;



as Christ said of Himself and the Father “I am in the Father and the Father in Me,” so may it be said concerning all the Persons in the Trinity, the Father is in the Son and the Son in the Father, the Holy Ghost is in the Father, and the Father in the Holy Ghost, the Holy Ghost is in the Son, and the Son in the Holy Ghost, and the Father understands because the Son Who is the Divine understanding is in Him, the Father loves because the Holy Ghost is in Him, so the Son loves because the Holy Ghost is in Him and proceeds from Him, so the Holy Ghost or the Divine essence subsisting is Divine, but understands because the Son the Divine Idea is in Him.

Understanding may be predicated of this love because it is the love of the understanding both objectively and subjectively. God loves the understanding and that understanding also flows out in love so that the Divine understanding is in the Deity subsisting in love. It is not a blind love. Even in creatures there is consciousness included in the very nature of the will or act of the soul, and tho perhaps not so that it can so properly be said that it is a seeing or understanding will, yet it may truly and properly be said so in God by reason of God’s infinitely more perfect manner of acting so that the whole Divine essence flows out and subsists in this act, and the Son is in the Holy Spirit tho it does not proceed from Him by reason (of the fact) that the understanding must be considered as prior in the order of nature to the will or love or act, both in creatures and in the Creator. The understanding is so in the Spirit that the Spirit may be said to know, as the Spirit of God is truly and perfectly said to know and to search all things, even the deep things of God.

(All the Three are Persons for they all have understanding and will. There is understanding and will in the Father, as the Son and the Holy Ghost are in Him and proceed from Him. There is understanding and will in the Son, as He is understanding and as the Holy Ghost is in Him and proceeds from Him. There is understanding and will in the Holy Ghost as He is the Divine will and as the Son is in Him.

Nor is it to be looked upon as a strange and unreasonable figment that the Persons should be said to have an understanding or love by another person’s being in them, for we have Scripture ground to conclude so concerning the Father’s having wisdom and understanding or reason that it is by the Son’s being in Him; because we are there informed that He is the wisdom and reason and truth of God, and hereby God is wise by His own wisdom being in Him. Understanding and wisdom is in the Father as the Son is in Him and proceeds from Him. Understanding is in the Holy Ghost because the Son is in Him, not as proceeding from Him but as flowing out in Him.)

But I don’t pretend fully to explain how these things are and I am sensible a hundred other objections may be made and puzzling doubts and questions raised that I can’t solve. I am far from pretending to explaining the Trinity so as to render it no longer a mystery. I think it to be the highest and deepest of all Divine mysteries still, notwithstanding anything that I have said or conceived about it. I don’t intend to explain the Trinity. But Scripture with reason may lead to say something further of it than has been wont to be said, tho there are still left many things pertaining to it incomprehensible.

It seems to me that what I have here supposed concerning the Trinity is exceeding analogous to the Gospel scheme and agreeable to the tenor of the whole New Testament and abundantly illustrative of Gospel doctrines, as might be particularly strewn, would it not exceedingly lengthen out this discourse.

I shall only now briefly observe that many things that have been wont to be said by orthodox divines about the Trinity are hereby illustrated. Hereby we see how the Father is the fountain of the Godhead, and why when He is spoken of in Scripture He is so often, without any addition or distinction, called God, which has led some to think that He only was truly and properly God. Hereby we may see why in the economy of the Persons of the Trinity the Father should sustain the dignity of the Deity, that the Father should have it as His office to uphold and maintain the rights of the Godhead and should be God not only by essence, but as it were, by His economical office.

Hereby is illustrated the doctrine of the Holy Ghost. Proceeding [from] both the Father and the Son. Hereby we see how that it is possible for the Son to be begotten by the Father and the Holy Ghost to proceed from the Father and Son, and yet that all the Persons should be Co-eternal. Hereby we may more clearly understand the equality of the Persons among themselves, and that they are every way equal in the society or family of the three.

They are equal in honour: besides the honour which is common to them all, viz., that they are all God, each has His peculiar honour in the society or family. They are equal not only in essence, but the Father’s honour is that He is, as it were, the Author of perfect and Infinite wisdom. The Son’s honour is that He is that perfect and

Divine wisdom itself the excellency of which is that from whence arises the honour of being the author or Generator of it. The honour of the Father and the Son is that they are infinitely excellent, or that from them infinite excellency proceeds; but the honour of the Holy Ghost is equal for He is that Divine excellency and beauty itself.

Tis the honour of the Father and the Son that they are infinitely holy and are the fountain of holiness, but the honour of the Holy Ghost is that holiness itself. The honour of the Father and the Son is [that] they are infinitely happy and are the original and fountain of happiness and the honour of the Holy Ghost is equal for He is infinite happiness and joy itself.

The honour of the Father is that He is the fountain of the Deity as He from Whom proceed both the Divine wisdom and also excellency and happiness. The honour of the Son is equal for He is Himself the Divine wisdom and is He from Whom proceeds the Divine excellency and happiness, and the honour of the Holy Ghost is equal for He is the beauty and happiness of both the other Persons.

By this also we may fully understand the equality of each Person's concern in the work of redemption, and the equality of the Redeemed's concern with them and dependence upon them, and the equality and honour and praise due to each of them. Glory belongs to the Father and the Son that they so greatly loved the world: to the Father that He so loved that He gave His Only Begotten Son: to the Son that He so loved the world as to give up Himself.

But there is equal glory due to the Holy Ghost for He is that love of the Father and the Son to the world. Just so much as the two first Persons glorify themselves by showing the astonishing greatness of their love and grace, just so much is that wonderful love and grace glorified Who is the Holy Ghost. It shows the Infinite dignity and excellency of the Father that the Son so delighted and prized His honour and glory that He stooped infinitely low rather than [that] men's salvation should be to the injury of that honour and glory.

It showed the infinite excellency and worth of the Son that the Father so delighted in Him that for His sake He was ready to quit His anger and receive into favour those that had [deserved?] infinitely ill at His Hands, and what was done shews how great the excellency and worth of the Holy Ghost Who is that delight which the Father and the Son have in each other: it shows it to be Infinite. So great as the worth of a thing delighted in is to any one, so great is the worth of that delight and joy itself which he has in it.

**Our dependence is equally upon each in this office. The Father appoints and provides the Redeemer, and Himself accepts the price and grants the thing purchased; the Son is the Redeemer by offering Himself and is the price; and the Holy Ghost immediately communicates to us the thing purchased by communicating Himself, and He is the thing purchased. The sum of all that Christ purchased for men was the Holy Ghost: (Gal 3:13,14) "He was made a curse for us . . . that we might receive the promise of the Spirit through faith."**

What Christ purchased for us was that we have communion with God [which] is His good, which consists in partaking of the Holy Ghost: as we have shown, all the blessedness of the Redeemed consists in their partaking of Christ's fullness, which consists in partaking of that Spirit which is given not by measure unto him: the oil that is poured on the head of the Church runs down to the members of His body and to the skirts of His garment (Psa 133:2). Christ purchased for us that we should have the favour of God and might enjoy His love, but this love is the Holy Ghost.

Christ purchased for us true spiritual excellency, grace and holiness, the sum of which is love to God, which is [nothing] but the indwelling of the Holy Ghost in the heart. Christ purchased for us spiritual joy and comfort, which is in a participation of God's joy and happiness, which joy and happiness is the Holy Ghost as we have strewn. The Holy Ghost is the sum of all good things. Good things and the Holy Spirit are synonymous expressions in Scripture: (Matt 7:11) "How much more shall your Heavenly Father give *the Holy Spirit* to them that ask Him." The sum of all spiritual good which the finite have in this world is that spring of living water within them which we read of (John 4:10), and those rivers of living water flowing out of them which we read of (John 7:38,39), which we are there told means the Holy Ghost; and the sum of all happiness in the other world is that river of water of life which proceeds out of the throne of God and the Lamb, which we read of (Rev 22:1), which is the River of God's pleasures and is the Holy Ghost and therefore the sum of the Gospel invitation to come and take the water of life (verse 17).

The Holy Ghost is the purchased possession and inheritance of the saints, as appears because that little of it which the saints have in this world is said to be the earnest of that purchased inheritance (Eph 1:14). Tis an earnest of that which we are to have a fulness of hereafter (2 Cor 1:22; 5:5). The Holy Ghost is the great subject of all Gospel promises and therefore is called the Spirit of promise (Eph 1:13). This is called the promise of the Father (Luke 24:49), and the like in other places. (If the Holy Ghost be a comprehension of all good things promised in the Gospel, we may easily see the force of the Apostle's arguing (Gal 3:2), "This only would I know, Received ye the Spirit by the works of the law or by the hearing of faith?") So that it is God of Whom our good is purchased and it is God that purchases it and it is God also that is the thing purchased.

Thus all our good things are of God and through God and in God, as we read in Romans 11:36: "For of Him and through Him and to Him (or in Him) are all things." "To Whom be glory forever." All our good is of God the Father, it is all through God the Son, and all is in the Holy Ghost as He is Himself all our good. God is Himself the portion and purchased inheritance of His people. Thus God is the Alpha and the Omega in this affair of redemption.

If we suppose no more than used to be supposed about the Holy Ghost, the concern of the Holy Ghost in the work of redemption is not equal with the Father's and the Son's, nor is there an equal part of the glory of this work belonging to Him: merely to apply to us or immediately to give or hand to us the blessing purchased, after it was purchased, as subservient to the other two Persons, is but a little thing [compared] to the purchasing of it by the paying an Infinite price, by Christ offering up Himself in sacrifice to procure it, and it is but a little thing to God the Father's giving His infinitely dear Son to be a sacrifice for us and upon His purchase to afford to us all the blessings of His purchased.

But according to this there is an equality. To be the love of God to the world is as much as for the Father and the Son to do so much from love to the world, and to be the thing purchased was as much as to be the price. The price and the thing bought with that price are equal. And it is as much as to afford the thing purchased, for the glory that belongs to Him that affords the thing purchased arises from the worth of that thing that He affords and therefore it is the same glory and an equal glory; the glory of the thing itself is its worth and that is also the glory of him that affords it.

There are two more eminent and remarkable images of the Trinity among the creatures. The one is in the spiritual creation, the soul of man. There is the mind, and the understanding or idea, and the spirit of the mind as it is called in Scripture, i.e., the disposition, the will or affection. The other is in the visible creation, viz., the Sun. The father is as the substance of the Sun. (By substance I don't mean in a philosophical sense, but the Sun as to its internal constitution.) The Son is as the brightness and glory of the disk of the Sun or that bright and glorious form under which it appears to our eyes. The Holy Ghost is the action of the Sun which is within the Sun in its intestine heat, and, being diffusive, enlightens, warms, enlivens and comforts the world. The Spirit as it is God's Infinite love to Himself and happiness in Himself, is as the internal heat of the Sun, but as it is that by which God communicates Himself, it is as the emanation of the sun's action, or the emitted beams of the sun.

The various sorts of rays of the sun and their beautiful colours do well represent the Spirit. They well represent the love and grace of God and were made use of for this purpose in the rainbow after the flood, and I suppose also in that rainbow that was seen round about the throne by Ezekiel (Eze 1:28; Rev 4:3) and round the head of Christ by John (Rev 10: 1), or the amiable excellency of God and the various beautiful graces and virtues of the Spirit. These beautiful colours of the sunbeams we find made use of in Scripture for this purpose, viz., to represent the graces of the Spirit, as (Psa 68:13) "Though ye have lien among the pots, yet shall be as the wings of a dove covered with silver, and her feathers with yellow gold," i.e., like the light reflected in various beautiful colours from the feathers of a dove, which colours represent the graces of the Heavenly Dove.

The same I suppose is signified by the various beautiful colours reflected from the precious stones of the breastplate, and that these spiritual ornaments of the Church are what are represented by the various colours of the foundation and gates of the new Jerusalem (Rev 21; Isa 54:11, etc.) and the stones of the Temple (1 Chr 29:2); and I believe the variety there is in the rays of the Sun and their beautiful colours was designed by the Creator for this very purpose, and indeed that the whole visible creation which is but the shadow of being is so made and ordered by God as to typify and represent spiritual things, for which I could give many reasons. (I

don't propose this merely as an hypothesis but as a part of Divine truth sufficiently and fully ascertained by the revelation God has made in the Holy Scriptures.)

I am sensible what kind of objections many will be ready to make against what has been said, what difficulties will be immediately found, How can this be? And how can that be?

I am far from affording this as any explication of this mystery, that unfolds and renews the mysteriousness and incomprehensibility of it, for I am sensible that however by what has been said some difficulties are lessened, others that are new appear, and the number of those things that appear mysterious, wonderful and incomprehensible, is increased by it. I offer it only as a farther manifestation of what of Divine truth the Word of God exhibits to the view of our minds concerning this great mystery.

I think the Word of God teaches us more things concerning it to be believed by us than have been generally believed, and that it exhibits many things concerning it exceeding [i.e., more] glorious and wonderful than have been taken notice of; yea, that it reveals or exhibits many more wonderful mysteries than those which have been taken notice of; which mysteries that have been overvalued are incomprehensible things and yet have been exhibited in the Word of God tho they are an addition to the number of mysteries that are in it. No wonder that the more things we are told concerning that which is so infinitely above our reach, the number of visible mysteries increases.

When we tell a child a little concerning God he has not an hundredth part so many mysteries in view on the nature and attributes of God and His works of creation and Providence as one that is told much concerning God in a Divinity School; and yet he knows much more about God and has a much clearer understanding of things of Divinity and is able more clearly to explicate some things that were dark and very unintelligible to him. I humbly apprehend that the things that have been observed increase the number of visible mysteries in the Godhead in no other manner than as by them we perceive that God has told us much more about it than was before generally observed.

Under the Old Testament the Church of God was not told near so much about the Trinity as they are now. But what the New Testament has revealed, tho it has more opened to our view the nature of God, yet it has increased the number of visible mysteries and they thus appear to us exceeding wonderful and incomprehensible. And so also it has come to pass in the Church being told [i.e., that the churches are told] more about the incarnation and the satisfaction of Christ and other Gospel doctrines.

It is so not only in Divine things but natural things. He that looks on a plant, or the parts of the bodies of animals, or any other works of nature, at a great distance where he has but an obscure sight of it, may see something in it wonderful and beyond his comprehension, but he that is near to it and views them narrowly indeed understands more about them, has a clearer and distinct sight of them, and yet the number of things that are wonderful and mysterious in them that appear to him are much more than before, and, if he views them with a microscope, the number of the wonders that he sees will be increased still but yet the microscope gives him more a true knowledge concerning them.

God is never said to love the Holy Ghost nor are any epithets that betoken love anywhere given to Him, tho so many are ascribed to the Son, as God's Elect, The Beloved, He in Whom God's soul delighteth, He in Whom He is well pleased, etc. Yea such epithets seem to be ascribed to the Son as tho He were the object of love exclusive of all other persons, as tho there were no person whatsoever to share the love of the Father with the Son. To this purpose evidently He is called God's Only Begotten Son, at the time that it is added, "In Whom He is well pleased." There is nothing in Scripture that speaks of any acceptance of the Holy Ghost or any reward or any mutual friendship between the Holy Ghost and either of the other Persons, or any command to love the Holy Ghost or to delight in or have any complacence in [the Holy Ghost], tho such commands are so frequent with respect to the other Persons.

That knowledge or understanding in God which we must conceive of as first is His knowledge of every thing possible. That love which must be this knowledge is what we must conceive of as belonging to the essence of the Godhead in it's first subsistence. Then comes a reflex act of knowledge and His viewing Himself and knowing Himself and so knowing His own knowledge and so the Son is begotten. There is such a thing in God as knowledge of knowledge, an idea of an idea. Which can be nothing else than the idea or knowledge repeated.

The world was made for the Son of God especially. For God made the world for Himself from love to Himself; but God loves Himself only in a reflex act. He views Himself and so loves Himself, so He makes the

world for Himself viewed and reflected on, and that is the same with Himself repeated or begotten in His own idea, and that is His Son. When God considers of making any thing for Himself He presents Himself before Himself and views Himself as His End, and that viewing Himself is the same as reflecting on Himself or having an idea of Himself, and to make the world for the Godhead thus viewed and understood is to make the world for the Godhead begotten and that is to make the world for the Son of God.

The love of God as it flows forth is wholly determined and directed by Divine wisdom, so that those only are the objects of it that Divine wisdom chooses, so that the creation of the world is to gratify Divine love as that is exercised by Divine wisdom. But Christ is Divine wisdom so that the world is made to gratify Divine love as exercised by Christ or to gratify the love that is in Christ's heart, or to provide a spouse for Christ. Those creatures which wisdom chooses for the object of Divine love as Christ's elect spouse and especially those elect creatures that wisdom chiefly pitches upon and makes the end of the rest of creatures.

Taken from the book "Valiant for the truth" - A treasury of evangelical writings compiled by David Otis Fuller -1961.  
This article available in booklet format.

## THREE PERSONS BUT ONE GOD

### A Catechism on the Trinity

Thomas Watson

*"There are three that bear record in heaven,  
the Father, the Word, and the Holy Ghost, and these three are one"—1 John 5:7*

God is but one, yet are there three distinct persons subsisting in one Godhead. This is a sacred mystery, which the light within man could never have discovered. As the two natures in Christ, yet but one person, is a wonder; so three persons, yet but one Godhead. Here is a great deep, the Father God, the Son God, the Holy Ghost God; yet not three Gods, but one God. The three persons in the blessed Trinity are distinguished, but not divided; three substances, but one essence. This is a divine riddle, where one makes three, and three make one. Our narrow thoughts can no more comprehend the Trinity in Unity, than a nut-shell will hold all the water in the sea. Let me shadow it out by a similitude. In the body of the sun, there are the substance of the sun, the beams, and the heat; the beams are begotten of the sun, the heat proceeds both from the sun and the beams; but these three, though different, are not divided; they all three make but one sun: so in the blessed Trinity, the Son is begotten of the Father, the Holy Ghost proceeds from both; yet though they are three distinct persons, they are but one God. First., let me speak of the Unity in Trinity; then of the Trinity in Unity.

**1st.** Of the Unity in Trinity. The Unity of the persons in the Godhead consists of two things.

**1.** The identity of essence. In the Trinity there is a oneness in essence. The three persons are of the same divine nature and substance; so that in Deo nowest magis et minus, there are no degrees in the Godhead; one person is not God more than another.

**2.** The Unity of the persons in the Godhead consists in the mutual in-being of them, or their being in one together. The three persons are so united that one person is in another, and with another. "Thou, Father, art in me, and I in thee" (John 17:21).

**2ndly.** Let me speak of the Trinity in Unity.

**1.** The first person in the Trinity is God the Father. He is called the first person, in respect of order, not dignity: for God the Father has no essential perfection which the other persons have not; he is not more wise, more holy, more powerful than the other persons are. There is a priority, not a superiority.

2. The second person in the Trinity is Jesus Christ, who is begotten of the Father before all time. "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth" (Prov 8:23-20). This Scripture declares the eternal generation of the Son of God. This second person in the Trinity, who is Jehovah, is become our Jesus. The Scripture calls him the branch of David (Jer 23:5), and I may call him the flower of our nature. "By him all that believe are justified" (Acts 13:39).

3. The third person in the Trinity is the Holy Ghost, who proceeds from the Father and the Son, whose work is to illuminate the mind, and enkindle sacred motions. The essence of the Spirit is in heaven, and everywhere; but the influence of it is in the hearts of believers. This is that blessed Spirit who gives us the holy unction (1 John 2:20). Though Christ merits grace for us it is the Holy Ghost that works it in us. Though Christ makes the purchase, it is the Holy Ghost that makes the assurance, and seals us to the day of redemption. Thus I have spoken of all the three persons. The Trinity of persons may be proved out of Matthew 3:16. "Jesus, when he was baptized went up straightway out of the water, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son." Here are three names given to the three persons. He who spake with a voice from heaven was God the Father; he who was baptized in Jordan was God the Son; he who descended in the likeness of a dove was God the Holy Ghost. Thus I have shown you the Unity of essence, and the Trinity of persons.

**Use 1.** For confutation.

1. This confutes the Jews and Turks, who believe only the first person in the Godhead. Take away the distinction of the persons in the Trinity, and you overthrow man's redemption; for God the Father being offended with man for sin, how shall he be pacified without a mediator? This mediator is Christ, who makes our peace. Christ having died, and shed his blood, how shall this blood be applied but by the Holy Ghost? Therefore, if there be not three persons in the Godhead, man's salvation cannot be wrought out; if there be no second person in the Trinity, there is no redeemer; if no third person, there is no comforter. Thus the plank is taken away by which we get to heaven.

2. It confutes the execrable opinion of the Socinians, who deny the Divinity of the Lord Jesus, and make him to be a creature only, but of a higher rank. As the Papists blot out the second commandment, so the Socinians do the second person in the Trinity. If to oppose Christ's members be a sin, what is it to oppose Christ himself?

(1.) Jesus Christ is coequal with God the Father "He thought it no robbery to be equal with God (Phil 2:6).

(2.) He is co-eternal with God the Father: "I was from the beginning," (Prov 8:23): if not, there was a time when God was without a Son, and so he would be no Father; nay, there was a time when God was without his glory, for Christ is "the brightness of his Father's glory" (Heb 1:3).

(3.) He is co-essential with God the Father. The Godhead subsists in Christ. "In whom dwells all the fulness of the Godhead bodily" (Col 2:9). It is said, not only that Christ was with God before the beginning, but that he was God (John 1:1, and 1 Tim 3:16). "God manifest in the flesh." The title of Lord, so often given to Christ, in the New Testament, answers to the title of Jehovah in the Old (Deu 6:5; Matt 22:37). Christ has a co-eternity, and co-substantiality with his Father. "I and my Father are one" (John 10:30). It were blasphemy for an angel to speak thus. Yet further to prove Christ's Godhead, consider,

**1st.** The glorious incommunicable attributes belonging to God the Father are ascribed to Christ.

1. Is God the Father omnipotent? So is Jesus Christ. He is the almighty (Rev. 1:8) and he creates, (Col 1:16).

2. Is God the Father infinitely immense, filling all places? (Jer 23:24). So is Jesus Christ. While Christ was on the earth by his bodily presence, he was at the same time in the bosom of the Father by his divine presence (John 3:13).

**2ndly,** The same jura regalia, or prerogatives royal, which belong to God the Father, belong also to Christ.

(1.) Does God the Father seal pardons? This is a flower of Christ's crown. "Thy sins be forgiven thee" (Matt 9:2). Nor does Christ remit sin organice only, as ministers do, by virtue of a power delegated to them from God; but he does it by his own power and authority.

(2.) Is God the Father the adequate object of faith? Is he to be believed in? So is his Son (John 14:1).

(3.) Does adoration belong to God the Father? So it does to the Son. "let all the angels of God worship him" (Heb 1:6). How sacrilegious therefore is the Socinian. who would rob Christ of his Godhead, the best flower of

his crown. They that deny Christ to be God, must greatly wrest, or else deny the Scripture to be the Word of God.

**3.** It confutes the Arians, who deny the Holy Ghost to be God. The eternal Godhead subsists in the Holy Ghost. "He shall guide you into all truth" (John 16:18). Christ speaks not there of an attribute, but of a person. That the Godhead subsists in the person of the Holy Ghost appears in this; that the Spirit, who gives diversity of gifts, is said to be the same Lord, and the same God (1 Cor 12: 5,6). The black and unpardonable sin is said, in a special manner, to be committed against the Godhead subsisting in the Holy Ghost: (Matt 12:32). The mighty power of God is made manifest by the Holy Ghost: for he changes the hearts of men. The devil would have Christ prove himself to be God, by turning stones into bread; but the Holy Ghost shows his Godhead by turning stones into flesh. "I will take away the stony heart; and give you a heart of flesh" (Eze 36:26). Yet further, the power and Godhead of the Holy Ghost appeared in effecting the glorious conception of our Lord Jesus Christ. The very shadow of the Holy Ghost made a virgin conceive (Luke 1:35). The Holy Ghost works miracles, which transcend the sphere of nature; as raising the dead (Rom 8:11). To him belongs divine worship, our souls and bodies are the temples of the Holy Ghost, (1 Cor 6:19) in which temples he is to be worshipped, (verse 20). We are baptized in the name of the Holy Ghost; therefore we must believe his Godhead, or renounce our baptism in his name. Methinks it were better for such men not to have so much as heard whether there be any Holy Ghost (Acts 19:2) than to deny his Deity. They who would wittingly and willingly blot out the third person, shall have their names blotted out of the book of life.

**Use 2.** For exhortation.

**1st.** Believe this doctrine of the Trinity of persons in the Unity of essence. The Trinity is purely an object of faith; the plumbline of reason is too short to fathom this mystery; but where reason cannot wade, there faith may swim. There are some truths in religion that may be demonstrated by reason; as that there is a God: but the Trinity of persons in the Unity of essence is wholly supernatural, and must be believed by faith. This sacred doctrine is not against reason, but above it. Those illuminated philosophers, that could find out the causes of things, and discourse of the magnitude and influence of the stars, the nature of minerals, could never, by their deepest search, find out the mystery of the Trinity. This is of divine revelation, and must be adored with humble believing. We can be no good Christians, without the firm belief of the Trinity. How can we pray to God the Father but in the name of Christ, and through the help of the Spirit? How believe the glorious Trinity?

I have read of some who speak thus: "We deny the person of him whom you call Christ, and affirm, That they who expect to be saved by that Christ without works, will be damned in that faith!" Could the devil himself speak worse blasphemy? They would pull up all religion by the roots, and take away that corner stone, on which the hope of our salvation is built.

**2ndly.** If there be one God subsisting in three persons, then let us give equal reverence to all the persons in the Trinity. There is not more or less in the Trinity; the Father is not more God than the Son and Holy Ghost. There is an order in the Godhead, but no degrees; one person has not a majority or super eminence above another, therefore we must give equal worship to all the persons. "That all men should honour the Son even as they honour the Father" (John 5:23). Adore Unity in Trinity.

**3rdly.** Obey all the persons in the blessed Trinity; for all of them are God.

**1.** Obey God the Father. Christ himself, as man, obeyed God the Father (John 4:34) much more must we (Deu 27:10).

**2.** Obey God the Son. "Kiss the Son, lest he be angry" (Psa 2:12). Kiss him with a kiss of obedience. Christ's commands are not grievous (1 John 5:3). Whatever he commands is for our interest and benefit. Oh then kiss the Son! Why do the elders throw down their crowns at the feet of Christ, and fall down before the Lamb? (Rev 4:10,11). To testify their subjection, and to profess their readiness to serve and obey him.

**3.** Obey God the Holy Ghost. Our souls are breathed into us by the glorious Spirit. "The Spirit of God hath made me" (Job 33:4). Our souls are adorned by the blessed Spirit. Every grace is a divine spark lighted in the soul by the Holy Ghost. Nay, more, the Spirit of God sanctified Christ's human nature; he united it with the divine, and fitted the man Christ to be our Mediator. Well then does this third person in the Trinity, the Holy Ghost, deserve to be obeyed; for he is God, and this tribute of homage and obedience is due to him from us.

# EMBLEMS OF THE TRINITY

G.D. Watson

Every truth in the Divine nature has been expressed in a variety of ways in creation, in just so far as it is possible for created things to set forth the Infinite and uncreated One. Instead of Divine things being scantily hinted at, the created universe seems to run over with an excess of types and laws and analogies of the life, nature and government of God. It is true we cannot understand the illustrations of God in creation until we first get our illumination from Scripture and the Holy Spirit. After we come to the original fountains of light, and then go back to nature with an anointed vision, we are fairly dazzled with the marks we find that God has imprinted on His works.

Abundance is one of the characteristics of God, and of all His works and dealings; and while there are instances of His rigid economy, yet those instances only heighten the splendour of His munificence. When He told His disciples to gather up the fragments that nothing be lost, the economy only intensified the superabundance of the twelve baskets of fragments. As in all the works of nature, and the provisions of grace, there is an excess over and above bare necessity, so in the revelation of truth there is always a superfullness beyond the bare needs of making the truth known.

This is because God is a Being of infinite beauty as well as infinite love, and the very nature of love is to be liberal, as the very nature of beauty is to be rich and profuse. Hence' God does things according to His own attributes, and the magnificence of His nature, and not according to the scanty notions of His creatures. This is why He floods the world with unmeasured beauty, under the seas, and on the mountains, which no man can see. He pours His love out over all sentient creatures, even the little birds and insects, where there can be no intelligent response to His affection. The great truth of three Divine Persons in the one ever-blessed substance of God's nature is imprinted all through the works of creation, and in such a way as to show the order of office in the three Persons. Let us notice a few types in creation of the Divine Trinity.

1. The ocean has always been recognized as a majestic emblem of the Deity. This type grows on us the more He is revealed to the heart by the Holy Spirit. But the ocean exists in three forms, as sea, cloud and rain; yet all of one substance and of one nature, yet existing in distinct forms and specific offices. Again, the ocean gives forth, or generates from its bosom, the vapour which constitutes the cloud, and out of the cloud there is poured forth the rain to nourish the earth and produce fruitfulness and verdure. Thus, from the bosom of the eternal Father, is generated the eternal Word, "Who was in the beginning with God", and Who is the brightness of the Father's glory. Then from the Persons of the Father and the Son there proceeds the Holy Ghost, Who is Divine rain, poured out over the moral universe to produce "the fruits of the Spirit", and verdure of grace.

Furthermore, all three of these forms of the ocean exist with equal age, for the cloud and rain are in reality as old as the sea, though manifesting themselves in successive order, for the cloud is in the sea, and the rain is in the cloud, though not manifest. In like manner the Son of God eternally exists in the bosom of the Father, and the Holy Spirit eternally abides in the Father and the Son. As the cloud comes from the sea to manifest the virtues of the sea and pours out those virtues in rain, so Jesus affirms "He came forth from the Father" to make known the character of the Father and to pour out the blessedness of that character in the showers of the Holy Spirit.

2. The sun is another universally recognized emblem of God, both in Scripture and out of it. But the sun exists in a three-fold form, as first the body of liquid fire, and then the light that is generated from that bosom of flame, and the heat penetrates and warms the solar system.

We recognize both in science and in practical life the distinction between the sun and the light and the heat, yet we know they are all of the same substance or force or motion. Sometimes they are all treated of as one, and at other times as being three distinct things, which is exactly the way the Scriptures and spiritually-minded



Christians speak of God. Just as we say, “God is love”, so we say, “The sun is fire”. Christ is the light that comes from the Father to reveal all things as sunlight reveals creation, and the Holy Spirit is the invisible Person of God that softens hard hearts, melts the conscience, and with a gentle, powerful heat moves the will to choice and perseverance. Thus Jesus is called the “light”, the “wisdom”, the “knowledge”, the “revealer of God”, because it is His office to operate more directly upon our understanding, while it is the office of the Holy Spirit, as the Divine heat, to act more directly upon our own willpower, moving us to action, as it is the heat of the sun that in the spring stirs all vegetation into action.

3. The human family has been recognized by the most saintly and scholarly minds from the days of the apostles as a created emblem of the Trinity. There are only three relations that originally constituted the family circle—the father, the mother, and the child. Scripture tells us that God created man in the likeness of the Trinity. “Let us make man in our image”, and then it says, “in the image of God created He them”, showing a plural God, and a plural man, and as the Godhead was of one substance with plural persons, so man was of one substance with plural human personalities.

When Adam stood before his Creator he contained within himself both Eve and her offspring. Adam was both father and mother to Eve, and was the image of God in his threefold function of being man, and yet a paternal man, and a material man, for all the motherhood of the race was just as literally in Adam as all the fatherhood of the race was, and mark you, all three of these functions, as man, as father, as mother, existed from the moment that he was a man, so that one function was just as old as the other, which is a most startling emblem of the eternity and co-ordinate existence of the three functions of the three Persons of the Godhead. From Adam came Eve, and from the mutual love and union of those two proceeded their offspring, but all existed primarily in Adam. Thus the Father, out of the blissful knowledge of Himself, produces the only begotten Son, and from the eternal and mutual communion of the Father and the Son there proceeds in an eternal stream of Joy the blessed Person of the Holy Ghost, for the Son of God reveals and exemplifies the infinite maternity of the Godhead just as really as He does that of paternity and of Sonship. The three Persons in the Godhead are a Divine community, holding ineffable fellowship together, of which the joys of the holiest and happiest earthly family is the faintest shadow.

4. The immaterial nature of man comprises a threefold mode of nature, as heart, and mind, and will, which is another striking type of the Divine Trinity. The heart of the affectional nature of man is the fountain out of which proceeds the intellectual nature and the active or volitional nature.

From the Scriptures it would seem that the Person of the eternal Father is the heart of the Godhead and Person of the Word; the Divine Son is the Head over all things, the understanding; and that the Holy Spirit is the will, the active, energetic power, the executive of the Godhead. Hence we read that “God is love”, and that “Christ is the wisdom of God”, and of “the power of the Holy Ghost”, or under another form, we read of “the love of the Father”, “the grace of the Lord Jesus”, and “the communion of the Holy Ghost”.

It is the office of the mind either in literature, or art, or speech, to reveal what is in the heart, just as Christ reveals the Father. Then it is the office of the will to bring things to pass, and actually carry out the affections of the heart and the plans of the mind, as it is the office of the Holy Spirit to carry the Father’s love, and the Son’s grace and plans into real and powerful experience, life and history. Yet all three of these functions of the soul exist simultaneously, yet have a priority of office and action corresponding precisely with what Scripture reveals of the order and office of the three Persons in the one ever-blessed God.

There are many other emblems of the trinity in creation, such as body, soul, and spirit; or earth, water and air; or suns, planets and moons; also many types in the laws of nature, in chemistry, botany, geology, and other departments of nature too numerous to mention here.

As I said at the beginning, there is a superabundance of instances in which God has imprinted His adorable Trinity of Persons upon nearly every page of created things. There is no way of understanding Scripture, or a full religious experience, except through the knowledge of the Divine Trinity in one Godhead.

# SCRIPTURE TESTIMONY TO THE ETERNAL GODHEAD

Edward Bickersteth

*The Old and the New Testament alike, assures us that in the trustful knowledge of One God,—the Father, the Son, and the Holy Ghost,—is the spiritual life of man now and for ever.*

The Lord grant that we may continue to bring to the study of his word, that humble spirit which prays “That which I see not teach thou me” (Job 34:32).

To one who receives with meekness the engrafted word which is able to save our souls, the Scriptures already adduced prove beyond contradiction that as the Father is God, so is Jesus Christ God, and so the Holy Spirit is God. This truth, however, must be combined with another, which is revealed with equal clearness and enforced with equal solemnity:—“I am Jehovah, and there is none else, there is no God beside me” (Isa 45:5). The combination of these truths establishes the doctrine of the Holy Trinity, for “these Three must together subsist in one infinite Divine essence, called Jehovah or God; and as this essence must be indivisible, each of them must possess not a part or portion of it, but the whole fulness or perfection of the essential Godhead forming, in an unity of nature, One Eternal Jehovah, and therefore revealed by a plural noun as the Jehovah Elohim, which comprehends these Three; but with this solemn qualification, that the Jehovah Elohim is in truth but one Jehovah, Triune God, Father, Son, and Holy Ghost.”

This supreme mystery must transcend all the powers of human thought; and the question must recur again and again, What saith the Scripture? Our imaginations must be counted as the small dust of the balance. Thus do you conceive that the very names “the Father the Son” imply a certain point in duration beyond which the Father inhabited eternity alone? Your conception cannot countervail the assertion of Scripture, that the goings-forth of the Saviour have been from everlasting (Micah 5:2); or the words of Christ himself, adopting the formula which declares the Divine self-existence from eternity to eternity, “I am the first and the last” (Rev 1:11).

The illustration, before adduced, of the sun, its beams of light, and its vital heat, may offer some faint resemblance of this great mystery; for the beams of light are generated by the central orb; and yet the sun could not have existed, so far as we know, for a moment without emitting its radiance, nor the radiance have existed without diffusing its warmth: so that “one is not before another, but only in order and relation to one another.” But no creature can adequately image forth the Creator, who asks, “To whom then will ye liken God? or what likeness will ye compare unto him?” (Isa 40:18).

Again, do you imagine that the name of him who is alone Jehovah, cannot comprehend a Trinity in Unity? Your imagination is as nothing in contradiction of the words of Christ revealing the one Divine name, as “the name of the Father, and of the Son, and of the Holy Ghost.” Do you asseverate the impossibility of three subsistences in one eternal essence? Remember, I pray you, the words, “Canst thou find out the Almighty unto perfection?” (Job 11:7). What do we know of the essence of created things? The pure white light seems indissolubly one; an unscientific man would, without hesitation, pronounce it uniform, and would utterly deny any plurality subsisting in its transparent simplicity. The colours of the rainbow seem evidently manifold; and the same man might refuse to credit their unity. Science stoops to analyze light; and we are told that—

“The prismatic spectrum consists in reality of three spectra of nearly equal length, each of uniform colour; superposed one upon another; and that the colours which the actual spectrum exhibits, arise from the mixture of the uniform colours of these three spectra superposed. The colours of these three elementary spectra, according to Sir David Brewster, are red, yellow, and blue. He shows that by a combination of these three, not only all the colours exhibited in the prismatic spectrum may be reproduced, but their combination also produces white light. He contends, therefore, that the white light of the sun consists, not of seven, but of three constituent lights.”—“Lardner’s Museum” vol. 7 p. 78.

The unlearned man then, in his incredulity, would have denied an established fact. The unity of that pure white light was not so simple as he affirmed. More constituents than one subsist in its ethereal essence. But has science now fathomed the mysteries of light? So far from it, we read—

“Light is now proved to consist in the waves of a subtle and elastic ether, which pervades all space, and serves to communicate every impulse, from one part of the universe to another, with a speed almost inconceivable. In this luminous ether, matter seems to emulate the subtlety of thought. Invisible, and yet the only means by which all things are made visible; impalpable, and yet nourishing all material objects into life and beauty; so elastic, that when touched at one point, swift glances of light tremble through the universe; and still so subtle that the celestial bodies traverse its depths freely, and even the most vaporous comet scarcely exhibits a sensible retardation in its course— there is something in the very nature of this medium which seems to baffle the powers of human science, and to say to the pride of human intellect, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.” Here, indeed, the most brilliant and profound analysts have continually to guess their way, when they would trace out a few of the simplest laws resulting from the existence of such an ether, and unfold their application to the various phenomena of reflected and refracted light. It is a great deep of mystery. Science grows dizzy on its verge when it strives to explore the nature of this subtle, immense imponderable ocean, which bathes all worlds in light, and itself remains, by its own nature, invisible for ever.”—Birks’ “Treasures of Wisdom”, pp.99-106.

*Is such the modest confession of truth after all the triumphs of human wisdom? Is man only wading, with tremulous footstep, into the shallow waters of that unfathomable sea called into existence by the fiat of God, when he said, “Let there be light, and there was light?” Are we so soon out of our depth in seeking to understand one of his works? How much rather may we expect to be humbled as we meditate, and to be baffled if we think we can comprehend, the glorious Creator himself? Is light a mystery? How much rather he who dwells in the light that no man can approach unto! We know him only as he reveals himself.*

This self-revelation involves a yet greater self-concealment There will be the manifestation of God in the voluntary condescension of his love: and there will be the necessary seclusion within the clouds of his unapproachable glory. When a finite being seeks to understand anything of the Infinite, it must always be so. There will be the fragment of truth which the student has made and is making his own, and the illimitable expanse beneath, above, and beyond him. Thus in the field of nature we read, “The works of the Lord are great, sought out of all them that have pleasure therein” (Psa 111:2). Here is our knowledge. But “No man,” says Solomon, “can find out the work that God maketh from the beginning to the end” (Eccl 3:11). There is the limit of our knowledge. We are invited to consider his heavens, to trace his footprints, and to regard the operations of his hands. And yet after all, “Lo! these are parts of his ways; how faint a whisper is heard of him! the thunder of his power who can understand?” (Job 26:14) So, in the majestic course of his patient. providence we adoringly acknowledge, “Just and true are thy ways, thou King of saints:” (Rev 15:3) and yet we must confess, “Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known” (Psa 77:19).

Humble students are treading an upland path. Their horizon widens every step they take. The angels of light, standing on a higher eminence, see further than they. Still there must be a boundary line which limits angelic intuition: and whatever lies beyond that line must be a mystery to them, or, if made known to them, made known by revelation. We rebuke the want of modesty in the unlearned peasant who argues from his ignorance against the declarations of science: surely those blessed spirits would rebuke us, if we, through preconceived notions of our own, refused to credit the simple revelations of God regarding his own mysterious Being.

***He reveals himself by his names, his attributes, and his acts. And, therefore, if, combined with assertions that God is one, we find three revealed in Scripture to whom the same names, attributes, and acts are ascribed, the same so far as a personal distinction allows; if we look vainly for any fourth Divine one, or any intimation of more than three; if we connect with this the intimate and necessary union affirmed to exist betwixt the Father, and the Son, and the Spirit, as when the Lord Jesus says, “I and my Father are one,” and when Paul says, “The Spirit searches the depths of God;” if, then, we find that every Christian is baptized into one Name,—the Name of the Father, and of the Son, and of the Holy Ghost,—we are led swiftly and irresistibly up to the doctrine (call it by what name you will) of the Trinity in Unity.***

Hence, at the risk of apparent repetition, I shall bring together again some few Bible testimonies to the Deity of the Father, the Son, and the Holy Ghost; combining them in one view; and adding a further declaration from

Scripture of our sole dependence on the alone Jehovah; so that you may see at a glance, that we are compelled by the Christian verity, “to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity.”

*I. The Father, the Son, and the Holy Ghost are eternal.*

1. I am the first, and I am the last (Isa 44:6). The everlasting God (Rom 16:26).
2. I am the first and the last (Rev 1:17). Whose goings forth have been from of old, from everlasting (Micah 5:2.)
3. The eternal Spirit (Heb 9:14).

*The One Eternal is our trust.* The eternal God is thy refuge, and underneath are the everlasting arms (Deu 33:27).

*II. The Father, the Son, and the Holy Ghost created all things.*

1. One God, the Father, of whom are all things (1 Cor 8:6). The Lord.... it is he that hath made us (Psa 100:3).
2. All things were made by him (the Word, etc. John 1:3). By him were all things created, etc. (Col.1:16).
3. Who hath measured, etc. who hath directed the Spirit of the Lord? (Isa. 40:12,13). The Spirit of God hath made me (Job 33:4).

*The One Almighty is our trust.* Commit the keeping of their souls to him,—as unto a faithful Creator (1 Peter 4:19).

*III. The Father, the Son and the Holy Ghost are omnipresent.*

1. Do not I fill the heaven and earth? saith the Lord (Jer 23:24).
2. Lo, I am with you alway (Matt 28:20).
3. Whither shall I go from thy Spirit? (Psa 139:7).

*The One omnipresent God its our trust.* He is not far from every one of us; for in him we live, and move, and have our being (Acts 17:27, 28).

*IV. The Father, the Son, and the Holy Ghost are omniscient.*

1. No one knoweth the Father, save the Son (Matt. 11:27). Known unto God are all his works, etc. (Acts 15:18).
2. No one knoweth the Son, save the Father (Matt 11:27). Lord, thou knowest all things (John 21:17).
3. Who being his counsellor hath taught him? (Isa 40:13). The Spirit searcheth all things (1 Cor 2:10).

*We worship the One all-seeing God.* All things are naked and opened unto the eyes of him with whom we have to do (Heb 4:13).

*V. The Father, the Son, and the Holy Ghost are true, holy, and good*

1. He that sent me is true (John 7:28). Holy Father. Righteous Father (John 17:11, 25). The Lord is good (Psalm 34:8).
2. I am...the truth (John 14:6). The Holy One and the just (Acts 3:14). The good Shepherd (John 10:11).
3. The Spirit is truth (1 John 5:6). The Spirit, the Holy One (John 14:26). Thy Spirit is good (Psa 143:10).

*We adore the One Lord of infinite goodness.* Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy (Rev. 15:4).

*VI. The Father, the Son, and the Holy Ghost have each a self-regulating will.*

1. Him that worketh all things after the counsel of his own will (Eph 1:11).
2. The Son wills to reveal him (Matt 11:27). Father, I will (John 17:24).
3. Dividing to every one severally as he wills (1 Cor 12:11).

*We rest on the will of him who alone is Jehovah.* The will of the Lord be done (Acts 21:14).

*VII. The Father, the Son, and the Holy Ghost are the fountain of life.*

1. With thee is the fountain of life (Psa 36:9). God hath quickened us (Eph. 2:4,5).
2. In him (the Word) was life (John 1:4). The Son quickeneth whom he will (John 5:21).
3. The Spirit is life (Rom 8:10). Born of the Spirit (John 3:8).

*We depend on one life-giving God. Love the Lord thy God,...cleave unto him,...for he is thy life (Deut 30:20).*

VIII. *The Father, the Son, and the Holy Ghost strengthen, comfort, and sanctify us.*

1. Thou strengthenedst me with strength in my soul (Psa 138:3). I will comfort you (Isa 66:13). Sanctified by God the Father (Jude 1).

2. I can do all things through Christ which strengtheneth me (Phil 4:13). If any consolation in Christ (Phil 2:1). Sanctified in Christ Jesus (1 Cor 1:2).

3. Strengthened with might by his Spirit in the inner man (Eph 3:16). The Comforter, the Holy Ghost (John 14:26). Being sanctified by the Holy Ghost (Rom 15:16).

*We trust in One God for spiritual power. My God, my strength, in whom I will trust (Psa 18:2).*

IX. *The Father, the Son, and the Holy Ghost fill the soul with Divine love.*

1. Every one that loveth him that begat (1 John 5:1). If any man love the world, the love of the Father is not in him (1 John 2:15).

2. The love of Christ constraineth us (2 Cor 5:14). If any man love not the Lord Jesus Christ (1 Cor 16:22).

3. I beseech you for the love of the Spirit (Rom 15:30). Your love in the Spirit (Col 1:8).

*The love of the One living and true God characterizes the saint. Thou shalt love the Lord thy God with all thy heart (Deut. 6:5).*

X. *The Father, the Son, and the Holy Ghost gave the Divine law.*

1. The law of the Lord is perfect (Psa 19:7). The word of our God (Isa 11:8). Thus saith the Lord God (Eze 2:4).

2. The law of Christ (Gal 6:2). The word of Christ (Col 3:16). These things saith the Son of God (Rev 2:18).

3. The law of the Spirit of life (Rom 8:2). Holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:21). The Holy Ghost said (Acts 13:2).

*The word of One Legislator is the believer's rule. There is one Lawgiver who is able to save (James 4:12).*

XI. *The Father, the Son, and the Holy Ghost dwell in the hearts of believers.*

1. I will dwell in them (2 Cor 6:16). God is in you of a truth (1 Cor 14:25). Our fellowship is with the Father (1 John 1:3).

2. Christ may dwell in your hearts by faith (Eph 3:17). Christ in you, the hope of glory (Col 1:27). Our fellowship with his Son Jesus Christ (1 John 1:3).

3. The Spirit dwelleth with you, and shall be in you (John 14:17). The communion of the Holy Ghost (2 Cor 13:14).

*The contrite heart receives One Divine guest. Thus saith the high and lofty One that inhabiteth eternity, I dwell with him that is of a contrite and humble heart (Isa 57:15).*

XII. *The Father, the Son, and the Holy Ghost are, each by himself, the supreme Jehovah and God.*

1. I am Jehovah thy God (Exo 20:2). Thou, Lord, art most High for evermore (Psa 92:8).

2. Jehovah our God (Isa 40:3, with Matt 3:3) The Highest (Luke 1:76, with Matt 11:10).

3. Jehovah God (Ezek 8:1,3). The Highest (Luke 1:35).

*The One supreme Lord God is our God for ever and ever. Jehovah, our Elohim, One Jehovah (Deu 6:4).*

From this brief comparison, which might be elaborated at far greater length, Scripture assures us that the Father, the Son, and the Holy Ghost, have *the same Divine attributes*, concur with a mind and will and heart, personally independent but unitedly harmonious, in *the same Divine acts*, and are addressed by *the same Divine names*. And further, we learn that our trust is not dispersed or confused by this co-equal Godhood of the Sacred Three: but that (a way of access being opened in the gospel through the revelation of the Father in Christ by the Spirit) we rest on, we worship, and we love One God.

Taken from the book "*The Trinity*" by Edward Henry Bickersteth.

