

Foundations of Faith: Triune God

Summary: *all church members should understand and agree with the following*

Perfections: We believe God is perfect in every way, and is eternal, holy, righteous, truthful, loving, unchanging, infinite and present everywhere, all knowing, all powerful, and sovereign.

Trinity: We believe there is only *one* true God. However, we also believe God has revealed himself in *three* distinct entities: God the Father, God the Son [Christ], and God the Holy Spirit.

We believe the Father, Son, and Spirit are each in unity with the others and each of the same essence as the others, yet unique in personality and function. Each is all of God, yet God is all three. This belief is commonly called Trinitarianism.

- † This is different from *Tritheism*, the belief in three Gods: we believe in only one God.
- † This is different from *Modalism*, the belief that God is one entity who shows himself in three ways: we believe the Father, the Son, and the Holy Spirit are distinct individuals, though of the same essence and in the same Godhead.
- † This is different from *Arianism*, the belief that Christ and the Holy Spirit are distinct entities but not part of the Godhead: we believe Christ and the Holy Spirit are just as much God as is the Father.

Jesus: We believe Jesus is the Son of God who came to earth and was born as the human baby named Jesus. We believe Jesus is both fully divine and fully human, and thus was able to live a sinless human life. We believe Jesus has both a divine nature and a human nature, and that these are united within him but without mixture. Thus, on Earth Jesus had a human will and a divine will, but Jesus was only one person, and thus made only one moral decision for himself.

We recognize Jesus as a prophet, as our high priest, as our future judge, and as our righteous king.

Detail:¹ *all teachers and leaders should understand and agree with the following*

Names of God

God has revealed aspects of his character through the names of God in the Bible. Even just the reference to his name is important. For example, to call on the name of the Lord is to worship him [Genesis 21.33; literal translations have “called on the name” while dynamic translations have “worshipped”] and to take the Lord’s name in vain is to dishonor him [Exodus 20.7]. When we do ministry work which is authorized by God, empowered by God, and for God’s glory, we are doing it in the name of the Lord [Deuteronomy 21.5]. On the other hand, when we are disobedient we are profaning the name of the Lord [Leviticus 22.2, 31-32].

Yahweh [YAH-way] is from the Hebrew יהוה. English Bibles usually translate Yahweh as “LORD” in all capitals to distinguish it from Adonai [discussed next]; or as “GOD” if combined with Adonai [as in “Lord GOD”]. We think Yahweh literally means “He who is” [or “He who will be”] because God called himself “I Am” [or “I Shall Be”]. This name suggests God’s eternal existence and his presence with his people. The most interesting usage was with Moses when God spoke from the burning bush to reveal his presence with the people [Exodus 6.3]. This name was used for God by Abraham [Genesis 12.8; 15.2, 8], Noah [Genesis 9.26]; and even back as far as Eve [Genesis 4.1].

This was God’s personal name by which he was known to Israel. In post-exilic times, Jews made the name sacred and to this day many will not speak it aloud. They often substituted Adonai [discussed next] when speaking, and in their writings they began [in the sixth or seventh century after Christ] to use the vowels for Adonai with the consonants YHWH to remind the speaker in the synagogue to substitute Adonai when he spoke. This combination of YHWH with the vowels for Adonai [in Hebrew] is what led to the artificial term “Jehovah,” which is not given as a name of God in the Bible.

Adone or Adonai [ah-duh-NIGH] is from the Hebrew אֲדֹנָי or אֲדֹנֵי. English Bibles translate this name as “Lord,” not in all capitals. This name refers to lordship, being master to a slave. It can refer to a human master as well [Genesis 23.11; 1 Samuel 1.15]. This name indicates God has absolute authority [Joshua 5.14; Isaiah 6.8-11], but also implies he will provide all that we need.

Elohim [el-oh-HEEM] is from the Hebrew אֱלֹהִים. English Bibles translate this name as “God.” Elohim refers to deity; it is used over 2300 times in reference to the true God and almost 2600 times in the general sense of deity, including references to false gods. For the true God, this name indicates he is divine. The first usage of this name in the Bible is in Genesis 1.1, showing God as the creator of all else. An important Jewish saying from the Law of Moses was “Hear, O Israel: Yahweh is our Elohim...” [Deuteronomy 6.4].

Theos [theh-AHS] is from the Greek θεός. English Bibles translate this name as “God.” In Greek translations of the Old Testament, this word is used to translate Elohim. It can refer to the one true God [Matthew 1.23] or to false gods [Acts 7.40].

Kurios [KOO-ree-ahs] is from the Greek κύριος. English Bibles translate this name as “Lord.” In Greek translations of the Old Testament this word is used to translate both Adonai and Yahweh. It can mean Sir, owner, master, lord, husband, or even idols. When used of God the Father, it refers either to him being Yahweh [Matthew 1.20] or to his authority and supremacy as Adonai [Matthew 11.25].

¹ A good source of basic theology is Charles C. Ryrie, *Basic Theology* [Chicago: Moody Press; 1999].

Despotes [deh-SPA-tace] is from the Greek δεσπότης. English Bibles translate this as “Lord.” It means master of a slave [2 Timothy 2.21] or the ruler of his subjected people [Luke 2.29].

Pahter [PAH-tare] is from the Greek Πάτερ. English Bibles translate this as “Father” [Matthew 6.9]. It indicates the personal intimacy and love God extends to believers.

The following table shows how the Hebrew names were translated into Greek and then into English.

| Hebrew | | Greek | | English |
|--------|----------------------|----------|---|-------------------|
| Yahweh | ➔ [spoken as Adonai] | Kurios | ➔ | LORD |
| Adonai | ➔ | Kurios | ➔ | Lord / lord |
| Elohim | ➔ | Theos | ➔ | God / a god |
| | | Despotes | ➔ | Lord / lord |
| | | Pater | ➔ | Father / a father |

Perfections of God

Eternal: We believe God has always existed and always will exist [Psalm 90.2; 93.2; Isaiah 40.28].

† *Psalm 90.2 NASB: “Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God.”*

Independent: We believe God is not reliant on anything or anyone [Psalm 50.10-12; Acts 17.25; Romans 11.34-35].

† *Acts 17.24-25 NET: The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands,²⁵ nor is he served by human hands, as if he needed anything, because he himself gives life and breath and everything to everyone.*

Holy: We believe God is absolutely pure and separated from what is impure [Joshua 24.19; Psalm 99.5; Isaiah 5.16].

† *Psalm 99.5 NASB: “Exalt the LORD our God And worship at His footstool; Holy is He.”*

Righteous: We believe God is absolutely righteous [Psalm 11.7; Daniel 9.14; Ezra 9.15].

† *Psalm 11.7 NASB: “For the LORD is righteous, He loves righteousness; The upright will behold His face.”*

Truthful: We believe God is truth, that there is nothing false in him ever [Numbers 23.19; Psalm 119.160; Titus 1.1-2].

† *Numbers 23.19 NLT: “God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?”*

Loving: We believe love is defined by God’s nature: he loves in an absolute, sacrificial, unconditional way [John 3.16; Romans 5.8; 1 John 4.8, 16].

† *Romans 5.8 NASB: “ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”*

Unchanging: We believe God is the same in character always [Malachi 3.6; James 1.17].

† *James 1.17 NET: “All generous giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or the slightest hint of change.”*

Infinite and Omnipresent: We believe God has no limitations by time or space and that he is everywhere at once [1 Kings 8.27; Psalm 139.7-10; Jeremiah 23.23-24]. This is *not* pantheism, which teaches God is in all of creation in parts: God transcends creation; thus, a rock is not part of God, but God is there at the rock, and fully there.

† *Jeremiah 23.23-24 NASB: “‘Am I a God who is near,’ declares the LORD, ‘And not a God far off?’²⁴ Can a man hide himself in hiding places So I do not see him?’ declares the LORD. ‘Do I not fill the heavens and the earth?’ declares the LORD.*

Omniscient: We believe God knows everything, actual and possible, past, present and future [Psalm 139.16; Isaiah 46.10; Hebrews 4.13].

† *Psalm 139.16 NIV: “Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.”*

Omnipotent: We believe God is all powerful, that nothing can thwart his will [Jeremiah 32.17; Daniel 4.35; Mark 10.27].

† *Jeremiah 32.17 NASB: “Ah Lord GOD! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You...”*

Sovereign: We believe God is rightfully in charge of the entire universe [Psalm 103.19; 1 Timothy 6.15].

† *Psalm 103.19 NASB: “The LORD has established His throne in the heavens, And His sovereignty rules over all.”*

Spirit: We believe God is Spirit, not made up of spirit and material parts as we are [John 4.24; 1 Timothy 1.17; 6.15-16].

† *John 4.24 NET: “God is spirit, and the people who worship him must worship in spirit and truth.”*

Transcendence: We believe God is separate from his creation. In polytheistic religions [which is the basis for new age thought], the gods develop and are integrated within creation, sometimes even people. The Judeo-Christian God is distinct from those concepts: The Bible says God has always existed and is not derived from anything else [Psalm 90; Isaiah 40], and – though he is omnipresent – he is transcendent, separate from his creation [Genesis 1]; and God created everything else out of nothing, speaking things into existence [Genesis 1].

† *Psalm 90.2 NET: “Even before the mountains came into existence, or you brought the world into being, you were the eternal God.”*

The Triune God or Trinity

We believe there is only *one* true God. However, we also believe God has revealed himself in *three* distinct entities: God the Father, God the Son [Christ], and God the Holy Spirit.

† *Matthew 28:18-20 [NASB]: “And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’”*

† *Matthew 3.16-17 NET: “After Jesus was baptized, just as he was coming up out of the water, the heavens opened and he saw the Spirit of God descending like a dove and coming on him.¹⁷ And a voice from heaven [God’s voice] said, ‘This is my one dear Son; in him I take great delight.’”*

- † *2 Corinthians 13.14 NIV: “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”*
- † *John 14.16-17 NET: “Then I [Jesus] will ask the Father, and he will give you another Advocate to be with you forever—¹⁷ the Spirit of truth, whom the world cannot accept, because it does not see him or know him. But you know him, because he resides with you and will be in you.*

In the Bible, the Father is recognized as God.

- † *Ephesians 4.4-5 NET: “There is one body and one Spirit, just as you too were called to the one hope of your calling,⁵ one Lord, one faith, one baptism,⁶ one God and Father of all, who is over all and through all and in all.”*
- † *1 Peter 1.1-2 NET: “From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen² according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure!”*

In the Bible, Jesus is recognized as God. We will elaborate further in a moment. For now, observe that in John 1:1, the term “Word” refers to Christ, as we can see from John 1:14, where he said “The Word became flesh and dwelt among us...”

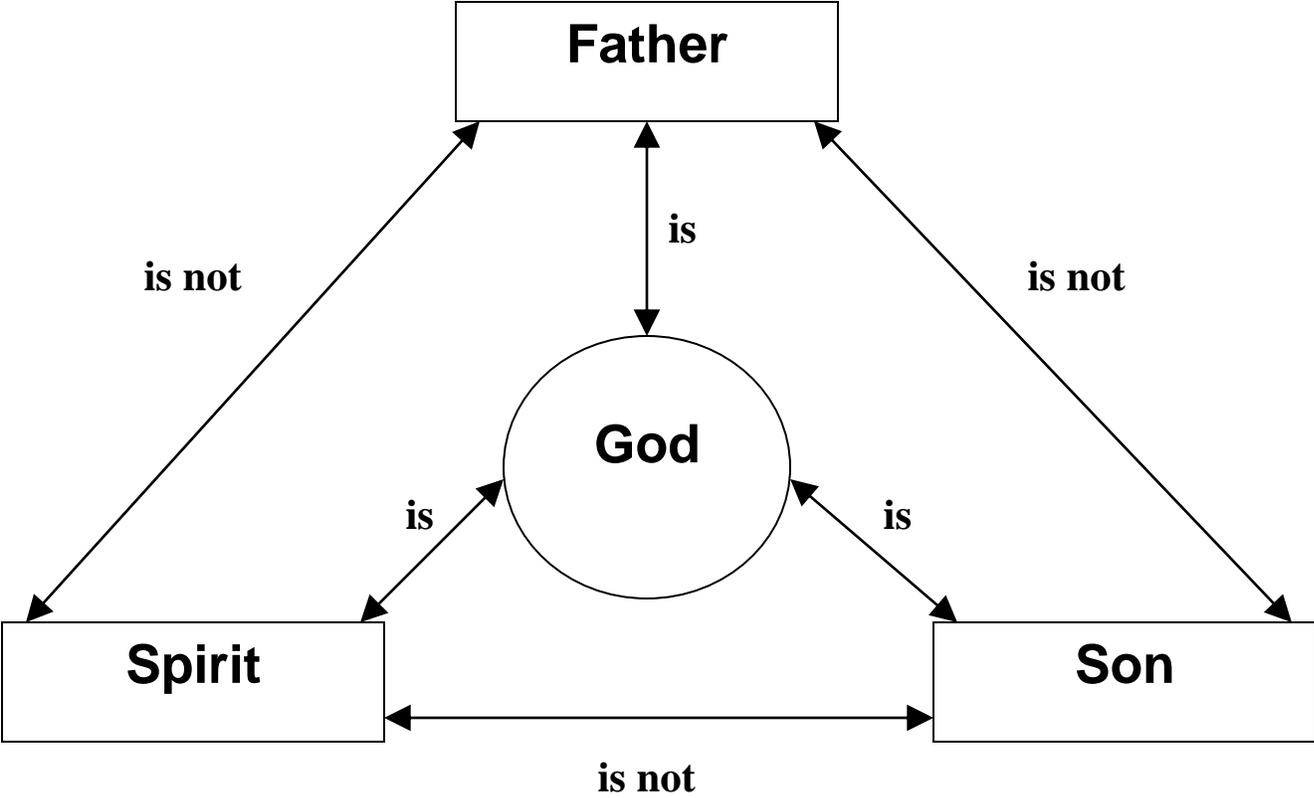
- † *John 1.1 NASB: “In the beginning was the Word, and the Word was with God, and the Word was God.”*

In the Bible, the Holy Spirit is recognized as God. We will elaborate further in a moment.

- † *Acts 5.3-4 NASB: “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.’”*

We believe there is only one true God, but that within the unity of the Godhead there are three distinct entities [Father, Son, and Holy Spirit], each in perfect unity with the others in character, will, and essence, yet unique in personality and actions. Each is all of God, yet God is all three. This belief is commonly called Trinitarianism. This is hard to comprehend. There is mystery to it, for the magnificence of God transcends our human ability to understand.

- † This is different from *Tritheism*, the belief in three Gods: we believe in only one God.
- † This is different from *Modalism*, the belief that God is one entity who shows himself in three ways: we believe the Father, the Son, and the Holy Spirit are distinct individuals, though of the same essence and in the same Godhead.
- † This is different from *Arianism*, the belief that Jesus and the Holy Spirit are distinct entities but not part of the Godhead: we believe Jesus and the Holy Spirit are just as much God as is the Father.



Jesus is divine

Jesus is called the Son of God: In the Old Testament, “Son of” often meant “of the order of.” For example, the “sons of the prophets” [1 Kings 20.35] were not the offspring of the prophets but men of the order of the prophets. Thus, “Son of God” means “of the order of God,” and Jesus’ listeners understood this to mean he was identifying himself with God.

- † *John 10.36-38 NASB: [Jesus speaking] “...do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”*
- † *John 19.7 NET: “The Jewish leaders replied, ‘We have a law, and according to our law he ought to die, because he claimed to be the Son of God!’”*

Jesus is identified with Yahweh:

- † *Romans 10.9-13 NASB: “... that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, ‘Whoever believes in Him will not be disappointed.’ For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; for ‘Whoever will call on the name of the Lord will be saved.’”* This last quotation is of Joel 2:32, and the word for “Lord” in the Hebrew is “Yahweh.”
- † *John 10.27-30 NASB, Jesus speaking: “My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.”* Immediately, the people picked up stones to stone him. When Jesus asked them why, they said for blasphemy: they clearly understood what Jesus was saying: He was one with Yahweh, God the Father.

Jesus is called Elohim, or God:

- † We saw earlier that Jesus was equated with God in John 1.1.
- † *Hebrews 1.8 NASB: “But of the Son He [God] says, ‘Your throne, O God, is forever and ever, and the righteous scepter is the scepter of his kingdom.’”* The quotation is from Psalm 45.6, which teaches about the Messiah, so this verse points to the Son being both God and the Messiah. The following line, Psalm 45.7, refers to God anointing the Messiah, so in this psalm, and thus in Hebrews, we have a distinction between the Father and the Son, yet both are called God and the Son is identified as the Messiah.

Jesus has attributes which only God has, such as eternity [John 8.58 (here Jesus also called himself “I AM, identifying himself with Yahweh); 17.5], omnipresence [Matthew 18.20; 28.20], omniscience [Matthew 16.21; Luke 6.8; 11.17; John 4.17-19], and omnipotence [Mark 5.11-15; John 11.38-44].

- † *John 17.5 NASB: [Jesus speaking] “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”*

Jesus does things only God can do, such as forgiving sins eternally [Mark 2.1-12], giving spiritual life [John 5.21], and judging all people [John 5.22, 27].

- † *John 5.21 NASB [Jesus speaking]: “For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.”*

Jesus is human

Both testaments testify to the humanity of Jesus the Messiah. Prophets spoke of his human birth [Isaiah 9.6; Micah 5.2]. The New Testament records the human birth [Luke 2.1-38], and explains that Jesus had a human body that grew and developed [Luke 2.52], that at times he was hungry [Matthew 4.2], thirsty [John 19.28], weary [John 4.6], moved to weep [John 11.35], and tested [Hebrews 4.15].

† *Isaiah 9.6 NASB: “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”* Notice the connection between the human Jesus and the mighty God!

Jesus called himself a man [John 8.40]. He was also called the Son of David, linking him to his ancestral king, and referring to his role as the promised Messiah from the line of David [Matthew 21.9].

† *John 8.40 NASB: “But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God....”*

Jesus lived a sinless human life [2 Corinthians 5.21; 1 Peter 2.22; 1 John 3.5; Hebrews 4.15; 7.26-27]. Because of this, he was a worthy sacrifice for mankind [1 Peter 1.19]. Jesus himself claimed to do always those things that pleased God the Father [John 8.29; 15.10].

† *1Peter 2.22 NET: “He [Christ] committed no sin nor was deceit found in his mouth.”*

Though Jesus was born as a human child, as God the Son he existed in the Godhead always [John 1.1; 8.58; 17.5]. Christ was involved in the creation of all things [John 1.3; Colossians 1.16; Hebrews 1.2]. The prophet Micah affirmed his eternity [Micah 5.2].

† *Colossians 1.16 NASB: “For by Him [God’s Son] all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him.”*

Jesus is fully God and fully human. His divine nature and his human nature are united within him but without mixture. Thus, on Earth Jesus had a human will and a divine will, but Jesus was only one person, and thus made only one moral decision for himself. There is no specific biblical evidence for these conclusions; they are theological conclusions, based on an understanding of what the scriptures do teach about Christ and reason. However, these conclusions were confirmed by councils of the entire church in the first few hundred years after Christ’s ascension [Council of Nicea; Council of Constantinople; Council of Ephesus; Council of Chalcedon] and believed by the orthodox church thereafter.

Jesus is Prophet, High Priest, Judge, and King

Jesus is the ultimate prophet predicted by Moses in Deuteronomy 18.15. While other prophets existed between Moses and Jesus, it is Jesus who completes the role as the “greater Moses,” come to deliver his people from foreign oppression as Moses did in the Exodus. Peter referred to Jesus in this way, in Acts 3.18-24. While the deliverance of Israel has been put off until near the end of time, Jesus has offered deliverance of a spiritual sort to all who will believe. Fulfilling the role of a prophet, Jesus – as God the Son – was uniquely qualified to speak to the people for God.

† *Acts 3.18-24 NET: “But the things God foretold long ago through all the prophets– that his Christ would suffer– he has fulfilled in this way. ¹⁹ Therefore repent and turn back so that your sins may be wiped out, ²⁰ so that times of refreshing may come from the presence of the Lord, and so that he may send the Messiah appointed for you– that is, Jesus. ²¹ This one heaven must receive until the time all things are restored, which God declared from times long ago through his holy prophets. ²² Moses said, ‘The Lord your God will raise up for you a prophet like me from among your brothers. You must*

obey him in everything he tells you.²³ Every person who does not obey that prophet will be destroyed and thus removed from the people.’²⁴ And all the prophets, from Samuel and those who followed him, have spoken about and announced these days.”

Jesus is called a priest in the order of Melchizedek [Psalm 110.4; Hebrews 6.20]. This refers to a priest-king of Salem [now Jerusalem] who interacted with Abraham [Genesis 14.18-20]. Abraham acknowledged Melchizedek as an intermediary between himself and God by tithing to him, and the text notes that Melchizedek’s priesthood was a royal one, since he was also a king.

† *Hebrews 6.19-20 NLT: “This hope is a strong and trustworthy anchor for our souls. It leads us through the curtain into God’s inner sanctuary.²⁰ Jesus has already gone in there for us. He has become our eternal High Priest in the order of Melchizedek.”*

Jesus is our High Priest [Hebrews 4.15; 5.5-6]. Under the Law of Moses, the priests of the line of Aaron [Moses’ brother] made almost continuous sacrifices to God for the people to make atonement for sin. Jesus, as the ultimate High Priest, sacrificed himself for our sins once and for all [Hebrews 7.26-27]. The High Priest under the Law was the spiritual leader of the people. Jesus continues to serve in that role today, providing us with intercession before God the Father [Romans 8.34; Hebrews 7.25]. Jesus also is head over the church [Ephesians 1.22-23].

† *Hebrews 7.25-27 NLT: “Therefore he is able, once and forever, to save those who come to God through him. He lives forever to intercede with God on their behalf.²⁶ He is the kind of high priest we need because he is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest place of honor in heaven.²⁷ Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people’s sins.”*

Jesus is King. God promised King David that a descendent of his would rule forever [2 Samuel 7.12-16], and this was also later predicted by the prophet Isaiah [Isaiah 9.7]. That this king would be Jesus was announced by the angel Gabriel when he explained to Mary that she would be giving birth as a virgin [Luke 1.32-33]. When Jesus was doing his ministry, he offered this Davidic Kingdom to Israel and the people recognized who he was [John 12.13], but ultimately most of the people of Israel rejected him [John 1.11; Acts 4.27].

Though crowned, Christ is not reigning on earth yet. Because of rejection, the messianic kingdom has been postponed until Christ returns. Christ is still the anointed king, but he is not reigning here on earth. Christ called Satan the ruler of this world for now [John 12.31; 14.30; 16.11; these verses show Satan has been judged by Christ’s death and resurrection, but he continues to cause evil for now]. When Christ returns, he will usher in his kingdom, including sentencing Satan and his followers to punishment [Matthew 25.31; Revelation 19.15; 20; Psalm 2; 110].

† *Matthew 25.31 NET: “When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne.”*

Jesus will return to judge [John 5.22; Acts 10.42; 2 Timothy 4.1; 1 Peter 4.5].

† *John 5.22 NET: “Furthermore, the Father does not judge anyone, but has assigned all judgment to the Son...”*

Jesus is the Messiah [or Christ], the promised deliverer from God [Matthew 16.16-17]. Throughout the Old Testament, the promise God made of a deliverer was developed through prophecy. This deliverer was to be both human [Genesis 3.15] and God himself [Isaiah 60.16], would bring a new covenant between God and mankind [Jeremiah 31.33], which would allow for forgiveness of sins [Isaiah 53].

The Holy Spirit is divine

The Holy Spirit is called the Spirit of Jesus [Acts 16.6-8; Romans 8.9; Philippians 1.19; 1 Peter 1.11] and the Spirit of God [Matthew 12.28; Romans 8.14; 1 Corinthians 6.11; 1 Peter 4.14].

† *Acts 16:6-8 NASB: “They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them; and passing by Mysia, they came down to Troas.”*

The Holy Spirit does what only God can do, such as knowing what God knows [1 Corinthians 2.10-11], giving life [John 6.63], causing Jesus’ virgin birth [Luke 1.35], inspiring the writers of the Bible [2 Peter 1.21], taking part in the creation of the universe [Genesis 1.2], setting apart believers to be chosen [1 Peter 1.2; 2 Thessalonians 2.13], transforming believers [Galatians 5.22-23].

† *1 Corinthians 2.10-11 NET: “God has revealed these to us by the Spirit. For the Spirit searches all things, even the deep things of God. ¹¹ For who among men knows the things of a man except the man’s spirit within him? So too, no one knows the things of God except the Spirit of God.”*

The Holy Spirit is identified with God. Acts 28.25-27 begins, “And when they did not agree with one another, they began leaving after Paul had spoken one parting word, ‘The *Holy Spirit* rightly spoke through Isaiah the prophet to your fathers...’ Paul continued by quoting Isaiah 6.8-10; but Isaiah 6.8-10 says Isaiah spoke after hearing the voice of *Adonai*, so Paul is equating *Adonai* with the Holy Spirit. Hebrews 10.15-17 does a similar thing with reference to Jeremiah 31:31-34, equating the Holy Spirit to *Yahweh* for inspiration. In Acts 5.3-4, the Holy Spirit is called God.

The Holy Spirit has a unique identity within the Godhead.

The Holy Spirit has intelligence, knowing the things of God and teaching people [Luke 12.11-12; 1 Corinthians 2.12-13].

† *1 Corinthians 2.12-13 NET: “Now we have not received the spirit of the world, but the Spirit who is from God, so that we may know the things that are freely given to us by God. ¹³ And we speak about these things, not with words taught us by human wisdom, but with those taught by the Spirit, explaining spiritual things to spiritual people.”*

The Holy Spirit shows feelings, being grieved by our sins [Ephesians 4.30].

† *Ephesians 4:30 NASB: “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”*

The Holy Spirit has a will, blessing us, directing our activities, teaching and testifying [Acts 13.2; 16.6-11; 1 Corinthians 12.7-11].

† *Acts 13.2 NET: “While they were serving the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’”*

The Holy Spirit relates to the Father and the Son as a unique and equal entity [Matthew 3.16-17; 28.18-20; John 14.16-17; 2 Corinthians 13.14; 1 Peter 1.1-2].

† *Matthew 3.16-17 NET: “After Jesus was baptized, just as he was coming up out of the water, the heavens opened and he saw the Spirit of God descending like a dove and coming on him. ¹⁷ And a voice from heaven [God’s voice] said, ‘This is my one dear Son; in him I take great delight.’”*