

*Are the Father, the Son, and the Holy Spirit  
distinct Persons in the Godhead?*

This may seem a simple question, but the friend who mentioned it in correspondence appears to have met with some who have raised difficulties as to the Tri-unity of our glorious and gracious God. We tread on holy ground when seeking to explain so solemn a subject, and may God preserve both writer and readers from errors in expression. We are finite and words are human, and there could be no knowledge of the Personality of the Eternal Divine Being apart from revelation.

It is plain from Scripture that Three Persons—not less and not more—are revealed therein. The phrase, “In the Name of the Father, and of the Son, and of the Holy Ghost,” comes readily to mind (Matt. 28. 19). Name—not names, suggesting One-ness, but “there is no unity like His unity.” The plurality of Persons in the Godhead meets us on the threshold of our Bible. “And God said;” where the word is plural, illustrated later by the words, “And God said, Let Us make man in Our Image, after Our likeness” (Gen. 1. 26). In the following verse, however, the words are, “So God created man in *His Own Image* . . . created *He* him . . . created *He* them.”

Then, there are the significant words of Deuteronomy 6. 4. . . “Hear, O Israel : The Lord our God is One Lord,” where the word “God” is plural, and is coupled with the word “One.” Never is there in Scripture a suggestion of a trinity of Gods. A Tri-une God is there revealed, yet the Holy Persons are distinct. Take, for example, the words of Psalm 45. “Thy throne, O God, is for ever and ever . . . therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” God speaks to God, and that the words are addressed to Christ is borne out by their being quoted in Hebrews 1. 8. Again, there is a remarkable verse in Isaiah 48. 16. “I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and His Spirit hath sent Me.” Here is One Who speaks as God, and yet is sent forth from God.

Coming to the New Testament, John tells us, “The Father sent the Son to be the Saviour of the world” (1 John 4. 14); whilst the Lord Jesus told His disciples, not only that the Comforter, Which is the Holy Ghost, the Father would send in His Name (John 14. 26) but that the Comforter would be sent by Him from the Father (John 15. 26). Moreover, the Holy Ghost is He Who testifies in and through the elect, bearing witness to Christ. “For He shall not speak from Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come” (John 16. 13).

So that, profound and incomprehensible as this truth is to finite minds, the language of Scripture is simple and unambiguous. Perhaps it is the very simplicity that stumbles certain minds.

E.K.