

The Father is called God (Jude 1 – "Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father"); the Son is called God (Titus 2:13 – "looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus"); and the Spirit is called God (Acts 5:3-4 – "Ananias, why has Satan filled your heart to lie to the Holy Spirit? . . . You have not lied to men but to God.").

Negatively, we should mention that the doctrine of the Trinity does not teach that God is one Person. God is three Persons. Further, the doctrine does not teach that God is three Gods. God is one God.

Positively, we should point out that the doctrine of the Trinity teaches that there is one Being that is divine, but that three Persons fully participate in that one Being. Further, the doctrine teaches that there is only one God, but that there are three Persons who are that one God.

Thus God is a "tri-unity," a "three-in-one," a Trinity, because God is at one and the same time one and three, but in a different sense. God is one in divine essence, and three in divine Persons.

This oneness of three distinct, interacting persons may be seen as allowed for in Deuteronomy 6:4 – "Hear, O Israel: The Lord our God, the Lord is one" when compared with Genesis 2:24 – "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." The word translated "one" in Deuteronomy 6:4 is the same word translated "one" in Genesis 2:24. In Genesis 2:24 the oneness is not a numerical oneness, as is seen by the fact that, although Adam and Eve became "one flesh," yet they remained two distinct, interacting persons. So in Deuteronomy 6:4 "the Lord is one" does not rule out the possibility of three distinct, interacting Persons who are one in nature, being, and essential characteristics.

So far we have learned that the Spirit of God is a person, that He is a divine Person, and that He is a distinct member of the Trinity. But now we must ask the question, How do these truths apply to me?

Well, first of all, the Holy Spirit is a person, capable of personal interrelationships. Do I realize this? Do I know Him and treat Him as a person? Or has He been virtually unknown to me in a personal sense? Have I viewed Him as some kind of an impersonal power or force or