



Scriptural Evidence for Why You Should Believe in the Trinity

Background

When presented with teaching on Scripture it is sound Biblical practice to test what we hear, and weigh it up against the yardstick that is the Bible, and what we know of the character of God. 1 John 4:1 says *“Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone forth into the world”*.

2 John 7-9 says *“Because many deceivers, who do not confess Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist. Watch out that you do not lose what you have worked for, but that you may receive a full reward. Everyone transgressing and not abiding in the teaching of Christ does not have God; whoever abides in the teaching has both the Father and the Son”*.

1 Thessalonians 5:21 tells us to *“Test all things, hold fast to the good”*. We see this in practice when we read Acts 17:10-12, which reads *“As soon as it was night, the brothers sent Paul and Silas to Berea. On arriving there, they went to the Jewish synagogue. Now the Bereans were of more noble character than the Thessalonians, for they received the Word with great eagerness and examined the Scriptures every day to see if what Paul said was true. Many of them believed, as did also a number of prominent Greek women and many Greek men”*.

We must always interpret Scripture through the enabling of the Holy Spirit, as He opens our hearts and minds to receive the truth. We must always interpret the Hebrew Scriptures in light of the New Testament and vice versa. This is a Biblical practice that Jesus Himself adopted, quoting as He often did from Hebrew Scriptures. To attempt to take either one in isolation is very foolish indeed.

So when we are presented with teaching on Scripture, holding fast to these principles is important; and if we seek persuasive evidence in any encyclopaedia, book or other text alone we will soon fall into error.

Ultimately, we must look to Scripture alone to find the answers. In another of our studies (Studying the Bible: History and Content), we explore the Canon of Scripture - an account of how the Bible and the books it contains came into being. There we recall that *“All Scripture is God-breathed and is profitable for teaching, for reproof, for correction, for instruction in righteousness, so that the man of God may be fully furnished for every good work”* (2 Timothy 3:16-17). So we have a reassurance that Scripture is from God. We must also remember how



the Old Testament was originally written in Hebrew and the New Testament was originally written in Greek. Sometimes, therefore, it is a fruitful exercise to look at the original languages to gain insight into the root of the word and the context in which it is being applied. We must also consider the context in which a verse was written, and examine the rest of the chapter or book of the Bible in which the verse appears.

The Message

Three inseparable truths are at the heart of Christian belief:

- God is three persons - Father, Son, and Holy Spirit - each distinct;
- Each person - Father, Son, and Holy Spirit - is fully God;
- There is one God.

This belief has been called the Trinity, but 'Trinity' is not found in Scripture. We shall therefore refer to this belief as a belief in the Godhead.

Sometimes people think the doctrine of the Godhead is found only in the New Testament, and not in the Hebrew Scriptures. If God has eternally existed as three persons, it would be surprising to find no indications of that in the Hebrew Scriptures. Although the doctrine of the Godhead is not explicitly found in the Hebrew Scriptures, several passages suggest or even imply that God exists as more than one person.

We shall therefore in this document cite Scriptural evidence alone for why we should believe in the Trinity, and why it is a sin to deny the status of our Lord Jesus Christ and the Holy Spirit and their equal roles in the Godhead.

Let us not forget the seriousness of knowing what we believe and why we believe it. Hebrews 10:26-31 reads ***“If we willfully keep on sinning after we have received the full knowledge of the truth, no sacrifice concerning sin remains, but only a fearful expectation of judgement and of zealous fire that will consume the adversaries of God. Anyone who disregarded the law of Moses died without pity on the testimony of two or three witnesses. How much more severely do you think a man deserves to receive punishment who has trampled the Son of God under foot, who has treated the blood of the covenant by which he was sanctified as a common thing, and who has insulted the Spirit of grace? For we know Him who said “It is mine to avenge; I will repay,” and again, “The Lord will judge His people”. It is a dreadful thing to fall into the hands of the living God”***. We must not reject the Son of God - Jesus as God, or insult the Holy Spirit - the Holy Spirit as God.



The Revelation of the Godhead in the Hebrew Scriptures

For instance, according to Genesis 1:26¹, God said, “*Let Us make man in Our image, according to Our likeness*”. What does the plural verb (“let Us”) and the plural pronoun (“Our”) mean? Some have suggested that they are plurals of majesty, a form of speech a king would use in saying, for example, “We are pleased to grant your request”. However, in the Hebrew Scriptures there are no other examples of monarch using plural verbs or pronouns of himself. Furthermore the concept of the ‘plural of majesty’ was unknown to the Hebrews. Another suggestion is that God is here speaking to angels. Yet angels did not participate in the creation of man, nor was man created in the image and likeness of angels, so this suggestion is not convincing.

We can say the same of Genesis 3:22, “*Behold, the man has become as one of Us, to know good and evil*”; Genesis 11:7, “*Come, let Us go down and confuse their lip*”; and Isaiah 6:8, “*Whom shall I send, and who will go for Us?*”. We must also note the combination of singular and plural in Isaiah 6:8, and also how the Hebrew Scriptures revert to the singular in Genesis 1:27, “*And God created the man in His own image, in the image of God he created him*”.

Unless Jewish interpreters of Scripture are willing to admit a plurality of persons in one God, no satisfactory explanation can be found for any of these passages or for Psalm 110:1, “*The Lord says to my Lord: Sit at My right hand, until I place Your enemies as Your footstool*”. God said to David’s Lord, i.e. David’s superior - ultimately the Messiah. This shows us that Jesus was more than a descendant of David, but He was his Lord. Even without the New Testament teaching on the Godhead, it seems that David was aware of a plurality of persons in one God. Jewish interpreters will have no more explanation for this today than they did in Jesus day. (See Matthew 22:41-46).

Isaiah 63:10 says that God’s people “*rebelled, and vexed His Holy Spirit*”, apparently suggesting both that the Holy Spirit is distinct from God himself (it is “His Holy Spirit”), and that this Holy Spirit can be “vexed”, thus suggesting emotional capabilities characteristic of a distinct person. (Isaiah 61:1 also distinguishes “The Spirit of the Lord” from “the Lord”).

Furthermore, when we look again at the beginning of the Hebrew Scriptures, at Genesis 1:2, we read “*The Spirit of God was moving gently on the face of the waters*”. The literal sense here which we may derive from the root Hebrew words is similar to that of a ‘mother hen brooding and nestling over her chicks in the nest, softly wafting them with her wings’. No impersonal force could play such a personal role in the very act of creation.

We read in Isaiah 48:16, “*Come near to me; hear this; I have not spoken in secret from the*

¹ All Scripture quoted here is taken from a **literal translation** of the actual Hebrew Scriptures or the Greek New Testament.



beginning. From its being, I was there; and now the Lord God has sent me and His Spirit". Here the Spirit of the Lord, like the servant of God, has been "sent" by the Lord God on a particular mission. The parallel between the two objects of sending ("me" and "His Spirit") would be consistent with seeing them both as distinct persons; it means more than simply "the Lord has sent me and His power". Incidentally the NIV translation uses "with His Spirit", which the Hebrew text does not require, and tends to obscure the actual meaning of the verse. The word 'with' is the NIV translators' interpretation of the Hebrew conjunction 'we', which most commonly means simply 'and'. The common Hebrew word for 'with' (*im*) is not in the text. In fact, in light of a true understanding of the New Testament in which we recognize Jesus the Messiah to be the true servant of the Lord predicted in Isaiah's prophecies, Isaiah 48:16 has implications confirming the Godhead, since the verse would have been spoken by Jesus the Son of God, thus referring to all three persons in the Godhead.

So often in the Hebrew Scriptures we are given a foretaste of what will be realised in the New Testament. When we read Proverbs 8:22-31, which tells us of wisdom personified, we are provided with a foretaste of the truth and character of Christ: "*God possessed Me in the beginning of His way, from then, before His works. I was set up from everlasting; from the beginning, before the earth ever was. When there were no depths, I was brought forth, when there were no springs heavy with water. Before the mountains were settled; before the hills, I was brought forth; before He had made the earth, and the fields, or the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a circle on the face of the deep; when He set the clouds above; when He made the strong fountains of the deep; when He gave to the sea its limit, that the water should not go beyond His commands; when He decreed the foundations of the earth; then I was at His side, like a master workman; and I was His delights day by day, rejoicing before Him at every time, rejoicing in the world, His earth; and My delights were with the sons of men.*". We must note that the Hebrew word that commonly means 'create' (*bārā*) is not used in verse 22; rather the word is '*qānāh*', which occurs 84 times in the Hebrew Scriptures and almost always means "to get, acquire". This is something that Christ Himself acknowledges in John 17:5.

In the Hebrew Scriptures we therefore begin to see the plurality of God yet the oneness of God being developed which will become more fully realised in the New Testament. The reason why the Hebrew Scriptures only allude to the Holy Spirit in this way is because although He had played an active role in creation, and begun to shed light on the personhood and character of Jesus through the prophets (among many other things), He had not at that time been sent upon His people as at Pentecost. The primary role of the Holy Spirit that is apparent throughout the whole of Scripture is to bring glory to Jesus and the Father. Jesus said to His disciples in Acts 1:7-8 "*It is not for you to know the times or seasons which the Father has placed in His own authority. But you will receive power when the Holy Spirit comes upon you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and unto the ends of the earth.*". We see this fulfilled in Acts 2:1-4 which reads "*And in the fulfilling of the day of Pentecost,*



they were all with one mind in the same place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. And tongues as of fire appeared to them were being distributed. All of them were filled of the Holy Spirit, and began to speak in other languages as the Spirit gave ability to them to speak.”. In a similar way the New Testament alludes to events which we do not know full details about: *“For now we see through a mirror in dimness, but then face to face. Now I know in part, but then I will fully know even as I also was fully known”*. (1 Corinthians 13:12).

(Incidentally there is a similar reason why the Hebrew Scriptures only allude to Jesus Christ, because His time was not then right).

The Revelation of the Godhead in the New Testament

When Jesus was baptized, *“Jesus went up at once from the water, and behold the heavens were opened to Him; and He saw the Spirit of God descending as a dove, and coming upon Him. And behold a voice out of heaven saying “This is my Son, the Beloved, in whom I have found delight””*.(Matthew 3:16-17). Here at one moment we have the three members of the Godhead performing three distinct activities. God the Father is speaking from heaven; God the Son is being baptized and is then spoken to from heaven by God the Father; and God the Holy Spirit is descending from heaven to rest upon and empower Jesus for His ministry.

At the end of Jesus’ earthly ministry, he tells the disciples that they should go and *“disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”*. If the Holy Spirit is simply God's active force, He would not be referred to by name. In addition, it would be pointless to baptize people in the name of the Father and of the Son and of the force of the Father. The very names “Father” and “Son” are drawn from the family - the most familiar of human institutions, indicating very strongly the distinct personhood of both the Father and the Son. When “the Holy Spirit” is put in the same expression and on the same level it is hard to avoid the conclusion that the Holy Spirit is also viewed as a person and of equal standing with the Father and the Son.

New Testament authors generally use the name “God” (Greek ‘*theos*’) to refer to God the Father and the name “Lord” (Greek ‘*kyrios*’) to refer to God the Son, then it is clear that there is another expression of the Godhead in 1 Corinthians 12:4-6: *“But there are difference of gifts, but the same Spirit. And there are differences of ministries but the same Lord. And there are differences of workings, but the same God is inspires all things in each one”*.

Similarly, the last verse in 2 Corinthians provides evidence of the Godhead: *“The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen”*. (2 Corinthians 13:14). As does Ephesians 4:4-6 which reads *“There is one body and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, He above all, and through all, and in you all”*.



The opening sentence of 1 Peter reads “*According to the foreknowledge of God the Father, in sanctification of the Spirit to obedience of Jesus Christ and be sprinkled with His blood*”. Jude 20-21 reads “*But you, beloved, building yourselves up by your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, eagerly awaiting the mercy of our Lord Jesus Christ to everlasting life*”.

God is three persons

The distinction between Father, Son and Holy Spirit has been established in part through our exposition of Scripture. Further references relating to the Holy Spirit are contained in the last section of this document.

The fact that God is three persons means that the Father is not the Son; they are distinct persons. It also means that the Father is not the Holy Spirit, but that they are distinct persons. And it means that the Son is not the Holy Spirit.

John 1:1-2 tells us: “*In the beginning was the Word, and the Word was with God, and God was the Word. This One was in the beginning with God*”. The fact that the “Word” (who is seen to be Christ in John 1:9-18) is “with” God shows distinction from God the Father. In John 17:24, Jesus speaks to God the Father about “*My glory which You gave me because You loved me before the foundation of the world,*” thus showing distinction of persons, sharing of glory, and a relationship of love between the Father and the Son before the world was created.

In 1 John 2:1, we are told that Jesus continues as our High Priest and Advocate before the Father: “*If anyone sins, we have an advocate with the Father, Jesus Christ the righteous*”. In Hebrews 7:25 we read that Christ is the one who “*is able to save to perfection those drawing near to God through Him, since He lives always to intercede on behalf of them*”. Yet in order to intercede for us before God the Father, it is necessary that Christ be a person distinct from the Father.

Moreover the Father is not the Holy Spirit, and the Son is not the Holy Spirit. They are distinguished in several verses. Jesus says in John 14:26: “*But the Paraclete, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and remind you of all that I have said to you*”. The Holy Spirit also prays or “intercedes” for us (Romans 8:27: “*But the One searching the hearts knows what is the mind of the Spirit, because He intercedes for the Saints according to God*”), indicating a distinction between the Holy Spirit and God the Father to whom the intercession is made.

Each person is fully God

Firstly God the Father is clearly God. This is evident from the first verse of the Bible, where God created the heaven and the earth. It is evident through the Hebrew Scriptures and the New



Testament, where God the Father is clearly viewed as sovereign Lord over all and where Jesus prays to His Father in heaven.

Secondly the Son is fully God. John 1:1-4 affirms the full deity of Christ: ***“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.”*** Here Christ is referred to as “the Word”, and John says both that He was “with God” and that He “was God”. The Greek text echoes the opening words of Genesis 1:1, and reminds us that John is talking about something that was true before the world was made. God the Son was always fully God. Jesus could never have been created since He was in the beginning with God. Since Jesus was the Word and the Word became flesh, this implies transition - so Jesus was not created.

Some people have challenged “the Word was God” by translating it “the Word was a god”, implying that the Word was simply a heavenly being but not fully divine. They justify this translation by pointing to the fact that the definite article (Greek ‘*ho*’, “the”) does not occur before the Greek word ‘*theos*’ (“God”). They say therefore that *theos* should be translated “a god”. However, their interpretation has been followed by no recognized Greek scholar, and it is commonly known that the sentence follows a regular rule of Greek grammar, and the absence of the definite article merely indicates that “God” is the predicate rather than the subject of the sentence. We must always examine Scripture in context, and subsequent examination of the remainder of the chapter reveals the following: Verse 6 ***“There was a man having been sent from God”***, Verse 12 ***“He gave them authority to become children of God”***, Verse 13 ***“but of God”***, Verse 18 ***“No one has seen God at any time”***. Examination of other cases which do not involve the word *theos* are taking the interpretation of the Greek out of context. So, if these people were right in their argument, all of these cases in the same chapter should also be translated with the phrase “a god”, rather than “God”. So from the other uses of the word ‘*theos*’ to mean “God” in verses 1, 2, 6, 12, 13, 18, et al., and from the opening words that recall Genesis 1:1 (“In the beginning”), it is clear that John is speaking of the one true God who created the heavens and the earth. This means that ‘*theos*’ in verse 2 must be understood to refer to that same God as well.

We have further proof in John 20:28 ***“And Thomas answered and said to Him, “my Lord and my God”***”. The narrative shows that both John in writing his gospel and Jesus Himself approve of what Thomas has said and encourage everyone who hears about Thomas to believe the same things that Thomas did. Jesus immediately responds to Thomas by saying ***“Because you have seen Me, Thomas, you have believed. Blessed are those who have not seen and believe”*** (John 20:29). We see in greater depth the significance of this since John goes on to say ***“Then truly Jesus did many other miracles in the presence of His disciples which are not written about in this Book. But these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. After these things Jesus revealed***



Himself again to the disciples at the Sea of Tiberias” (John 20:30-31, John 21:1). Note that Thomas did not say “You are like a god”, but rather called Jesus “my God”. The Greek text has the definite article (it cannot be translated “a god”) and is explicit: ‘*ho theos mou*’ is not “a god of mine” but “my God”. If Thomas had been merely swearing or uttering some involuntary words of exclamation, Jesus would not have gone on and commended him. Also Thomas would not have directed his words at Jesus. The entire gospel is written to convict people that Jesus is our Lord and our God, since Jesus speaks of those who have not seen Him yet believe as Thomas believed.

In Hebrews 1:3 we read that Jesus is “***the express image of the essence of God***”, meaning that God the Son exactly duplicates the being or nature of God the Father in every way: whatever attributes or power God the Father has, God the Son has them as well. Hebrews goes on to say in 1:10 “***You, Lord, at the beginning founded the earth, and the heavens are the work of Your hands***”. This is taken from Psalm 102:25.

Isaiah 9:6 predicts “***For a Child is born; to us a Son is given; and the government is on His shoulder; and His name shall be called Wonderful Counsellor, Mighty God, the everlasting Father, the Prince of Peace***”.

In John 10:24-30 we read “***Then the Jews encircled Him, and said to Him, “How long will You keep us in suspense? If you are the Christ, tell us publicly”. Jesus answered them, “I told you, and you did not believe. The works which I do in the name of My Father, these bear witness about Me. But you do not believe, for you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give eternal life to them, and in no way shall they perish for ever, and not anyone shall pluck them out of My hand. My Father who has given them to Me is greater than all, and no one is able to pluck out of My Father's hand. I and the Father are one.”***” Only Jesus as God could forgive people for their sins, only Jesus as God could heal the leper, only Jesus as God could raise the dead.

In John 8:54-59 we read “***Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father, whom you say is your God. And you have not known Him; but I know Him, and if I say that I know Him not, I shall be like you - a liar. But I know Him, and I keep His word. Your father Abraham leaped for joy that he should see My day, and he saw and rejoiced”. Then the Jews said to Him “You do not yet have fifty years, and have you seen Abraham?” Jesus said to them “Truly, truly, I say to you, before Abraham came into being, I AM”. Then they took up stones that they might throw them on Him. But Jesus was hidden, and went forth out of the temple, going through the midst of them, and so passed by***”. Here Jesus shows how He and the Father are one.

Mark 12: 18-27 reads “***And Sadducees came to Him, who say there is no resurrection. And they questioned Him, saying, “Teacher, Moses wrote for us that if a brother of any one should***



die and leave behind a wife, and leave no children, that his brother should take his wife and raise up seed to his brother. Then there were seven brothers. And the first took a wife, and dying, he left no seed. And the second took her, and died, and neither did he leave seed; and the third likewise. And the seven took her, and left no seed. Last of all, the woman also died. Therefore, in the resurrection, when they rise again, of which of them will she be the wife? For the seven had her as wife". And answering Jesus said to them, "Do you not err because of this, not knowing the Scriptures, nor the power of God? For when they rise again from the dead, they neither marry nor are given in marriage, but are as angels in heaven. But concerning the dead, that they are raised, have you not read in the Book of Moses, as God spoke to him at the bush, saying, "I AM the God of Abraham, and the God of Isaac, and the God of Jacob?" He is not the God of the dead, but God of the living. Therefore, you greatly err."".

Jesus is worshipped, quotations from the Hebrew Scriptures to the New Testament are transferred from the Lord God to Christ, Jesus performs divine functions: creation, forgiveness and judgement.

To further show evidence that the Son is fully God is not difficult since the whole of Scripture shows us this. A separate discussion will therefore show why Jesus Christ is the Almighty God.

There is one God

Scripture is abundantly clear that there is one and only one God. The three different persons of the Godhead are not only one in purpose and in agreement on what they think, but they are one in essence, one in their essential nature. In other words, God is only one being. There are not three Gods. There is only one God.

People struggle with this concept, but we may convey this truth in parables from nature. We see three leaves on the Irish shamrock - one plant, with three distinct co-existent leaves. We also know of the triple point of water where ice, water and steam - all water - co-exist at the same time.

We read of this in Scripture in Deuteronomy 6:4-5, Exodus 15:11. God is unique and there is on one like Him and there can be no one like Him.

A summary of what Scripture tells us about the Holy Spirit

In John 14:16-17 we read "*And I petition the Father, and He will give you another Comforter, that He may remain with you forever; the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him for He abides in you, and will be in you.*"



Some have questioned whether the Holy Spirit is indeed a distinct person, rather than just a “power” or “force” of God at work in the world. But the New Testament evidence is quite clear and strong. There are several verses we have covered previously in this document where the Holy Spirit is put in a coordinate relationship with the Father and the Son (Matthew 28:19, 1 Corinthians 12:4-6, 2 Corinthians 13:14, Ephesians 4:4-6, 1 Peter 1:2): since the Father and Son are both persons, the coordinate expression strongly intimates that the Holy Spirit is a person also. Then there are places where the masculine pronoun he (Greek ‘*ekeinos*’) is applied to the Holy Spirit (John 14:26; 15:26; 16:13-14), which we would not expect from the rules of Greek grammar, for the word “spirit” (Greek ‘*pneuma*’) is neuter, not masculine, and would ordinarily be referred to with the neuter pronoun ‘*ekeino*’. Moreover the name counsellor or comforter (Greek ‘*paraklētos*’) is a term commonly used to speak of a person who helps or gives comfort or counsel to another person or persons, but is used of the Holy Spirit in John's gospel (14:16, 26; 15:26; 16:7).

If the Holy Spirit is simply understood to be the power of God or God's active force, then a number of passages would simply not make sense, because in them the Holy Spirit and His power or the power of God are both mentioned. For example, Luke 4:14 reads “***And Jesus returned in the power of the Spirit to Galilee***”. This would have to mean “Jesus returned in the power of the active power of God to Galilee”. In Acts 10:38, “***God anointed Him with the Holy Spirit and power***”. This would have to mean “God anointed Him with the active power of God and power”. Other examples include Romans 15:13, 1 Corinthians 2:4.

Personal activities ascribed to the Holy Spirit

The Holy Spirit:

- A. Is spoken of as He and Whom by Jesus (John 14:16-17, John 14:26, John 15:26, John 16:7-8, John 16:13-15);
- B. Has a name (Matthew 28:19);
- C. Is a revealer of future events (Acts 1:16);
- D. Is an inspirer of prophecy (Hebrews 3:7);
- E. Bears witness to us through the Hebrew Scripture prophecy (Hebrews 10:15);
- F. Is God (Acts 5:3-4);
- G. Descended in bodily form as a dove (Matthew 3:16);
- H. Is sent by the Father in Jesus' name (John 14:26);
- I. Is sent by Jesus (John 15:26);
- J. Is a sender of persons (Acts 10:19-20);
- K. Appoints overseers (Acts 20:28);
- L. Is a decider of decrees (Acts 15:28);
- M. Convicts the world (John 16:8);
- N. Is not known or beheld by the world (John 14:17);
- O. Can be grieved (Ephesians 4:30);



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- P. Can be spoken against (Matthew 12:32);
 - Q. Can be put to the test (Acts 5:9);
 - R. Can be blasphemed against (Mark 3:29);
 - S. Can be lied to (Acts 5:3);
 - T. Forbids or doesn't allow certain activities(Acts 16:6-7);
 - U. Gives testimony to persons (Acts 20:23);
 - V. Bears witness with a Christian's spirit that they are a child of God (Romans 8:16);
 - W. Intercedes in prayer for Christians (Romans 8:26);
 - X. Distributes gifts to Christians (1 Corinthians 12:11);
 - Y. Speaks in Christians for their defence (Matthew 10:20);
 - Z. Is a counsellor (John 14:16);
 - AA. Teaches a Christian all things (John 14:26);
 - BB. Brings to a Christian's remembrance all that Jesus has said (John 16:13);
 - CC. Guides a Christian into all truth (John 16:13);
 - DD. Bears witness to Jesus (John 15:26);
 - EE. Glorifies Jesus (John 16:14);
 - FF. Takes of what is Jesus' and discloses it to Christians (John 16:14);
 - GG. Hears (John 16:13);
 - HH. Is a helper (John 16:7);
 - II. Is one with whom to have fellowship (1 Corinthians 13:14);
 - JJ. Is a comforter (Acts 9:31);
 - KK. Was known by Jesus' disciples (John 14:17);
 - LL. Abides with Christians (John 14:17);
 - MM. Will be with Christians forever (John 14:16);
 - NN. With the Bride says, "Come!" (Revelations 22:17);
 - OO. Searches the depths of God (1 Corinthians 2:10);
 - PP. Knows the thoughts of God (1 Corinthians 2:11)

Questions

- 1 What do you think are the best ways to deal with false teaching, and how might you apply these measures in your walk with God?
- 2 What sort of response do you think is appropriate when dealing with each of the members of the Godhead?
- 3 Meditate on the work of the Godhead in your life, and bring your praise and supplication before God.
- 4 What motives might people have to dispute the truth of the Godhead?