



2. We believe in the unity of the One True and Living God who is the Eternal, Self-Existent "I AM", Who has also revealed Himself as One being co-existing in three Persons – Father, Son and Holy Spirit.

Throughout scripture there is reference to the idea of a triune God without the explicit use of the word trinity. We read in John 15, Jesus stating that He is the vine, from which, we the branches, receive the love of the God in which to bear fruit. Christ then states that the Father is the vinedresser, and we know from scriptures such as Isaiah 5:1-7 that the job of the vine dresser is to stop the curse of creation from reclaiming the land. The vine dresser tends the crop, prunes it, pulls out the dead boughs and of course in the end, gets to drink the vintage. At the end of the Chapter Jesus then informs the gathered disciples, that the Holy Spirit, when He comes, will be a true witness to them as to what Jesus did, which He had told the disciples to copy in order to continue abiding in the Vine.

We see in that text that to the believer the triune nature of God provides and cares for them in their service and is the only possible way they continue, in three different ways. Some may argue that Jesus is Not fully God, but merely a higher being or conduit of the Lord working in our lives, yet because of scriptures like Philippians 2:6, we know that Jesus is fully God. Some would argue that these are just New testament ideas and they don't exist in the Old Testament, and If the word trinity is not in the bible, how can we come to the idea that it is a whole bible teaching. After all, everyday a Jewish male starts his day saying the Shma' "hear O Israel the Lord your God is one" taken from Deuteronomy 6:4. It would seem a contradiction between the two Testaments. However, the very first scripture of the Old Testament Genesis 1:1 uses the Hebrew word Elohim to describe God. The word for God is El, the suffix of 'im' adds a plurality. Think about the word cherub but when we have more than one we say Cherubim, meaning more than one. Yet the application is not that there is more than one god, but that God is in the plural.

The Jewish males are right, God is one, and yet we see the Spirit hovering over the water, the Father at work, and many appearance of what is theologically called a Christophany, or appearance of Christ, in the Old Testament. Joshua saw the Lord of Hosts, Daniel saw the man in white whose description matches that of Christs in the book of Revelation, so did Ezekiel and there are many more which could be recounted.

The Lord is one, this is scripture, but He is one in the Plural, Father, Son and Holy Spirit. But that scripture doesn't just mean the Lord is one God, it also means He alone is God, the One true God, and that's why the remainder of Phillipian 2 goes on to tell us that one day, every knee shall bow and every tongue confess that Jesus is Lord.