



The Bibliogogics of Triune God: Demystifying the Mystery of the Trinity

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Abstract

The theory of the Trinity states that there is one living God who exists eternally as three distinct divine Persons: the Father, the Son, and the Holy Spirit. Each of these three Persons is God, not three Gods. They are consubstantial (they all share the same substance or essence). The doctrine of the Trinity is within the confines of God's revelation of Himself in the economy of salvation. Trinitarian faith is distinct from experiences that begin with scientific and philosophical inquiries or debates, or the study of cultural phenomena. It is exclusively a scriptural or biblical inquiry. The Trinity is a mystery of faith because it is a truth that cannot be known unless it is revealed by God, and this revelation can only be found in the Creator's manual, the Bible, and understood by God's people. The basis of Christians' faith in the Trinity should be the Holy Scripture. Any slight deviation from the scriptural revelation about the consubstantiality of the Trinity is not the focus of this study. This research work centres on a triune God, that is, the three hypostases as revealed in Scripture. Hence, the methodology adopted in this paper is *solus primus scriptura* research (bibliosearch).

Keywords: trinity, bibliogogy, mystery, Christianity, *solus scriptura* research (Bibliosearch)

* Bibliogogics is a term coined by Dele Alaba Ilesanmi to mean the "Science or art of teaching from the perspective of the Bible."

Introduction

Christianity is defined as a monotheistic and metareligious¹ faith that belongs to the trinitarian religion, which provides accurate meaning and direction for life. It is a monotheistic faith because it is based on the practice of one living God. It is metareligious because it is not just a religion; it is a supernatural religion, and it studies not only the world around us but also the world beyond us. Christianity is a trinitarian faith because its teaching centres on the belief in three divine Persons but one living God that exists coeternally and consubstantially.

Undoubtedly, the doctrine of the Trinity in Christianity is one of the mysteries of God that needs to be demystified or explained not only to non-Christians but also to Christians. The doctrine of the Trinity must be well interpreted, explained, and taught to Christian believers before going out to preach the gospel of Christ. Without a doubt, one of the most contentious topics of discussion between Christians and non-Christians, particularly Muslims, is the Christian doctrine of the Trinity. According to Gerry Redman (2017), Muslims are convinced that Christians believe in three separate deities, while Christians are inflexible in affirming their absolute commitment to monotheism, one God. He explains further that “Without question, the concept of the Triune deity—indeed, the whole doctrine of God—is difficult to understand, but this difficulty is unnecessarily accentuated if an uninformed or incorrect view of Christian dogma is held by Muslims.” The position of this author in this paper is that no one has the right to question something one has never experienced. The fundamental article of faith in Christianity is anchored on the doctrine of the Trinity. At this juncture, therefore, it is pertinent to heed the warning of a keen nineteenth-century theologian, Dr South: “As he that denies this fundamental article of the Christian religion may lose his soul, so he that much strives to understand it may lose his wits.”²

The attacks by non-Christians on the Christian doctrine of the Trinity are based on the wrong belief that Christians practise Tritheism, that is, belief in three Gods. Such a dogma, according to Redman, is completely absent from the Christian Scriptures and from orthodox Christian tradition such as that stated at the Councils of Nicaea (325 A.D.) and Chalcedon (451), which professed belief in the Triune nature of the Godhead, as opposed to any tritheistic ideas of non-Christian attackers. For this reason, Redman defends:

Christians can sincerely plead 'not guilty' to the accusation of sheikhs since they do not believe in a divided divine essence. They do not believe in three gods. They believe in three Persons sharing the same divine essence. On this basis, Christians are not 'associating' any being with God, since they are not shattering the single divine essence or proposing that there is a plurality of divine essences; rather they are affirming an inseparable distinction within the unique divine essence. Nor is the generation of the Son to be viewed in terms of a temporal distinction between the First and Second Persons of the Trinity. There was never a time when the Son did not exist, nor was His essence different from that of the Father (or the Spirit). The charge of 'association' demands a division of the divine essence or a plurality of such essences, and neither proposition has ever been held by Christians.

What we have in Christianity is one God, not two or three Gods. The Bible says in Deuteronomy 6:4 that “Hear, O Israel: The LORD our God is one LORD”. This is very clear. Jesus cited this passage in Mark 12:29: “And Jesus answered him, The first of all the commandments is, Hear, O

¹ Metareligious is a term coined by these authors to explain that Christianity is not a mere religion but a supernatural religion (beyond a mere religion). For a better understanding, see Ilesanmi, Dele A. “Jesus’ Birth: The Impact of His Sonship and Divinityship on Humanity” in *Mature: Journal of International Institute of Christian Theologians, Scholars, and Professionals*, 2023. E-ISSN: 3027-1525 <https://mature.ictsp.org/>

² This statement of Dr South was cited in *The Redeemed Christian Bible College. Basic Doctrines*. Lagos, Nigeria, 2003, p. 4.

Israel; The Lord our God is one Lord.” That Jesus is called God in many places in the Bible does not mean that Christians worship many Gods. This is one of the mysteries of God. Many Bible passages confirm that Jesus is God: Isa 9:6; John 1:1; 20:28–29; Acts 20:28; Rom 9:5; Titus 2:13; Heb 1:8; 1 John 5:20. In addition, many other scriptural texts indicate that Christ is God (Matt 1:23; 2:11; 3:17; 10:37; 11:27; 12:8; 14:33; 18:20; 22:41–45; 28:17, 19, 20; John 5:17–26; 8:19; 9:38; 10:30–33; 11:25; 14:7, 10, 23; 17:1–5; Acts 3:14–15; Rom 1:7; 8:9–10; 1 Cor 8:6; 2 Cor 4:4; 13:14; Eph 3:17–19; Col 1:15–17; 2:9; 1 Thess 1:1; 1 Tim 1:1; 3:16; Heb 1:3, 10, 12; 1 Pet 3:15; 1 John 1:3; 2:22; Rev 1:4–5, 8 (with Rev 22:12–13); Rev 1:17; 5:8, 13, 14; 19:16; 21:6).

Similarly, it is very clear from the Christian Bible or Scripture that God is the Holy Spirit. Jesus, the visible God (image) of this invisible God, unequivocally asserts that God is a Spirit: “God is a Spirit, and they that worship him must worship him in spirit and in truth” (John 4:24). Paul the Apostle also makes reference to this when he writes, “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty (2 Cor 3:17). Unambiguously, 1 John 5:7 encapsulates and epitomises the doctrine of Trinity, thus, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” This is nothing but a mystery. This is not the mathematics, logic, or philosophy of men. The only way three can be one, in this sense, is in essence and unity, as clearly stated in John 17:11, 21–23. This should not cause any controversy at all. The Scripture greatly points out that “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1Tim 3:16). The trinitarian evidence is again encapsulated and epitomised in this passage.

The doctrine of the Trinity is not within the confines of scientific or philosophical inquiry. It is purely a scriptural inquiry anchored on the orthodox teaching of Christianity as revealed by God to humanity, which is restricted to the teaching of the Bible. The Bible (Scripture) is a closed system of truth, complete, sufficient, inerrant, reliable, and without any addition and subtraction (Rev 22:18–19)³. It contains all the spiritual truth God intended to reveal to mankind. Thus, any slight deviation from the scriptural revelation about the consubstantiality of the Trinity is not the focus of this study. This research work centres on a triune God, that is, the three hypostases as mainly revealed in Scripture. Hence, the methodology adopted in this paper is *solus primus scriptura* research (bibliosearch) to remove doubt and establish the truth about the Trinity.

Objectives of the Study

The primary objective of this research is to scripturally and scholarly demystify the mystery of the doctrine of the Trinity by the teaching of the Bible (bibliogogy) to remove doubt and establish the truth, which is the main thrust of any scholarly biblical research work.

Research Methodology

The methodology adopted in this work is *solus primus scriptura* research (bibliosearch), with scriptural or biblical-based research as its primary source and extra-biblio sources, such as Christian books, journals, and websites relevant to the study, as its secondary sources. *Solus primus scriptura* research (bibliosearch) is a coined term first used by Dele Alaba Ilesanmi (2023) to promote biblically based research work in his work titled, *Jesus’ Birth: The Impact of His Sonship and Divinity on Humanity*. It is a type of Biblical research approach or methodology that relies primarily only on first-hand evidence from the impeccable source of God’s work, the Bible, as an accurate, reliable, and inerrant source. All the evidence from this source is considered accurate,

³ See MacArthur, John F. *Charismatic Chaos*. Oasis International Ltd., 1992, 51

reliable, and inerrant because it is directly from the author's mouth (God). Any other evidence outside the Bible is considered extra-biblio evidence.⁴ Hence, the choice of this approach to explain the mystery of the Trinity is to remove doubt and establish the truth directly from the Author's work (God, the Divino Bibliotor or Scripturator).⁵

The Significance of The Study

This work is significant in three ways:

1. It helps to structure Christian theology by building a new wall of protection against the influx of false teaching.
2. It helps to deliver Christians from the warped conception of God.
3. It helps Christians to be good trinitarian apologists.

Definitional Terms

1. Bibliogogy/Bibliogics

This is the art of leading people through the word of God. The word "bibliogogy" is a derivation of two Greek words: "biblio" and "gogy". The word "biblio" means "book" or "Bible," while "gogy" means "leading." Thus, combining the two words, we have "bibliogogy", that is, the leading or teaching of God's Word through the use of the Bible. Bibliogics is the science or art of teaching from the perspective of the Bible. We can simply define "bibliogogy" as the art of leading people through teaching (preaching, training, coaching, mentoring, discipleship, etc.) with the use or instrumentality of the Bible. The theory and practice of learning and how this process influences the thoughts of learners and their spiritual, social, political, and psychological growth. This is the biblical method of teaching. The study of how knowledge and skills are transmitted in an educational system through the Biblical perspective is known as bibliogogy. Biblical teaching is a common definition of bibliogogy. By taking into account the triadic Biblical learning theories of theologogy, christogogy, and pneumagogy, all other biblical learning theories are rooted in these triadic or trinity biblical learning theories (theogogy, christogogy, and pneumagogy).⁶

2. Trinity

The word "trinity" is a theological term with a biblical concept. According to the Holman Illustrated Bible Dictionary (2003)⁷, the trinity is used to define God as "an undivided unity expressed in the threefold nature of God the Father, God the Son, and God the Holy Spirit." Trinity, as a distinctive Christian doctrine, is considered a divine mystery beyond human comprehension to be reflected upon only through scriptural revelation (Holman Illustrated Bible Dictionary, 2003, p. 1625). Trinity is not a Greek idea pressed into Scripture from philosophical or religious speculation; it is a biblical concept that expresses the dynamic nature or character of God. Although the term does not appear in Scripture, the trinitarian structure appears throughout, especially in the New Testament, to affirm that God Himself is manifested through Jesus Christ using the Spirit. There is no need to misconstrue Tritheism as Trinity, both are not the same. Tritheism is a belief in three separate gods, while the Trinity is a belief in three-in-one God or three indivisible, inseparable Persons-in-one God. There is nowhere in Scripture where three Gods

⁴ Ilesanmi, Dele A. "Jesus' Birth: The Impact of His Sonship and Divinityship on Humanity" in *Mature: Journal of International Institute of Christian Theologians, Scholars, and Professionals*, 2023. E-ISSN: 3027-1525 <https://mature.ictsp.org/>

⁵ The Divino Bibliotor or the Divino Scripturator is used here to refer to God as the divine Author of the Bible or Scripture.

⁶ For more understanding, see Ilesanmi, Dele A. *Pneumagogy: A Proposed Theory for Effective Teaching and Learning in Christian Kingdom Education in African Journal of Kingdom Education*, 2023. doi: 10.5281/zenodo.8310903

⁷ Holman Illustrated Bible Dictionary will be hereafter referred to as "HIBD"

or gods (Tritheism) are revealed; rather, it teaches the existence of the One God eternally present in three Persons Father, Son, and Spirit. There is one divine essence: the quality of 'being', the ontological nature of deity, the quality of 'Godhood'. The Christian Bible is very clear about this: "Hear, O Israel: The LORD our God is one LORD" (Deut 6:4 KJV). Here, God's oneness is stressed to caution the children of Israel against the polytheism and atheism of their hidden neighbours. Thus, the Trinity is neither tritheism nor polytheism. It is a theological term and biblical concept to express the dynamic nature of a three-in-one God.

3. Mystery

According to Ilesanmi (2023), "mystery" is a religious truth that cannot be understood by the application of human reason alone without divine assistance. He says when we talk about "mystery," we mean a religious truth that goes beyond human rational thinking until there is divine aid. The word "mystery" comes from the Greek noun *musterion*. A *musterion* is a term used in the ancient world to mean any religious cult that demanded secrecy from its participants, who had to undergo sacred rites for membership (HIBD, 2003, p. 1163). This word is translated "mystery" in the book of Daniel, which is more likely formed the background for New Testament (NT) usage. The import of this concept in Daniel is a revealed secret, something that cannot be easily understood apart from divine revelation or explanation (Dan 2:17–47; 4:9). There are numerous instances of this usage in the NT. Though Jesus used *musterion* only once, and this was in reference to the mysteries or secrets about the Kingdom that He revealed and explained to His disciples (Matt 13:11; cp. Mark 4:11; Luke 8:10). This concept is used 21 times by Paul; some of these are found in Rom 16:25; Eph 1:9; 6:19; Col 2:2; 4:3; 1Tim 3:16; etc.⁸ Thus, when we say Jesus is the Son of God and yet He is God, this is a great mystery—a religious truth that can only be understood by a spiritual man. It takes a spiritual man to understand spiritual things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1Cor.2:14).⁹

Theological Conception and Framework

The concept of the Trinity is simply the three-in-one Person. God the Father, God the Son, and God the Holy Ghost are three inseparable Persons-in-one living God (1 John 5:7). The earliest use of this term, according to William G.T. Shedd in his book, *Dogmatic Theology 1*, page 267, can be found in Theophilus of Antioch (AD 181 or 188), who remarks that "three days which were before the luminaries are types of the trinity."¹⁰ The term triad is used by Plotinus (AD 270) and Proclus (AD 485), while Tertullian (AD 220) employed the term *trinitas*, and Origen (AD 250) used *trias* twice. All these terms indicate three in one. Trinity means tri-unity, that is, one substance or essence having a threefold modification. God is believed to be one but with three distinct centres of consciousness. God is a unity, not a unit, like a stone or a stick, which is marked by mere singleness.¹¹ The term "Trinity" signifies the union of three Persons to make the GODHEAD, viz., the Father, the Son, and the Holy Spirit. Gaining the theological knowledge of the trinity through the lens of the scriptures helps you to understand the ways and precepts of God for an effective spiritual walk. (Imuwahen, et al. 2024:3).¹²

⁸ Ibid. See HIBD, p.1163 for more explanation.

⁹ Ilesanmi, D. A. "Jesus' Birth (1): Demystifying and Demythologizing the Great Mystery of a Great God" in *ChristoPress Journal of Biblical Research*. www.christopress.org.ng

¹⁰ Shedd, William G.T was cited in *The Redeemed Christian Bible College. Basic Doctrines*. Lagos, Nigeria, 2003, p. 5.

¹¹ Ibid. *Basic Doctrine*, 2003.

¹² Imuwahen et al, *Unravelling the Four Epistemic Methods of Experiencing God: Insights and Implications*, 3.

The guiding principle has been the creedal declaration that the Father, Son and Holy Spirit of the New Testament are consubstantial (i.e., the same in substance or essence; Greek: homoousios)¹³ The three divine Persons have one essence, distinctness, and inseparable subsistence. As all human beings share a common quality of humanity and possess a human nature, similarly, the three divine Persons commonly possess the quality of deity. The difference is that, in the case of the three divine Persons, it is a single nature, indivisible, and inseparable, whereas human beings possess a common nature that is differently present in each individual. It is never fully and infinitely present in a single individual. The divine Persons are distinct but not separate. They commonly possess one nature, one mind, one will, one energy, and one power. Individual men possess only individual parts of human nature, while the Persons of the Trinity each possess it wholly, indivisibly, and equally. The divine Persons possess an essence that is numerically one. "They exist in, through and unto each other. There are three different modes of existence or subsistence within the divine essence, distinguished by their properties and offices - Paternity, Filiation and Spiration" (Redman, 2017). The Christian perspective of God is, according to R. Scott Clark¹⁴ (1999), as the Athanasian Creed teaches, that:

...we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Clark quotes the creed further that,

"The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty." In biblical, creedal, and Christian teaching, God is one substance (Deut. 6:4). Whatever it is which makes the Father to be God, is that which makes the Son and the Spirit to be God: "Such as the Father is, such is the Son, and such is the Holy Ghost (Athanasian Creed).

There is one God. The Father is God. The Son is God. And the Holy Spirit is God. Keith A. Mathison (2020) explains that when the fullness of God's self-revelation in Scripture is not taken into account, heresy is inevitable. Those who emphasise the oneness of God without taking into consideration what the Scripture teaches about the deity of the three persons fall into errors such as Adoptionism, Modalism, and Arianism. He stresses further that those who fail to grasp what it means to say that the Father is God, the Son is God, and the Holy Spirit is God fall into various forms of subordinationism. Those who emphasise the three to the neglect of what Scripture teaches regarding the oneness of God will fall into forms of tritheism, which is antithetical to Scripture. Clark opines that the doctrine of the trinity is a mystery, but it is a necessary mystery. It is necessary because "we are compelled by the Christian verity" to confess this doctrine. The Christian Trinity is not like a tree with branches. For if one branch is cut off, the tree continues to exist. This is not the Christian theology of the Trinity as exemplified in the Bible. The Trinity can be seen as an egg. An egg compresses three parts, that is, the shell, the whitish part, and the yellowish part. The egg is not three, but one. Similarly, God the Father, God the Son, and God the Holy Spirit are one, not three. A removal of any part of a living egg is a removal of all; that is, the egg can no longer produce a chick. Thus, one is incomplete if one Person in the Trinity is removed from one's life. A removal of one is a removal of all, or a rejection of one is a rejection of all the Persons in the Trinity.

¹³ [Stanford Encyclopedia of Philosophy](#). Trinity. *First published Thu Jul 23, 2009; substantive revision Fri Nov 20, 2020*

¹⁴ Clark is a Professor of Church History and Historical Theology. His work is titled, "The Splendor of the Three-in-One God: The Necessity and Mystery of the Trinity", 1999.

Furthermore, in his work, *Jesus' Birth: The Impact of His Sonship and Divinityship on Humanity*, Ilesanmi (2023), reveals the resolutions of two ecumenical councils: the Council of Nicea (AD 325) and the Council of Chalcedon (AD 451). The Council of Nicea declared that Jesus is the Son of God in the full sense of the word. Runia stated that the key word in its confession was *homoousio*,¹⁵ i.e. Jesus is “of the same substance” as God the Father. Both councils did not deny the sonship and divinity of Jesus Christ. This is what Ilesanmi calls a great mystery: “Jesus is the Son of God, and yet He is God—this is a great mystery—a religious truth that can only be understood by a spiritual man.” Mystery is the thing of the spirit, not of the flesh and head knowledge or rational thinking. So, to say the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God, according to the Athanasian Creed, is a mystery. One wonders: how can God be truly one and also three distinct, co-eternal, consubstantial, or persons? This is a mystery, and yet we are bound to say that he is. To confess these truths is to commit oneself to the great and glorious mystery of God as revealed in Scripture. This is necessarily true but that transcends our ability to comprehend and explain it fully. Paul concludes in 1 Timothy 3:16 that “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” Thus, we can only apprehend God; we cannot comprehend Him. The mysteries of God can only be demystified by the revelations He gives about Himself.

Biblical Data for the Relationship of the Three Divine Persons in the Trinity

1. God The Father

God is a spirit and this makes Him both indescribable and incomprehensible. Though He can be apprehended, He cannot be comprehended. Our comprehension of God is predicated on the scriptural revelation about Him (Deut 29:29). God is the personal Creator and Lord of the universe; He is the Redeemer and Deliverer of His people; the ultimate Author and principal subject of Scripture; and the Object of the church's confession, worship, and service (HIBD, 2003, p. 659). God is a Spirit (John 4:24; cp. 2 Cor 3:17), and “a spirit has no flesh and bones” (Jesus, Luke 24:39). This is the clear testimony of Scripture, the word of God Himself. Therefore, to perfectly describe God is practically impossible. Man's knowledge of God's description is only limited to the scriptural revelation of Him (Deut 29:29). Thus, our theology is limited by what God reveals about Himself. Only the Word, our Lord Jesus Christ, who was in and with Him from the beginning and still is (John 1:1; 1 John 4:13–16), who had seen the Father (John 1:18), who had been with the Father before the beginning (John 17:5, 24; Col 1:17), who came from the Father (John 8:42), who is the image of God the Father (Col 1:15), who claimed to have revealed the Father to all men (John 17:6), and who knows God the Father intimately (Matt 11:27), can perfectly describe and comprehend Him, because God is incomprehensible, unsearchable, one that cannot be fathom (Ps 139:6; 145:3; 147:5; Rom 11:33; Isa 40:28; 55:8–9). God is a Spirit, yet we encounter a Being who thinks, wills, cares, loves, etc., as revealed in the Bible (1 Cor 2:11; 2 Cor 13:14; 1 Thess 5:18; 1 John 4:8 4:8–16).

¹⁵ This is a non-biblical term, for a full account, see Gerald Bray (1984). *Creeeds, Council and Christ*,

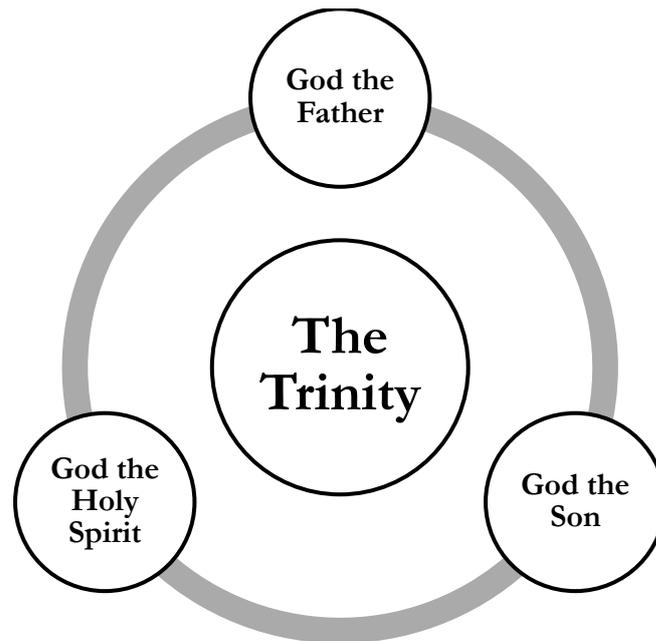


Figure 1:
The Three Persons of God (Triune God)

2. God The Son

There are copious biblical data that prove that Jesus is God¹⁶. The equaliser divinity of the Trinity makes Jesus God. Even though Jesus is the Son of His Father—God—the first in the Trinity, He is equal with Him because He has the very nature of God. Paul writes in Philippians 2:6 that Jesus “Who, being in the form of God, thought it not robbery to be equal with God”. “Being in the form of God”—the Greek here can mean only one possible thing: Christ has the very nature of God. Jesus is called God in many other places in the Bible. The following Bible passages confirm that: Isa 9:6; John 1:1; 20:28–29; Acts 20:28; Rom 9:5; Titus 2:13; Heb 1:8; 1 John 5:20. In addition, many other scriptural texts indicate that Christ is God (Matt 1:23; 2:11; 3:17; 10:37; 11:27; 12:8; 14:33; 18:20; 22:41-45; 28:17, 19, 20; John 5:17-26; 8:19; 9:38; 10:30-33; 11:25; 14:7, 10, 23; 17:1-5; Acts 3:14-15; Rom 1:7; 8:9-10; 1 Cor 8:6; 2 Cor 4:4; 13:14; Eph 3:17-19; Col 1:15-17; 2:9; 1 Thess 1:1; 1 Tim 1:1; 3:16; Heb 1:3, 10, 12; 1 Pet 3:15; 1 John 1:3; 2:22; Rev 1:4-5, 8 (with Rev 22:12-13); Rev 1:17; 5:8, 13, 14; 19:16; 21:6). Ilesanmi (2023) theologised, mythologised, and demystified the divinity of Jesus, the second Person in the trinitarian order, through the questioning technique in his previous work, *The Impact of His Sonship and divinity on Humanity* as the extract encapsulates below.

Questions on Divinity

1. Is Jesus God? 1 Timothy 3:16 says “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Hebrews 1:8 God the Father proves to us that He is Jesus, “But unto the Son he [God] saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

¹⁶ Dele A. Ilesanmi, has done comprehensive work on this in his previously published article titled, “Jesus’ Birth: The Impact of His Sonship and Divinityship on Humanity” in *Mature: Journal of International Institute of Christian Theologians, Scholars, and Professionals*, 2023. E-ISSN: 3027-1525 <https://mature.ictsp.org/> Extract of the work is used here for better understanding.

2. What is the meaning of the name “Immanuel or Emmanuel”? Matthew 1:21 is very clear about the meaning of this name: “Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. The name of Jesus means “God with us.”.
3. Why did Thomas call Jesus “My Lord and my God”? The answer is found in John 20:28.
4. Why did Jesus receive worship from angels when God is the only One to be worshipped? (Exo 20:1-6; 34:14; Matt 4:10) Does that mean Jesus is God? The following passages answer these questions: the three wise men worshipped Jesus: “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matt 2:11). It should be noted here that when the wise men (magi) saw Mary, the mother of Jesus, they did not worship her but prostrated to worship the young child, Jesus, instead and gave him gifts. This is quite insightful! Jesus’ disciples worshipped Him (Matt 14:33; 28:17); and even the angels of God worshipped Jesus (Heb 1:6). Thus, Jesus is God.
5. Why is Jesus called the First and Last while God says I am the First and the Last? “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God” (Isaiah 43:10; 44:6, 8; 45:5-6, 18, 21, 22; 46:9; cf. Deut 32:39; Isa 41:4). Jesus claimed the same title here: He claimed to be God (Rev 1:8, 17; 2:8; 22:13). How can we have two firsts and two lasts? This also proves the divinity of Jesus.
6. Does Jesus God incarnate? Who was the Word that became flesh in the book of John? “In the beginning was the Word, and the Word was with God, and the Word was God.” (1:1) “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (1:14). It is clear that the “Word” here is Jesus. In other words, if we put “Jesus” where we see “the Word” in the above passages, What we are going to have is: “In the beginning was JESUS, and JESUS was with God, and JESUS was God.” (1:1) “And JESUS was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” (1:14). Without any doubt, John 1:1 and 14 encapsulate the sonship and divinity of Jesus. If Jesus is God incarnate, those who hope for salvation from other gods will hope in vain. For Jehovah is the only salvation (Matt 1:21; cf. Acts 4:12). God cannot give His glory to any other person (Isa 42:8) except Himself, Jesus Christ (John 1:14).
7. Why is Jesus called God when we have only one God? Isaiah calls Jesus “The Mighty God”: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa 9:6). His earthly mother, Mary, calls Him “God my Saviour” (Luke 1:47); John calls Him “the Saviour of the world” (4:42); Paul calls Him “the power of God for salvation” (Rom 1:16); “God our Saviour” (1Tim 2:3); “the living God and Saviour of all men who believe” (1Tim 4:10); “great God and Saviour” (Titus 2:13). This is what God calls Himself in Isa 49:26; 60:16.
8. Why does Jesus use “I am,” the name that is strictly meant for God? Jesus emphatically and plainly says I am the only way to avoid dying in one’s sins. He says, “...if you do not believe that I am he, you will die in your sins” (John 8:24, 58). He says further that He is the only one that can save and to set free (John 8:36). The only way to avoid dying in one’s sins is to believe in the Son, the only assurance for everlasting life (John 3:36). Here again, Jesus claims to be both God and the Son of God. God is “I Am” and Jesus is “I Am” (Exo 3:14; Isa 43:10; John 8:24). Thus, Jesus is God, God incarnate.
9. Why did the Pharisees attempt to kill Jesus? Jesus claimed to be equal with God (John 5:18; cf. Col 1:15, 17; Phil 2:6).

10. Who owns the church: God or Jesus? Let us examine this passage: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood (Acts 20:28, emphasis mine). There is no doubt that Jesus is God. Jesu redeemed or bought the church with His blood (1Cor 6:19-20; Eph 1:7; 1P 1:18–19).
11. Why Jesus, the King of the Jews (Israel), and God, the King of Israel? Can we have two kings in a kingdom? (John 1:49);. Jesus’ Kingdom is not limited to Israel; hence, He is the King of kings and Lord of lords (Rev 19:16; cf. Deut 10:17; Ps 136:2–3; Dan 2:47; 1 Tim 6:15).
12. Who created the world—all things? God created all things from the beginning (Gen 1). Jesus was not part of creation. According to the book of Colossians, He existed before creation, and through Him all things were brought into existence (John 1:1-3; 17:5; Col 1:16–18).
13. Who is able to receive man’s spirit at death? God who gave the spirit can only receive the spirit (Lk 23:46; Ps31:5; Eccl 12:7). But Stephen who was full of the Holy Spirit, evidently believed in the deity of Jesus by calling Him God: “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” (Acts 7:59).
1. Without Jesus, our God, not one thing was made that was made. No one created Jesus; He is one of the Trinity but through Him creation came into existence; He is the Source, the Origin of creation (cf. Rev 3:14).
14. Does God die? And why Jesus is called Everlasting Father (Isa 9:6; cf. John 3:36)? It means Jesus is God. He died as God incarnate and resurrected to be alive forever.
15. Why does Jesus receive worship when He knew that only God is to be worshipped (Matt 4:10)? Jesus receives worship because He is God (Matt. 14:33; 28:9; John 9:38; Phil. 2:10; Heb. 1:6).
16. why does Jesus receive Prayers? Jesus Christ receives prayer, which is only to be addressed to God (John 14:13–14; Acts 7:59–60; 1 John 5:13–15) because He is God.
17. Why Jesus Christ possess the incommunicable attributes of God, those unique to Him? For example, Scripture reveals Christ to be eternal (Mic. 5:2; Isa. 9:6), omnipresent (Matt. 18:20; 28:20), omniscient (Matt. 11:23; John 16:30; 21:17), omnipotent (Phil. 3:21), immutable (Heb. 13:8), sovereign (Matt. 28:18), and glorious (John 17:5; 1 Cor. 2:8; cf. Isa. 42:8; 48:11, where God states that He will not give His glory to another).
18. Why Jesus Christ do the works that only God can do? He created all things (John 1:3; Col. 1:16), sustains the creation (Col. 1:17; Heb. 1:3), raises the dead (John 5:21; 11:25–44), forgives sin (Mark 2:10; cf. v. 7), and His word stands forever (Matt. 24:35; cf. Isa. 40:8).

3. God The Holy Spirit

The Holy Spirit is the Father’s spirit and the third Person of the Triune God. He is not just a Spirit but a “Holy Spirit” as God the Father is a Spirit (John 4:24) and reiterated by Paul (2Cor 3:17). He is not visible as God the Father is not (Col 1:15). Jesus is the only visible God, the God-incarnate. Holy Spirit is still the same God the Father. Timothy O. Imuwahen added that the “baptism of the Holy Spirit helps to forge Christians into the culture and traditions of the Kingdom of God after the similitude of Jesus Christ. (2023:4).¹⁷ For example, Acts 5:3–4 says:

[3] But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? [4] Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God** (emphasis, mine).

¹⁷ Timothy O. Imuwahen, *The Scriptural Toolbox for Kick-starting a Life of Salvation in Christian Faith*, 4.

In the above passage, the Holy Spirit and God are used interchangeably, meaning that the two are the same indivisible personalities. God is a Spirit: Jesus plainly, without any reservation, says that “God is spirit” (John 4:24). This is a clear testimony of Scripture that God the Father is a Spirit. Nobody has ever seen God confirm this but the only One, the Lord Jesus, who had seen the Father (John 1:18), who has been with the Father before the beginning (John 17:5, 24; Col 1:17) and from the beginning (John 1:1), and who came from the Father (John 8:42), who is the image of the invisible God (Col 1:15), has the right to perfectly tell us who God is. Jesus is the only one who claimed to have revealed the Father to all men (John 17:6). No one can know the Father except the Son (Matt 11:27). The Holy Spirit is God (John 4:24) and He is the only one that can be blasphemed punitively (Mark 3:29 cp. Acts 5:3-4). He possesses all the attributes of God. If the Holy Spirit is Omnipresent, that is, present everywhere (Ps 139:7 – 8), He is God; if the Holy Spirit is Omnipotent, that is, all-powerful, the One whose rest upon man produces power and life (Lk 1:35 – 37; Acts 1:8; Rom 15:19), He is God; and if Holy Spirit is Omniscient, that is, all-knowing (John 14:26; 1Cor 2:10 – 11), then, He is God. In addition to all these attributes of God, the Holy Spirit is eternal (Heb 9:14), an attribute that only belongs to God.

Biblical Data for Trinitarian Structure

1. At the beginning of the world, we can see the Trinity at work: “[1] In the beginning God created the heaven and the earth. [2] And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. [3] And God said, Let there be light: and there was light.” God spoke His Word to create the world (John 1:1, 14; Heb 11:3) and His Spirit, God the Holy Spirit moved upon the face of the waters.
2. At the baptism of our Lord Jesus Christ, one can see the Trinity at work: God the Father spoke from heaven; God the Holy Spirit descended like a dove and alighted on the Saviour, God the Son – Jesus Christ (Matt 3:13 – 17).
3. The trinitarian formula at baptism shows the Trinity at work: “Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt 28:19).
4. At the Apostolic benediction, the trinitarian order rearranged thus: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” (2Cor 13:14).
5. The record in Heaven proves the authenticity of the Trinity: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” (1John 5:7). The Word, the second Person in the Trinity, is Jesus Christ, the Holy begotten Son, the God incarnate (John 1:1, 14).
6. Jesus as an Access to other two Persons in Trinity: “For through him we both have access by one Spirit unto the Father.” (Eph 2:18; cp. 3:12; John 16:23; Rom 5:2; Heb 10:19 – 12).
7. Operation of the Trinity in redemption: “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. ... How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb 9:12–14).
8. Operation of the Trinity in teaching and remembering: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26).
9. From the conception of Jesus to His incarnation, the presence of the Trinity is noticeable (Matt 1:18–21; Luke 1:35; John 1:1, 14).
10. Stephen’s Journey to Heaven: “But he [Stephen], being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right

hand of God” (Acts 7:55). Stephen saw the triune Godhead, the three distinctive Persons but one God.

Conclusion

The study has scripturally and scholarly demystified the mystery of the doctrine of the Trinity. The work was constructed on scripturology or bibliology (the teaching of the Bible) which helps to remove doubt and establish the truth about Triunity or Trinity by giving copious scriptural texts to support the authors’ arguments. The theory of the doctrine of the Trinity states that there is only one living God who exists eternally and consubstantially as three distinct divine Persons: God the Father, God the Son, and God the Holy Spirit. In other words, there is one living God. The Father is God. The Son is God. And the Holy Spirit is God. The practice of three Gods or gods (tritheism) is not scriptural. The Christian Bible reveals only one living God. The record in Heaven proves the authenticity of the Trinity: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” (1John 5:7). The Word, the second Person in the Trinity, is Jesus Christ, the Holy begotten Son, the God incarnate (John 1:1, 14). Thus, the Bible is a closed system of truth, complete, sufficient, inerrant, reliable, and without any addition or subtraction (Rev 22:18–19). It contains all the spiritual truth God intended to reveal to mankind. This paper has helped to structure Christian theology by building a new wall of protection against the influx of false teaching, delivering Christians from a warped conception of God, and helping Christians to be good trinitarian apologists.

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