



Beit Mashiach's Official Response

THE TRINITY

Father, Son, Holy Spirit.

The Scriptures mention all three by name.

Yet there are people and groups who ignore and reject this foundational aspect of God. Such groups are called Unitarians. They believe there is only one Deity, that has no children, no other aspects; one single, solitary unit in heaven. Such Unitarians have not read or understood the Bible; neither do they know God, and they boast in their ignorance and rebellion. The Mormons, the Jehovah's Witnesses, Freemasons, Islam, and all Luciferian cults teach that God has no son. They want to control what people think because they want to replace God, which was the sin of Lucifer.

We will use basic logic and understanding of simple grammar to discover how God truly is a trinity, three-in-one.

Let us begin.

The Hebrew word "*Elohim*" is a plural word. "*Eloha*" is the singular form (Job 3:4). The Hebrew word "*Adonai*" is also plural, and it means "my lords." Why are the words used for God in the plural form? Because God is a Trinity.

At the same time, these plural nouns are usually used with verbs in the **singular** form. Why? Because God is one (Deuteronomy 6:4). Even the Hebrew word used for "one" ("*echad*" אֶחָד) is a plural word! Only the Hebrew language has this phenomenon. In Hebrew, the number *one* can have two forms: *yachad* (a single, solitary unit) and *echad* (a unified and complete whole). They are not used in the same ways!

Psalm 2:7

YHWH said to me, "Today you are my son, today I have begotten you."

In order to have a son, there must be a father. YHWH, the Eternal One, declared and decreed He had a son. We are further exhorted to "kiss the son, or else he will be angry ... blessed are those who take refuge in him" (Psalm 2:12). There was a special ceremony in heaven, where the Father bestowed all authority and kingship upon the Son (Daniel 7:13-14).

Yeshua Himself declared over and over "The Father and I are one" (John 10:30). The phrase "the Father and I" would indicate a distinction of sorts; Unitarians cannot explain it away. The addition of "are one" further reveals the mystery of their unity. Therefore "The Father and I are one" describes that distinction, yet simultaneously intrinsically linked to each other, unable to be separated (1 John 2:23, Hebrews 1:13-14).

Before His crucifixion, He prayed to the Father on behalf of His present disciples and future disciples. "Father, glorify me alongside yourself, with the glory which I had with you before the world existed" (John 17:5). A Unitarian deity does to pray to itself, because that would be self-serving and futile and arrogant, because praying and speaking itself to help itself and protect itself brings connotations of schizophrenia. But Yeshua prayed to His Father, further indicating the distinction.



Beit Mashiach's Official Response

Furthermore, the Father was not and could not be the promised offspring of David; only the Son was. The Father also could not be the Branch of Jesse's Root, because it was the Father who promised there would be a Branch from Jesse's Root (Isaiah 11:1-5).

Yeshua told the Pharisee Nicodemus "God so loved the world He gave His only **son**..." (John 3:16). If God were Unitarian, this would be impossible and nonsense. If a Unitarian deity came to earth, heaven would have been empty, and the entire universe would have been vulnerable. If God left His throne, He also would cease to be God, because God never leaves His throne. Unitarians never stop to think about their own doctrines, how their doctrines defy logic completely. They live in a world of darkness and deceit (Ephesians 4:17-18), because they allowed the Father of lies to deceive them.

Yeshua also constantly directed all honor and glory to His Father, stating He "did the works of the Father" (John 10:38, 16:15). As a teenager, He acknowledged the Temple in Jerusalem as His "Father's house" (Luke 2:49). A Unitarian deity would have called it "my house." Yeshua instead indicated it was not His, but belonging to another.

If God were Unitarian, the display at Yeshua's baptism would have been a total farce.

Matthew 3:16-17

Yeshua, when he was immersed, came up from out of the water, and the heavens were opened and he saw the Spirit of God descending like a dove, coming upon him. And a voice from heaven said, "This is my beloved son, with whom I am well pleased."

Those who would deny the Trinity are speechless about this, so they ignore it completely. If God were Unitarian, Yeshua would have demonstrated an arrogant and shameless act of ventriloquism and puppetry, marking Him as a con artist and a liar, with nefarious intentions to destroy humanity. But the Father from heaven declared His love for the Son, and the third member of the Trinity descended upon the Son.

Yeshua advised His disciples that Someone was going to come once He left (John 16:7). We know Him as the Holy Spirit. Yeshua gave warnings concerning this third part of the Trinity, stating "whoever blasphemes the Holy Spirit will never be forgiven" (Mark 3:29). The Father and the Son individually and together gave special honor to the Holy Spirit.

If God were Unitarian, the first chapter of Genesis would have indicated so. The Trinity is described in full detail, hidden in plain sight, at the very beginning of the Bible in Genesis 1. Elohim (a plural word) created the universe, and His (a singular pronoun) Spirit (the third member of the Trinity) "hovered over the face of the waters" (Genesis 1:2). We see God **AND** His Spirit (Zechariah 4:6).

And what did this Trinity do? "Let **us** make the human in **our** image and likeness" (Genesis 1:26). Who else would be up there? A Unitarian deity would have said, "**I** will make a human..." But the full Godhead took council with each other and declared, "**We** will make..."

Yeshua made it clear He did only the works and the will of His Father; He did nothing of His own will (Luke 22:42). Yeshua even deferred to the Father's authority concerning His return (Matthew 24:36). A Unitarian deity would not bother with involving others.

The Father did not die on the cross for our sins, neither did the Holy Spirit. The *Son* died on the cross for our sins (Isaiah 53:10, 2 Corinthians 4:4, Colossian 1:15-20). We are saved from



Beit Mashiach's Official Response

our sins by the name of Yeshua, the Son. We are not saved in the name of the Father, or the Spirit; we are saved by the Son. We do not cast out demons in the name of the Father; we do not cast out demons in the name of the Holy Spirit; we cast out demons only in the name of Yeshua the Son.

Not only are the Father and the Spirit revealed in the Tanach, but so is the Son.

- Yeshua appeared to Abraham and told him he would have a son in his old age (Genesis 18:1-3).
- Yeshua appeared to Jacob in a dream (Genesis 28:12-13, John 1:51) and then wrestled with him during the night (Genesis 32:24-29).
- Yeshua appeared to Joshua as the Captain of the armies of heaven (Joshua 5:13-14).
- Yeshua appeared in the middle of the burning fiery furnace in Babylon when three Jewish men were punished for worshipping the one true God, saving them from the fire, and King Nebuchadnezzar recognized the man as “the Son of God” (Daniel 3:25). It is remarkable and sad that a heathen king recognized Yeshua, but Yeshua’s own people did not.
- Yeshua appeared to the prophet Ezekiel in a vision (Ezekiel 43:6-9), describing the New Jerusalem.

Please notice how the Father did not leave His throne in heaven, neither did the Spirit, because the Spirit is the Servant of the Father who points to the Son. It was the Son who left heaven to live as a human. The Son now stands beside the Father and intercedes for His children (1 Peter 3:22, Colossians 3:1, Hebrews 1:3), as Isaiah 53 foretold.

God also has a Son because He loves Family, because he created the family. He rescued us from sin so He could adopt us into His family (Hosea 2:23, Romans 9:25). It is the enemy who seeks to destroy the family (John 10:10).

If anyone comes to you and tells you God has no Son, and that there is no Holy Spirit, that person is a liar (1 John 2:22-23) and is under a curse (1 Corinthians 16:22). We at Beit Mashiach pray that all peoples, nations, and languages will have a personal experience and relationship with the Trinity to the fullest.