

Appendix II:

***A Few Select, Supplemental Quotes* regarding
Inspired Intimations of
the Triunity of God
embedded in the Hebrew Scriptures**

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The fundamental truth of the Trinity of God—involving one *hypostasis* (*substance or essential being* (cf. Heb. 1:3) and three *Persons*—is dependent completely on *Divine revelation*. And while the *full-orbed* doctrine of the Trinity is revealed fully and finally in the Greek or New Testament Scriptures, there are numerous *inspired intimations of the Trinity of God embedded in the Hebrew Scriptures*. In fact, as has been demonstrated at length, the revelation of God in the Old Testament is such, and has been so recorded by the inspiration of God, that many passages thereof may be truly explicable only on the basis of the verity of the Trinity of God. As one has well said (H.H. Snell), “a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman’s Seed, the Seed of Abraham, and from the loins of David, but . . . gives us particulars also as to **the eternally Divine person of the Messiah,**” *Jehovah-Messiah*, e.g., Ps. 45:6; 110:1; Isa. 7:14; 9:6; Mic. 5:2; Zech. 12:10; 13:7.

Moreover, *love has eternally existed in the Godhead. That is where love essentially and intrinsically comes from.*
(J.V.)

The plurality within the Godhead makes it possible for God to be *intrinsically* a ‘God of Love’.

...

The God of Love

The plurality in the Godhead is vital for understanding the biblical teaching, “God is love” (1 John 4:8, 16). **A Unitarian God, such as Islam’s Allah, could not be a God of Love in his nature, since by definition love requires another person to be the recipient. Allah might conceivably be able to love after he created, but that would make love contingent on creation, not an intrinsic property of Allah.**

But with the true God of the Bible, the love between God the Father and God the Son has always existed, even before creation. Furthermore, the Bible reveals a third person who is God, the Holy Spirit. **This enables an even more perfect love that includes not only individual love, but collective love [for which no more than three persons are necessary!].** This is the sort that should occur in a [human] family, where the husband and wife love not only each other, but combine their love towards their child.

Genesis teaching on the plurality of the Godhead

As we have often taught, Genesis is the seedbed of Christian doctrine. This includes the teaching of the Trinity: one God in three Persons. While the overt doctrine of the Trinity is not taught, the plurality of the Godhead is, and the New Testament provided a fuller revelation. . . . Even in the first verse of the Hebrew Bible, we see the beginnings of this doctrine: the word for God is the plural form *אֱלֹהִים Elohîm*, yet the verb “created” is the singular form *בָּרָא bārā’*, not the plural form *baru*.
(Jonathan Sarfati, CMI)

The Hebrew language possesses three numbers - singular, *one*; dual, *two and only two*; plural, *three at the least or more*. Why did Moses in the Pentateuch write the name of God nearly 700 times in the plural? Could such a conception have ever come of itself into his mind? Must it not have been by revelation, and that revelation could only be from the Triune God? Who can reveal but God alone? Moses wrote the name of God in the singular nearly 50 times. The very first verse of the Bible, “In the beginning God created the heaven and the earth,” gives us the name of the Supreme Being in the plural.

This is further emphasized by the fact that the verb that follows the word GOD (plural) in Gen. 1:1 – “GOD *created*” – is in the singular. This is very unusual to say the least. But if the plural form of the word, GOD sets forth a *plural-unity*, we can understand the plural word for GOD being followed by a singular verb.
(A.J. Pollock)

The Godhead is heard in unity in the creation of man in Gen. 1, "Let *us* make man". While we have seen that the Son was the active Agent in bringing the creation into being, yet He does it in conjunction with the Father and the Spirit. The word "us" is in the plural in the Hebrew language, which involves three; it could not be two for this is indicated by the dual; so that the whole of the Godhead was involved in that mighty transaction.
(G. Davison)

One cannot now read the first chapter of Genesis intelligently without seeing that there are more Persons than One in the Godhead. Even the first verse of the first chapter yields a positive though gradual preparation for divulging it, at least after it was revealed.

Do you ask how this can be? “In the beginning God created” (Gen. 1: 1). Perhaps all may not have heard, but it is nevertheless true, that in the original Hebrew “God” is in the plural, naturally pointing to more than one Person; yet “created” is in the singular, a form not used where it speaks of heathen gods, but where it speaks of the living God. With the gods of the nations, the verb is plural. With the true God, although the subject be in the plural, the verb is often in the singular. Cases like Gen. 20:13 (“God caused”), where the verb is plural (like the noun), prove that God (Elohim) was known to be a true plural.
[See also, e.g., 2 Sam. 7:23, “God went,” where “went” is also *plural*.]

Could anything prepare better for revealing unity of the nature and plurality of the Persons? Granted that none in the Old Testament could certainly see the Three Persons as revealed later; even the believer had to wait until the New Testament for full light and truth. But when it came in Christ and by the Spirit, the peculiar (grammatical) concord where God’s name occurs of old could not but strike those who heed every word of Holy Writ.
(W.J. Hocking)

Even in Genesis, we see an indication of the plurality of the Godhead—meaning that God is made up of more than one Person. In Genesis 1:26 He says, “Let us make man in our image, after our likeness.” He is using a first-person plural pronoun (‘us’), but ‘image’ and ‘likeness’ are in the singular, suggesting a plurality in the Godhead, but also of absolutely the same nature. Likewise, in Genesis 3:22 He says, “Behold, the man has become like one of *us* in knowing good and evil.”

Ecclesiastes 12:1 uses the plural “Creators” [of the one true God] although this is often masked in translation [“And remember thy *Creator* in the days of thy youth”]—it’s interpreted as a ‘plural of majesty’ by people who don’t see the Trinity in the Old Testament, *but there are no other instances of ‘plurals of majesty’ other than places where the Trinity ‘has to be’ explained away.*”

In Isaiah 6:8, God uses the first person singular and plural in the same sentence: “Whom shall *I* send, and who will go for *us*?”

Other places in the Bible *distinguish one person called “God” or “the Lord” or “Yahweh” [Jehovah] from another called “God”*. For example, in Psalm 110, a Davidic Psalm, says, “Yahweh says to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’” Incidentally, this Psalm is the single-most quoted Scripture in the New Testament, and Jesus is always said to be the One addressed by God in those references.
(Lita Cosner, CMI)

Though there is but one God (Deut. vi. 4), and no other (Isa. xliii. 10), there are distinct Persons in the Godhead. This truth, not unknown in the Old Testament, where we read (Gen. xix. 24), "The Lord [*i.e.* Jehovah] rained upon Sodom and upon Gomorrah brimstone and fire from the Lord [*i.e.* Jehovah] out of heaven," was only doctrinally taught in the New after the Incarnation. Yet other scriptures involved it, as New Testament teaching makes plain — e.g. Ps. xlv. [45], cii. [102], cx. [110], and Daniel vii. 13, quoted by the Lord, and acknowledged by the high priest and others to refer to a Divine Person (Matt. xxvi. 64-66; Luke xxii. 69-71).

(C.E.S.)

[Another set of examples distinguishing one divine Person (Jehovah) from another divine Person (Jehovah) is found repeatedly in the prophecy of Zechariah: 2:8-9 (Jehovah sends Jehovah); 2:10-11 (Jehovah sends Jehovah); 3:1-2, 4 ("the Angel {Messenger} of Jehovah," who is Himself Jehovah, rebukes *in the name of* Jehovah and takes away sin and clothes in righteousness of God); 4:8-9 (Jehovah sends Jehovah); 6:12, 15 (Jehovah sends Jehovah); 10:12 (Jehovah strengthens to walk *in the name of* Jehovah); 13:7 (Jehovah smiting with the sword, or stroke of judicial death, the Man who is Jehovah's "Fellow" Divine Person, of the same nature, of the same Godhood nature, and thus Jehovah's "Equal" as being Jehovah Himself, the God-Man)—J.V.]

So, as to *Redeemer*, Jehovah *alone* is their [Israel's] Redeemer. In Isaiah 63 this Redeemer *is clearly Christ*. So in Isaiah 50: "Thus saith Jehovah . . . Wherefore when I came was there no man?" And then He goes on, and asserts His unenfeebled divine power, yet He continues, "Jehovah-elohim hath *given me* the tongue of the learned," and the sufferings of Christ are then spoken of.

(J.N. Darby)

But to turn for a moment to the inspired account of the creation in Genesis, it is profoundly interesting to observe the plurality of persons in the Godhead there revealed. The first time God is mentioned, "In the beginning God created," the Divine title there used for God is not in the singular number, as if merely one was the thought to be expressed, nor yet in the dual number, meaning two of any thing, but in the Hebrew plural number meaning more than two. It is not here *El*, the singular number, meaning God in unity; but, "In the beginning *Elohim* (plural) created the heaven and the earth," thus embodying the thought of Trinity in unity. And so we afterwards read, "And God (Elohim plural) said let *us* make man in *our* image, etc.; so God (Elohim) created man . . . and God (Elohim) blessed them." (Gen. 1:1, 26-28.) And when man sinned, "The Lord God (Elohim) said, Behold, the man is become as one of *us*, to know good and evil." (Gen. 3:22.) And in Isaiah's day, after thousands of years had passed, and when the prophet had a vision of the glory of the Son, he says, "I heard the voice of the **Lord (plural [Adonai])** saying, Whom shall I send, and who will go for *us*? Then said I, Here am I; send me." (See Isaiah 6:8; John 12:41; Acts 28:25.) **All these statements show plurality of persons in the Godhead before the distinction of the persons is revealed.** And further, a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman's Seed, the Seed of Abraham, and from the loins of David, but the same prophet gives us particulars also as to the eternally Divine person of the Messiah. "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" — *Immanu* (with us) *El*, God — "God with us." Is it possible that words could more forcibly set before us the Deity of the Messiah? And further, the prophet says, "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. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6, 7.)

The memorable passage of the Psalmist which our Lord used to silence the caviling Pharisees is also strictly in keeping with this essential truth of Christianity. David said, "The Lord (Jehovah) said unto my Lord (Adon, singular), Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1.) The question that still confounds man's assumed competency to judge the things of God is, "If David then call Him Lord, how is he his son?" (Matt. 22:45.) The Deity of the Son is the only answer. He is David's Lord as Creator; He is David's Son as having miraculously become man through Mary. In this way He is elsewhere spoken of as "The root and offspring of David," and also as "The lion of the tribe of Judah, the root of David." Who but the Son could then truthfully say, "Before Abraham was I am"?

(H.H. Snell)