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The Bible And Christianity Explained

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# GOD IS A FAMILY CALLED THE TRINITY

**GOD'S PERSONAL SIDE**    In his letter to the Christians in Rome, Paul said that the created world reveals God so completely and perfectly that we are all without excuse. He wrote that everything that there is to know about God is seen through the things that He has made. This revelation includes:

- 1) What God is: infinitely wise and eternally powerful.
- 2) Who God is: a Family of three eternal Persons, represented by the word 'Godhead' in the verse below:

Because that which may be known of God is manifest in them (mankind), for God has showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made; even His eternal power and Godhead, so that they are without excuse.    Romans 1:19-20

This web page, along with my final page titled '[Science and the Bible](#)', are the 'bookends' of this site. This first page discusses the personal side of God; the revelation of who God is, as seen in both the Bible and in a human race created "in the image and likeness of God".

My final page discusses the impersonal aspects of what God is (infinitely wise and powerful). In that page I discuss how these attributes are revealed to us in the physical universe, our unique life-supporting planet and solar system, and in biological life itself.

## **GOD'S WORD AND HIS WORLD**

Christians believe in a concept called 'Dual Revelation'; that God has revealed Himself to mankind through two things:

- 1) Through His word (the Bible).
- 2) Through the created world that He has made.

In the Bible we are told that both of these revelations are complete and reliable:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3:16

Knowing this first, that no prophecy of the scripture is of any private interpretation. For prophecy did not come in past times by the will of man. But holy men of God spoke as they were moved by the Holy Spirit. 2 Peter 1:20-21

The heavens declare the glory of God, and the firmament shows His handiwork. Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. David's Psalm 19:1-4

Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. Isaiah 6:3

One of the challenges for Christians is to reconcile these two sources of information with each other in our own minds. Since these two revelations come from the same God, many Christians expect that if we rightly understand them we will find that there is agreement, harmony or 'concord' between them. This Christian perspective on truth is called 'Concordism'.

The challenge for the Christian is to rightly understand both the Bible and genuine scientific truth, so that he can recognize this 'concord' and explain it to others as well. This is what I attempt to do in this web page, and in my final page on 'Science and the Bible'; to explain how God's word and His world fully agree with each other in their revelation of God to us.

## **SECTION 1: GOD REVEALED IN THE BIBLE**

In the very first verse of the Bible we encounter the possibility that there may be more than one God.

In the beginning God created the heavens and the earth. Genesis 1:1

The original Old Testament was written in Hebrew. In Genesis 1:1, the original Hebrew word which is translated 'God' in our English Bible, is 'Elohim'. Elohim is the plural form of the singular Hebrew word 'El', meaning 'God'. In other verses in Genesis the singular word 'El' is used. For instance in Genesis 14:18 God is called 'El Elyon', meaning 'God most high'. In Genesis 17:1 God is called 'El Shaddai', meaning 'God Almighty'. But in Genesis 1:1 Moses did not use the singular word 'El', but its plural form 'Elohim'. In effect Genesis 1:1 says that 'the Gods' created everything. We find similar hints that God might be more than one Person in the Bible's description of God's relationship with mankind, beginning with mankind's creation and continuing on after mankind's rebellion.

Then God said, "Let Us make man in Our image, according to Our likeness. Genesis 1:26

Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. Genesis 3:22

Come, let Us go down and there confuse their language, that they may not understand one another's speech. Genesis 11:7

There have been Bible scholars who have suggested that the 'Us' of these verses refers to God and His angels. They propose that God was including angels in the creation and decision-making process where mankind was concerned. This exaltation of angels to roles as God's 'counselors', however, is not found anywhere in the Bible. In fact the first appearance of sin in God's universe, Satan's rebellion and downfall, are the result of his desire to exalt himself to God's level:

How are you fallen from heaven, O Lucifer, son of the morning! How are you cut down to the ground, who did weaken the nations! For you have said in your heart "I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds. I will be like the most High". Yet you shall be brought down to hell; to the sides of the pit. Isaiah 14:12-15

Those who propose that the 'Us' in the verses above refers to God and angels are achieving two things:

- 1) Undermining the Biblical doctrine of the Trinity.
- 2) Giving Satan the undeserved glory that he has always sought.

God's faithful angels would never tolerate such false teaching. They have always carefully refused worship, insisting that it must be reserved for God alone. In fact they identify themselves more with mankind than with God:

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then he said unto me "See that you do not do this, for I am your fellow-servant, and of your brethren the prophets, and of them which keep the sayings of this book. Worship God". Revelation 22:8-9

The 'Us' in the verses from Genesis (above) reveals a conversation among at least two Persons, all of whom are 'God'.

## **FATHER, SON AND SPIRIT IN THE OLD TESTAMENT**

Who might these 'Gods' who call Themselves 'Us' be? We find references to three divine Persons in the Old Testament, where the 'Spirit of God', a Father and a Son are all spoken of.

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters. Genesis 1:2

I will declare the decree: the Lord has said unto Me "You are my Son; this day have I begotten You. Ask of Me, and I shall give You the heathen for Your inheritance, and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel."

Be wise now therefore, O you kings: be instructed, you judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him. Psalm 2:7-12

Who has ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you can tell? Proverbs 30:4

We also find references, in the book of Isaiah, to the fact that Israel's promised Messiah would be God in a human body, and yet at the same time would be One who was sent into the world by God:

Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel (which means 'God with us'). Isaiah 7:14

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Isaiah 9:6

Come near unto Me, and hear this. I have not spoken in secret. From the beginning, from the time that it was, there am I. And now the Lord God and His Spirit have sent Me. Thus says the Lord, your Redeemer, the Holy One of Israel: "I am the Lord your God which teaches you to profit, which leads you by the way that you should go". Isaiah 48:16-17

## **THE 'ONENESS' OF THE OLD TESTAMENT GOD**

An important verse in the Old Testament states that God is one:

Hear, O Israel: the Lord our God, the Lord is one! Deuteronomy 6:4

This verse is cherished by the Jewish people. They call it 'the Shema'. The Hebrew word 'Shema' means 'hear'; the first word in this verse.

Because of this verse many Jewish people have rejected Christianity, believing that Christianity teaches that there are three gods, while Moses (in 'the Shema') has stated that there is only one. But their rejection of Christianity stems from a misunderstanding of Moses. Moses was indeed saying that there is only one God, but Moses' Hebrew word for 'one' leaves open the possibility that this God is also more than one Person.

The Hebrew word that Moses used for 'one' is 'echad'. Echad is used in several places in the Old Testament to describe a 'oneness' between two or more people. In Genesis 2:24 God says that a man and wife will unite and become 'one' flesh. In Genesis 11:6 a rebellious human race was described as being 'one'. In Genesis 34:16 & 22 there was talk of Jacob's family and the family of Hamor uniting and becoming 'one'. In Ezra 3:9 it is said that the men arose 'as one' to rebuild the Temple. The word 'echad' is used in many ways, and does not exclude the possibility of 'unity' or 'oneness' among several persons.

In the Shema the Hebrew word translated God is 'Elohim', the same plural word for God that we found in Genesis 1:1. In fact, a literal translation of Deuteronomy 6:4 is...

**HEAR, O ISRAEL! THE LORD OUR GODS, THE LORD IS ONE.**

### THREE PERSONS - ELOHIM



**ONE GOD - ECHAD**

The Christian doctrine of the Trinity could not have been expressed more clearly than Moses declared it in 'the Shema'.

The orthodox Christian belief is that there is one God who is a union of three divine and co-eternal Persons. Given the clear statements in the Old Testament that the Messiah would be 'God with us', and would be sent by God and the Spirit of God, there is no reason for any Jew to struggle with Jesus' claim to be the Son of God, or with the concept of the Trinity.

The Lord Jesus proclaimed to the Jews of His home town, Nazareth, that He was the promised Messiah; One who would work in cooperation with the other two Persons of the Trinity to provide salvation for mankind. Jesus quoted a great Messianic verse from Isaiah:

And Jesus came to Nazareth, where he had been brought up. And as His custom was, He went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind. To set at liberty them that are bruised, and to preach the acceptable year of the Lord". And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He said unto them "This day is this scripture fulfilled in your ears".

Luke 4:17-21, Isaiah 61:1-2

The Jewish leaders of Jesus' day certainly were familiar with these concepts. When they could find no other justification for killing Him, that went right to the heart of the matter and asked Jesus if He was the Son of God. When He answered 'Yes', they condemned Him for it.

And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?" But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven." Then the high priest tore his clothes and said, "What further need do we have of witnesses? You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death. Mark 14:60-64

## **FATHER, SON AND SPIRIT IN THE NEW TESTAMENT**

The Old Testament message that there is one God, and that this God is three Persons, finds its complete confirmation in the words of Jesus Christ and of His apostles. The New Testament is saturated with this message, and I would simply encourage my reader to read it for himself. Below are three of many passages from the New Testament that speak of the Father, Son and Spirit at the same time:

And Jesus came and spoke unto them, saying "All power is given unto Me in heaven and in earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things that I have commanded you. And behold, I am with you always, even unto the end of the world." Matthew 28:18-20

And Jesus, when He was baptized, went up straightway out of the water. And the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him, and a Voice from heaven saying "This is my beloved Son, in whom I am well pleased". Matthew 3:16-17

For what the Law could not do, in that it was weak through the flesh, God accomplished by sending His own Son in the likeness of sinful flesh, and to atone for sin. He condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:3-4

The grace of the Lord Jesus Christ, and the love of God (the Father), and the communion of the Holy Spirit be with you all. Amen. 2 Corinthians 13:14

Jesus openly declared that He was God, both to His own disciples as well as to the people of Israel. He never denied that fact, and was ultimately crucified for saying it. When Moses encountered God at the burning bush, God told him that His name is 'YHWH' (Exodus 3:14), often pronounced as 'Yahweh' or 'Jehovah'. The Hebrew word 'YHWH' means 'I am'. God was telling Moses that His name is 'I am'; in other words, 'I am the true and living God'. When Jesus was examined by the Jewish leaders, He claimed that He Himself was this God whom Moses had met:

Jesus answered "If I honor myself, my honor is nothing. It is my Father that honors me, of whom you say that he is your God: Yet you have not known Him; but I know Him. And if I should say 'I know Him not', I shall be a liar like unto you. But I know Him and keep His saying. Your father Abraham rejoiced to see My day; and he saw it, and was glad."

Then said the Jews unto him "You are not yet fifty years old, and have you seen Abraham"?

Jesus said unto them "Verily, verily, I say unto you, before Abraham was, I AM." Then took they up stones to cast at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by. John 8:54-59

Lastly, the book of Revelation is filled, from beginning to end, with truth about the Trinity. I will not pay much attention to Revelation here, except to present two things. First, I would draw attention to John's introduction to Revelation, where the Father, the Holy Spirit and the Son are presented to us from the very beginning:

John, to the seven churches which are in Asia: grace to you and peace from Him who is and who was and who is to come (the Father), and from the seven Spirits (the Holy Spirit) who are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the Ruler over the kings of the earth. Revelation 1:4-5

The second thing seen in Revelation is the similarity between the earthly Tabernacle, which the Jews were first instructed to build under Moses (around 1500 BC), and the heavenly Tabernacle that is revealed to us in Revelation 4:1-8. In the earthly Tabernacle there was a lampstand with seven torches on it, standing in the 'Holy Place' outside of the veil (Exodus 25:37). This lampstand symbolized the Holy Spirit, described in Revelation as the 'seven Spirits' and 'seven torches' before God's throne (Revelation 1:4 and 4:5).

In addition, the earthly Tabernacle of Moses had a table in the Holy Place where fresh bread was always present. This table symbolized the Son of God, who is the 'bread of life' provided for the salvation of mankind (Exodus 25:30, John 6:35,48-51,58). Finally, within the Holy of Holies there was an 'Ark' comprised of a throne or 'Mercy Seat', surrounded by angelic Cherubim (Exodus 25:17-20). And we see, in Revelation, God the Father seated upon His throne in the heavenly 'Holy of Holies', surrounded by four Cherubim (Revelation 4:6-8).

From the very outset of national Israel's relationship with God, they were commanded to not only build an earthly replica of God's true Temple in heaven (Hebrews 8:5), but to place within it things that represented the three Persons of the Trinity, and their roles and relationships with each other. God placed the Trinity 'front and center' before the eyes of the Jewish people from the very beginning. And although they no longer have a tabernacle or temple, the Trinity within the Tabernacle still witnesses to them as they read the Torah.

## **ONENESS OF THE TRINITY**

The gospel of John opens by declaring that Jesus and God the Father are One. And Jesus Himself openly declared His oneness with the Father; a declaration that the Jews rightly understood to be a claim of Divinity:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. 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. John 1:1-3,14

"I and my Father are one." Then the Jews took up stones again to stone Him. Jesus answered them "Many good works have I showed you from my Father; for which of those works do you stone Me?" The Jews answered him, saying "For a good work we do not stone you; but for blasphemy, and because You, being a man, make Yourself God". John 10:30-33

Philip said unto him "Lord, show us the Father, and it suffices us". Jesus said unto him "Have I been so long time with you, and yet have you not known me, Philip? He that has seen Me has seen the Father. How do you say then 'Show us the Father'? Do you not believe that I am in the Father, and the Father in me? The words that I speak unto you I speak not of Myself: but the Father that dwells in Me, He does the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake". John 14:8-11

This oneness of the Trinity was presented by Paul in Romans 8:9-11, where he referred to the Holy Spirit six times; as the Spirit of God, the Spirit of Christ, as Christ Himself, and as the Spirit of the One (the Father) who raised Christ from the dead:

But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you. Romans 8:9-11

Christ is the image of the invisible God, the firstborn of every creature. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. Colossians 1:15-18

For in Him dwells all the fullness of the Godhead (the Trinity) bodily. Colossians 2:9

## **THE GOD AND FATHER OF JESUS CHRIST**

Several times in the New Testament reference is made to 'the God and Father' of Jesus Christ:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ.

Ephesians 1:3 (2 Corinthians 11:31, 1 Peter 1:3, Revelation 1:6)

Some have wondered how the Bible can say that Jesus worshiped God, and at the same time was God. Does this indicate that Jesus was not fully divine?



The answer to this question is understood when we realize that Jesus was both God and a man. Ever since His conception within Mary's womb, He assumed a dual nature. Although He was God, Jesus left heaven and came to earth to live as a human being. He came to fulfill every moral requirement that God has placed upon man (the Law), and to experience all of the struggles of mankind (including our temptations). This included the commandment that we are to love God. In His humanity, Jesus fulfilled this commandment by worshiping God. Thus the Father is both the God of Jesus Christ (the man), and the Father of Jesus Christ (the Son).

Jesus' fulfillment of humanity's moral requirements was necessary in order for Him to qualify as a Savior for mankind:

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law, that we might receive the adoption as sons. Galatians 4:4-5

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery (a thing to be grasped) to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name. That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5-11

Inasmuch then as the children have partaken of flesh and blood, He (Jesus) Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Hebrews 2:14-18

It was the Son of God's humanity, and His willingness to share in the struggles of mankind, that made it possible for Him to send the following message to His disciples after His resurrection, elevating them to His own status as a child of God. Because He stooped down to our level, He has become able to elevate us to His level:

Jesus said unto her "Touch me not, for I am not yet ascended to my Father. But go to my brethren and say unto them 'I ascend unto my Father and your Father, and to my God and your God.'" John 20:17

**Behold what manner of love the Father has bestowed upon us, that we should be called children of God! 1 John 3:1**

Though truly God, Jesus humbled Himself and became a man. It is this gracious humility that distinguishes God from Satan. Jesus was willing to abandon His glory, and to endure poverty, humility and death on our behalf. Satan by contrast, though merely a created being, has sought to take that which did not rightly belong to him; to exalt himself to God's level. And in the process Satan has chosen to deceive, abuse and murder those who get in his way. It is this message, that God became a 'flesh and blood' human being, which is central to the Christian faith, and which God's enemies are eager to deny:

**Who is a liar but he that denies that Jesus is the Christ? He is antichrist, who denies the Father and the Son. 1 John 2:22**

**Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby you know the Spirit of God; every spirit that confesses that Jesus Christ is come in the flesh is of God. Every spirit that confesses not that Jesus Christ is come in the flesh is not of God. And this is that spirit of Antichrist, of which you have heard that it should come; and even now already it is in the world. 1 John 4:1-3**

### **ARE THE SON AND THE SPIRIT ETERNAL?**

Although I have presented important information about Jesus Christ and the Trinity, there is one question that has not been addressed: 'Are the Son of God and the Spirit of God eternal Persons, whose existence has no beginning and no end?' Have they always existed, just as the Father has always existed? Or does their existence have a starting point?

The reason that it is necessary to ask this question is because the Bible informs us that both the Son of God and the Holy Spirit have come from within the Father. The Holy Spirit 'proceeds' from the Father (John 15:26), and the Son is the only-begotten Child of the Father (John 3:16).

In order to properly frame this question, one thing must be remembered: we are talking about eternity past, before time or the creation of the universe began. The Bible is abundantly clear that both the Son and the Spirit are co-Creators of the universe together with the Father. Thus, in comparison to the created world, they are all divine Persons who are unbound by time. But this does not answer questions that we might have about the nature of the Trinity before time began.

To focus this question more specifically, one might ask 'What does it mean to be God's Son?' I myself was born when my father was 22 years old. And until the day that he died, my father was always 22 years older than I was. This is how we, as human beings, perceive fatherhood; that our existence begins at birth, and that we can never be as old as our fathers. Does this same concept apply to the Trinity? Does the fact that there is a Son indicate that the He must be younger than the Father, and thus not eternal like the Father is? This is a question that has challenged the Christian church from the very beginning.

The idea that Jesus cannot be fully divine, because as a 'Son' His past existence had a beginning, has come to be known as 'Arianism'. It is identified with a man named Arius, who popularized a challenge to Jesus' full divinity. Arius is reported to have said "If the Father begat the Son, then he who was begotten had a beginning in existence. And from this it follows there was a time when the Son was not":

## **The Battle Cry of Arianism: 'THERE WAS A TIME WHEN THE SON WAS NOT!'**

There have been many councils and conferences convened regarding the challenge of Arius, the first and most famous being the Council of Nicea, called together by the emperor Constantine. And this Arian challenge is important, and worthy of earnest thought, because almost every pseudo-Christian cult that has arisen since apostolic times has embraced Arius' denial of the full deity of Jesus Christ.

For me, the answers to Arianism are found in two places:

### **1) THE SCRIPTURES:**

But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth unto Me the One (Jesus) that is to be Ruler in Israel, Whose goings forth have been from of old; from everlasting. Micah 5:2, Matthew 2:6

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? Hebrews 9:14

"I am the Alpha and the Omega, the Beginning and the End," says the Lord (Jesus), "who is and who was and who is to come, the Almighty." Revelation 1:8,11, 22:13

Each of these scriptures indicate the full eternity and divinity of the Son and the Spirit.

**2) THE CREATION:** I answer the challenge of Arius by pointing to a human race created 'in the image and likeness of God'. I point to the fact that, before each one of us entered into physical bodies conceived in our mother's wombs, we all existed individually, personally and consciously within the father of the human race; Adam. Being 'begotten' or conceived in the womb is not the beginning of our existence as human beings. And being begotten was not the beginning of the Son of God's existence in eternity past either.

The answer to Arianism is simple and logical; just as we existed within Adam before being conceived or begotten later in the course of human history, so also the Son and the Spirit existed as eternal, conscious persons within the Father before coming forth from Him in eternity past.

These are claims about which I am dogmatic. There were two stages or phases in the existence of both the Son and the Holy Spirit in eternity past:

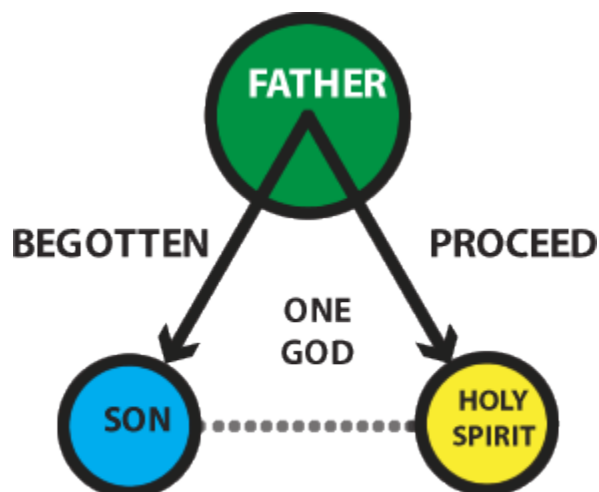
- 1) An existence of the Son and the Spirit within the Father.
- 2) A coming forth of the Son and the Spirit out of the Father, represented by the diagrams below:

## THE TWO-STAGE EXISTENCE OF THE SON AND THE HOLY SPIRIT IN ETERNITY PAST



STAGE ONE

### THE SON AND SPIRIT INSIDE OF THE FATHER



STAGE TWO

### THE SON AND SPIRIT OUTSIDE OF THE FATHER

Someone might suggest that I am taking liberties with God's word. But I would ask them 'How do you explain the fact that both the Son and Spirit are truly and fully God, together with the fact that they have originated from within the Father?' These questions are fundamental to the Christian faith, and require thoughtful answers. If our understanding of the Trinity has not prepared us to answer children who might ask about these things, and to give them simple, sound, reasonable and understandable

answers, then I would suggest that we are not prepared to explain our God or our Bible to anyone.

Finally, in order to do justice to this subject, we must define the terms 'procession' and 'begotten' as they apply to the coming forth of the Holy Spirit and the Son from within the Father. I share my own conclusions about the meaning of these terms as I look at the unfolding of mankind in the next section of this web page.

People will disagree with the following discussion that I am presenting regarding the procession of the Holy Spirit and the begetting of the Son. They will disagree with my suggestion that the Trinity is a heterosexual family, and that human families are created 'in the image and likeness' of this Family. That is understandable. When discussing this, we are talking about some things that lie within the 'realm of mystery'. And thus there is room for Christians to agree to disagree. But I believe that the ideas that follow should be at least considered by every Christian.

## **SECTION 2: GOD REVEALED IN MANKIND**

In the first section of this web page I have presented what the Bible has to say about the personal nature of God. In this section I am focusing upon what Creation has to say. More specifically, I wish to explain how the Trinity is revealed in ourselves; a human race that has been made 'in the image and likeness of God' (Genesis 1:26). This is what Paul meant when he said that God is revealed 'in us':

**Because that which may be known of God is manifest in them, for God has showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood through the things that are made; even His eternal power and Godhead, so that they are without excuse. Romans 1:19-20**

Some have written that the image of God stamped upon man is seen in our personhood. Just as God has personality, creative intelligence, emotions and the capacity to love and to make moral decisions, so also do human beings. It is our souls, some say, with their capacity to interact with God above and with people here on earth, that represents the image of God within us. While this truly is an important aspect of God's image within us, and does indeed elevate us above animals and make us like God, I do not believe that it fully and completely expresses the idea of Genesis 1:26.

The Bible tells us that angels also have personalities, are intelligent, emotional, capable of love, and interact with God and with each other. There are even passages in the Bible where the angels are called 'the sons of God' (Genesis 6:2,4 and Job 1:6, 2:1, 38:7), indicating that they (like ourselves) are God's offspring. But nowhere in the Bible does God say 'Let Us create the angels in Our image and likeness'. There is an important difference between the angels and mankind (Hebrews 2:16), and I would suggest that the difference is this; that humanity, unlike the angels, is 'Trinitarian' in nature.

What does being 'Trinitarian' mean? I think it means three things:

- 1) ONENESS** That as the one true living God is a union of three individual, eternal Persons, so God created mankind as a union of many persons within the first man: Adam, the father of the human race.
- 2) A TWO-STAGE EXISTENCE** That just as the second and the third Persons of the Trinity, God the Son and God the Holy Spirit, existed within the Father in eternity past before coming forth from Him, so also the many billions of the human race first existed within Adam, before coming forth in bodies of their own during the course of human history. This means that while our bodies have various ages beginning at the moment of conception, our souls are as old as humanity itself; we have existed as long as Adam has.
- 3) HETEROSEXUALITY** That the nature of humanity's unfolding from within Adam is also patterned after the unfolding of the Trinity; that Eve's direct procession from Adam's body before the begetting of any children is a picture of the Holy Spirit's procession from the Father before the begetting of the Son of God. In other words God is heterosexual, possessing traits that we customarily describe as masculine and feminine, and human marriages and families have been created in the wholesome and glorious image of our heterosexual Creator.

I am dogmatic in my belief in the first two points above; that we were all one in Adam, and that we all experience a second stage in our existence when our physical bodies are 'begotten' in the womb. Regarding the third point, the Bible leaves the role of the Holy Spirit within the Trinity within the realm of 'mystery', and so I cannot be dogmatic about that. But I believe that there is good reason to consider the possibility that the Holy Spirit is the second Person of the Trinity, and second Parent of the Son of God. And I believe that pondering such an idea should be considered 'normal' for Christians, and may be a blessing to some who might be struggling with the issues of sexuality, marriage and the family.

## **SPEAKING FROM EXPERIENCE**

Now, as I am beginning to write about what creation tells us about God, I am going to speak from personal experience. I am going to describe what I, personally, have learned about God as I have come to understand myself as a human being created in 'the image and likeness' of God.

I wish to share my personal story with my reader, and to argue that my own experience reveals things that are true about all human beings. This is because my experience is 'repeatable' and my discoveries can be duplicated. My reader need not take my word for it when I make claims about how God's nature is revealed in humanity. God's claims about who and what we are can be 'tested and proven' (see **Testing Christianity**). It only depends upon my reader's willingness to discover the truth for himself or herself.

I was the firstborn of five children in our family. For the first 4.5 years of my life I was essentially the only child in our home (apart from a brother who died in early infancy). As an only child I had a 'ringside seat' to observe the relationship between my mother and father. From the earliest age I knew instinctively that their relationship was flawed; that it was weak and emotionally unstable, and would in all likelihood end in divorce some day. As a young boy I would often feel alternating rage and sorrow, crying myself to sleep at night in the expectation that my whole world and everyone that I loved

would all come crashing down some day. My fears were realized when, at the age of 15, I witnessed my parents' divorce.

A year later, when I was 16 years old, God began to deal with me about my own moral responsibilities, and about how someday I myself would be judged. I had been caught up in arguments between my parents about which one of them was right and which one was wrong. But now God was telling me that I had my own sins to worry about, and that I would stand before Him in judgment some day all by myself. God was calling me to focus upon my own responsibilities and relationship with Him.

I discovered during those late teenage years, when God was dealing forcefully with me, that the one thing that I wanted most in life (even more than the salvation of my soul) was a good marriage. And after a few years of pretending to be a Christian, and then having turned my back upon God, I proceeded to live my life to the best of my own ability.

I met a wonderful young woman and we got married. But while a good marriage was important to me, you would not have known it by my actions. I was arrogant, selfish and dominated by lust. I was not a decent man or husband. After two years of marriage my wife left me and returned to live with her parents, partly because she resented that I always talked down to her rather than respecting her as a fellow adult and partner.

For the first time in my life, because marriage was so important to me, I was willing to take an honest look at myself and consider that I was wrong. Though the fire of hell could not turn me to honest self-examination, the loss of my beautiful young wife did. I humbled myself, began to look at how I had been behaving and apologized to her, acknowledging how beautiful she was and how much I needed her.

But unknown by me there was another force at work in my life; a spiritual being within my body that the Bible calls 'Sin'. The word 'sin' has two meanings in the Bible. It is a verb, and refers to actions that people do. But the word 'sin' is also a noun, and it refers to a spiritual being within people that can deceive them, overpower them and lead them to do things that they do not want to do. The Spirit of Sin plays a role in the life of a non-Christian that corresponds to the role of the Holy Spirit in the life of a Christian. It was this spiritual being within me that I was about to discover.

As I focused intently upon being the kind of person that I knew I should be, Sin awakened within me. It deceived me and brought me ultimately to do the very thing that I did not want to do; break off my relationship with my wife on our two-year anniversary. I callously cast her away, throwing her into emotional turmoil, heartbreak and despair. I had shown a cruelty that could have very easily led to her suicide.

It was not until after I had broken my wife's heart that I realized what I had done. Because I had hurt her so deeply, I knew that my father-in-law desired my death. In that moment I began to examine myself and what had happened. I realized that something within me had deceived me and had kept me from doing what I wanted to do. Instead it had brought me to do the very thing that I did not want to do.

The apostle Paul described my experience in Romans 7:15-24. He explained the logic that brings a person to realize that it is not he himself who was committing the sin, but something else that existed inside of his body; the spirit of Sin (see **Testing Christianity** for a further explanation of Romans 7):

For that which I do, I forbid within my heart. For what I want to do, I do not do. But what I hate, that I do. If then I do that which I would not do, I consent to the Law that it is good. Now then it is no more I that do it, but Sin that dwells in me. For I know that in me (that is, in my body) dwells no good thing. For to will is present with me, but how to perform that which is good I find not. For the good that I would do, I do not do. But the evil that I would not do, that is what I do. For I delight in the Law of God in the inward man. But I see another law in my body, warring against God's Law that is in my mind, and bringing me into captivity to the law of Sin which is in my body. O wretched man that I am! Who shall deliver me from the body of this death?

As I looked at how wicked and shameful I had been, and how deserving I was of condemnation, I came to realize that I needed a real forgiveness for my sins, and a powerful God to deliver me from my bondage. In that moment of moral honesty, I saw through the eyes of my conscience that Jesus' incarnation, death, burial and resurrection were historical realities, and the answer to my needs. In desperation I called upon Him for mercy and help. A week later, on my 25th birthday, Jesus revealed His willingness to forgive me and I was wonderfully born again.

Beginning when I was 16, God had used His Law with me, letting it function as a schoolmaster to show me the depth of my sinfulness and bondage, and to point me to the crucified and resurrected Christ as my one and only hope (Galatians 3:24).

## **CONCLUSIONS FROM EXPERIENCE**

Up until the break-up of my marriage, the story of Adam and Eve in the Garden of Eden, and my participation in Adam's sin, had made no sense to me. But as I discovered Sin within my body, I realized that it had been there since my conception in my mother's womb. I had been, as King David described, 'conceived in Sin and shaped in iniquity' (Psalm 51:5).

In Christian churches it is commonly taught that when Adam sinned, he brought himself into spiritual bondage to Sin, and that his bondage is inherited by all of us through biological reproduction. This is a theological concept known as 'hereditary depravity'. This runs directly contrary, however, to the word of God and to our God-given conscience. A holy God would never let either the penalty or the power of one person's sin be imposed upon another innocent person. Sin is personal, and its consequences adhere only to the person who has chosen to sin.

As I discovered the spirit of Sin within my body, I realized that it had owned and occupied my body since I was conceived within my mother's womb. I also knew that God would never have had anything to do with putting it there, and that there was only one logical conclusion that I could reach; that I myself had sinned and sold myself into bondage before my body was conceived in the womb. The only way that a person's body can be conceived in Sin and brought forth in iniquity, is if that person chooses



that condition for himself prior to physical conception. There is no other morally just or logical explanation for such a circumstance.

As a non-Christian I came to realize that my own sin in Eden was real, and that I needed an equally real atonement for my sins. My sin and guilt was great, and my conscience could never have been satisfied with anything less than a genuine atonement and expiation for my sins. I needed to know that my sin and guilt was truly and justly punished.

When Jesus called me and saved me, the Holy Spirit showed me that I had died with Christ on the cross, and that my sins therefore had been fully condemned and punished. I became aware of my real union with Christ, and that somehow His shed blood and death was also my own shed blood and death. I realized that my sins had been truly and justly atoned for. I did not immediately understand the nature of my connection with Adam, and of my new connection with Christ. I simply knew that it was a 'real' union.

Over the first five years of my Christian life I sought to understand how I could have really sinned in Adam, and how I could be truly crucified with Christ. In 1980 my search intensified, as I began going to libraries to examine microfilm of old theological documents, and borrowing old books from libraries in other states. Finally I found the answer. I discovered that the Bible is very clear about the nature of a Christian's union with Christ. It is a union that is similar to the union between the Persons of the Trinity; a 'Trinitarian' union:

He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father has sent Me, and I live by the Father, so he that eats Me, even he shall live by Me. John 6:56-57

Yet a little while, and the world will see me no more; but you will see me. Because I live, you shall live also. At that day you shall know that I am in my Father, and you in me, and I in you. John 14:19-20

And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through Your own name those whom You have given Me, that they may be one, as We are. John 17:11

That they all may be one; as you, Father, are in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me. And the glory which You gave Me I have given them; that they may be one, even as We are one. I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me, and have loved them, as You have loved Me. John 17:21-23

The Bible indicates that the connection between Jesus and His people is similar to the connection between Adam and the human race:

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (foreshadowing or type) of Him (Christ) that was to come. Romans 5:14

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

And so it is written "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." 1 Corinthians 15:21,45

Thus I have concluded that this same 'Trinitarian union' that exists between Jesus and His people, also existed between Adam and myself.

It is important to understand what God's word is saying here. Just as the three Persons of the Trinity are One God, and yet distinct, separate and individual Persons, so also the many members of the human race were one with Adam in Eden, and yet were simultaneously free as individuals to choose for themselves whether or not they would obey God. This connection, though hard to understand, is defined both by its unity and its simultaneous independence of action.

Some people may envision the Trinity as three Persons who are tied together in some kind of 'three-legged' race, tripping and stumbling over each other. The common teaching of the church has been consistent with this false idea, claiming that Adam threw himself off of a 'moral cliff' so to speak, and that he has dragged the rest of the human race off of that cliff with him. This is totally contrary to Biblical teaching.

A 'Trinitarian union' is one that respects and guarantees the rights of the individual to choose for himself. This is true in the case of union with Christ as well as in our union with Adam. In fact it is impossible to be united with Christ unless we freely choose to condemn ourselves to the same death that Christ experienced; a criminal execution.

Then said Jesus unto His disciples "If any man will come after Me, let him deny himself and take up his cross and follow Me. Matthew 16:24, Mark 8:34, Luke 9:23

For if I build again the things which I destroyed, I make myself a transgressor. For I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ; nevertheless I live. Yet not I, but Christ lives in Me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. Galatians 2:18-20

And they that are Christ's have crucified the flesh with its affections and lusts. Galatians 5:24

Thus through my own experience and studies I have concluded two facts about myself:

1) I was present within Adam, the father of the human race, when he was created. I was 'one' with him, so that all that Adam thought, I also was independently thinking, and all that he did, I also independently did. This was the original 'oneness' of the human race; a oneness patterned after the 'oneness' within the Trinity. It was a 'oneness' that allowed me to function as a distinct and separate individual at the same time.

**2) I have come forth from within Adam, in the course of subsequent human history after the Garden of Eden, to experience a 'second stage' in my existence. My soul is thousands of years old; as old as the human race itself. And yet my physical age only dates back to my conception within my mother's womb (in 1950). I believe that this same 'two-stage' existence characterizes both the Son of God and the Holy Spirit, and explains how They could come from within the Father, and yet be as old as He is at the same time; co-eternal with Him. This overall concept is sometimes referred to as "the pre-existence of souls" (for a further discussion of the pre-existence of souls, see [Death and God's Judgment](#), [Testing Christianity](#) and [The True Nature of Original Sin](#)).**

This idea (of one's pre-existence in Adam) might be called 'Pre-incarnation'; the existence of our soul before entering a physical body. The Bible teaches Re-incarnation also, although not the endless, repetitive reincarnation of Hinduism. The Bible says that in the future we will all be rejoined with physical bodies (reincarnated), and then stand before God in judgment, to experience the rewards or punishments that we deserve.

There is much hand-wringing in the evangelical church today because so many people are turning away from Biblical Christianity to a 'mystical Christianity' defined by Eastern religious practices and communication with 'familiar spirits'; seen in the so-called 'emerging church'. But a major reason for this falling away is that the Evangelical church has failed to understand, embrace and teach genuine Christian mysticism.

By departing from the truth of our real union with Adam in his sin, and our potential real union with Christ in the 'new birth' of His death, burial and resurrection (a union achieved through the 'baptism of the Holy Spirit'), the church has sent many thousands away empty-handed to look elsewhere for something 'real'. To a certain degree it is the dry, lifeless, powerless 'orthodoxy' of today's fundamentalism that has 'fathered the child' of today's new-age Christianity.

The doctrine of the Trinity is the fundamental doctrine of Christianity. It is the 'rock' upon which the Christian church is built, because it not only explains who God is, but also how we came to be condemned in the first Adam, and how we can be forgiven and restored in the last Adam; through a 'Trinitarian Union'. Thus there were two reasons why Jesus instructed Christians to be baptized in the name of the Father, Son and Holy Spirit (Matthew 28:19):

- 1) That people might understand the Trinity.**
- 2) That people might understand 'Trinitarian Union' with Christ, symbolized by Baptism.**

Ultimately God the Father has ordained that our entrance into His eternal blessing is conditioned upon our acknowledgement of the divinity of His Son, Jesus Christ. It is this 'rock' of truth that was first declared by Peter and is the foundation of God's true church. It is also this truth that God's enemies will all be compelled to acknowledge before they are banished to eternal punishment because they knowingly denied and opposed it:

When Jesus came into the coasts of Caesarea Philippi, He asked his disciples, saying "Whom do men say that I the Son of man am?" And they said "Some say that You are John the Baptist, some say Elijah, and others say Jeremiah or one of the prophets". He said unto them "But whom do you say that I am?" And Simon Peter answered and said "You are the Christ, the Son of the living God". And Jesus answered and said unto him "Blessed are you, Simon Barjona: for flesh and blood has not revealed it unto you, but my Father who is in heaven. And I say also unto you that you are Peter (rock), and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven". Then He charged His disciples that they should tell no man that He was Jesus the Christ. Matthew 16:13-20

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:9-11

### **IS THERE A MOTHER IN THE TRINITY?**

Having become clear in my own mind that my oneness with Adam, and my two-stage existence were both reflections of the Trinity, I began to wonder whether or not there wasn't something else revealed about God in our connection with Adam. Specifically, I began to wonder whether or not Eve's being taken from Adam's side (Genesis 2:21-22), and the subsequent 'begetting' of children through their marriage relationship, did not in some way reflect a similar unfolding of the Trinity in eternity past. In other words, did Eve's direct 'procession' from Adam symbolize the procession of the Spirit from the Father?

Before beginning this discussion, I want to be up front with my reader. In my own mind I am convinced of three things:

- 1) That the Holy Spirit is indeed the second Person of the Trinity.
- 2) That the Holy Spirit is the second Parent of the Son of God.
- 3) That human families bear the imprint or image of a divine Family (that a part of our human sexuality is derived from a divine 'sexuality').

I present my reasons for believing this below. While I have reached these conclusions for myself, and will not hesitate to share them openly, I believe it is necessary that I always label them as my own beliefs, and not something expressly taught in the scriptures. I do not believe that God requires other Christians to reach my conclusions. How can this be? How can I reach firmly held conclusions about something as important as God, and yet say that there is not clear scriptural support for them? For two reasons.

First, I believe that the Holy Spirit's role within the Trinity is a mystery, 'veiled' from our sight, and so none of us are justified in being dogmatic about it. Secondly, I believe

that heavenly sexuality is very distinct from human sexuality. Christians must always be very careful to distinguish divine sexuality (Christ's future marriage to His bride, the church, for instance) from the physical passions that characterize our present marriages here on earth.

If a Christian is not able to respect both of these concepts (the 'veil' and the 'difference'), then he is better off not having anything to say on the subject at all. This is holy ground, and to walk upon it carelessly is to put one's self at grave risk. I believe that the Lord has given me liberty to share what I believe, but that I must, at the same time, be honest about the lack of scriptural support for it.

Furthermore, I acknowledge that alarm bells will go off in the minds of God-fearing Christians who are reading this page. Throughout the history of mankind, the idea that there are feminine persons 'amongst the gods' has led to fertility cults and all kinds of sexual immorality. Today the feminist movement, together with the broader new age movement, are exalting the 'divine feminine'. I have no doubt that my comments about pre-incarnation and reincarnation (above) will also cause alarm in the minds of fellow Christians. But it is imperative that Christians base their beliefs upon the word of God; not upon reactions to error.

It would be a terrible mistake to reject all mysticism simply because we fear false mysticism. We need to be able to say more than 'no' to falsehood if we are to earnestly contend for the faith; we must also affirm truth. It is not a rejection of error, but an embracing of truth that saves us (2 Thessalonians 2:13). A reactionary Christianity is a doomed Christianity, because it is defined by what Satan chooses to say and do; not by what God says.

It is not my purpose to lead my reader to any conclusion, but to simply look at this question and give it fair treatment. I believe that the following discussion needs to be presented, regardless of what the new age movement is saying and doing. Although it is possible to give perverse answers in response to these questions, this does not mean that it is perverse to ask them. And so I return to my original question, with the simple purpose of equipping my reader to thoroughly understand and explain the Christian faith; 'Is the Holy Spirit the Mother of the Son of God?'

In my sixty years of exposure to Protestant Christianity and the Bible, with their constant references to the Father and the Son, I have never heard anyone suggest that the Son of God might have a Mother also. I have no doubt that, when told about the Father and the Son, many little children have asked whether or not the Son of God has a 'mommy' too. It's a perfectly logical question. But I have never heard any adult Christian suggest that the Trinity might be a family.

Most Christians can relate to the idea that human fathers and sons are patterned after a divine Father and Son, but throughout the history of the church the Holy Spirit's position within the Trinity has been left undefined. Why is this? Why do we unquestioningly accept the idea that the Holy Spirit is the third Person of the Trinity? It seems to me that serious Christians should ask these questions, and be prepared to give thoughtful answers to them.

In writing to the church at Ephesus, the apostle Paul used the example of human marriage (from Genesis 2:24) to describe a future marriage between Christ and His bride, the Church:

**For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Ephesians 5:30-32**

This passage prompts a question: 'Who is the mother that Christ will leave when He takes the Church as His bride?' Most Catholics have a ready answer. Few Protestants have given it any thought. Many Catholics will tell you that the Mother whom Christ will leave is the Virgin Mary. Roman Catholicism refers to Mary as "the Mother of God", and has elevated her to divine status. This deification of Mary is not Biblical, and I address it elsewhere in this web site (see [The True Nature of Original Sin](#)).

It may be, however, that Rome's veneration of Mary flows out of something deeply felt by many people. Such feelings characterized the pagan religions of early Rome, as well as those of many civilizations before it; a belief that the divine Persons who govern the lives of men are not some sort of exclusive 'boys club'. For centuries people have believed that femininity is also to be found 'amongst the gods'.

Returning to the original question then, I ask; 'Is there a Mother of the Son of God?'. In my opinion there is only one Person who can possibly be considered for that role: the Holy Spirit. This is because the Bible tells us that the Son was begotten of the Father in eternity past, before time or creation began. In fact the Bible tells us that the Son of God is Himself the eternal Creator. Any further discussion regarding a second Parent to the Son, therefore, must focus on either ruling the Holy Spirit in or out as a candidate for this role. If the Holy Spirit is not the second Parent of the Son of God, then no one else can be.

Two objections will immediately arise as I pose this question, and I address each one below.

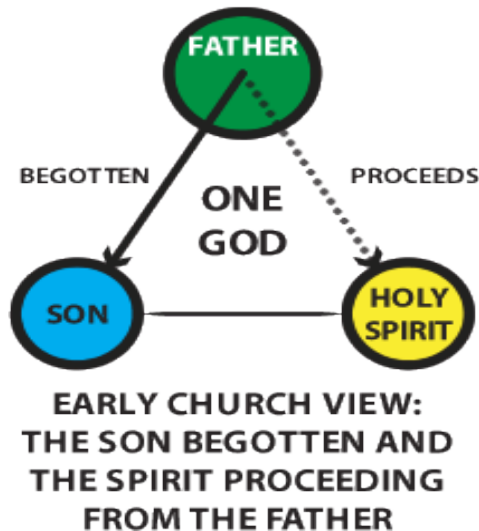
### **OBJECTION #1: THE HOLY SPIRIT IS A 'HE'**

Repeatedly throughout the New Testament, the Holy Spirit is referred to as 'He':

**Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. John 16:13**

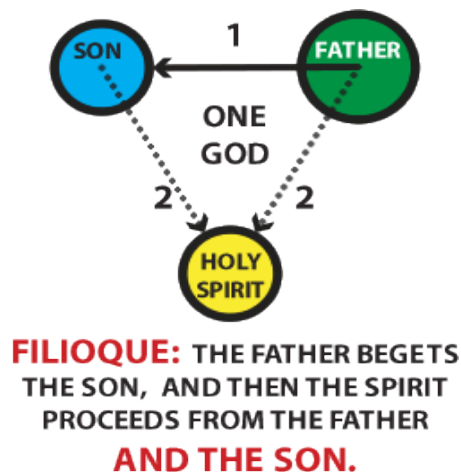
Why would Jesus and His apostles consistently refer to the Holy Spirit as 'He', if we are supposed to perceive the Holy Spirit as a feminine Person? First, we must distinguish between our human sexuality, which is both physical and spiritual, from any possible divine sexuality. When we are able to do that, the word 'He' becomes less significant in this discussion. A look at how the early church viewed the relationships among the Persons of the Trinity may help to put things in proper perspective.

How did the early church understand the role of the Holy Spirit within the Trinity? Early Christians were in agreement that both the Son and the Spirit came from within the Father. The Son has been 'begotten' of the Father (John 1:14, 3:16), and the Holy Spirit 'proceeds' from the Father (John 15:26). A simple triangle with the Father at the top, and two arrows pointing down to both the Son and the Holy Spirit might have represented this perspective on the Trinity.



### THE 'FILIOQUE' DOCTRINE

At around 600 AD some leaders in the Western (Latin) church added a new component to their statement of faith, and began to teach that the Holy Spirit proceeds from both the Father and the Son. This doctrine came to be known as the 'Filioque', because 'filioque' is the Latin word which means 'and the Son'. The Western teachers rotated the triangle clockwise, so that it rested on a point, with the Father and the Son both above, and arrows pointing down from each of them to the Holy Spirit. They taught that the Son was begotten of the Father first, and that the Holy Spirit was the subsequent offspring of both the Father and the Son.



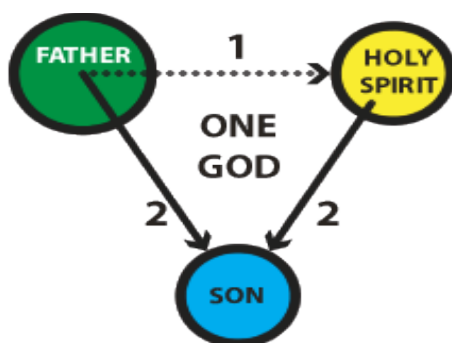
This is a viewpoint that was not only embraced by Rome, but is also found in the doctrinal statements of some mainline Protestant denominations to this day. The

Eastern (Greek) leaders did not think that this doctrinal change was justified, and this caused a division between the Greek and Latin churches.

The point that I am making here is this: no one ever thought that the Latin doctrine of 'Filioque' was suggesting some kind of intimate, 'reproductive interaction' between the Father and the Son, resulting in the procession of Holy Spirit. Such thoughts were repulsive, and never arose within this discussion. And the same 'asexual' approach can be taken when considering the possibility that the Holy Spirit is the second Person of the Trinity. No thought of reproductive intimacy needs to color our consideration of the possibility that the Father and the Holy Spirit together begat the Son, rather than the Father and the Son together being the source or origin of the Spirit.

**It is possible to believe that the Holy Spirit is the second Person of the Trinity, and a second Parent of the Son of God, without bringing our own physical and passionate human sexuality into the discussion.**

One can tip the 'triangle' in the opposite direction of the Latin fathers, placing the Father and the Holy Spirit above, and the Son below. A person who does this is not diminishing the Son of God, or implying anything more about the relationship between the Father and Spirit than the Latin teachers implied about the Father and the Son. It is with this kind of detachment that we need to look at the idea that the Holy Spirit might be the second Person of the Trinity and a possible second Parent of the Son.



**ALTERNATIVE: THE SPIRIT  
PROCEEDS FROM THE FATHER,  
AND THEN THE FATHER AND  
THE SPIRIT BEGET THE SON.**

This is the preliminary concept that we need to grasp, before we can begin to consider the possibility that the relationships within the Trinity are the pattern for our own human marriages and families. If there is a 'divine heterosexuality', it is completely devoid of the physical passions and lusts that characterize our own human nature. We must get past our own sexuality before we can give any serious thought to the possibility that the Father and the Spirit are in a spousal relationship, and that together they have begotten the Son. It is only as we enter into this asexual context, that the pronoun 'He' (used in reference to the Holy Spirit) can be seen as the neutral 'biblical convention' that it is. Although the 'Filioque' is an erroneous doctrine, our consideration of it liberates us to think in new ways.



Man is a physical being and we must reproduce physical bodies, just as animals and plants do. For this reason God has given us both a spiritual sexuality, and a physical one. He has made members of the opposite sex physically attractive to one another. This attraction brings meaning and joy to our lives, while insuring the survival of mankind. But God does not share these physical passions with us. This need and desire to unite our own body with another's does not characterize God.

The fact that God does not share our physical nature does not mean that we are impure; it only means that we are different. This is why I maintain that, although we have been made in God's image, we must not 'make God in ours'. When we human beings use the pronouns 'he' and 'she', we incorporate physical sexual attributes into their meaning. But when we refer to the Persons of the Trinity, the pronoun 'He' conveys no physicality at all. This is consistent with the fact that the Bible places the relationships within the Trinity somewhat above and beyond us, in the realm of mystery. In particular the eternal relationship of the Spirit with the Father and the Son remains 'veiled' from our sight.

This discussion may point to a fundamental mistake that the Latin 'fathers' made. Because they exalted the 'Child' to the second position in the Trinity, they left themselves without a second Adult in the 'divine family circle'. Then, to compensate, they inserted Mary into the Trinity. Consistent in their mishandling of both divine and human sexuality, they have insisted on Mary's perpetual virginity while forbidding marriage for nuns and priests. In short, the Roman Catholic Church has failed to deal with human sexuality biblically, or to consider what is possibly one of the greatest gifts that God has given to man; the opportunity to experience 'family' as God does.

It is important to point out that, while we must be careful not to impose our own sexuality upon the Trinity, the Bible nevertheless tells us that there is heterosexuality in heaven. Christ is going to take the church to Himself as His eternal bride (Revelation 19:7-9), and they are going to enjoy an intimate marriage with each other forever into the future. So how can we consider a divine heterosexuality, without ascribing our own passions and lusts to it? By focusing upon the idea of companionship.

## **COMPANIONSHIP**

I would suggest that the essence of the relationship between the Father and the Spirit might be one of companionship. This is the essence of human marriage as well. In the Genesis account of Eve's creation, God said...

**"It is not good that man should be alone; I will make him a helper appropriate for him."  
Genesis 2:18**

God then took Eve directly from Adam, and brought her to him. Some may believe that Eve did not exist prior to this point in time, but this is not true. If God had wanted us to think that, He would have created Eve from the dust of the ground, as He did with Adam. This, however, is not what happened. God took Eve's body from within Adam's, and brought forth her soul from within him at the same time. In doing this, I believe that God was giving us a picture of the Holy Spirit's existence within the Father before proceeding forth from the Father in eternity past.

Our spiritual sexuality is based upon companionship between husbands and wives. It is this capacity for personal intimacy, mutual respect and friendship that characterizes the 'spiritual sexuality' that I believe men and women have inherited from God. This is why, when referring to human sexual intercourse, the Bible often describes it as a husband and wife 'knowing' each other. A man can 'know' his wife, but a horse cannot 'know' a horse, and a dog cannot 'know' a dog:

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord." Genesis 4:1

And Elkanah knew Hannah his wife, and the Lord remembered her. So it came to pass in the process of time that Hannah conceived and bore a son, and called his name Samuel, saying, "Because I have asked for him from the Lord." 1 Samuel 1:19-20

Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife (Mary), and did not know her till she had brought forth her firstborn Son. And he called His name Jesus. Matthew 1:24-25

In the gospel of John, Jesus called the Holy Spirit 'the Paraclete'. 'Paraclete' is a Greek word meaning 'one called alongside', or 'companion'. In various Bibles it is also translated 'comforter', 'helper' and 'advocate'; but its original and primary meaning is 'companion'. In John 14:16 Jesus told His disciples that He was leaving them, but that He would send them 'another companion'; that He would send them "the Companion" (John 14:26, 15:26 and 16:7).

When Jesus referred to the Holy Spirit as 'the Companion', was He referring to the Holy Spirit's eternal role as the Companion to the Father, or was He simply referring to the Holy Spirit's future role as a Companion to God's people? The answer remains a mystery, at least to me. I would like to think that Jesus was alluding to the Holy Spirit's relationship with the Father, but I don't suppose I will ever know for sure until I stand in the presence of God.

It is also important to observe that, when God brought the woman forth from Adam's side, He was giving Adam an adult companion, not a child. Although Eve came forth from within Adam, her soul was just as old as his. God was giving Adam an 'equal'. This relationship was to be between two mature, responsible, mutually respectful adults. It is here that we see the important distinction between a marriage relationship, and a parent-child relationship. One is between adult peers while the other is between nurturing parents and their dependent offspring.

Personally, I believe that this is where many human relationships go wrong. Oftentimes adults relate to other adults as if they were children, and people become offended when roles get crossed up. At other times parents and children treat one another as peers, and the parenting process is hampered. It is only as we recognize these different roles and pursue them appropriately that we can enjoy success in our relationships and families.

## **OBJECTION #2: BIBLICAL SILENCE ABOUT THE SPIRIT**

Many will point out that the Bible is essentially silent about the Holy Spirit's role within the Trinity. Ironically, this silence may be one of the most powerful indications that the Holy Spirit is the second Person of the Trinity.

Throughout the genealogies of the Old and New Testaments, fathers and first-born sons are constantly presented while wives and daughters (except in special cases of historical significance) are ignored. In these genealogies the women are veiled from our sight. Although they are the 'second persons' in their families, they are placed in positions of obscurity and relative humility. It may be that the Bible places a veil over the second Person of the Trinity also. The Bible's silence about the Spirit is perfectly consistent with the possibility that He is the second Person of the Trinity.

The Holy Spirit draws very little attention to Himself, and this is why the Bible says so little about Him, and His place within the Trinity remains a mystery. This may be a part of what Paul was referring to when he said that Christ leaving His Father and Mother to marry the church was 'a great mystery'. It may also be one of the reasons why the apostle Paul instructed women to wear veils during Christian worship. Paul may have been maintaining an approach to womankind that ultimately finds its roots not in old cultural traditions, but in the Trinity itself, and an approach to womankind that is patterned after the Bible's approach to the Holy Spirit.

It is not uncommon to hear it said that the Holy Spirit is the third Person of the Trinity. Apart from the fact that the Spirit is mentioned last in the baptismal formula of Matthew 28:19, and that Rome has arbitrarily chosen to assign Him that position, I can find no other support in the Bible for assuming this. Given the fact that it is typical of the Bible to mention the second person in a family lastly (if at all), I would suggest that there is no reason to conclude from the Bible's silence that the Holy Spirit is not the second Person of the Trinity.

## **WOMEN IN CHRISTIANITY vs. UNDER ISLAM**

I believe that Christians should follow Paul's instructions concerning the veiling, silence and submission of women in the church. There are many who would accuse me of trying to impose the same restrictions upon Christian women that Islamic women experience. There are profound differences, however, between the Christian veil and the Islamic one.

Christian women are instructed to cover their heads in the presence of God, whether at home in prayer or during public worship. They are not instructed to wear it at any other time. Nor are they instructed (as I understand the Bible) to cover their faces. A simple scarf or 'prayer' shawl, draped over the head during public or private worship, is what I believe the Apostle Paul had in mind.

Secondly, although Christian women are instructed to obey their husbands in the home, and to obey male leadership in the church (except if these men give instructions that contradict the word of God), they are not commanded to assume subservient roles in the world at large. Christianity does not mandate the general subservience of women to men in society. Although Paul encouraged Christian women to be good

mothers and homemakers, neither he nor any other New Testament author restricted the lives of women to the home.

When a Christian man encounters any woman in the public setting, he is to respect her as an equal, and bow to any authority that she may have. It may be the authority of a superior in the workplace, of a policewoman on the street, or of a Governor, judge or magistrate. This runs completely contrary to Islamic society, where women are treated like sub-humans in practically every context.

The reason that womanly humility and submission can work within the Christian home and church is because the men in those places are Christians. A true Christian man fears God, and knows that He is not a respecter of persons and will judge him some day concerning how he has treated his wife (and children).

None of us has had any say about whether we would be born male or female. It is incumbent upon Christians to fulfill whatever roles that we have been given by God in this world. In God's coming kingdom, many women who humbly submitted to husbands and church leaders in this life, will occupy lofty positions of authority for eternity. By the same token, men who abused their authority in this life will be humbled eternally. Gentleness and humility are to be the rule of life for all Christians in all contexts:

Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, but gives grace to the humble." Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. 1 Peter 5:5-7

## **RECOVERING GOD'S ORIGINAL PLAN**

Many have objected to the veil, and the Christian woman's obligation to obey her husband and men in the church. They have described these notions as 'cultural relics' from the past. The apostle Paul, however, was one of the most 'progressive' men who ever lived, and he gave two reasons for womanly submission in the home and church that are completely distinct from temporary cultural norms. Paul's instructions had their roots in...

- 1) God's original creation of man and woman.**
- 2) The rebellion of mankind in Eden.**

Let the woman learn in silence with all subjection. I do not allow a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. 1 Timothy 2:11-15

Paul's first reason for womanly submission in the Christian home and church is because it was God's original plan for the relationship between a man and a woman. He points out that the man was created first, and then the woman. He explains this more fully in 1 Corinthians:

**For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels.**

**1 Corinthians 11:7-10**

It may be that Paul is alluding here to the idea that men are created in the image of God the Father, and women are patterned after the Holy Spirit. As the first Person of the Trinity, and the one from Whom both the Holy Spirit and the Son have come, the Father has the pre-eminence. Paul may have been recognizing this, and instructing Christians to duplicate this pattern. Even if Adam and Eve had never sinned, I believe that God would have had women wear veils during prayer, and obey their husbands.

### **SATAN'S BACK DOOR**

The second thing that Paul points to, in 1 Timothy (above), is the fact that the woman was the object of Satan's attack. She was deceived by the devil, and then Satan used her to manipulate her husband. Paul seems to be saying that, though Adam might not have succumbed to Satan's direct temptation, he was influenced by his wife because of his great attachment to her. In this way Satan brought about the downfall of the human race through the woman.

This is why, when He passed judgment on Adam and Eve, God said that Eve would now be dominated by her desire for Adam, and that henceforth her husband would lead her, rather than be led by her (Genesis 3:16).

It is important to also note that, just prior to passing sentence upon Eve in verse 16, God promised in Genesis 3:15 that he would put hatred between the woman and the serpent, and that someday her 'seed' would crush the serpent's head:

**And I will put enmity between you and the woman, and between your seed and her seed. He shall bruise your head, and you shall bruise His heel. Genesis 3:15**

This promise, that the 'seed of the woman would crush Satan's head', was the promise of a future virgin-born Messiah. By sending a Savior born only of a woman into the world, God would be accomplishing two things. First, it is impossible for men and women to beget children that were not present within Adam in Eden; and such children are under both the penalty and power of Sin from birth. Thus it would be necessary for God to go outside of normal human procreation in order to bring a sinless Messiah into the world.

Secondly, a virgin born Savior would meet and humiliate Satan at his very point of attack; the woman. God's intention was to not only defeat Satan, but to openly triumph over him (Colossians 2:15), crushing his pride and arrogance. Satan had chosen to use a woman for his attack, so God would use a woman to destroy him.

Satan had a special appreciation for the power of beauty; he himself had been deceived by it, and had used it to deceive others. The following passage is an Old Testament prophecy against the King of Tyre, but is also a description of Satan and the fact that his beauty became his undoing:

Moreover the word of the Lord came to me, saying "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord God: You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God. Every precious stone was your covering: the sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created. You were the anointed cherub who covers; I (God) established you. You were on the holy mountain of God. You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, until iniquity was found in you. By the abundance of your trading you became filled with violence within, and you sinned. Therefore I cast you as a profane thing, out of the mountain of God, and I destroyed you, O covering cherub, from the midst of the fiery stones. Your heart was lifted up because of your beauty. You corrupted your wisdom for the sake of your splendor. I cast you to the ground, I laid you before kings, that they might gaze at you. Ezekiel 28:11-17

Satan turned to wickedness because of his own beauty. He then used that beauty to seduce one third of his fellow angels to rebel against God (Revelation 12:4), and now he has brought his temptation to mankind through the 'back door' of feminine beauty. Satan knew how much Adam adored his wife, and he used this knowledge to achieve his goals.

This is why, in 1 Corinthians 11 (above) Paul says that the woman needs to wear a symbol of submission before the angels. Mankind (and especially the Christian church) is still under attack by angelic beings (Ephesians 6:12). It is imperative that Christians understand this, and understand how important it is that men and women close this 'back door' that Satan has used so effectively.

To this day society places tremendous emphasis upon feminine beauty, and women spend billions of dollars each year on cosmetics and other physical enhancements, believing that beauty is an important key to their success and happiness. The public media is saturated with scantily clad women, our young people are constantly encouraged to engage in sex outside of marriage, and the abortion industry has destroyed many millions of unborn children in order to facilitate this focus on sexual 'freedom'. It has gotten so bad that some women attend 'evangelical' churches in tight clothes, exposing their bodies and bringing temptation into the congregation.

This is such a central issue in the Christian church that the apostles instructed the early churches that they would do well if they did two simple things; abstained from eating things that had been offered to idols and from sexual fornication. (Acts 15:29, 21:25, Revelation 2:14,20)

Feminine beauty is an awesome thing, and truly reflects God's creative glory. It is the very 'stuff' of life, and makes the world go around. It is a gift from God to men, and men who cannot humbly and reverently acknowledge this are out of touch with their own feelings and needs.

Children rejoice and are nurtured by the fact that daddy is strong and mama is beautiful, and that daddy loves mama. But it is imperative that Christians understand Satan's ways, and that Satan is still using women to undermine homes and unleash

hell on earth today. It is only as Christian women recognize their God-given role, and Satan's desire to abuse it, that they can resist the devil effectively.

I am convinced that all women intuitively understand how important they are to the stability of their families. What many Christian women may not have considered, however, is that their ability to bless their families may possibly be contingent upon their ability to emulate the Holy Spirit. It is only as a woman shows the same respect to her husband that the Holy Spirit has for the Father, that our homes and marriages can succeed.

It is not because her husband is great, but because his role is great, that a woman should seek to replicate what takes place within the divine Family above. The world has gone mad in its embrace of Satan's original tactics in Eden. A disrespect for men generally, and for the role of men in the family, has been the cornerstone of much of today's 'feminism'. Christian women must appreciate how completely contrary this is to the will and word of God:

**Every wise woman builds her house: but the foolish pulls it down with her hands.  
Proverbs 14:1**

**Charm is deceitful, and beauty is vain; but a woman that fears the Lord, she shall be praised. Proverbs 31:30**

**Likewise, wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the behavior of the wives; While they behold your chaste conduct coupled with fear. Whose adorning let it not be that outward adorning of braiding the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden person of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 1 Peter 3:1-7**

I admit that neither Paul nor any of the other apostles, when writing about the ideal Christian marriage, said that men and women should emulate the relationship between the Father and Holy Spirit. Paul directs our attention to the relationship between Christ and the Church (Ephesians 5:22-33). This is the divinely inspired word of God, and represents the fullness and sufficiency of God's counsel for us.

I would suggest, however, that Christians might do well to consider the possibility that the Trinity truly is a Family, and that we as human beings have been given the opportunity to experience something very special. It might be useful to give some thought to how such a divine 'Family' might function in heaven above, and try to emulate what must certainly be pure, loving and respectful relationships.

It is only as we recognize that God's instructions for the family are not based upon any inherent superiority of men over women, but upon God's great plan for all of us, that we can begin to see this plan worked out with full effect in our lives. It is only in this context that Peter could reasonably instruct a woman to call her husband 'my lord' (Genesis 18:12, 1 Peter 3:6), and expect her to be comfortable doing so.

Women are not instructed to do these things because their husbands are necessarily worthy, but because their husband's 'fatherhood' is, and the opportunity to emulate God is a privilege and a joy greatly to be desired. I believe that this is why Paul says that the man is the 'image and glory of God, while the woman is the glory of the man' (1 Corinthians 11:7); because men are created in the image of the Father, while the woman, taken from the man, is created in the image of the Holy Spirit.

## **TWO SCRIPTURAL 'PROOFS'**

If I am asked if there are any Bible passages that indicate that the Holy Spirit is the second Person of the Trinity, I point to two. The first one is found in Genesis 4:

**Now Adam knew Eve his wife, and she conceived and bore Cain, and said "I have gotten a man from the Lord". Genesis 4:1**

Some Bible scholars, in commenting upon this verse, indicate that the literal translation of Eve's words is "I have gotten a man; the Lord". In other words, Eve may have been saying that in birthing her first son, she was bringing forth someone who corresponded to God's Child; the 'Lord' or Son of God. Eve may have been saying 'with the birth of this male child, the image of the Trinity is now fully revealed and manifested in mankind'.

I first considered this possible explanation when I was reading the commentary of a non-Christian, Jewish author on Genesis 4:1. I found it interesting that a disinterested Hebrew scholar would translate this verse to say that Eve's child 'corresponds' to the Lord. There are many Christian commentators who have offered interpretations of this verse. In the original Hebrew it is somewhat vague. I know that, for many Christian readers, this perspective on the verse will represent 'a stretch'. I merely offer it for your consideration.

The second verse is also a stretch, and offers little real substance, but I find it intriguing. It is found in the opposite end of the Bible, in Revelation 22:

**And the Spirit and the bride say, "Come!" And let him who hears say "Come!" And let him who thirsts come. And whoever desires, let him take the water of life freely. Revelation 22:17**

I find it interesting that the Holy Spirit and the bride of Christ are paired here. Why else would they be together, unless they have something special in common? I can't help but wonder if we are seeing the Spouses of both the Father and the Son inviting all to come and share Their approaching eternal bliss.



## **ON HOLY GROUND**

Jesus warned that many sins would be forgiven men, but blasphemy against the Holy Spirit would never be forgiven (Matthew 12:31). For this reason, as well as the fact that such a discussion is sure to provoke conflicts between Christians, I realize that it is important to approach the subject of the Holy Spirit's place within the Trinity carefully and thoughtfully.

I believe firmly that the Trinity is a Family, that human families are patterned after this divine Family, and that the Holy Spirit is the second Person in that Family. I believe that God is heterosexual, and that it is a despising and rejection of the Divine image within us that constitutes the perversity and sin of fornication, adultery and homosexuality.

It is one thing to discuss the possible role of the Holy Spirit within the Trinity; it is another to condemn someone else if they don't agree with me. I must acknowledge that the Bible does not specifically state that the Holy Spirit is the second Person of the Trinity, a Companion to the Father or a second Parent to the Son of God. My views on the matter are prompted by a discovery of my past union with Adam, and a similar union between myself and Christ. I am dogmatic in my belief that all mankind was one with Adam in a 'Trinitarian union'; each of us dwelling consciously within him and committing the same act of rebellion in Eden that he did.

I am also dogmatic in my belief that we experience a two-stage existence, being begotten physically after having first existed within Adam as souls. I believe that this two-stage existence is also 'Trinitarian'; patterned after a similar two-stage experience of the Spirit and the Son in eternity past.

Whether or not Eve's creation from Adam's side, and Adam's subsequent begetting of children through her also reflects adult-to-adult and parent/child roles within the Trinity remains to be seen. Personally I believe that it does, and that God's church will be stronger for having considered this possibility, regardless of the ultimate conclusions that each one of us may reach.

One of my concerns is that if people perceive God as being 'sexual', they will be more careless regarding sexual relationships. This may be one of the reasons why the Bible is silent about the role of the Holy Spirit within the Trinity. Bible teaching, in both the Old Testament and the New, is very strong in its warning against sexual sin. If our sexuality truly is a divinely inspired thing, patterned after the Trinity itself, then we must approach it with the utmost reverence.

The Bible very clearly condemns marital infidelity, and defines fornication as sexual activity outside of marriage between a man and woman. When the Spirit of God is ruling in a person's life, the fruit of self-control will be evident in their approach to this sacred relationship.

**Because the Lord has been witness between you and the wife of your youth, against whom you have dealt treacherously. Yet she is your companion, and the wife of your covenant. But did He not make them one, having a remnant of the Spirit? And**

**wherefore one? That He might seek godly children. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, says that He hates divorce: "For it covers one's garment with violence" says the Lord of hosts. Therefore take heed to your spirit, that you deal not treacherously.  
Malachi 2:14-16**

**For this is the will of God, even your sanctification, that you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor. Not in the lust of concupiscence, even as the Gentiles which know not God. That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God has not called us unto uncleanness, but unto holiness. He therefore that despises, despises not man, but God, who has also given unto us His Holy Spirit.  
1 Thessalonians 4:3-8**

**Marriage is honorable among all, and the bed undefiled, but whoremongers and adulterers God will judge. Hebrews 13:4**