

Appendix II:

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

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

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

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

. . .

The God of Love

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

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

Genesis teaching on the plurality of the Godhead

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

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

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

The Godhead is heard in unity in the creation of man in **Gen. 1 [1:26]**, “Let *us* make man”. While we have seen that the Son was the active Agent in bringing the creation into being, yet He does it in conjunction with the Father and the Spirit. The word “us” is in the plural in the Hebrew language, which involves three; it could not be two for this is indicated by the dual; so that the whole of the Godhead was involved in that mighty transaction. (G. Davison)

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

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

[For two other rare *plural verbs* used in reference to the one true God, see: **Gen. 35:7**, “God *appeared*,” where “appeared” is likewise *plural*; and **2 Sam. 7:23**, “God *went*,” where “went” is *plural* as well.

Moreover, for three rare *plural adjectives* used in reference to the one true God, see: **Deut. 4:7**, “what great nation is there that hath God *near* to them as Jehovah our God,” where “near” is likewise plural; **Josh 24:19**, “Jehovah, for He is a *holy* God [*Elohim*]; He is a jealous God [*EI*],” where “holy” is *plural* as well; and **Jer. 10:10**, “Jehovah is the true God, He is the *living* God, and the King of eternity,” where “living” is *plural* as well.—J.V.]

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

(W.J. Hocking)

[Note that there is an inverse phenomenon in the NT on two special occasions, where *two Persons* of the Triune Godhead are identified together in united action, not by plural verbs but, by *singular verbs*!

“But [*prays Paul,*] our God and Father himself **and our Lord Jesus** [*jointly, in the unity and equality of the Godhead*] **direct** our way to you [*the verb ‘direct’ is in the singular number, although grammatically the subject (the Father and the Son) is plural—which thus emphasizes the essential unity of nature and equality of the two Persons of the Father and the Son in the Godhead; both Persons singularly ‘direct’*]. But you **may the Lord** [*the Lord Jesus*] **make** to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of **our Lord Jesus** with all his saints.” (**1 Thess. 3:11-13**)

“But [*prays Paul,*] **our Lord Jesus Christ himself, and our God and Father**, who has loved us, and given us eternal consolation and good hope by grace, [*jointly, in the unity and equality of the Godhead*] **encourage** [*both Persons singularly ‘encourage’*] your hearts, and **establish** [*both Persons singularly ‘establish’*] you in every good work and word [*the verbs ‘encourage’ and ‘establish’ are in the singular number, although grammatically the subject (the Son and the Father) are plural—which thus emphasizes the essential unity of nature and equality of the two Persons of the Son and the Father in the Godhead; both Persons singularly ‘establish’ and ‘encourage’*].” (**2 Thess. 2:16-17**)

“Our Lord, and God our Father, are remarkably identified [in the prayer of 2 Thess. 2:16-17] in thus cheering and strengthening us now, as in 1 Thess. 3:11: a *special phraseology, inexplicable save grounded on the eternal relation of the Father and the Son, and their unity of nature in the Godhead.*” (WK)

"Such was the prayer dictated by the apostle's affection as the Holy Spirit brought their need before him in God's presence. . . [The apostle does here] join *in a most striking unity* our God and Father Himself with our Lord Jesus in his earnest prayer for the blessing of the saints." (WK)—J.V.]

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

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

[For five other rare *plural nouns* used in reference to the one true God (plural nouns, that is, other than *Elohim* and *Adonai*), see: **Job 35:10**, "But none saith, Where is God my **Maker**, who giveth songs in the night," and **Ps. 149:2**, "Let Israel rejoice in his **Maker**," where "Maker" in both instances are likewise *plural*; **Isa. 54:5**, "thy **Maker** is thy **Husband**: Jehovah of hosts is His name, and thy Redeemer, the Holy One of Israel: The God of the whole earth shall He be called," where both "Maker" and "Husband" are plural as well; and **Prov. 9:10**, "The fear of Jehovah is the beginning of wisdom; and the knowledge of **the Holy One** is intelligence," and **Prov. 30:2-3**, "Truly I am more stupid than any one; and I have not a man's intelligence. I have neither learned wisdom, nor have I the knowledge of **the Holy One**," where "the Holy One" in both instances is actually *plural*..—J.V.]

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

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

(Lita Cosner, CMI)

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

(J.N. Darby)

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

(C.E.S.)

[Another set of amazing examples distinguishing one divine Person (Jehovah) from another divine Person (Jehovah) is found **repeatedly in the prophecy of Zechariah**: 2:8-9 (Jehovah sends Jehovah); 2:10-11

(Jehovah sends Jehovah); 3:1-2, 4 ("the Angel {Messenger} of Jehovah," who is Himself Jehovah, rebukes *in the name of* Jehovah and takes away sin and clothes in righteousness of God); 4:8-9 (Jehovah sends Jehovah); 6:12, 15 (Jehovah sends Jehovah); 10:12 (the speaker Jehovah promises to strengthen the Jewish remnant in Jehovah and to cause them walk *in His name*); 13:7 (Jehovah smites with the sword, or stroke of judicial death, the Man who is Jehovah's "Fellow" Divine Person, of the same nature, of the same Godhood nature, and thus Jehovah's "Equal" as being Jehovah Himself, the God-Man). **See also Hosea 1:7** (the speaker Jehovah promises to save by Jehovah) and **Amos 4:11** (the speaker Jehovah states that He overthrew among Israel like God's overthrow of Sodom and Gomorah).

In addition to all of these, we have the astounding passage of **Isa. 48:16** in which all three distinct Persons appear together: 1) *Jehovah, the First and the Last*, who is **the Speaker** here (Isa. 48:12-16), 2) *Jehovah the Sender* of Jehovah the Speaker along with 3) **the Spirit of Jehovah** with Him! "Come near unto **Me**, hear ye this: *I* have not spoken in secret from the beginning; from the time that it was, there am **I**; and now **the Lord Jehovah hath sent Me, and His Spirit**."—J.V.]

[**Regarding Deut. 6:4—"Hear, Israel: Jehovah our God is one Jehovah"—This has rightly stood at the center of Israel's confession of monotheism. Yet the oneness affirmed in the Shema is **not a philosophical assertion of solitary singularity (in such a way as to make impossible the progressive and full revelation of the Tri-Personal Godhead)**, but a proclamation that Jehovah alone is God, in contrast to the many false gods of the nations.

The Hebrew term used in Deut. 6:4 for "one" (**'eḥād**) denotes **unity** rather than an absolute numerical singularity (as requiring only one personal distinction). Indeed, it is regularly employed in the Old Testament to describe a **compound or collective oneness**, as in "*one day*" composed of evening and morning (Gen. 1:5), "*one flesh*" of husband and wife (Gen. 2:24), or multiple elements joined into "*one*" whole (e.g., Ezek. 37:17). By contrast, Hebrew possesses another term (**yāḥīd**) which expresses **solitary or absolute uniqueness** (e.g., Gen. 22:2, "thy only son"; Ps. 22:20). Notably, **yāḥīd** is **never** used of God (Jehovah) being "one" in the Old Testament. The choice of **'eḥād** in the Shema therefore affirms the **unity of Jehovah** without excluding personal distinctions within the one Divine being or essence, distinctions later fully revealed in the New Testament as Father, Son, and Holy Spirit.

Significantly (as we have already seen), the Old Testament itself contains inspired intimations of a **plurality within the divine unity**: e.g., God speaks in the plural ("*Let us make man*"), the Spirit of God acts distinctly yet fully as God, and the Angel of Jehovah speaks as Jehovah while being sent by Jehovah. These realities are not contradictions of the Shema, but **unfoldings within its confession**.

The New Testament does not revise or abandon the Old Testament's monotheism; it **fills it with revealed content**. The one Jehovah confessed in Deuteronomy is now revealed as eternally Father, Son, and Holy Spirit—distinct in person, undivided in essence. The doctrinal truth of the Trinity, therefore, does not violate the oneness of God, but safeguards it, preserving both the unity of the divine being and the personal distinctions Scripture unmistakably reveals.

In this way, Deut. 6:4 stands not as a barrier to Trinitarian truth, but as its foundation: **one God, fully revealed in three eternal Persons**.—J.V.]

But to turn for a moment to the inspired account of the creation in Genesis, it is profoundly interesting to observe the plurality of persons in the Godhead there revealed. The first time God is mentioned, "In the beginning God created," the Divine title there used for God is not in the singular number, as if merely one was the thought to be expressed, nor yet in the dual number, meaning two of any thing, but in the Hebrew plural number meaning more than two. It is not here *Ei*, the singular number, meaning God in unity; but, "In the beginning *Elohim* (plural) created the heaven and the earth," thus embodying the thought of Trinity in unity. And so we afterwards read, "And God (*Elohim* plural) said let *us* make man in *our* image, etc.; so God (*Elohim*) created man . . . and God (*Elohim*) blessed them." (**Gen. 1:1, 26-28**.) And when man sinned, "The Lord God (*Elohim*) said, Behold, the man is become as one of *us*, to know good and evil." (**Gen. 3:22**.) And in Isaiah's day, after thousands of years had passed, and when the prophet had a vision of the glory of the Son, he says, "I heard the voice of the **Lord (plural [Adonai])** saying, Whom shall I send, and who will go for *us*? Then said I, Here am I; send me." (See **Isaiah 6:8; John 12:41; Acts**

28:25.) All these statements show plurality of persons in the Godhead before the distinction of the persons is revealed. And further, a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman's Seed, the Seed of Abraham, and from the loins of David, but the same prophet gives us particulars also as to the eternally Divine person of the Messiah. "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" — *Immanu* (with us) *El*, God — "God with us." Is it possible that words could more forcibly set before us the Deity of the Messiah? And further, the prophet says, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (**Isaiah 9:6, 7.**)

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