

Questions About the Trinity

By Henry Mahan

Bible Text: 1 John 5:7

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I thought of something when Bill said he was going to get even with me for that. Years ago I was in a meeting up in Lewisburg, Pennsylvania preaching for pastor Sam Kintner. Sam was pastor of the church in Lewisburg and John Thornbare was pastor of the church south of Lewisburg in Wynfield, Pennsylvania only seven or eight miles from Lewisburg. And we had both churches assemble there at Lewisburg. Sam was leading the singing. John was playing the piano and I was doing the preaching. We was having a good week.

And Sam started leading the song one night and they went through the first verse and then he turned to John and he said, "John, would you like to sing that second verse for us?"

And John said, "No."

And he got real...Sam just stood there in shock. And he said, "You wouldn't?"

John said, "No."

Well, he said, "Let's all sing it then."

After the service I said, "John, what did you do that for?"

He said, "I have been thinking about doing that to him for a long time." He said, "He does that to me all the time." He said, "He won't tell me before the service that I am supposed to sing. He will wait until everybody gets there and I sit down at the piano and then he will say, 'Will you sing?'" He said, "I'll teach him a lesson."

So we all need to be taught those lessons. I will be looking for you to do that.

Let's look at 1 John five, verse seven. And what you all don't know, he will do it. 1 John 5:7. Now, actually the word "trinity", the word "trinity" does not occur in the Scriptures. It is not in there anywhere nor is God called in the Scriptures the three in one, nor is he called one in three. But for that matter the word substitute is not in the Scriptures. It doesn't occur in the Word of God. Substitute is not in the Word of God. The word substitution is not in the Scriptures. But the truth of substitution is.

In fact, brother Paine has a Bible. I was in his home one time and I saw his Bible and he had all the way through...I think this was your Bible. You had written substitution all the way through. Where there was Scripture referring to substitution he had it on nearly every page. So the truth of substitution is taught throughout the Scriptures.

Even so the Word of God clearly teaches, clearly teaches, though the word “trinity” is not in the Bible, though the word three in one is not in the Bible, though the word one in three is not in the Bible, the Bible clearly teaches that the living God is one God, one God. “The Lord our God is one God.”

And the Scriptures clearly teach that Jesus of Nazareth is truly God. In his divine nature he is truly God and yet, Tom, he is a distinct person from the Father. The Bible teaches that. He is truly God and yet he is a distinct person from the heavenly Father.

And the Scriptures teach, thirdly, that the Holy Spirit is truly God. The Holy Spirit is truly God, called the Holy Ghost and the Holy Spirit. He is truly God and yet the Holy Spirit is not an influence, not an in it. The Holy Spirit is a person. One does not have to have a body to be a person. The Holy Spirit is a person.

And the Bible clearly teaches that there is a trinity of persons in the godhead. Now here in our text, which Bill read a few moments ago, verse seven of 1 John five, it says, “For there are three that bear record in heaven, the Father, the Word and the Holy Ghost. And these three are one.”

Now, I plan tonight, this will be a little different type of message from the...what I usually bring. If you have a pencil and paper or a ball point pen and paper I think it would be profitable for you if you jotted down these questions I am going to ask. I am going to bring a message with 10 questions about the trinity. That is the title of the message: “Questions about the Trinity.” And I am going to ask these 10 questions and answer them from the Word of God. I think it will...it was helpful to me. I sat down with a book and with a pamphlet written by a brother McKinley...McKinney from Texas, Tyler, Texas. And I spent a lot of time with this and I have brought it down into a brief 30 or 35 minute message of 10 questions and I think it will be very, very helpful to you in regard to this subject of the trinity.

Now here is the first question. Number one: Does the Bible teach that God is one person? Does the Bible teach—now watch this carefully, be careful. I am not being tricky. But is the...does the Bible teach that God is one person?

No, it does not. It teaches he is one God, but not one person. And I will show you that. First write down and turn to Genesis 1:26. The Bible does not teach that God is one person. In Genesis chapter one, verse 26 listen to the Scripture. “And God said, ‘Let us make man...’” That is plural, isn’t it? “Let us make man in our image, after our likeness.”

To whom was he speaking? Well, he certainly wasn’t speaking to the angels or the seraphim or cherubim. He said, “Let us make man, Father, Son and Holy Spirit.”

All right. Let me give you another. Isaiah six, verse eight. Here is another Scripture that you will want to study. The sixth chapter of Isaiah and the verse is number eight. And it says here, "And I heard the voice of the Lord saying, 'Whom shall I send and who will go for us?'" He is speaking to Isaiah there in the year that he saw the Lord. "Who will go for us? Then said I, 'Here am I. Send me.'"

Now, one other. Here in John 14, John 14, verse 16 and 17, the book of John, chapter 14, verses 16 and 17. And you will note that I am using Scripture both from the Old Testament and the New Testament. In John 14:16, now here our Lord Jesus Christ is speaking to his disciples before he ascended back to the Father. And he said in John 14, verse 16, "And I will pray the Father and he will give you another Comforter that he may abide with you forever, even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him, but you know him for he dwelleth with you and shall be in you."

The Bible teaches that there is one God, three persons. The Son said, "I will pray to the Father and the Father will send you the Holy Spirit. Let us make man."

All right. Question number two. Does the Bible teach that there is a Father, Son and Holy Spirit? Does the Bible teach that there is a Father, Son and Holy Spirit? Yes, most definitely it does, most definitely without question.

In Matthew chapter three, Matthew, the third chapter. And when I get through with this message you are going to wonder where in the world do people get the idea that there is no trinity, that these Jesus only people. I don't know when there is so much Scripture. It is all conclusive. It is like the subject election. It is all the way through the Word of God. God's sovereignty in salvation.

Now look at Matthew three, verse 13. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him saying, 'I have need to be baptized of thee. Comest thou to me?' And Jesus answering said unto him, 'Suffer it to be so now. For thus it becometh us to fulfill all righteousness.' Then he suffered him." He baptized him. "And when Jesus was baptized...And Jesus when he was baptized went up straightway out of the water and, lo, the heavens opened. They 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.'"

You have the Father speaking from heaven. You have the Son standing in the Jordan River. And you remember the Lord said to Simeon, "Upon whom you see the Holy Spirit..." Or he said to John, "Upon whom ye see the Holy Spirit descending, that is the Son of God, the Lamb of God."

All right. Another verse in Matthew 28, verse 19, Matthew 28, verse 19. Our Lord is speaking to his disciples. The Lord himself and he says in Matthew 28:19, "Go ye

therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost.” That is what the master said.

All right. One other Scripture, John 15:16, John 15, verse 16. And it says here, the Lord Jesus speaking, “ You have not chosen me, but I have chosen you.” John 15:26. I beg your pardon. John 15:26: “But when the comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he will testify of me.” Now you have got the blessed trinity.

All right, the third question. Do you have those two? The first one: Does the Bible teach that God is one person? It does not. One God, but three persons. Does the Bible teach there is a Father, Son and Holy Spirit? It certainly does.

Well, here is the third question. Is the word “one”—O-N-E—is it used in the Bible in reference to God? Is the word “one”, God is one? Now, this is the...these are the Scriptures that anti trinitarians use to battle the subject of the trinity. They say, “How can God be one and yet three?”

Is the word “one” used in the Bible in reference to God? Many times, many times. Let’s look at Zechariah in the Old Testament. Zechariah chapter 14. The word “one” is used many time sin the Word of God referring to our God. In Zechariah chapter 14 verse nine, listen. “And the Lord shall be king over all the earth. In that day shall there be one Lord and his name one, one.”

All right. Let’s try Mark 12 in the New Testament. I am not going to read, but just two of these because there are so many of them. God referred to as one. Mark 12, verse 29. “And Jesus answered him, the first of all commandments,” in Mark 12:29. Do you have it? “The first of all commandments is: Here oh Israel, the Lord our God is one Lord.”

But now the word “one” in these Scriptures and others in reference to God denotes, Charlie, unity and not unit. It denotes unity. Now that is important. It denotes unity. The Lord our God is one God in heart, in purpose, in unity, in goal, in covenant. He is one. And I will show you some more Scripture.

Well, now watch this. In John 10:30, John 10, verse 30. Turn over there just a minute. Let me show you this. This is...Bill, this is so powerful right here when you are talking about the Lord our God is one Lord. His name is one. And yet Jesus Christ our Lord said in John 10:30, John 10:30...Do you have that? Ron, read that out loud in John 10:30. Read that.

Voice: “I and my Father are one.”

He didn’t say, “I am my Father am one.” He didn’t say, “I and my Father is one.” He said, “are,” two persons are one, are one. “I and my Father are one.” Two persons are one. That is what Christ...I and my Father are one.

So this one denotes a unity, not unit, not when...what they say is you can't have Jesus and have a Father and a Holy Spirit. You can't have a Father and have Jesus and the Holy Spirit. Why not? They are one. They are unity in heart and so on.

Listen to this. Let me show you two other Scriptures. Turn to 1 Corinthians 3:8, 1 Corinthians three, verse eight, 1 Corinthians chapter three, verse eight. Listen to this. Paul is talking about preachers here. Somebody said, "We are of Paul." One says, "I am of Apollos." One says, "I am of Cephas." And Paul said, now, verse eight of 1 Corinthians three: "He that planteth and he that watereth are one." Well, did he mean that he is Apollos and Apollos is Paul? No. There is Paul. There is Apollos and there is Cephas, but they are one. They are one in unity. They are one in purpose. They are one in goal.

And Christ said, "I and my Father are one."

How about John 17? Listen to this Scripture. In John 17:21 our Lord Jesus is talking about us. He is talking about the believers in John 17, verse 21. He says this, talking about all that come to him, all that were given him of the Father. He said, verse 21 of John 17, "That they all may be one as thou, Father, art in me and I in thee, that they also may be one in us."

I'll tell you this. And I don't know how to explain this, but in glory we are going to be like our Lord, conformed to the image of our Lord. We are going to be so one with him in unity, in Spirit, in heart, in love, in all things that we cannot be separated. We are going to be one as the Father and the Son are one. How that can be? And yet there are so many of us. As the stars of the heavens, the sands of the seashore and yet we are going to be one. And that is the trinity. The Bible does teach this: Father, Son and Holy Spirit. Three persons. And yet they are one, one in unity, one in heart, one in purpose, one in objectives, one in goal. They are one. One in a covenant.

All right. The fourth question. I hear people say, "Well, I just can't accept what I can't understand." Then you will just have to throw all the Scripture away.

The fourth question is this: Can any man understand the trinity? Well, the answer is no. I certainly don't need a God that I can understand. I don't need a God that I can understand.

And turn to Psalm 89, verse six. In Psalm 89, verse six, listen to this Scripture. And we must be careful trying to compare God with humanity. God said, "You thought I was altogether such as one of yourselves. You are bringing God down to our level of thoughts or understanding. Look at Psalm 89:6. "For who in the heaven can be compared unto the Lord?" Who of all the heavenly creatures can be compared unto the Lord? How are you going to compare him? "And who among the sons of the mighty can be likened unto the Lord?" There is no one in heaven or earth to whom we can compare the Lord.

And then look at Job 11, in the book of Job, chapter 11. The Scripture says this in Job 11, verse seven. "Can you by searching find out God? Can you find out the almighty unto perfection? It is as high as the heaven. What can you do? It is deeper than hell. What can you know? The measure thereof is longer than the earth and broader than the sea."

And one other verse on this. I want you to turn to Isaiah, chapter 46, Isaiah 46. I can't explain to you the trinity. I can preach the trinity, but I cannot explain it. We can receive the belief in the trinity by faith, but we cannot explain it. Isaiah 46, verse four. "And even to your old age I am he and even to white hairs will I carry you. I have made and I will bear. Even I will carry and will deliver you. But to whom will you liken me and make me equal and compare me that we may be like?" Is there any one or thing to which you can compare God?

All right. Here is the fifth question. Does the Bible teach that the Father, the Son and the Holy Spirit are three distinct persons who are one God and possess the same essence? Does the Bible really teach that?

"Brother Mahan, can you turn in the Bible and find for me Scripture which teaches that the Father, the Son and the Holy Spirit are three distinct persons and yet they are one God and they possess the same essence?"

I believe that I can. And we will have to turn to several verses. If you want to, just jot these down and don't turn and just listen while I read them. The first one is John three, verse 35. One person of the godhead is said to love the other. Here are three distinct persons and yet of the same essence and yet one God. In John 3:35 he says, "The Father loves the Son." That is a distinct person. "The Father loves the Son and hath given all things into his hands."

And then in Matthew 11:27 it says that one person in the trinity knows the other person. In Matthew 11:27 listen to this, one person knows the other. "All things are delivered unto me of my Father and no man knows the Son, but the Father neither knows any man, knoweth any man the Father save the Son." The Son knows the Father and the Father knows the Son. And the Father loves the Son and hath given all things into his hand.

Watch this. One person addresses the other. You can quote this in Hebrews one, verse eight. "But to the Son he saith, 'Thy throne, oh God, is forever.'" The Father addresses...that's persons. And yet of the same essence. The Father calls the Son God. He says...the Father who is God says to the Son who is God, "Thy throne, oh God, is forever."

One person sends another. Look at John 14:26. One person sends the other person in John 14, verse 26. And people say...they just throw up their hands and say, "That just can't be."

Why can't it be? He is God. You can't explain...that's what Job says or David said,

“To whom shall ye liken God?” And the reason we say that can’t be is we have nothing to compare him with. Something we have never seen or heard or imagined or have anything to compare it with, we throw up our hands and say, “It can’t be.” That is the only God I want is one that humanly can’t be, naturally can’t be, supernaturally God.

In John 14, verse 26, listen. “But the Comforter, who is the Holy Ghost, whom the Father will send.” Here is one person in the godhead sending another.

What did Christ say? “As my Father sent me, so send I you, so send I you.”

One person glorifies another in the Trinity. You know that verse in John 17, verse four when Christ said, “Father, I have glorified thee on the earth. Glorify me with the glory which I had with thee.” And then when he said the Holy Spirit is going to come and he will glorify me. And yet they are one. And yet they are one.

I go back over that four things. One person loves another. One person knows another. One person addresses another and one person sends another. That is God. That is what Scripture teaches, three distinct persons. And yet they are one. John 14. You are already there. Look at verse eight and 10. “Philip said unto him, ‘Show us the Father and it will suffice us.’ And Jesus said, ‘Have I been so long time with you and yet you hast not known me, Philip? He that hath seen me hath seen my Father. And how sayest thou, then, “Show us the Father?” Believest thou not that I am in the Father and the Father in me?’”

I will give you another verse on there. In John 10:38 or rather, I beg your pardon, Philippians 2:5, Philippians 2:5, Philippians 2:5. It says here in Philippians 2:5, talking about our Redeemer, it says, “Let this mind be in you which was also in Christ who being in the form of God thought it not robbery to be what? Equal...equal with God.”

Now, the believer is in Christ, but the believer is not Christ and Christ is not the believer. Christ is in the believer and the believer is in Christ, but the believer is not Christ and Christ is not the believer, yet they are one. The Father regards them as one. The Father loves them as one. The Father accepts them as one. The Father accepts me in Christ and without any loss of identity. When I believe the Son, I believe the Father and when I believe the Father I believe the Son. You cannot have one without the other. You cannot have a third of a God. That is absolutely true.

All right. Here is the sixth question. Did God have a Son before Jesus Christ was born in Bethlehem? That is a good question. Did God have a Son before Jesus Christ was born in Bethlehem? Why, certainly, certainly.

Turn to Proverbs 30, verse four. Proverbs chapter 30, verse four. Proverbs 30, verse four. This is a good Scripture here. “Who hath ascended up to heaven or descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name? And what is his Son’s nam

if you can tell?" What is he called? "The everlasting Father." You can't be an everlasting Father unless you have got an everlasting Son.

I have been a father 30...almost 37 years. I wasn't a father before that. I wasn't a father until my first son was born. But the Father is the eternal Father because he is the Father of the eternal Son. And I cannot explain that relationship. I don't even make an effort to explain it. I just know that it is true. I just know that it is true.

1 John chapter two. Now, here is the danger of denying it. Here is the danger of denying it. And I will tell you. Don't...don't...don't...1 John two, verse 22. Don't fool around with folks that...that trifle with such...such powerful truth as the trinity. Don't fool around with those that want to deny it or explain it away because it says, "Who is a liar but he that denieth that Jesus is the Christ. He is an anti Christ and he denies the Father and the Son." It is dangerous.

I will show you another Scripture in 2 John nine. In 2 John, verse nine. "Whosoever transgresseth and abideth not in the doctrine of Christ." Now, my friend, the doctrine of Christ goes a lot further than just teaching that there was a man on the earth who called himself Jesus Christ who died on the cross. The doctrine of Christ is talking about the doctrine of Christ as the eternal God.

"In the beginning was the Word and the Word was with God and the Word was God and the Word was made flesh and dwelt among us."

It comes down to all the types that picture Christ and his saving work. It comes to his incarnation. It comes to his mediatorial work, his intercession, his eternal glory. He hath made this same Jesus Lord and Christ and highly exalted him that at the name of Jesus every knee should bow. So the doctrine of Christ is a lot more than just believing he died on the cross and buried and rose again. It has to do with who he is yesterday, today and forever. And what he did and why he did it and where he is. He that abideth in the doctrine of Christ, he has both Father and the Son. He has both the Father and the Son.

And let me ask under that same heading. This is under question six. Christ never did say, "I am the Father." You recall him ever saying, "I am the Father?" He said, "I am the Father are one." But he never said, "I am the Father." He said, "He that hath seen me hath seen the Father," but he never said, "I am the Father." And the Bible never calls the Father Jesus. The Father is never called Jesus. And the Holy Spirit is never called Jesus. And Jesus is not his own Father.

Look at Luke 1:35. Now this is very distinct here. This is the angel talking to Mary. Christ is not his own Father. He is the only begotten Son of God. And it says in Luke one, verse 34, listen to this. "Then said Mary unto the angel..." The angel said she was going to have a son. She said, "How can this be? I know not a man."

And the angel said unto her, "The Holy Ghost will come upon me and the power of the highest shall overshadow thee. Therefore also that holy thing..."

Someone suggested one time that the angel was very selective in that word because he didn't say the holy boy or a baby or a child or a man or a person. He said, "Holy thing." There is nothing with which to describe it. "The holy thing which shall be born of thee shall be called the Son of God."

All right. Here is the seventh question. And I wish that I could stress this so strongly here because our relationship with God has to do with our thoughts of Christ.

Our Lord asked the people he was preaching to, "What think ye of Christ?"

And I can bring you to sign creeds and catechisms and statements of faith, but what you think of Christ is another issue, another question. What you honestly, personally think of Christ? And that is the basis on which God will deal with you, what you think of Christ. The idea you entertain of Christ. You see, your attitude towards your works, towards your self righteousness, towards yourself, towards God, towards eternity, toward everything depends on what you think of Christ. And I am saying that as Thomas said, "He is my Lord and my God." I don't even hesitate there, my Lord and my God. I bow before him and worship him.

Here is the seventh question. Does Jesus Christ possess all the attributes of deity? All of them I am talking about. He is not a subordinate deity, God. Let all the angels of God worship him God says.

I will give you several Scriptures. John one, one and two. You know, "In the beginning was the Word. The Word was with God and the Word was God." John 1:14, "The Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father." Acts 20, verse 28. "Feed the Church of God which he purchased with his own blood, the Church of God." Hebrews 1:8, "Thy throne, oh God, is forever." 1 Timothy 3:16, "Great is the mystery of godliness. God was manifest in human flesh."

Here are the attributes of deity, basically five or six. I will give you five. What we call attributes or characteristics or character, attributes. The attributes of God are the character that God possesses, characteristics. One attribute of God that no one can possess but God is eternity. "In the beginning God..." God is eternal. Nothing else is eternal, no one, nothing else.

Is Jesus Christ eternal? Well, John eight, verse 58 says he is. John eight, verse 58. "Jesus said unto them, 'Verily, verily I say unto you before Abraham was...' And he uses that classic words, "I am." He never said, "I was." "I am, eternally." Eternality, "I am. I am."

Revelation 1:8. And that is the word that God used to identify himself when Moses asked him, "I go down there into Egypt and they say, 'Who sent me?'"

He said, "You tell them, 'I am.'"

That's who Christ said he is.

Now, Revelation 1:8 is tremendous. Christ is speaking here. "I am alpha and omega, the beginning and the ending saith the Lord which is, which was, which is to come, the almighty, the almighty." That is my theology. I won't have any trouble praising him as such in glory because that is the way I feel now.

The second characteristic or attribute that only can be said of God is immutability. That is a big word for he never changes. God never changes. Everything else does. Change and decay in all around I see. Oh thou that changest not. And that is in Malachi where he said, "I am the Lord. I change not."

You say, "What does that got to do with Christ?"

Hebrews 13:8. "Jesus Christ, the same, yesterday, today and forever, yesterday, today and forever." Eternally.

Here is the third attribute that only belongs to God: omnipresence, omnipresence. That is God is everywhere. He is everywhere at the same time. Where does it say Jesus Christ was everywhere? Try John 3:13, John three, verse 13. Let's see what that says. And Christ is speaking here. He says, "No man hath ascended up to heaven but he that came down from heaven even the Son of man which is where? In heaven." Scripture says he was in the bosom of the Father when he was right here on this earth. That's what it says.

He said to one of the disciples, "Before Philip called they I saw thee under the fig tree. I was right there with you."

He said to his Church, "Lo, I am with you always even to the end of the earth."

He said, "Where two or three are met in my name, I will be in their midst." How can that be? Omnipresent. Omnipresent.

All right. Another is omniscience. He knows everything. You are right there at John three. Look right up above there. It says in John two, verse 23, when he was in Jerusalem at the Passover at the feast day. Many believed in his name when they saw the miracles which he did. But Jesus did not commit himself to them because he knew all. That word "men" is in italics. He knew all.

How many times have you read the Scripture, "Jesus knowing their thoughts?" When Philip...when Peter came to him and said, "Those fellows want to know if we pay tribute to the temple." Christ said, "There is a fish out there in the sea with a coin in its mouth. Go catch it." He knows everything. Our Lord knows everything.

Here is the fifth attribute only God possesses, omnipotence, almighty. Is that Christ? In Matthew 28:18 he said, "All authority, power, is given unto me in heaven and earth, all power."

You see, no one possesses those attributes, Charlie, except God. Eternality, unchangeableness, immutability, omnipresence, omniscience, omnipotence. Only God. And every one of them Christ Jesus the Lord, Jesus of Nazareth possesseth. He is God.

All right. Eighth question. Is the Holy Spirit a person? Is he a person? Yes, he is. He is called God in Acts five, three and four. Turn over there. Well, all the way through the Scriptures he is called the Holy Spirit of God or the Spirit of God. But here in Acts chapter five, verse three. Peter said, "Ananias," Acts 5:3, "why has Satan filled your heart to lie to the Holy Ghost, to like, to deceive the Holy Ghost? Keep back part of the price of the land? While it remained was it not your own? When it was sold was it not in your own power? Why have you conceived this thing in your heart? You have not lied unto men, but unto God. In the same sentence he said, "You lied to the Holy Ghost. You have lied to God." The Holy Ghost is God.

You say, "But you call the Holy Spirit a person."

And I said a while ago you don't have to have a body to be a person. When the rich man was in hell he was a person, but he left his body in the grave. One day I will leave my body in the rave and I won't cease to be a person. But God is a Spirit.

And I will give you some of the personal properties of the Holy Spirit. Number one, the Holy Spirit knows, the Holy Spirit knows. He is a person in that he knows.

1 Corinthians two, 10 and 11 says, "No man knoweth the things of a man save the spirit of man that is in him. Even so no man knoweth the things of God except the Spirit of God."

He wills. 1 Corinthians 12:11. "The Holy Spirit giveth t whom he wills, severally, as he wills." The Holy Spirit has a will. A person has a will.

Fourthly, the Holy Spirit testifies. John 16:13. "He will testify of me." A person testifies.

And, fourthly, the Holy Spirit the Scripture says is vexed. He is made angry. "You have vexed the Holy Spirit of God." Isaiah 63, verse 10. You have made angry the Holy Spirit of God.

Now, turn to Romans 8:6, Romans 8:6. Under that same question, now, number eight, is the Holy Spirit a person? In Romans chapter eight...I beg your pardon. It is verse 26. Romans eight, verse 26. "Likewise the Spirit also helpeth our infirmities. We know not what we should pray for as we ought, but the Spirit," and that ought to be himself, I believe, "maketh intercession for us with groanings which cannot be uttered.

Now, he is a person because he intercedes. He prays. He is a person distinct from the Father, I find out from this verse, because to whom does he pray? See what I am talking about? The Holy Spirit intercedes for us, to whom? The Father. He is a person distinct. He is God.

All right. Here is the ninth question. These next two are very brief. The ninth question is this. Do the blessed persons of the trinity, do they possess self awareness? Now, we certainly do. I have a self awareness. You do, too. I am...I have a self awareness. I have an awareness of my relationship with you and yours with me. I have an awareness of my relationship with God. I have self awareness. That is what I am talking about. A person has self awareness. We find that proven in these Scriptures and I didn't jot down the Scriptures. I just wrote them out.

The Father said, "This is my beloved Son in whom I am well pleased." The Father has an awareness of himself and his Son. "And this is my Son and I am pleased with him."

The Lord Jesus Christ has a self awareness. In John 17 he prayed, "And now, Father, glorify thou me with the glory which I had with thee before the world was."

And I will tell you a self awareness. When he screamed from that cross, "My God, why hast thou forsaken me?" Is that not self awareness?

And then the Holy Ghost, our Lord Jesus said of him, "He will not speak of himself." He has an awareness of his duty. He has an awareness of his task. It is to glorify Christ. I wish we preachers had as much awareness of our task in our persons as the Holy Spirit does. For he said he will not speak of himself. He will not dare suffer himself to be glorified. He will take the things of mine and show them to you.

And then my last point, I have dealt with it all the way through because I think it is important for us to understand because we are so earth bound and so fleshly minded, the 10th question, "Is it necessary to have a body to be considered a person? And the answer is no. But Hebrews 10:5 says this. Now, this is interesting here and something some of you can work on later. Hebrews chapter 10, verse five, the Lord Jesus in Hebrews 10:5. "Wherefore when he cometh into the world he saith, 'Sacrifice and offerings I wouldst not, but a body thou hast prepared me, a body thou hast prepared me.'" Prepared a body for him.

So you don't have to have a body to be a him, to be a person. God is a spirit. They that worship him worship him in spirit and truth.