

Hello Mr. An,  
 here I have paste the portion from Quran translation that I was saying on that day.

<p>4:170</p>	<p>O people, the messenger has come to you with the truth from your Lord. Therefore, you shall believe for your own good. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is Omniscient, Most Wise.</p>	<p>O mankind! The messenger hath come unto you with the Truth from your Lord. Therefore believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.</p>	<p>O people! surely the Apostle has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.</p>	<p>O mankind ! the Messenger has indeed come to you with truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verily, to ALLAH belongs whatever is in the heavens and in the earth. And ALLAH is All-Knowing, Wise.</p>	<p>O Mankind! The Apostle hath come to you in truth from God: believe in him: It is best for you. But if ye reject Faith, to God belong all things in the heavens and on earth: And God is All-knowing, All-wise.</p>
<p>4:171</p>	<p>O people of the scripture, do not transgress the limits of your religion, and do not say about GOD except the truth. The Messiah, Jesus, the son of Mary, was a messenger of GOD, and His word that He had sent to Mary, and a revelation from Him. Therefore, you shall believe in GOD and His messengers. You shall not say, "Trinity." You shall refrain from this for your own good. GOD is only one god. Be He glorified; He is much too glorious to have a son. To Him belongs everything in the heavens and everything on earth. GOD suffices as Lord and Master.</p>	<p>O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One God. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.</p>	<p>O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one God; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.</p>	<p>O People of the Book ! exceed not the limits in your religion, and say not of ALLAH anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of ALLAH, and a fulfillment of HIS word which HE has sent down to Mary, and a mercy from HIM. So believe in ALLAH and HIS Messengers, and say not, 'They are three.' Desist, it will be better for you. Verily, ALLAH is the only One God. Holy is HE, far above having a son. To HIM belongs whatever is in the heavens and whatever is in the earth. And sufficient is ALLAH as a guardian.</p>	<p>O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not "Trinity" : desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs.</p>
<p>4:172</p>	<p>The Messiah would never disdain from being a servant of GOD, nor would the closest angels. Those who disdain from worshipping Him, and are too arrogant to submit,</p>	<p>The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;</p>	<p>The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather</p>	<p>Surely, the Messiah disdains not to be a servant of ALLAH, nor do the angels who are near to Him, and whoso disdains to worship HIM and is proud, HE will gather them</p>	<p>Christ disdaineth nor to serve and worship God, nor do the angels, those nearest (to God): those who disdain His worship and are arrogant,-He will gather them all</p>

	He will summon them all before Him.		them all together to Himself.	all to Himself.	together unto Himself to (answer).
4:173	As for those who believe and lead a righteous life, He will fully recompense them, and shower them with His grace. As for those who disdain and turn arrogant, He will commit them to painful retribution. They will find no lord beside GOD, nor a savior.	Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.	Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper	Then as for those who believe and do good works, HE will give them their rewards in full and will give them more out of HIS grace; but as for those who disdain and are proud, HE will punish them with a painful punishment. And they shall find for themselves beside ALLAH no friend, nor helper.	But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides God, any to protect or help them.
4:174	O people, a proof has come to you from your Lord; we have sent down to you a profound beacon.	O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;	O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.	O ye people, manifest proof has indeed come to you from your Lord, and WE have sent down to you a clear Light.	O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.
4:175	Those who believe in GOD, and hold fast to Him, He will admit them into mercy from Him, and grace, and will guide them to Him in a straight path.	As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.	Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.	Then, as for those who believe in ALLAH and hold fast to HIM, HE will surely admit them to HIS mercy and grace and will guide them along a straight path leading to Himself.	Then those who believe in God, and hold fast to Him, - soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

Huggy An <huggyan@gmail.com>

Dec 11, 2018, 11:18 PM

**Response:**

Thanks for sending me the Quran verses. I also studied the verses several years ago.

The verses are telling us that Jesus is a great God's messenger and Messiah but not the son of God (or God). And the verses say that Trinity is wrong. I like to show my opinion regarding the Quran's teaching below.

First, in my article that I sent to you entitled "Trinity in a different perspective", I referred many Bible verses in section 1 that show that Jesus is the Son of God and in section 2.3, I explained how the transcendent God can incarnate to a human being without losing His transcendence. This is a very important point we should understand. If you ask how God becomes a human being, I may ask you how God speaks to us with our own language. If we follow Muslim's logic, as God cannot be a human being, so God cannot speak to us with our own language. But Muslims believe that Quran is Allah's words directly delivered to Muhammad with Arabic language. God in the Bible communicated with Moses and other Jewish people with their own language. I also experienced myself that God communicated with me with the Korean language. If God expressed Himself with our own language, why is it impossible that God incarnates to a human being without losing His transcendence (deity)? The transcendent God can incarnate to a human being without losing His deity

and Bible says Jesus is God's incarnation so He is called the Son of God. Please read section 2.3 of my article to understand my point.

Second, why did God incarnate to a human being (Jesus) and died on the cross and resurrected? In section 2.1 and 2.2 of my article, I explained God's purpose of creating human being in His image and His option when human beings committed sins. God is infinitely Holy, Righteous and have infinite love for human beings. If God punishes us for our sins because He is holy and righteous, He violates His Love. His punishment is death. If God forgives our sins because He is love, He violates His holiness and righteousness. God's only option for the sinful human being without violating His Holiness, Righteousness, and Love is that He himself come to this world as a human being and paid the penalty for our sins by dying on the cross. He, then, declares that whoever sincerely repents his (or her) sins and believes His redemptive death can go to heaven. His death laid a ground for God to forgive our sins without violating His righteousness as He already paid the penalty of our sins by His death. His death also laid a ground for Him to punish people who do not believe His redemptive death without violating His love as he already showed His infinite love by dying on the cross for paying the penalty of our sins. His death shows simultaneously His infinite love and infinite righteousness toward us. If Jesus were not the Son of God (or God's incarnation), his death would not have any power to forgive our sins. Because Jesus is God, His death has everlasting power to forgive our sins.

Third, even if God paid the penalty for our sins through Jesus, men cannot recognize their sins and cannot accept God's grace as they are spiritually dead. God needs to continuously awaken men to realize their sins and accept Jesus as their savior. God also needs to empower them to continuously live as saved persons and to glorify God in the world infected by Satan's power. For the purpose, God reveals Himself as Holy Spirit and work for the people without being restricted by space. Thus, for God's redemptive work, Jesus and Holy Spirit are indispensable and inseparable. Please read section 2.3 and 2.4 for more detail explanation about the Holy Spirit.

Fourth, the Trinity is not in the Bible. The doctrine of the Trinity was established in the mid fourth century by the church leaders for summarizing the relationship between God, Jesus, and Holy Spirit shown in the Bible. In the article that I sent to you before, I mentioned that Jesus and Holy Spirit are essential for the salvation of human beings and that they are God's presentation of Himself to us in different forms for different purposes. The relationship between God, Jesus, and Holy Spirit as the Father, Son, and Holy Spirit is explained in section 2.6

Fifth, Muslims believe that Jesus is not God and did not die on the cross. They believe that Muhammad is only a God's messenger (a human being). Therefore, Muslims should earn their salvation by doing good work so that they are not sure they can go to heaven or not even at the end of their lives. That is why even Muhammad said he was not sure of his eternal life (Quran 46:9). On the other hand, Christians have assurance of going to heaven as they believe Jesus' redemptive death and resurrection. Please read section 2.7 of my article again for more detail explanation.

By denying Jesus' deity and His death, Quran contradicts to the Bible. Next time I am going to discuss which holy book is the truth.

In case you cannot locate my article that I sent before I attach it again for your convenience.

Thanks,

Huggy An

\*\*\*\*\*

## **Trinity in a Different Perspective**

Changhyuk An

### **1. Problems on the traditional understanding of Trinity**

Before commenting on the traditional understanding of the Trinity, let us briefly review the Biblical bases for the doctrine of the eternality, personhood, and deity of Jesus and Holy Spirit. [In Gen 1, God, His word \(Son\), and Holy Spirit work together for the creation.](#) John 1:1-3 says that Jesus was with God as His word in the beginning and all things were made through him, John 17:5 says that the Son (Jesus) had glory with the Father (God) before the world existed. Colossians 1:16-17 says that Jesus was before all things and in Him all things were created. In 1 Corinthians 8:6, Paul said that there is one God, the Father, from whom are all things and for

whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. Hebrew 9:14 says that Holy Spirit is eternal and Gen 1:2 says Holy Spirit works for creation. On the other hand, John 3:16 and [1 John 4:14 say that the Father sent His son for our salvation and](#) [Philippian 2:5-8 says that Jesus gave up the equality of God and came down to the world for our salvation, and John 14:26 says that the Father will send the Holy Spirit to the disciples.](#) These Bible verses present that the Son and Holy Spirit coexist with the Father eternally as distinct persons and through them all things were created which imply that the Son and the Holy Spirit are God in nature but there are one God.

Traditional interpretation of the Trinity is as follows [1]: There is one God who eternally exists as three distinct Persons; the Father, the Son, and the Holy Spirit. Each Person is fully God, but there is only one God. This definition of the Trinity is confusing and seems to be contradictory. People ask following two questions. First, how a human being, Jesus, can be God? Second, if the Father is not the Son, the Son is not the Holy Spirit, and the Holy Spirit is not the Father but each is fully God, why do we not say that there are three gods? After the inception of the Trinity in the middle of the fourth century by the theologians for summarizing the Bible verses mentioned above, there have been numerous interpretations for the doctrine and also numerous rebuttals against the doctrine until now. For many Christians, the doctrine of Trinity remains mystery and is desired for clearer interpretation.

The source of the confusion is that Bible uses the expression, persons, father, and son for describing the relation between God and Jesus and the theologians interpret the expression literally. The people of Israel called themselves as children of God and called God as their father. They meant that God protected them like a father protecting his children but never meant that God begot them. In the New Testament (NT), Jesus called God as His father and the Father begot the Son. That does not mean that the Father actually had sexual relation to beget the Son as human beings do but means to express His relation with God understandable to men. Next, what does it mean when the theologians say that God eternally exists as three distinct persons? God is a transcendent supernatural being who created the universe in which there are several hundred billions of galaxies with each galaxy having several hundred billions of stars. Hugh Ross [5] says that as God created the eleven dimensional space and time (and our universe was a part of it initially), He is more than an eleven dimensional transcendent being (if He has dimension). We who live in the four dimensional world cannot fathom the eternal attributes of God let alone count Him as a person. We can understand His attributes partially only when He reveals Himself to us and only what He reveals understandable to us [Sproul, 2014]. What He reveals understandable to us may be far from His real eternal attribute. For example, a boy, who was born in a dungeon and has never seen the world outside of the dungeon, cannot imagine a beautiful tree with its leaves glittering by the sunshine and rustling in the breeze. What he can imagine for a tree is the lines his mother draws in the dungeon wall with a chalk for showing him a tree. Unless he sees the trees outside of the dungeon directly, he never knows real beauty of the trees. Thus, even though Bible mentions the eternal coexistence of the Father, the Son, and the Holy Spirit as distinct persons, the Bible may merely intend to give us an expression about the eternal attribute of God understandable to human being rather than revealing true attribute of God. We never able to express and comprehend the true attribute of the transcend God as there is no way for us to reach or comprehend the God's world of much higher dimension than ours. Thus, by considering "Son" and "Father" expressed in the Bible as two distinct persons of God or as the true eternal attribute of God, we may put the transcendent almighty God into a man-made small box. We need to interpret the Biblical expression of "Father" and "Son" in a different perspective.

Tertullian (ca. 160-225) first used "sharing substance" (or consubstantial) and "divine matter" for explaining the relation between the Father, the Son, and the Holy Spirit. Most of the modern Trinitarians adopt the concept of "consubstantial" to explain the Trinity. Applying the terms for explaining the Trinity implies erroneously that the transcendent God is a person or a matter that we can experience in our four dimensional world.

Furthermore, if Jesus is a separate person in the Trinity, does it mean that the Son left the God's realm and descended to the human world so that the Father was without the Son in the God's realm during his incarnation? Justin Martyr was right when he claimed that it is impossible that the Creator of all things left his super-celestial realms to make himself visible in a little spot on earth. But he is wrong when he said that any biblical theophany (appearance of a god) on earth, as well as the actual labor of creation, can't have been the action of the God the Father, but must instead have been done by another one namely the *logos*, the pre-human Jesus[1]. God

appeared as a human voice communicable with Adam and Eve as well as Abraham, appeared to Moses as a burning bush, and etc. The Old Testament (OT) never says that the various appearances of God are lower gods whom the almighty and transcendent God sent. Then, does OT mean that the transcendent God left his super-celestial realms and appeared to Adam, Abraham, Moses and the Israelites in the various forms? It is impossible as Justin Martyr claimed. But it is possible that the transcendent God directly appears to human being in various forms that men can understand without leaving his super-celestial realm as to be shown in section 2.3. Understanding this ability of the transcendent God is the key to understand the true meaning of the trinity.

## **2. New Perspective on the Trinity**

### **2.1 God's attributes and His purpose for creating human being in His image**

In order to explain the deity of Jesus and the concept of Trinity, we use the following fundamental attributes of God presented in the Bible: First, God is the creator of our four dimensional universe so is the transcendent being of much higher dimension than our four dimensions. God has the absolute sovereign power over the universe. Everything in the universe was planned by Him and everything He planned is realized exactly without exception. Before the creation, He clearly foresees the realization of everything He planned. Second, God created human beings in His image to be glorified by them. Third, the transcendent God expressed Himself to human beings in various forms that the human beings can understand. Men can visualize God only through His attributes revealed to men. Some of His attributes revealed in the Bible are His infinite Holiness, Righteousness, and love to men.

Even though God created men in His image, Adam and Eve committed sins against God by disobeying His command. God commanded Adam that he was free to eat from any tree except from the tree of the knowledge of good and evil. God warned Adam that he would certainly die if he disobeyed the God's command. After they committed sins, they (and serpent) were cursed by God and kicked out from the Garden of Eden. Instead of killing them, God killed animals and gave their skins to Adam and Eve for their protection in the harsh environment outside the Garden. After they were kicked out, the Bible records the history of Adam's descendants committing sins, being punished, and some being saved until Jesus came to the world as the Son of God and opened a new era of salvation.

What was God's purpose when He created men in His image and allowed them to exercise their free will and to commit sins against God's command? God wanted to be glorified by those who choose to obey God's command with his will by overcoming Satan's temptations (Isaiah 43:7, [Isaiah 48:9-11](#), [1 Corinthians 10:31](#), [Matthew 5:16](#)). Someone may argue that God does not need men for being glorified as God does not lack anything. Surely, God does not depend solely on men for being glorified. He may have infinite number of other means to be glorified but God also chose men for the purpose as indicated in the Bible. But all the men created in God's image commit sins and fall short of God's purpose (Romans 3:23). John Piper [6] said "The great tragedy of the universe is that, while human beings were made to glorify God, we have all fallen short of this purpose and exchanged the glory of the immortal God for images resembling mortal man" ([Romans 1:23](#))".

Men's falling into sins is a fatal blow to God's grand plan to be glorified by men. Thus, the deliverance of men from their sins was as important as creating men in His image for God. Was God surprised by Adam's committing sin against His command? As God has absolute sovereignty and foreknowledge over the whole universe, He foresaw Adam's sin. He even had a plan for delivering men from their sins even before He created the universe. But the deliverance without violating His attributes of holiness, righteousness, and love gives a major dilemma to God but the trinity is the God's solution for His dilemma.

### **2.2 God's options for human sins**

When we commit sins, what is God's option to us? As God is infinitely holy, he cannot accept any small sin that we commit. And as He is infinitely righteous, he should punish us for any sins we committed without any exception. His punishment is death. But as God has infinite love toward us, He cannot kill us for our sins. If God does not punish us for our sins because He is love, then He violates His attribute of righteousness. If He punishes us for our sins because He is righteous, He violates His attribute of love. What could be God's solution for sinful men without violating His attribute of Holiness, Righteousness, and love? The only solution is that God himself pays the penalty of our sins. God, then, declares that whoever accepts God's redemptive sacrifice

with sincere repentance can be forgiven for his (or her) sins. As God is the creator of the universe and everything in it and has complete sovereign power over the universe and human being, His sacrifice is effective to all human beings in the past, present, and future. God's sacrifice establishes the ground for Him to forgive sinners who accepts His redemptive sacrifice without violating His attribute of righteousness. He also establishes the ground to punish people who refuse to accept His redemptive sacrifice without violating His attribute of love. On the other hand, Bible says that Jesus died on the cross to redeem our sins so whoever believes in Him obtains the eternal life regardless of his (or her) previous sins and regardless of time and space. Bible also says that Jesus will judge people on the last day and send unbelievers into the eternal Hell. In order for Jesus' death to have such redemptive power, Jesus must be God himself.

Even though God sacrificed Himself for the salvation of men, men cannot accept His redemptive death without His help as they are spiritually dead. God needs to open our spiritual eyes for us to realize our sins and to accept His redemptive grace. God also needs to empower the believers to live continuously as saved people and so glorify Him. Bible says that Holy Spirit opens the spiritual eyes of unbelievers and empowers the believers. Thus, Holy Spirit must be God himself.

The next questions to be addressed are how God, who is the creator of the universe, sacrifice Himself for our salvation by incarnating to a man (Jesus) and how He helps us realize our sins and accept His redemptive grace.

### 2.3 Jesus and Holy Spirit as God's revelations to the four dimensional human beings

As God created our four dimensional universe, God is unfathomably much bigger than our universe and much higher dimensional being (if God has dimension) than our four dimension. It is incomprehensible that Jesus is the incarnation of such God in human form. Does the incarnation mean that God left His place and came to this world which is smaller than a sand grain on the beach? As Justine claimed, it is impossible to believe that. God's incarnation can be understood as a higher dimensional transcendent being revealing himself to a lower dimensional world, not God the Father sending God the son to the world. I like to borrow the explanation of Hugh Ross [5] for God's incarnation as follows. The following illustration never intends to give a full explanation of God's incarnation but merely to give a better mental picture of it.

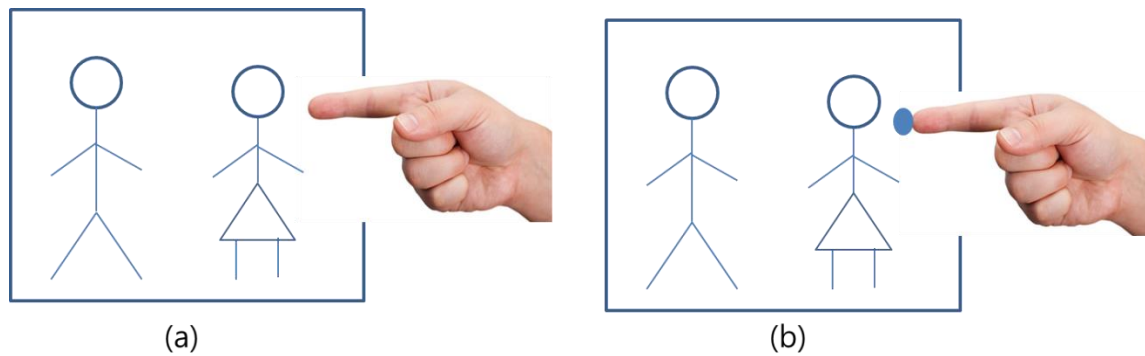


Figure 1. Two persons in a 2D world and a finger of a 3D person. (a) The finger does not touch the 2D plane. (b) The finger touches the plane.

We live in the world of a three dimensional (3D) space (if we include time as a dimension, our universe is the 4D world. But in this article, we do not include time). Let's assume there is a world of 2D space (a flat plane). One boy stand on the left and a girl on the right in the 2D world, and a finger of a man of the 3D space points to the girl as shown in Fig 1. Note that the person in the 3D world is a transcendent being to the people in the 2D world. When the finger of the 3D person does not touch the 2D plane (Fig. 1(a)), the 2D girl cannot see the finger even though the finger is very close to her as the 2D world does not have depth. But the girl can see the boy even though the boy is farther than the finger from the girl. If the finger touches the plane, the tip of the finger that touches the plane can be seen by the two persons in the 2D world.

Figure 1 gives us a good mental picture for God's incarnation to a man if we assume that the 3D person is God and the 2D world is our world and the two persons in the 2D world are us. Jesus can be considered to be the finger tip of the 3D person (God) that touches the plane. We, the 2D persons, can see the finger tip that touches the plane as a 2D man (Jesus) but is actually God's fingertip. The fingertip is subjected to the law of the

2D world by the will of the 3D person (God). We can consider that the fingertip is Jesus as God's incarnation. During God's incarnation to a man (Jesus), God (3D person) is still controlling the universe (2D world) in His realm. God does not need to come down to our world nor send His Son to this world.

Hugh Ross [5] mentions that God can show himself in various forms by touching the 2D screen with His finger in various ways. In the OT, God appeared to men as human voice (Gen 3:9), burning bush (Exo 3:1-17), column of cloud and fire (Exo 13:21), and etc. On the other hand, God chose to incarnate through the birth from Virgin Mary. With the simple analogy of the 3D person touching the 2D world with his fingertip, we cannot explain God's incarnation in the same way of explaining the burning bush. But if we note that God is much higher dimensional being than human being, we can say that Jesus is the finger tip of the transcendent God touching our world through Virgin Mary. But as Jesus was born from Virgin Mary, He had also human nature and was restricted by the space and time of this world. Because of the earthly restriction, Jesus is inferior to God during His incarnation as described in the Bible verses of section 6.8 but He is essentially God. In order to distinguish God (the 3D person in Figure 1) from God's incarnation (the fingertip touching on the plane), Bible uses the expression of personal relation like the Father and the Son.

Holy Spirit can be also considered as God's fingertip touched on our world. But the analogy of the finger tip of a 3D person on the 2D world cannot be applied directly for Holy Spirit because the fingertip touched on the 2D space is restricted spatially but the Holy Spirit is not. However, when we consider that God is much higher dimensional being in space and time than us, we can still think that Holy Spirit is God's fingertip touched to our world in a different way and for a different purpose without being restricted by our space. When men encounter Jesus and Holy Spirit, they recognize them as two different persons but they are essentially God presenting Himself in different ways and different purposes for our salvation.

Figure 1 gives us clearer understanding of the revelation of God to men. The persons in the 2D world cannot know the person in the 3D world unless the 3D person touches on the 2D plane. Even if the 3D person touches the 2D world, the 2D persons know only the portion of finger of 3D person that touches on the 2D plane. There is no way for the 2D persons to know the whole of the 3D person. Likewise, we cannot know God unless He reveals himself to us. Even if He reveals himself to us, we only know the portion of Him that reveals to us and we never know the whole of God. When God reveals Himself to us, He reveals Himself understandable to us, like burning bush, an angel, voice, a column of cloud or fire, and etc. When God revealed Himself to us as Jesus, Bible expresses the relation between God and Jesus as the Father and the Son.

#### **2.4 Inseparability of Jesus and Holy Spirit for God's creation and redemptive work**

Even if God paid the penalty for our sins through Jesus, men cannot recognize their sins and cannot accept God's grace as they are spiritually dead. God needs to continuously awaken men to realize their sins and accept Jesus as their savior. God also needs to empower them to continuously live as saved persons and to glorify God in the world infected by Satan's power. For the purpose, God reveals Himself as Holy Spirit and work for the people without being restricted by space. Thus, for God's redemptive work, Jesus (the Word) and Holy Spirit are indispensable and inseparable.

For God's creative work, Holy Spirit was actively involved by converting non-life material to life after the word (pre-incarnated Jesus) was declared (Genesis 1). Virgin Mary became pregnant by the power of Holy Spirit (Luke 1:35). Just after Jesus was baptized, the Holy Spirit descended on to Jesus and witnessed that He is the Son of God (Matt 3:16-17). Upon Jesus command, Holy Spirit changes the water (non-life material) to wine (life material) (John 2:1-10) and makes the dead person alive (John 11:1-44). During the Jesus mission, the Holy Spirit continued to empower Jesus and raised Him from His death. Jesus's eleven disciples did not understand Jesus redemptive mission during their lives with Jesus but they suddenly understood when they got the Holy Spirit at the Day of Pentecost (Acts 2:1-39). Paul changed drastically from a persecutor of Christians to a great disciple of Jesus when he experienced Holy Spirit on the way to Damascus (Acts 9:1-22). The disciples were continuously empowered by the Holy Spirit for spreading the good news to all over the world. Many people who are spiritually dead accept Jesus after they experienced the Holy Spirit even now. Without Holy Spirit, it is impossible for any to believe that Jesus is the Son of God and our savior. Thus, Jesus and Holy Spirit are inseparable for the creation, transformation, and salvation.

#### **2.5 The eternity of Jesus and Holy Spirit**

In the previous section, we mentioned that Jesus and Holy Spirit are inseparable for the creation and salvation. As God planned the salvation before the creation, Jesus and Holy Spirit were already in God's plan. Jesus was with God as His word before the beginning (before time starts). Jesus was with God as His word in action during creation and through Him (words) everything was created. Jesus became a man when the word became flesh, died for our sins and resurrected, became our savior, ascended to Heaven, and sit on the right side of God's throne. Holy Spirit was in God's plan before the creation, transformed non-life materials to life forms during the creation, transforms the spiritually blinds to the men of recognizing their sins and accepting Jesus' redemptive death, and continually empowers the Christians to live for glorifying God. When we are in Heaven, we will be in a higher (but finite) dimensional world in which there is no decaying but we cannot see God sitting in His white throne as He is not a finite being like us. Instead, we will see Jesus on the right side of God's throne as God's image (or exact representation) in the new world and He will be glorified forever by the saved. Holy Spirit will continue to work for the Christians in the heaven by empowering them and by communicating to God and Jesus for the Christians.

God in OT appeared in various forms to men but those appearances are not included in the Trinity as those appearance are temporary, not eternal natures.

## **2.6 The relationship between God, Jesus, and the Holy Spirit**

Let us review again the traditional interpretation of the Trinity: There is one God who eternally exists as three distinct Persons; the Father, Son, and Holy Spirit. Each Person is fully God, but there is only one God. The confusing interpretation of the Trinity becomes much clearer now. We present in section 2.3 that Jesus (Son) and Holy Spirit are God's different representations understandable to men for different purposes but they are essentially God. Therefore, in men's view point, the Son and the Holy Spirit are distinct persons. But God's view point, they are all fully God as they are His fingertips in different forms so there is one God. They were eternally in coexistence in God's plan for the salvation of human beings.

## **2.7 Comments on monotheistic Islamic religion**

Jesus sets the moral standard very high by saying that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart and that if his right eye causes him to sin, it is better to tear it out and throw it away than his whole body go into hell (Matthew 5:27-30). He also teaches us to love our enemy (Matthew 5:44). It is impossible for any to satisfy His high moral standard to avoid His punishment as God is so holy and righteous. We need to rely on His grace: The almighty God paid already penalty for our sins by dying on the cross. Therefore, if we sincerely repent our sins and accept that Jesus' death on the cross is for delivering us from our sins, God will forgive our sins no matter how serious our sins are. Christians have an assurance to go to heaven once they accept Jesus as their savior regardless of their past sins as God paid the penalty of their sins already and so their sins were forgiven.

Islam claims that there is one God and Muhammad is a prophet and the messenger of God. Muslims believe that if they do good work more than bad work, they can go to heaven. There are several problems with the Islamic view on their salvation. First, we are not sure which work is good work and which work is not. When I do a good work for my family or for my country, the same work can be bad to other family or other nations. We are not sure how God judges my work. Second, we are not sure whether our good work will overweigh our bad work before we die. We must struggle to accumulate good work throughout our lives but still will not be sure our accumulated work is good enough for God to give us tickets to heaven. Even at the end of life we still are not sure whether we can go to heaven or hell. Third, if God lets me go to heaven because my good work overweighs my bad work including stealing money from a bank, is stealing OK to God so that he allows me to go to heaven even though I did not pay the penalty for my stealing? If God did not incarnate to be Jesus and did not die on the cross for redeeming our sins and resurrect, He does not have any means to save men from their sins without violating His holiness, righteousness, and love. The Trinity of God uniquely gives us the assurance of salvation.