

Given the outcome of our last study, we've made our best attempt to make this month's study more productive by refining and clarifying the subject matter as outlined below:

- For the purpose of this study, we will define the Trinity using Easton's Bible Dictionary, which states:
"a word not found in Scripture, but used to express the doctrine of the unity of God as subsisting in three distinct Persons. This word is derived from the Gr. trias, first used by Theophilus (A.D. 168-183), or from the Lat. trinitas, first used by Tertullian (A.D. 220), to express this doctrine. The propositions involved in the doctrine are these: 1. That God is one, and that there is but one God ([Deu 6:4](#); [1Ki 8:60](#); [Isa 44:6](#); [Mar 2:29,32](#); [Jhn 10:30](#)). 2. That the Father is a distinct divine Person (hypostasis, subsistentia, persona, suppositum intellectuale), distinct from the Son and the Holy Spirit. 3. That Jesus Christ was truly God, and yet was a Person distinct from the Father and the Holy Spirit. 4. That the Holy Spirit is also a distinct divine Person."
- We will center our focus on the **manifestations** of Elohim / YHVH (obviously understanding Yeshua, as deity, to be one of those manifestations) using the following Webster definition for the term manifestation:
"manifest: readily perceived by the senses and especially by the sight; easily understood or recognized by the mind : obvious; to make evident or certain by showing or displaying."
- We will proceed in this study with the **assumption that Yeshua is deity**. (While we understand that some of you may not have thoroughly studied this out, as The H.U.B., we do and will maintain this as a scriptural fact.)
- We will operate with the general consensus that the doctrine of the Trinity was an attempt (pagan or not, right or wrong) made by the Council of Nicea to "settle the debate within the Early Christian communities regarding the divinity of Christ." (Wikipedia) Therefore, it will be considered **irrelevant to dwell on the historicity of the doctrine of trinity**, duly noting that our culture plays an immeasurable role in shaping our worldview and that it is a well-known fact that Rome and, more specifically, the Council of Nicea, was bombarded by paganism, theistic ideas, and syncretism. It seems to us that it would be best to allow the Scriptures to define the "doctrine of manifestation," if you will.
- We will do our best to **focus on the manifestation aspect** of the Almighty, trying to avoid the inexhaustible topic on the "nature" of Yah.

Please come prepared to **share your conclusions from the Scriptures** based upon your own studies regarding the following:

1. Throughout Scripture, in what ways has the Almighty manifested Himself?
2. According to His own Word, what are the limitations, if any, on how He is able to manifest Himself?

3. Once a “manifestation” is no longer able to be sensed in a physical way is the manifestation no longer valid? Is the manifestation nullified in any way? Does it remain a separate part of Yahweh or a “re-joined” part of Yahweh?
4. Do the scripturally noted manifestations of Yahweh fit within the Trinity definition as defined by Easton’s Bible Dictionary or not? Why?