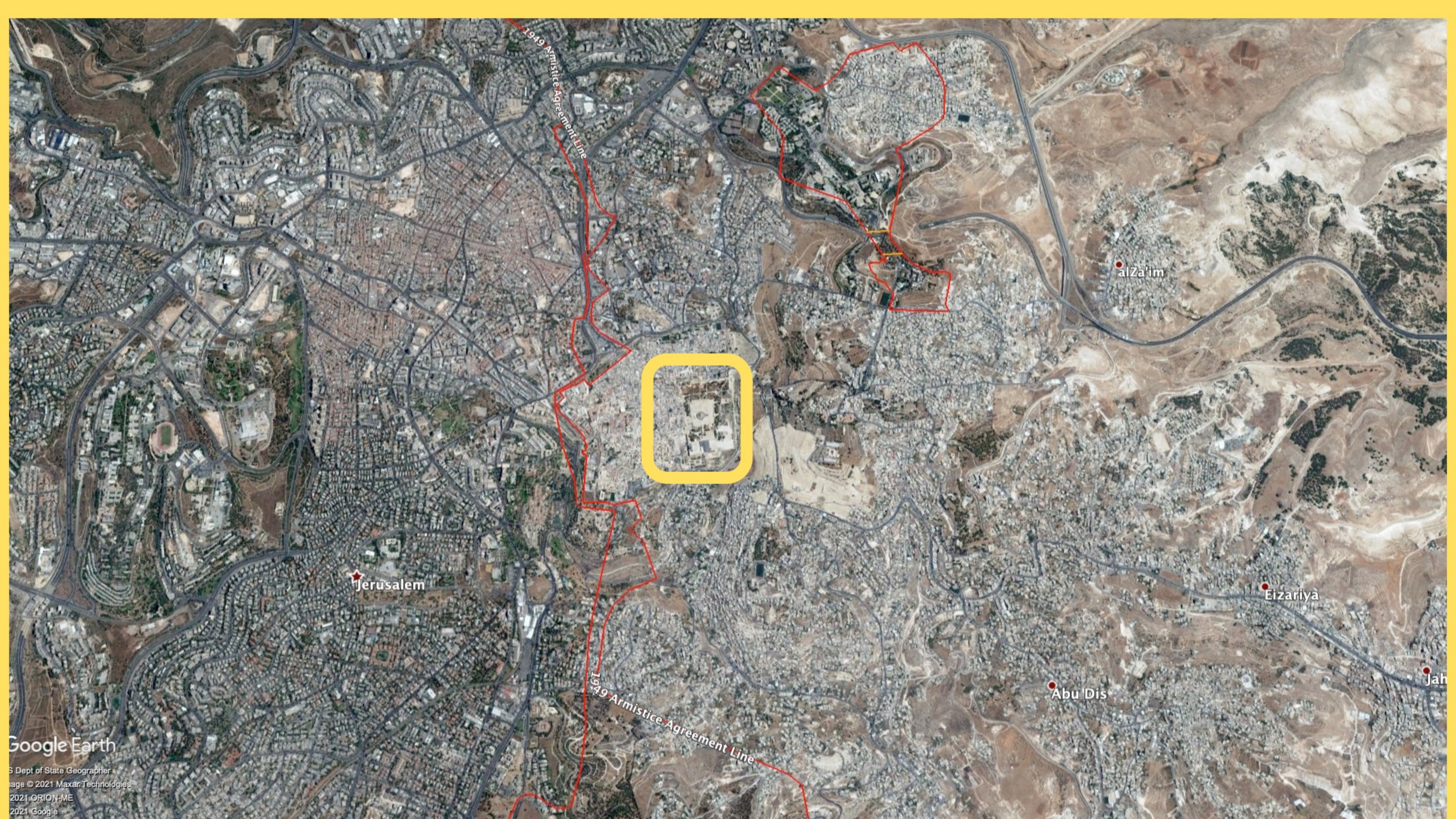




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Knowing God through General Revelation

Knowing God through Special Revelation

Knowing God through His Characteristics

Knowing God through His Names

Knowing God through His Triune Nature

The doctrine of the Trinity started in the 2nd century by an early church father named Tertullian.

The Bible reveals the Triune nature of God but doesn't give us an explanation probably because we cannot comprehend it because we have nothing to compare it to.

The fullness of the Trinitarian Nature of God is beyond our comprehension but the Yahweh has presented Himself through relationship His Word.

Doctrine of the Trinity

1. There is One God.
2. God is three individual persons and each is fully God.
3. God is a unity (three in oneness)

God The Father

God The Son

God The Holy Spirit

There is One God.

Deuteronomy 6:4–5 (ESV)

4“Hear, O Israel: The LORD our God, the LORD is one.
5You shall love the LORD your God with all your heart
and with all your soul and with all your might.

Exodus 20:1–4 (ESV)

1 And God spoke all these words, saying,

2 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

3 “You shall have no other gods before me.

4 “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

The people in the Old Testament only understood
God as One.

God revealed His triune nature but there was no way for them to understand the great mystery of God because it had not been revealed to them.

The patriarchs did not understand the fullness of Jesus or the Holy Spirit because Yahweh kept it hidden until the fullness of time had come.

All they knew was to follow Yahweh by faith, the Law, and the Commandments and then they would die and rest with their Fathers until a time of a future resurrection.

Yahweh began to reveal the blessed hope of the coming Messiah from generation to generation.

Genesis 3:15 (NIV)

15And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

Isaiah 9:6 (ESV)

6For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 49:1–3 (NIV)

1 Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my mother's womb he has spoken my name.

2 He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver.

3 He said to me, "You are my servant, Israel, in whom I will display my splendor."

Acts 8:26–28 (ESV)

26 Now an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place.

27 And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship
28 and was returning, seated in his chariot, and he was reading the prophet Isaiah.

Acts 8:28–31 (ESV)

28and was returning, seated in his chariot, and he was reading the prophet Isaiah.

29And the Spirit said to Philip, “Go over and join this chariot.”

30So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?”

31And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him.

Acts 8:32–33 (ESV)

32 Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.

33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”

Acts 8:34–38 (ESV)

34 And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?”

The time for God the Father to reveal the fullness of
the Great Mystery of Godliness, the Son of God
and the Holy Spirit.

5BC - 95AD

Jesus is fully Man and fully God.

Titus 2:12–14 (ESV)

12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,

14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good

works.

Colossians 2:6–9 (ESV)

6Therefore, as you received Christ Jesus the Lord, so
walk in him,

7rooted and built up in him and established in the
faith, just as you were taught, abounding in
thanksgiving.

8See to it that no one takes you captive by
philosophy and empty deceit, according to human
tradition, according to the elemental spirits of the
world, and not according to Christ.

9For in him the whole fullness of deity dwells bodily,

Colossians 2:10–12 (ESV)

10 and you have been filled in him, who is the head of all rule and authority.

11 In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,

12 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.

Colossians 2:13–15 (ESV)

13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

15 He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Hebrews 1:1–4 (ESV)

1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets,

2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,
4 having become as much superior to angels as the name he has inherited is more excellent than theirs.

The Holy Spirit is fully God.

Acts 5:3–4 (ESV)

3But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?

4While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.”

1 Corinthians 3:16–17 (ESV)

16 Do you not know that you are God's temple and that God's Spirit dwells in you?

17 If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

The persons of the Trinity are distinct

Matthew 3:15–17 (ESV)

15 But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.”

Then he consented.

16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him;

17 and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

The Trinity is Unified

John 10:25–30 (ESV)

25 Jesus answered them, “I told you, and you do not believe. The works that I do in my Father’s name bear witness about me,

26 but you do not believe because you are not among my sheep.

27 My sheep hear my voice, and I know them, and they follow me.

28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

29 My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.

30 I and the Father are one.”

John 14:8–11 (ESV)

8 Philip said to him, “Lord, show us the Father, and it is enough for us.”

9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”

10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

Matthew 28:18–20 (ESV)

18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me.

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Importance of the Doctrine of the Trinity.

1. The atonement is at stake. If Jesus is merely a created being, and not fully God, then it is hard to see how he, a creature, could bear the full wrath of God against all of our sins. Could any creature, no matter how great, really save us?

2. Justification by faith alone is threatened if we deny the full deity of the Son. (This is seen today in the teaching of the Jehovah's Witnesses, who do not believe in justification by faith alone.) If Jesus is not fully God, we would rightly doubt whether we can really trust him to save us completely. Could we really depend on any creature fully for our salvation?

3. If Jesus is not infinite God, should we pray to him or worship him? Who but an infinite, omniscient God could hear and respond to all the prayers of all God's people? And who but God himself is worthy of worship? Indeed, if Jesus is merely a creature, no matter how great, it would be idolatry to worship him—yet the New Testament commands us to do so (Phil. 2:9–11; Rev. 5:12–14).

4. If someone teaches that Christ was a created being but nonetheless one who saved us, then this teaching wrongly begins to attribute credit for salvation to a creature and not to God himself. But this wrongfully exalts the creature rather than the Creator, something Scripture never allows us to do

5. The independence and personal nature of God are at stake: If there is no Trinity, then there were no interpersonal relationships within the being of God before creation, and, without personal relationships, it is difficult to see how God could be genuinely personal or be without the need for a creation to relate to.

6. The unity of the universe is at stake: If there is not perfect plurality and perfect unity in God himself, then we have no basis for thinking there can be any ultimate unity among the diverse elements of the universe either. Clearly, in the doctrine of the Trinity, the heart of the Christian faith is at stake.

Herman Bavinck says that “Athanasius understood better than any of his contemporaries that Christianity stands or falls with the confession of the deity of Christ and of the Trinity.” He adds, “In the confession of the Trinity throbs the heart of the Christian religion: every error results from, or upon deeper reflection may be traced to, a wrong view of this doctrine.” -Wayne Grudem



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