

Today, about halfway through page 12 with the question. Are these. are there qualities that God shares with me?" And that's where we left off. It was on that question, which is a little below halfway through page 12. But just for a really quick review, we talked about, you know, what is theology, and we talked about theology as the study of God. We said a lot more than that. If you desire, you can certainly go find the the lesson online. We're always recorded, so if you desire, you can go find that.

We talked about how God is a spirit. We asked, you know, what does the word spirit mean? We looked at defining several important terms like infinite, eternal, and unchangeable, trying to think through what do these words mean, and then we looked at several scripture references for each one of these attributes of God, that he's infinite, that he's eternal, and that he's unchangeable.

We talked about what is the second commandment teaching? I think why are we bringing up the second commandment here? What's the relationship between studying God and the second commandment in particular? The reason we brought it up is because I was bringing out, if you'll remember, for those of you who are here, but bringing out how actually the very being of God actually contradicts trying to put him into any image, right?

Because he's a spirit, right? You know, God is Spirit, Worship Him in Spirit and Truth, John 4 24. And anything that you can contain in an image is by definition contained, right? Does that make sense? And if God is infinite, then, well, let me ask you, can you contain God in an image? So when you make an image of God, any of the persons of the Trinity, the first, second, or third person of the Trinity, you're actually saying something about God.

You're saying that he who has revealed himself as infinite is actually not infinite. That you can capture the infinite being of God in a finite image. So you're saying something about God. You're communicating that the infinite can be contained, which means he's no longer infinite.

And so when we're studying the being of God, we were talking as we went through his attributes that one of the ways this plays out is it means that certainly he cannot be made into an image. And he tells us as much in Exodus 20 and the second commandment and Deuteronomy 5 and so forth, that we're not to have images of him. And then I kind of played fun with y'all because I like to help us really think about these things at a more practical level, but what about that friend that comes up to you and they tell you, but I just, but you don't understand, you know, when I'm having my devotions, I get in front of this really neat picture of Jesus that I have in my home, maybe we light some candles, and I feel like I really connect to the Lord.

Like, you're not going to tell me I shouldn't do that, are you? Right? We need to try to actually work these things out, because those are the real-world people you're going to deal with, and we have to think, how do I love this person and hold the line? We can't give an inch, but we also need to, you know, tell people, well, you know, I know you feel that way, right? But that doesn't change the facts, right? That this is actually a sin against God. And so, remember I gave the example of how, you know, when I'm getting to know Sarah, when we're dating, I ask her, remember, do you like flowers or do you like chocolate? Remember this?

I asked you, do you like flowers or do you like chocolate? And she says, I really like, I really prefer chocolate I really prefer dark chocolate, really like dark chocolate. I don't really like milk chocolate at all. And then I say, remember

the next day I come to her house and I bring her all these milk chocolates and she says, well, I told you I like dark chocolate. Remember? And I tell her, I say, well, I know you said you like dark chocolate, but I like milk chocolate.

So in that situation, who am I really serving? I can tell you all day I'm trying to love my, well, that would have been my girlfriend at the time, but really I'm loving myself, right? And a lot of times that's the way people approach the worship of God. They say, God, I know you say you don't want images of yourself, but I really like to make images of you. That doesn't matter. If you're doing this because you love God, you should do what he wants you to do.

It actually frees us, right? Doesn't it? Isn't it helpful, I can tell you, as a man? It's helpful when you know what your wife likes because you can go, I can do that. But when you're living in that limbo, I don't know what she wants, it's a lot more difficult because you're not sure. How do I love her? If she says, I want this, you're like, can buy that, or I can do that, hopefully, or you can at least try, you know, you at least have those guardrails. So it's actually freeing, not a hindrance. So we were working through some of the ways these things work themselves out in our, you know, more into our practice.

So we were getting all the way up to this question here, are there qualities that God shares with man, and what do we call these? So first, are there qualities that God shares with man? Yeah, there are qualities that God shares with man or attributes that God shares with man. Now, does anyone know what we call these qualities or these attributes?

Communicable. Yeah, exactly. Communicable, right? Because they're communicated to us. Communicable. Communicable, yeah. So, Elizabeth, I'll give you your gold star over here. When I used to teach all the time, I always had a dry erase board. I'd always give people shapes. So that would give you a star, and then later I'd give somebody a square or something. So yeah, communicable attributes. Let's see if we can maybe just... Well, I guess this next one, what are some attributes of God that he does share with humanity? So can we think of some of those attributes? What would a couple of those maybe be?

Yeah, kindness. Mm-hmm. Yeah, fruit of the Spirit, all those would be, yeah, uh-huh, uh-huh. Yup, that's a good way of capturing many of them. Yeah, kindness, being, wisdom, power, holiness, justice, goodness, and truth. Actually, if you look at our definition of what is God from the shorter catechism, starting at being—we have being, we have existence—starting from being on are all communicable attributes. So being—not that these are the only ones. Fruit of the Spirit is a great example, Elizabeth. Kindness, right, among the fruit of the Spirit. Being, wisdom, power, holiness, justice, goodness, and truth. Those are all things that are communicated to us. We know those things. We actually possess those things at some level.

Now, not perfectly, of course. And that actually leads me to a question. So even among the communicable attributes, the ones that we do have as God's image bearers, are they the same exactly in us as they are in God? No, right? So there's our goodness and God's goodness are not the same. We don't possess it in the same amount, in the same perfection. Our being, we have being, but our being is limited and finite. He's infinite. We have some level of wisdom, perhaps, but nothing, of course, comparing with his of storehouses and storehouses. And we have power at some level. You know, you can pick a book up, but our power is completely different than God's power.

And then God's power is You've heard me pray this in prayers because it's something I think about. Sometimes I probably say it in sermons because it's something I just think about, and it boggles my mind. You think about how we have a distinction between weight, right? Like this book weighs more than this book, or this, you know, I'm going to the gym. You can tell I do that a lot. And I'm going to the gym, and I see this 10-pound weight, and I pick it up, and then I see this 20-pound weight, and I pick it up, and I can tell you this one, this 20-pound weight's heavier.

Well, God obviously knows all things. He knows there's such things as different weights, but there's a sense in which he doesn't experience different weights, right? He's not like, oh, this one's really wearing me out over here, but this one's not quite as heavy. Everything's light to him. Mountains and galaxies are the weight to him as a feather, and none of it weighs, and none of it's, he's never getting, it's just, you know, so while he, you know, he has power, right? He has strength. But when you think about his strength and our strength, it's just a different category, even though there are similarities there.

Now, the way you might think about this at some level, the way that the theologians have tried to capture this, and I think it is very helpful, we're not going to get into the weeds on it, but they call it analogical language. That there's an analogy between our language and God's language, but it's not a one-to-one in every way. analogy, analogical language, and the example that I've heard before that I find helpful is, we understand if I say, I really love this cheeseburger, I really enjoy this cheeseburger, but say I have this dog that I've had for 10 years or something in my house, and I say, I love my dog, okay? So I use this with the word love both times, but the word love when I'm talking about a cheeseburger versus my dog takes a slightly different connotation. There's something of a relation to my dog that's special, it's sort of beyond the love that I have for the cheeseburger. But then if I say I love my wife, and every single one of those, love was the word I was using, but when I say I love my wife, There's an analogy between the love I have for my wife and the love I have for a dog and the love I have for this cheeseburger, but I sure hope that the love that I have for my wife is a lot deeper, it's a lot grander, it's a lot more full, there's a relationship there that transcends anything that I could ever have with this dog and even then this cheeseburger.

But So then when God says that he loves us, that love likewise, well we can we understand something of what it means, right, when God tells us he loves us, just like, but there's a depth to it. Same word that I use when I say I love my wife, for example, but there's a depth to it that transcends, it goes beyond. There's an analogy there so I can actually understand it, but it's deeper, it's greater, it's grander than anything that I can capture in my finiteness with the word love. So the theologians call it analogical language.

So even among the communicable attributes such as goodness, the fruit of the spirit, holiness, being, there is an analogy there between God's communicable attributes and ours. but there is a depth and a grandeur to His that does still go beyond our own, even in the communicable attributes. So are there qualities that God does not share with man, and what do we call these? Yeah, yeah, they call it incommunicable, but yes, yes, but right idea, right idea, right idea, right, right? Yeah, noncommunicable, incommunicable attributes, yeah. So, the fun way that I, I don't remember where I learned this, but I didn't, somebody taught it to me, I'm sure. the easiest way, I think, for me to just think of what those would be is you just go back up to that shorter catechism question, and the first few are non-communicable attributes. So it's not that God has a spirit, it's that God is a spirit. God is infinite. God is eternal. God is unchangeable. I'm not going to go over those, even though they're wonderful to contemplate, just because we did last week when we looked at infinite and eternal and unchangeable at a different point in this lesson.

But The point is, those are all incommune. We are finite by our very existence. We are finite beings. We have no real relation to infinity. We have no way to conceive of existence apart from time. Even in eternity, we're still bound by that concept of time at some level. Even though we're going to keep going forever and ever and ever, we're never going to die, and we're with the Lord forever and ever and ever, but we are still going to live within the constructs of time, even in that place.

So we don't really understand—we can't really—these are incommunicable. To be honest, we're always changing. Even in glory, we're always changing because we're always going to learn new things, aren't we? You know, God's never learned anything new. God can't learn anything. It's actually impossible for God to learn anything, right? Because he knows all things. And he knows all things not because he sat in on a bunch of classes, but because he simply knows all things. That's just who he is. And so he can't change. He can't grow in knowledge. He can't learn.

While we won't change in glory in the sense of, you know, changing into sin, going from a state of sinlessness to sin. We're not going to sin in glory. In that sense, we won't change. But we will still change in the sense that we'll increase in knowledge. We'll learn new things. We might have, I don't know how all things will work there, but maybe we'll have a new hobby. Will we decide to spend some time learning something new? I don't know, but the point is we will change.

God is unchangeable. And we talked about that last time too, just about how the wonderful thing to think about is how since God is perfect, remember, it's not only that God doesn't change, it's that God cannot change. Remember, the reason God cannot change is because God is perfect.

Remember, he's perfect not only morally, but he's perfect in his being, right? And so if he's perfect in his being, he were to change, can he change and become more perfect? Of course not. So that means he can only change in one direction, which would be to be less perfect. But we know he can't be less perfect because he's perfect, and so he can't change, right? He cannot change. It would be a contradiction of his very existence to change. He would cease to be the perfect God that he is if he changed.

So these things aren't just aren't just neat ideas, they actually get at the very being of who God is. They change who he is. So we spent a lot more time on that last week. what are some, oh I already said what are some attributes belonging to him alone, infinite, eternal, unchangeable, we can talk about self-existence and other things, but those are helpful, a few. Now onto the page 13 here, if God is a spirit, why does the Bible talk about him like he has bodily parts?

Yeah, for our good. That's a great way of putting it. That's a perfect way of putting it. Yeah, I like that. Yeah, for our good. So that we can try to have a... Yeah, understand him. Yeah, exactly. So we can understand him. And this is where analogical language comes in again, right? To help us understand him. So yeah, for our good, for our understanding.

Now, does anyone happen to know the fancy theological word that people use to describe this? If you were to look at a you know, any systematic theologian, what they would use to say what this is. So they call it anthropomorphic

language. Anthropomorphic, you know, anthropology, right, study of man, so anthropos is man, and then morphic obviously has to do with change.

So God speaks to us in this anthropomorphic language, and when he says he has a hand, God doesn't literally have a hand, right? He's a spirit. But He speaks to us in a way that we can understand for our good. And He's saying, just like you have a hand, and with your outstretched hand you might pick somebody up who's in need, so I use my outstretched hand, metaphorically, to pick you up and to save you from Egypt. I rescue you with my outstretched hand.

The language, I always love this from John Calvin, and it's getting at what you said, Miss Kathy, about for our good. He said, this is what John Calvin said, God lisps to us in a Bible like a parent does to their nursing infant. You know, you speak baby language to your nursing infant. You get down, and you goo-goo-ga-ga, and you're trying to help the baby understand things, and you use the silliest little language to try to communicate, and it's not because you're trying to make fun of the baby, or you think the baby's dumb, necessarily, but because, you know, the baby can't—I've got to get on the baby's level as best I can. And so John Calvin said, God lists to us in the Bible, as you speak baby talk to infants, So God is just trying to get down on our level with His Bible.

So this is a great passage. You've maybe had this question in your mind at some point as you've read it. Genesis 6-6. I'm going to read this verse for us. And it says this, And the Lord regretted that He made man on the earth, and it grieved Him to His heart. And then we ask this question, has God ever changed his mind?

This is a hard one, right? Because if you look at the passage, and I know that at a wonderful church like ours, by God's grace, we are a people of the Bible here, which is a really special thing. You know, we love our Bibles at Second Presbyterian Church. I'm like, well, I just want to be a student of the Bible. And all I'm saying is, Genesis 6-6 looks a whole lot like God just changed His mind. He regretted it. He changed it. So is that what we should say happened there? No, right? He did not change His mind. So how do we want to interpret this?

We're students of the Bible, and so we say, Scripture interprets Scripture, right? That's one of our principles of reading our Bibles, is Scripture interprets Scripture. So, turn over to 1 Samuel 15. Now, if you ever are in a situation, maybe you're I don't know why you'd ever need to do this, but if you ever want to know, so anthropomorphic language is the language that has to do with God's describing things that are in human form, like hands and arms and eyes, like he sees us. Anthropopathic language is what he uses when he uses language that sounds like he's changing in his emotions. So, regretting, repenting, that sort of thing makes it sound like he's changing in his... but that's just using human language so we can understand. First, Samuel 15 here is really helpful for trying to understand this apparent changing of mind. And I should have written down the exact verses, so I'm gonna have to track them down as we go. Yeah, okay. So early on here, let's see where it is. Early on, there's a verse early on that says something that suggests—yeah, here we go.

1 Samuel 15, starting in verse 10, the word of the Lord came to Samuel. I regret that I have made Saul king, for he has turned back from following me and has not performed my commandments." So there it is again. God says he regrets. 1 Samuel 15, 10, and 11. God says, I regret that I made Samuel king. He's not doing what I asked him to do.

Now turn again to the end of the chapter, 1 Samuel 15, 35. And Samuel did not see Saul again until the day of his death. But Samuel grieved over Saul, and the Lord regretted that he had made Saul king over Israel. So twice, in verse 11 and in the final verse of 1 Samuel 15, verse 35, he says he regrets.

So it seems like we've made a pretty good case here that God is changing, that he is not what we've said that he is, even though he has said other places in Scripture that he doesn't change. How do we put this together? Well, look at just a few verses earlier. Let's see if I can find it here. Ah, here we go. We'll start in verse 28. 1 Samuel 15, And Samuel said to him, Samuel's speaking to Saul here, The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours who is better than you.

And also the glory of Israel will not lie or have regret, for he is not a man that he should have regret. So you've got verse 11, he regrets. Verse 35, he regrets. And then in that same exact chapter, sandwiched between it, in verse 29, he doesn't regret. He's not a man that he should have regrets. He's not a man that he should lie.

And so what we have to conclude then, and of course, when you add this with other things in scripture that speak of how he doesn't change explicitly, which again, we looked at that more last week on explicit passages saying he doesn't change. What we have to conclude then is, I loved your language Miss Kathy, for our good he speaks to us. We can't understand God apart from his baby speech to us. He's trying to help us understand he's not happy with what you did. He doesn't take pleasure in what Saul was doing in his disobedience. But in his fundamental being, he cannot change. He cannot be manipulated or twisted. And so that's how we understand these things, but the scriptures are consistent on him.

So now we can turn over to page 14 for our this is where we're going to try to get through this one today on the Trinity. So page 14, first question there, are there more gods than one? There is but one only, the living and true God. How many persons are there in the Godhead? There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory. A few scripture passages there.

I think we'll end up reading several of them as we go through the lesson, so we're not going to turn to them now. It is important, as we come to this doctrine of the Trinity, it's important that we start with God's blank, God's Word, and we avoid futile speculation. Avoid futile speculation. That was one of John Calvin's favorite things. He would say, I want to avoid futile speculation. And so we want to avoid all futile speculation.

I talked last time with y'all about how the word Trinity is used exactly how many times in the Bible? Do you remember? Remember we talked about this last time, Trinity's used zero times in the Bible, right? But despite the fact that the word's not used in the Bible, remember what we said?

Remember, Vicki, we talked about how if you take this phone, it was very strange, we know Vicki is always so polite, she would never do this. But Vicki takes this phone call, remember, and she's talking about how, we can only hear her side of the phone conversation, and she says, yeah, you're gonna wanna have a white dress, The cake probably should be three tears, you know, I don't know all the other ridiculous things I said.

I said a million ridiculous things and never used the word wedding. And then I said, okay, the conversation ends, Vicky turns off her phone, and I said, what was Vicky talking about? Several of y'all said, she was talking about a wedding. But I never used the word wedding. But y'all all knew exactly what I was talking about.

That's the way we could say it is with the Trinity, right? It's all over the entire Bible, really, especially in the New Testament. The Triune God is showing and revealing himself even all through the Old Testament, and just because the word Trinity isn't there doesn't mean that the doctrine, the truth, is not all over the place, just like in that, you know, if you were to hear that little story I gave with Vicki in the phone call. So, That's just a way we can see that the Trinity is really there, grounded in Scripture.

But we do want to avoid feudal speculation. We want to start with God's Word. So don't let your study of special revelation fall into speculation. Don't let your study of special revelation fall into speculation. And this is that great passage, I think it's one that Monica, didn't Jamie, was it y'all that kind of made your kids memorize this one, or was it Jamie's parents who made them, the Deuteronomy 29-29? Okay, so both, so I'll pass it on. So this is a passage that we want to remember, right? The secret things belong to the Lord, our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

That's a good verse to keep in mind as we begin to study this doctrine of the Trinity. So, where God has spoken, let us listen. Where God hasn't, let us be silent. So where he's spoken, we need to listen and we need to speak, but where he has not spoken, let us be silent.

There are two main ways in church history that people have erred when it comes to the doctrine of the Trinity. So the two kind of main ways people err are these two. Subordinationism the second one which you can go ahead and put down there if you see that number two that's where it would go that that kind of blank number two there would be modalism m-o-d-a-l-i-s-m so you got subordinationism is one error and then modalism is the other now any guesses as to what subordinationism as a error or heresy in relation to the Trinity, what subordinationism might be prone to do, just on the name. That the Son is lower than the Father. Yep, that the Son is less than the Father, and of course the Spirit as well. So yeah, so it just basically says they're less than one another. They're not all equally God.

Now, there's a lot of things we could say to refute this, but I like simplicity, so here's how I do it. Is God infinite? Yes, God is infinite. Okay, so anything less than God is infinitely less than God. So if the Son is just not quite God, okay, so He's infinitely less than God. That's what that would mean, right? So for the subordinationist who wants to say you have the Father here, and the Son is just kind of right here, and maybe the Spirit's right here, well, the reality is the distance between the Father and the Son, then, literally has to be infinite. because God is infinite. So anything less than God is infinitely less than God.

And so subordinationism would ultimately teach that the Son is infinitely less than God, which means he's not God. There's no such thing as an almost God, right? There's no such thing as, I'm just almost there. No, there's an infinite distance between the almost and God. So subordination is simply just not biblical.

And then the other one though that pops up is modalism. And of course modalism, as the name kind of seems to suggest, states that God reveals himself in different modes at different times. So sometimes he reveals himself as the Father, sometimes he reveals himself as the Son, sometimes he reveals himself as the Spirit in these different modes. but there's not really three persons. It's just the same God who reveals himself, you know, different times in different ways. Of course, the problem here, among many we could probably come up with, but it's just a simple reading of scripture just does not allow for this modalistic view of God, because you can think, of course, of the baptism of Jesus, just as one example, where you see all three persons of the Trinity at one time. So, for example, Matthew 3, 16, and when Jesus, so there you have the Son, the second person of the Trinity, was baptized, immediately he went up from the water and behold the heavens were opened to him and he saw the spirit of god so there you have the third person of the trinity descending like a dove and coming to rest on him and behold a voice from heaven said so they have this voice from the heaven and who is this voice well it's the father because listen to what he says this is my beloved son so he is the father with whom i am well pleased and so modalism can't account for that simple text There's no way to explain, oh, there are three different...

No, there's not three different modes. You've got the Father speaking to His Son, the Son having the Spirit of God descend upon Him. All three persons of the Trinity are right there. There's not three different modes. It's three different persons.

And so, modalism just doesn't make sense of the scriptures on these doctrines. And also, if you just step back and think about it too, it's like, who died on the cross? son died on the cross, not the father and not the spirit, because they're three different persons. So modalism doesn't make sense of scripture. So those are two big heresies that would be in contrast to the Trinity. What is monotheism? Monotheism is that there's only one God. Now is monotheism biblical, that there's only one God?

The answer is, of course, yes, and we probably are all very familiar with that great passage in Deuteronomy 6.4, but I'll go ahead and just read it for us.

Deuteronomy 6.4, which reads, Here, O Israel, the Lord our God, the Lord is one. So the Bible is clear, there's one God. Okay, so We've got one God, and then we have these other passages like Matthew 3 and others we could pull up that would suggest three persons.

So, briefly summarize the doctrine of the Trinity in your own words. Don't get too creative, because you'll find yourself in dangerous... Don't get too creative. Just be simple, right? I would say in our own words, write one God and three persons. It's just that simple, right? One God, three persons. If you say that, you're safe. Just one God, three persons. If you just get that, you know, Obviously there's depth to these things, but that's the simplicity of it. One God of three persons.

Every time you sing Holy, Holy, Holy, one of the things our pastor growing up would say, I've heard him say it before, is with all the depth that we think of when we try to contemplate the Trinity, at the evening worship of the church where I grew up, they allow kids to raise, or anybody to raise their hand and do a hymn selection for the first like 10 or 15 minutes. And many times kids will raise their hand and they'll select holy, holy, holy. And holy, holy, holy is all about the triune God. You sing explicitly glorious truths about the Trinity, and here are little kids wanting to sing holy, holy, holy.

And so, yes, there's obviously depth to these things, but there's also a sense in which one God, three persons, I've got it. That much is easy to understand, I think we can put it like that. with all the depth there. So, top of page 15, what does a Unitarian believe? They would say, you know, one God and no Trinity, right? They're one God and no Trinity. They don't believe in the Trinity. Just one God, no Trinity. No triune God. Who would be a Unitarian? Well, the Jehovah's Witness would be Unitarians.

Oneness Pentecostals. I got to meet some Oneness Pentecostals this summer at the pool, right? Right here in Kansas City. Over at the pool, Oneness Pentecostals. So that Apostolic Church of Jesus Christ, I think is what it's called. If you're heading down Highway 49 towards Jackson on the right, they've been doing some renovations there. They don't believe in the Trinity.

So it was really fun getting to know these women at the pool, and they were really sweet, and they really were, I mean all this. But actually it was funny, mom, they had a connection to Kyle Sly of all people down in, I mean it was the craziest thing, they had a connection to our, basically we'll call them family for the sake of simplicity, it's kind of like when we start talking here and it's like, I'm trying to track what things, it would be like data.

It's exactly what it is. So it's one of those situations down in Ocala, Florida. So there's a connection to these. They're from Ocala, Florida. It was the funniest thing. But they don't believe in the Trinity. So it's interesting. You don't think of this being like right here, and it is. So it's just really interesting to learn these things. Oneness Pentecostals do not believe in the Trinity. They're modalists through and through. They're modalists.

So what does a polytheist believe? I think we all know many gods, right? So we're just going through the different ways people conceive of God as opposed to the Trinity. So you've got the Unitarians that say there is one God and no Trinity. Then you've got these polytheists, which would be like Mormons. There's a form of polytheists. They would say there are many gods.

But what do the scriptures teach? That's going to be our grounding for these things. So I just read 4 Thessalonians 6. I'll go ahead and read it again. Here, O Israel, the Lord our God, the Lord is one. And we want to think about what do these verses have in common with one another. Isaiah 44 verse 6. Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the first and I am the last. Besides me there is no God." So God tells us really clearly there are no other gods.

And there's 1 Corinthians passage. And what I'm building up here to do, and I know y'all here in this room agree with the Trinity, but what I'm trying to build up here to doing by going to these passages is just show, I'm just going to tell you where we're going, trying to show us that there are a lot of passages that make it really clear there's one God, and then we're about to see a lot of passages that show that this one God is three persons. So right now I'm stressing the one God side of things. If we only looked at these passages, we would probably come away with a Unitarian belief, that there's no such thing as a Trinity. But then we're going to see a bunch of passages that stress that this one God is in three persons. So right now we're stressing the one God side of this doctrine.

So, we've seen Deuteronomy 6-4, Isaiah 44-6, and now I'll read for us this 1 Corinthians passage, 1 Corinthians 8, beginning at verse 4. For although there may be so-called gods in heaven or on earth, as indeed there are many gods and many lords, yet for us 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." So that and another passage stressing that there is one God. So what do all these passages teach us?

Well, that God is one. God is one. That's what these passages teach. God is one. But then, we're going to look at these other passages and see what they teach us. So, Ephesians chapter 1, verse 3, Blessed be the God and Father of our Lord Jesus Christ.

So Ephesians 1.3, maybe we could do this.

Maybe we could put beside that Ephesians 1.3, Father equals God. That's being stressed, right? Blessed be the God and Father. So the Father is God. Okay.

Galatians 1.1. Paul, an apostle, not from men nor through man, but through Jesus Christ, and God, the Father, who raised him from the dead.

So Galatians 1.1 would come right alongside of these. Father equals God. Okay? So the Father's God.

And then we can go all the way back to our Isaiah 9.6 passage. all the way back here in the Old Testament, and we would see things like this, Isaiah 9, 6, speaking of the promised Messiah to come, "'For 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.'" So, he's literally called Mighty God there in Isaiah 9, 6. So, you know, this is about the promised Messiah to come, so we can say son, equals God.

Of course we all probably know John 1.1, in the beginning was the Word, and the Word was with God, and the Word was God.

So not only is the Word with God according to John 1.1, that would show separation, which is biblical because he's the second person, he's not the exact same person, but it says, in the beginning was the Word, and the Word was with God, but also, and the Word was God. Was God. So he is God. So, so right, so Son equals God, You can think of John 20, 28.

Remember, Thomas says, my Lord and my God. And then Jesus says, don't call me God. I'm not God. You've missed it. No. Remember, Jesus just receives that worship and who is to be worshiped God alone. And yet he receives that worship because he is God. So. my Lord and my God." So again, Son equals God.

The other day, it was very strange. You'll find this story to be probably surprising. I was surprised. I was at the hospital here in town. I went on a Sunday afternoon, because I wasn't preaching in the evening, so I went on the Sunday afternoon and visited the patients. And there was one patient left before I was leaving, and I decided I would try to visit them really quickly before I came back home, or came here, whatever I did. But the patient was leaving the hospital. They were in the process of being packed up. The patient's brother was standing outside, and so we started to talk, and I asked him, you know, why did Jesus come?

And we were talking, and then I was really encouraged because he was getting a lot of things right. I was like, yes! And then I realized he was a Jehovah's Witness, I think it was. Yeah, a Jehovah's Witness. And I said, wait. So I said, you don't believe that Jesus is God, do you? And he said, nope. And I said, and I already gave him a Bible, and I said, I had to run. And I just preached that morning on Titus 2, 11 through 14, which is Titus 2, 13 is where it says, Our Great God and Savior Jesus Christ." So he's very explicitly called God. Our Great God and Savior Jesus Christ.

And so I just said, I said, look up Titus 2.13, and I just left.

I don't know if he did or not, but he's called Our Great God in Titus 2.13. So again, Son equals God.

And then Romans 9.5, You're probably thinking, OK, I get the picture already. But it's just really important. And the truth is, we could multiply this 1,000-fold, really. We're just trying to catch some of the highlights of these sorts of things.

Romans 9.5. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever, amen." He's God over all, blessed forever, amen. Romans 9, 5. So again, Son equals God. And then, We have a lot of passages about the Holy Spirit. We're going to try to maybe look at some of them here. So we've got this one famously in Acts chapter 5.

This is a scenario where Ananias and Sapphira are lying about how much money they've been given. and they say they've given everything to the church when they really haven't, they've held back, and they suffer greatly. As you know, they die, they're killed.

Acts 5.3, 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. While 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." So he tells him in verse 3, that he's lied to, quote, the Holy Spirit. Chapter 5, verse 3. Then in chapter 5, verse 4, he says, you have not lied to man, but to God. So in verse 3, he says you lied to the Holy Spirit. In verse 4, he says you lied to God. And the reason he can say that he lied to the Spirit in verse 3 and God in verse 4, because the Spirit is God. So Spirit is God. We can do that here, same sort of thing, just to see it. Spirit equals God.

This is a great one, Acts 28.25, Acts 28.25.

So Paul is obviously, if you remember the context, he's in prison and he's preaching to those who will hear, and he says this in Acts 28-25, "...and disagreeing among themselves, they departed after Paul had made one statement, The Holy Spirit was right in saying to your fathers through Isaiah the prophet, Go to this people and say, you will indeed hear, but never understand, and you will indeed see, but never perceive. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed lest they should see with their eyes and hear with their ears and understand with their hearts and turn and I would heal them." Now what's interesting about this is if you go back to Isaiah chapter 6, which is where he's quoting from, it is the Lord God who is speaking and saying these things to Isaiah the prophet. So the Lord God is speaking in Isaiah chapter 6. We can begin in verse 8. I think that's about where it starts to quote. Let's see exactly where does the quote pick up. Yeah, 9 and 10. So we'll pick up in verse 8 of Isaiah 6, 8.

And I heard the voice of the Lord saying, whom shall I send and who will go for us? Then I said, Here I am, send me. And he said, Go and say to the people, Keep on hearing, but do not understand. Keep on seeing, but do not perceive. Make the heart of this people dull, and their ears heavy, and blind their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

But the speaker in Isaiah 6 is very clearly the Lord God. But in Acts 28.25, Paul says the Holy Spirit was right in saying to your father. So you see he can call the speaker of Isaiah 6 the Holy Spirit when in Isaiah 6 that speaker is called the Lord God. And so how could he call the speaker the Spirit when the Bible itself says it's the Lord God? Well because the Spirit of God is the third person of the Trinity.

Another really helpful one here is John chapter 14 verse 16. John chapter 14 verse 16. And I will ask the Father, and He will give you another Helper to be with you, even the Spirit of Truth, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and will be in you."

So He calls the Spirit another Helper. And if you've ever maybe heard somebody preach on this text, they may have brought this out, but that word another there means another of the same kind. So when Jesus says, I'm sending another helper, He's saying, I'm sending another of the same kind. And what is that kind? That kind is God. Jesus is God. He's saying, I'm sending another helper of the same kind as I myself am.

And just a few other things, you can think about how some of the attributes of the Holy Spirit in Scripture, the Holy Spirit is described as being omniscient. He's the only person, you could say, he's able to search and know the deep things of God. Nobody else. God is called unsearchable, right, in the Bible. God is called unsearchable. We can't know him and the depth of his being.

But yet, in 1 Corinthians 2.10, we read this about the Spirit.

1 Corinthians 2.10, These things God has revealed to us through the Spirit.

For the Spirit searches everything, even the depths of God. How can the Spirit, if God is infinite, How can the Spirit search the infinite depths of God? Because the Spirit is infinite, because He's omniscient, because He knows all things. You can think about how the Spirit is omnipresent, right? Psalm 139 verse 7, you know, if I go down in the depths of Sheol, there you are, your Spirit is with me. And so how can the Spirit be everywhere if the Spirit's just a mere creature. He couldn't be, but because he's God, he is. He's omnipotent, right? He descends in power even upon Mary in the womb so that she might conceive Jesus Christ in the womb.

Hebrews 9.14 speaks of him being eternal. It talks about the eternal spirit.

Hebrews 9.14, how much more will the blood of Christ, who through the eternal spirit offered himself without blemish to God, purify our conscience from dead works to serve the living and true God. So he's eternal, the eternal spirit. He's a spirit who created, right?

In Genesis 1.2, the spirit hovers over the waters. So he created the world. He actually is the life-giving power in some ways of the world, because not only was he involved in the creation, but in Psalm 104 verse 30, we read this of the Holy Spirit, when you send forth your spirit, they are created and you renew the face of the ground. So he was involved in the initial creation, hovering over the waters, He's involved in the continuation of creation because it says when you send forth your spirit they are created. Psalm 104 verse 30.

And he is instrumental in the new creation, the recreation. John chapter 3 talks about how there's this new birth and it is the Spirit of God who goes like the wind wheresoever he wishes to bring about regeneration. So the Spirit's involved in the initial creation as well as the recreation or the new creation, regeneration. that which is born of the flesh is flesh, John 3, 6, and that which is born of the spirit is spirit.

So from all that has been said above, one must conclude that there is one God in three persons. This is the doctrine of the Trinity. One helpful thing you might find is on page 16, you can see this thing, I think it's called the, somebody maybe know, isn't it called like the the Trinitarian shield or something like that something something shield but it's this little thing that helps us how do we conceive of these things to the best of our finite abilities this can be helpful so the father he is god but he's not the son he's not the spirit the son is god but he's not the father and he's not the spirit the holy spirit is god but he's not the father and he's not the son and they're all god so one god three persons Well, let's pray. Dear Heavenly Father, I do thank You for giving us this opportunity to see from Your Bible that You have revealed Yourself to us in Your Bible, that You are the Triune God, the Father, the Son, and the Holy Spirit, one God in three Persons, ever-blessed Trinity. We do pray that we would adore who You are, that we would marvel that You, the Father, thought to redeem us from before the foundations of the world, that You, the Son, agreed to come and to by that redemption for us in time and that you the spirit have applied that redemption to us as well that we might have it that apart from this triune work there is no salvation we praise you for who you are the father the son and the holy spirit to you be the glory forever and ever amen uh for just a quick little nursery