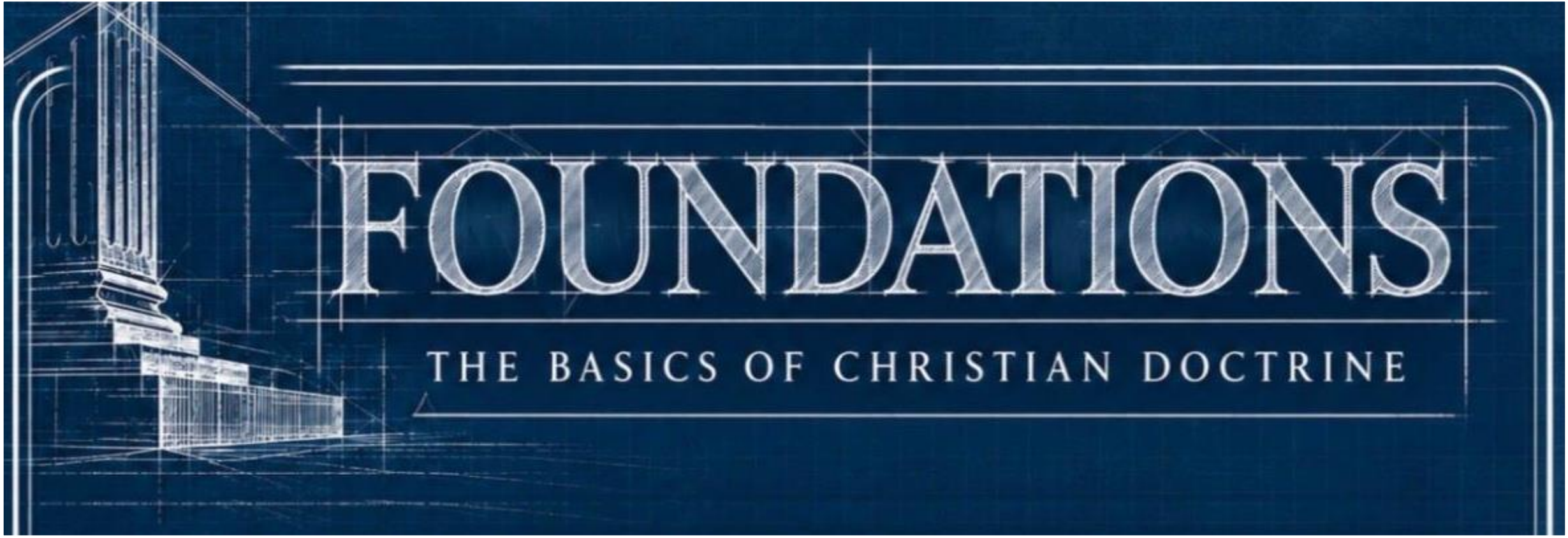


I NEED A

MIRACLE

Questions:

- Who is the God who performs miracles?
- How may I know this God?
- How does He want to reveal Himself to me?



FOUNDATIONS

THE BASICS OF CHRISTIAN DOCTRINE

What is Theology?

Theology is the study of God, His nature, and His relationship to the world, derived from the Greek words *theos* ("God") and *logos* ("word" or "study").

What is Doctrine?

- Doctrine is a body of teaching. Christian doctrine is the teaching found in the Bible—about who God is, who we are, why the world exists, and so on. The subject merits careful thought because it plays a vital part in every Christian's life.
- Doctrine summarizes the truths of the Bible—synthesizing and condensing its teaching.
- Christians do not develop doctrine simply as individual students of Scripture. Those who believe in Christ live as members of his body, the church.
- Ongoing responsibility to guard doctrine is given by Scripture to the living leaders of the church—and specifically to the leaders of local church congregations.
- Sound Christian doctrine not only summarizes the very word of God and guarantees the health of the church; it also bears fruit in the lives of God's people. Doctrine is supremely practical. Your doctrine will determine how you live your life.

Study Topics In This Study

Week 1: Bibliology

Week 2: The Trinity

Week 3: The Doctrine of Sin

Week 4: Christology

Week 5: Soteriology

Week 6: The Doctrine of the Church

Week 7: Eschatology

Books of the Bible

Old Testament – 39 Books

LAW (5)
Genesis
Exodus
Leviticus
Numbers
Deuteronomy

HISTORY (12)
Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

POETRY (5)
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon (Songs)

MAJOR PROPHETS (5)
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

MINOR PROPHETS (12)
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

New Testament – 27 Books

History Life of Jesus (4)
Matthew
Mark
Luke
John

History The Church (1)
Acts

Paul's Letters to Churches (9)
Romans
1 Corinthians
2 Corinthians
Galatians
Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians

Paul's Letters to Individuals (4)
1 Timothy
2 Timothy
Titus
Philemon

Letters by Others (9)
Hebrews
James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation

The Bible is the true, perfect Word of God

- Inerrant = having no errors
- Infallible = incapable of having errors, unable to mislead
- Inspired = God-breathed *theopneustos*
θεοπνευστος

Apostle Paul wrote to Timothy... “You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, and that from childhood you have known **the sacred writings** which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. **All Scripture is inspired** [θεόπνευστος *theopneustos*] **by God** and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” 2 Timothy 3:14–17

Why study the Bible?

- The goal of Bible study is not interpretation, but application.
- We seek obedience, not knowledge.
- The Lord (Yahweh) spoke to Joshua... “Only be strong and very courageous; **be careful to do** according to all the law [Torah] which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. This book of the law [Torah] shall not depart from your mouth, but you shall meditate on it day and night, so that you may **be careful to do** according to all that is written in it; for then you will make your way prosperous, and then you will have success.” Joshua 1:7-8

The Trinity

The Trinity is a mystery in two senses. It is a mystery in the biblical sense in that it is a truth that was hidden until revealed. But it is also a mystery in that, in its essence, it is suprarational, ultimately **beyond human comprehension**. It is only partly intelligible to man, because God has revealed it in Scripture and in Jesus Christ.

Consequently, the doctrine must be accepted by faith, based on how the Godhead is revealed in Scripture.

- John MacArthur & Richard Mayhue

What is the Trinity?

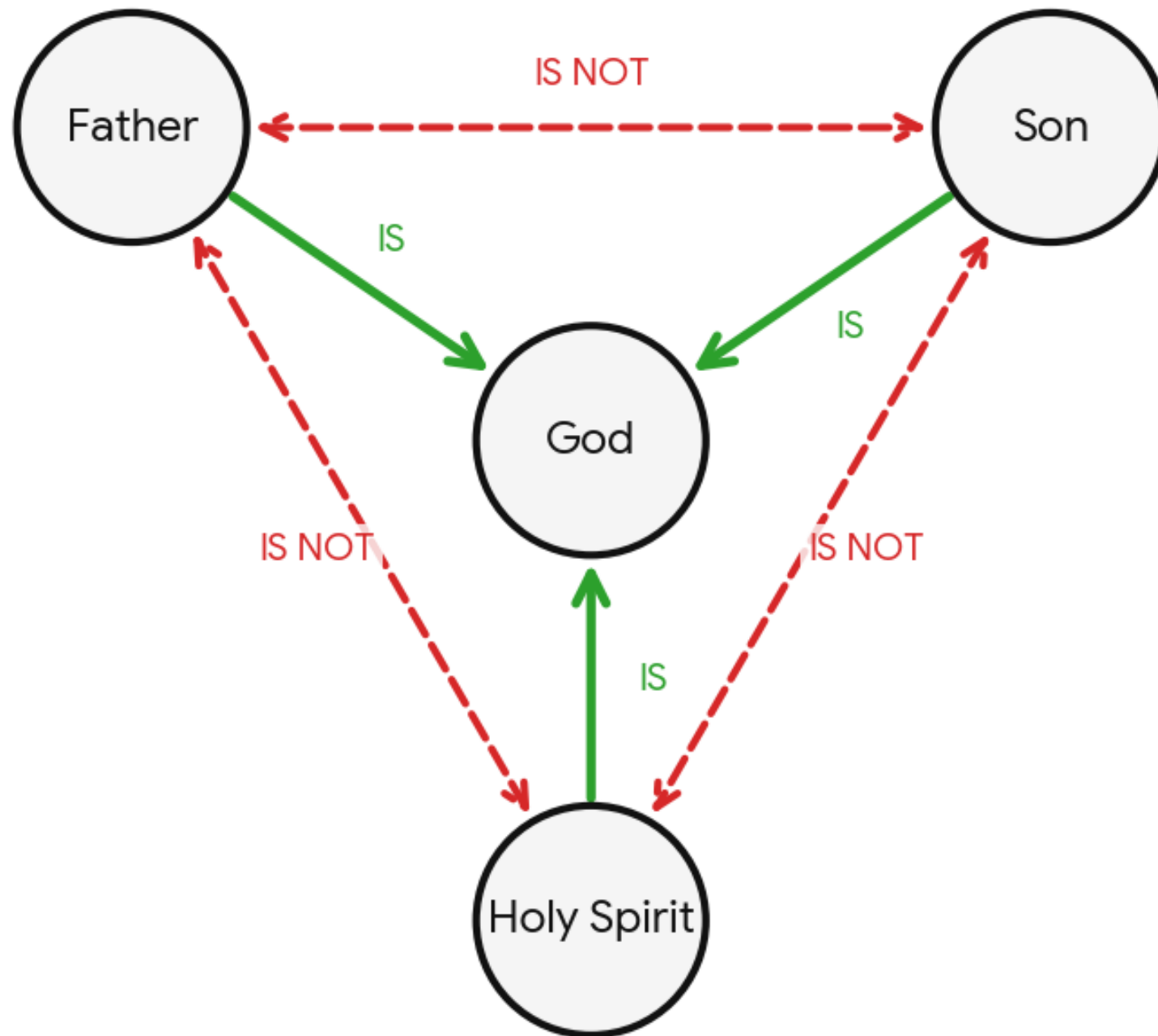
The doctrine of the Trinity is that God is absolutely and eternally one essence subsisting in three distinct and ordered persons without division and without replication of the essence.

- John MacArthur & Richard Mayhue

The most difficult thing about the Christian concept of the Trinity is that there is no way to perfectly and completely understand it. The Trinity is a concept that is impossible for any human being to fully understand, let alone explain. **God is infinitely greater than we are; therefore, we should not expect to be able to fully understand Him.** The Bible teaches that the Father is God, that Jesus is God, and that the Holy Spirit is God. The Bible also teaches that there is only one God. Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible.

There's nothing more difficult to understand in all of Christian theology than the Trinity. And yet, there's nothing more foundational. The word "Trinity" was developed to point to the "tri-unity" of God's three-in-one nature. God has always existed as three Persons (Father, Son, and Holy Spirit) who are perfectly Distinct, United, and Equal.

- **United** – In the midst of their distinctions, they are perfectly united. Any teaching on the Trinity which separates one from the other has added division within the Trinity, and thereby created three gods, not a Tri-Unity. There is ONE God, not three. Each Person "IS" God.
- **Distinct** – The Persons of the Godhead are distinct from one another. The Son is neither the Father nor the Holy Spirit. **Their names reflect their particular roles, not their level of importance.**
- **Equal** – The Father, Son, and Holy Spirit are all equally God, equally eternal, and equal in holiness. Notice how each of the Persons is equally God. The Father is not larger, as if he is "more" God than the Holy Spirit.



The word “trinity” is not found in Scripture, but the doctrine is clearly set forth.

First indications of the Trinity in the Bible

In the beginning **God created** the heavens and the earth. Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

- *Elohim* is a name of God. **This noun is in the masculine plural form.**
- The Hebrew verb *bara* בָּרָא is used exclusively for the activity of God in the Bible, implying creation is a uniquely divine act.
- The Hebrew verb *bara* means “creating something from nothing.”
- **This verb is in the third person masculine singular.**

Then God said, “Let **Us** make man in **Our** image [צֶלֶם *tzelem*], according to **Our** likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” God created man in His own image [צֶלֶם *tzelem*], in the image [צֶלֶם *tzelem*] of God He created him; male and female He created them. God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” Genesis 1:26-28

[In the Tower of Babel story...] Then the Lord God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever” — therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life. Genesis 3:22-24

[In the Tower of Babel story...] The Lord [יְהוָה Yahweh] came down [the builders had not reached heaven] to see the city and the tower which the sons of men had built. The Lord [יְהוָה Yahweh] said, “Behold, they are one people, and they all have the same language [שָׁפָה *saphah*]. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. Come, **let Us** go down and there confuse their language [שָׁפָה *saphah*], so that they will not understand one another’s speech [שָׁפָה *saphah*].” Genesis 11:5-7

“Hear [שְׁמַע shema], O Israel! The Lord [יְהוָה: Yahweh] is our God [אֱלֹהִים Elohim], the Lord [יְהוָה: Yahweh] is **one**! You shall love the Lord [יְהוָה: Yahweh] your God [אֱלֹהִים Elohim] with all your heart and with all your soul and with all your might.” Deuteronomy 6:4-5

- One (*echād* אֶחָד) suggests a unity of the Persons in the Godhead

– Bible Knowledge Commentary

- The Shema says "The LORD our God is one LORD" (יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד).
- The word *echad* (אֶחָד) in Hebrew, translated as "one," implies unity in diversity, not absolute numerical identity (the word for one and only one, i.e., "unique," is *yachid* (יָחִיד)).
- For example, in Exodus 26:6 the parts of the Tabernacle (*Mishkan*) are to be constructed so that "it shall be one (*echad*) tabernacle," and Ezekiel spoke of two "sticks" (representing fragmented Israel) as being reunited into one: "and they shall be one (*echad*) stick in My hand" (Ezekiel 37:19).
- Moses also uses *echad* in Genesis 2:24 when he says: "And they (husband and wife) will become one flesh (*basar echad*)."
- God's attributes as Compassionate Source of life, Eternal Judge, and Savior, are unified and affirmed in this verse.
- Ultimate Reality is multidimensional, personal and loving, and that is part of the very essence of God. There is no such thing as a "Person" - either human or Divine - that exists in an absolute vacuum, outside of relationship. - Hebrew for Christians

In the mind of many Jewish people, this verse alone disqualified the New Testament teaching that Jesus is God, and the New Testament teaching of the Trinity – that there is one God, existing in three Persons. Christians must come to a renewed understanding of the unity of God. They must appreciate the fact that **the LORD is one**, not three, as 1 Corinthians 8:6 says: *yet for us there is one God*. Christians worship *one* God, existing in *three* Persons, not three separate gods.

Yet, the statement **the LORD is one** certainly does not contradict the truth of the Trinity. In fact, it establishes that truth. **The Hebrew word used here for one is *echad*, which speaks most literally of a compound unity, rather than the Hebrew word *yacheed*, which speaks of an absolute unity or singularity (Genesis 22:2, Psalm 25:16).**

The very first use of *echad* in the Bible is in Genesis 1:5: *So the evening and the morning were the first day*. This context shows a unity (one day) with the idea of plurality (made up of evening and morning).

•Genesis 2:24 uses *echad* in saying *the two shall become one flesh*. Again, the idea of a unity (one flesh), made from a plurality (the two).

In Exodus 26:6 and 11, fifty gold clasps are used to hold the curtains together, so the tent would be *one (echad)*. This is another unity (one covering) made up of a plurality (the many parts that made up the one covering, joined by the gold clasps).

In Ezekiel 37:17 the LORD told Ezekiel to join two sticks (prophetically representing Ephraim/Israel and Judah) into *one (echad)*, speaking again of a unity (one stick) made up of a plurality (the two sticks).

Largely, *echad* does not have the exclusive idea of an absolute singularity. The concept of the Trinity – that there is one God in three Persons – works well with the term *echad*.

Priestly Blessing *Birkat Kohanim*

Then the Lord [Yahweh יהוה] spoke to Moses, saying, “Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them: The Lord [Yahweh יהוה] bless you, and keep you; the Lord [Yahweh יהוה] make His face shine on you, and be gracious to you; the Lord [Yahweh יהוה] lift up His countenance on you, and give you peace.’ So they shall invoke My name on the sons of Israel, and I then will bless them.” Numbers 6:22-27

The LORD...the LORD...the LORD: The repetition of **LORD** **three times** does not prove the Trinity, but it illustrates it.

- *God the Father* blesses and keeps His children.
- *God the Son* makes God's face to shine on us and brings us grace.
- *God the Holy Spirit* communicates God's attention to us, and gives us peace.

“The thrice-mentioned YHWH, which grammatically need not be repeated, and the final resounding “I will [surely] bless you,” serve to heighten the emphasis that the God of Israel is the source of all grace, blessing, hope, and peace.” (Cole)

“I will not say that this teaches the doctrine of the Trinity; but I must say that, believing the doctrine of the Trinity, I understand the passage all the better. The shadow of the Triune God is on the sacred benediction in the name thrice repeated.” – Charles Spurgeon

The Bible Reveals Three Divine Persons

After being baptized, Jesus [God the Son] came up immediately from the water; and behold, the heavens were opened, and he saw the [Holy] Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens [God the Father] said, “This is My beloved Son, in whom I am well-pleased.” Matthew 3:16-17

- Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. Matthew 4:1
- Jesus said, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.” John 3:16
- Jesus said, “For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel. For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son,” John 5:20-22

- Jesus said, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”
John 14:26
- Jesus said, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,”
John 15:26
- Jesus said, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.” John 16:13-15
- Jesus said, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”
Matthew 28:19-20

The Trinity

God is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

Each person of the Trinity (also known as the Godhead) possesses the entire simple (undivided) essence of God. This fact means that the three persons, though distinct from one another, are coequal in every perfection of the divine essence. They are essentially coequal.

THESE THREE ARE ONE GOD

- By **nature** is meant that peculiar character of being which makes one kind of being to differ from another. Thus we speak of the divine nature, or the angelic nature, or the human nature, or the brute nature; meaning that peculiarity of life, and character, and personal condition, which makes a God, or an angel, or a man, or a brute.
- By **essence** is meant that peculiarity, in the nature itself, which constitutes what is necessary to its existence, so that we cannot say, in the absence of that essence, that such a nature exists. Take away from human nature that which is its essential quality and it must cease to be human nature.
- **Being** is the essence of any nature becoming actually existent in that nature. In God, nature and essence must be identical, because everything in the nature of God is necessary to His existence, and consequently the nature can neither be greater nor less than the essence; indeed they must be the same. Neither can being be separated from the nature and essence of God, though it is not identical with them. The necessity of His actual existence is something inherent in His nature. There could be no such nature without necessarily involving the existence of some person or persons in it.

THESE THREE ARE ONE GOD

- The Scriptures teach the unity of God and they reveal a God that is exclusively one, but they also teach that there are three divine persons.
- Not **tritheism** (three Gods)
- Not **triplicity** (threefoldness), and would involve composition, and be contrary to the simplicity of God;
- Not the manifestation of one person in three forms, which is opposed to the revealed individuality of the persons.
- This concept is well expressed by the word **trinity**, which means, not simply threeness, but three-oneness.

What Is The Trinity?

The Bible teaches that . . .

God is spirit. This means his essential nature is immaterial or nonphysical (John 4:24).

God is one. This means that there aren't multiple gods and that God's nature or essence is perfect unity (Deut. 6:4).

The one and only God exists as three distinct persons: God the Father, God the Son (Jesus Christ), and God the Holy Spirit. God is triune in nature. He is one, yet three. This is what people mean when they speak of *the Trinity*. For our finite minds, this "three-in-oneness" is an impossible-to-comprehend mystery, but the Bible reveals God as a Trinity of divine Persons existing in perfect unity (Matt. 3:16).

Each person in the Trinity is fully God—and yet not to be confused with the other persons of the Trinity.

- ◆ The Father is God (1 Cor. 8:6).
- ◆ The Son, Jesus Christ, is God (John 1:18).
- ◆ The Holy Spirit is God (Matt. 28:19).

DIVINE ATTRIBUTES	FATHER	SON	HOLY SPIRIT
Eternal	✓ Rom. 16:26, 27	✓ Rev. 1:17	✓ Heb. 9:14
Creator of all things	✓ Ps. 100:3	✓ Col. 1:16	✓ Ps. 104:30
Omnipresent (in all places at once)	✓ Jer. 23:24	✓ Eph. 1:23	✓ Ps. 139:7
Omniscient (knows all things)	✓ 1 John 3:20	✓ John 21:17	✓ 1 Cor. 2:10
Wills and acts supernaturally	✓ Eph. 1:5	✓ Matt. 8:3	✓ 1 Cor. 12:11
Gives life	✓ Gen. 1:11-31	✓ John 1:4	✓ Rom. 8:10, 11
Strengthens believers	✓ Ps. 138:3	✓ Phil. 4:13	✓ Eph. 3:16

1. There is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5).

2. The Trinity consists of three Persons (Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8, 48:16, 61:1; Matthew 3:16-17, 28:19; 2 Corinthians 13:14). In Genesis 1:1, the Hebrew plural noun "Elohim" is used. In Genesis 1:26, 3:22, 11:7 and Isaiah 6:8, the plural pronoun for "us" is used. The word "Elohim" and the pronoun "us" are plural forms, definitely referring in the Hebrew language to more than two. While this is not an explicit argument for the Trinity, it does denote the aspect of plurality in God. The Hebrew word for "God," "Elohim," definitely allows for the Trinity.

In Isaiah 48:16 and 61:1, the Son is speaking while making reference to the Father and the Holy Spirit. Compare Isaiah 61:1 to Luke 4:14-19 to see that it is the Son speaking. Matthew 3:16-17 describes the event of Jesus' baptism. Seen in this passage is God the Holy Spirit descending on God the Son while God the Father proclaims His pleasure in the Son. Matthew 28:19 and 2 Corinthians 13:14 are examples of three distinct Persons in the Trinity.

3. The members of the Trinity are distinguished one from another in various passages. In the Old Testament, “LORD” is distinguished from “Lord” (Genesis 19:24; Hosea 1:4). The LORD has a Son (Psalm 2:7, 12; Proverbs 30:2-4). The Spirit is distinguished from the “LORD” (Numbers 27:18) and from “God” (Psalm 51:10-12). God the Son is distinguished from God the Father (Psalm 45:6-7; Hebrews 1:8-9). In the New Testament, Jesus speaks to the Father about sending a Helper, the Holy Spirit (John 14:16-17). This shows that Jesus did not consider Himself to be the Father or the Holy Spirit. Consider also all the other times in the Gospels where Jesus speaks to the Father. Was He speaking to Himself? No. He spoke to another Person in the Trinity—the Father.

4. Each member of the Trinity is God. The Father is God (John 6:27; Romans 1:7; 1 Peter 1:2). The Son is God (John 1:1, 14; Romans 9:5; Colossians 2:9; Hebrews 1:8; 1 John 5:20). The Holy Spirit is God (Acts 5:3-4; 1 Corinthians 3:16).

5. There is subordination within the Trinity. Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son see Luke 22:42, John 5:36, John 20:21, and 1 John 4:14. Concerning the Holy Spirit see John 14:16, 14:26, 15:26, 16:7, and especially John 16:13-14.

6. The individual members of the Trinity have different tasks. The Father is the ultimate source or cause of the universe (1 Corinthians 8:6; Revelation 4:11); divine revelation (Revelation 1:1); salvation (John 3:16-17); and Jesus' human works (John 5:17; 14:10). The Father initiates all of these things.

The Son is the agent through whom the Father does the following works: the creation and maintenance of the universe (1 Corinthians 8:6; John 1:3; Colossians 1:16-17); divine revelation (John 1:1, 16:12-15; Matthew 11:27; Revelation 1:1); and salvation (2 Corinthians 5:19; Matthew 1:21; John 4:42). The Father does all these things through the Son, who functions as His agent.

The Holy Spirit is the means by whom the Father does the following works: creation and maintenance of the universe (Genesis 1:2; Job 26:13; Psalm 104:30); divine revelation (John 16:12-15; Ephesians 3:5; 2 Peter 1:21); salvation (John 3:6; Titus 3:5; 1 Peter 1:2); and Jesus' works (Isaiah 61:1; Acts 10:38). Thus, the Father does all these things by the power of the Holy Spirit.

THE FATHER IS GOD

It is He, whom the Scriptures call God in the true sense of that word, to whom Christ is said by them to be Son to the Father.

1. There are the passages which expressly call Christ "Son of God." All are here omitted where the name is given by devils, or by the Centurion, or in any other way in which the authority of inspired teaching may not be claimed for its use.

Mark 1:1 ; Luke 1:35; John 5:25; 10:36; 11:27; Acts 9:20; Gal. 4:4; 1 John 4:15; 5:5, 20, 21.

2. There are other passages in which the epithet "God" is ascribed to the Father in this relationship.

John 1:18; 3:16, 17; 6:18 ; Rom. 1:1-4; 8:31, 32; 2 Pet. 1:17; 1 John 4:9, 10; 2 John 3.

THE SON IS GOD

1. He is expressly called God. The manner in which this title is applied to Christ, and the frequency of that application, become, along with the other evidences presented, an incontestable proof, that He, as well as the Father, is true God. If they were not ascribed to Christ in the Scriptures, their absence would be conspicuous and well-fitted to cast doubt on the other evidence. Matt. 1:23; John 1:1; 20:28; Rom. 9:5; Titus 1:3; Heb. 1:8.

2. Christ is also called Lord. This title is used in both the Old and New Testaments still more generally than is that of God. An examination of the texts here quoted will show that in a peculiar sense, only suited to Christ as God, is it applied to Him. Matt. 12:8; 22:41-45; Mark 2:28; Luke 6:46; 20:41-44; John 13:13, 14; Acts 10:36 ; Rom. 14:9; 1 Cor. 2:8; Gal. 1:3; 6:18; Phil. 2:11; 2 Thess. 2:16; Jude 4; Rev. 17:14; 19:13, 16.

THE SON IS GOD

3. He is a peculiar object of worship. The worship paid to Him is not merely that reverential respect offered to kings and others in authority, but such worship as was refused by the apostles with horror, because they were mere men (Acts 14:13-15), and against which, when offered to Him by John, even the mighty angel (Revelation 19:10; 22:9) earnestly protested.

4. He is to be honored equally with the Father. John 5: 23.

5. His relations to the Father are those of identity and unity. John 1:18; 5:17-19; 8:16, 19; 10:30; 12:44, 45; 14:7-11; 15:24; Heb. 1:3; Col. 1:15, 19; 2:9; 1 John 2:23, 24.

THE SON IS GOD

6. They are equally known to each other, and unknown to all others.

Matt. 11:27; Luke 10:22; John 1:18; 6:46; 10:15.

7. He is the creator of all things. John 1:3, 10; 1 Cor. 8:6; Col. 1:16; Heb. 1:10.

8. He upholds and preserves all things. Col. 1:17; Heb. 1:3.

9. He is the manifestation of the Divine Being in this world. John 1:10, 14, 18; 14:8-11; 16:28-30; Col. 1:15; 1 Tim. 3:16; 1 John 1:2.

10. He is greater than all others; greater than Moses, and David, and Solomon, and Jonah, and John the Baptist; and not greater than man only, but than all the spiritual intelligences of the universe. Matt. 3:11; 12:41,42; Mark 12:37; Luke 11:31,32; John 1:17; Eph. 1:21; Phil. 2:9; Heb. 1:4,5; 3:3; 1 Pet. 3:22.

THE SON IS GOD

11. He is the source of all spiritual blessing.

(a) He gives the Holy Spirit. Luke 24:49; John 16:7; 20:22; Acts 2:33.

(b) He forgives sins. Mark 2:5-10; Luke 5:20-24; 7:47-49; Acts 5:31.

(c) He gives peculiar peace. John 14:27; 16:33.

Is not He the one who is called "God of Peace?" Rom. 15:33; 16:20; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20.

(d) He gives light. John 1:4, 7, 8, 9; 8:12; 9:5; 12:35, 46; 1 John 1:5-7; Rev. 21:23.

(e) He gives faith. Luke 17:5; Heb. 12:2.

(f) He gives eternal life. John 17: 2.

(g) He confers all the spiritual gifts bestowed upon His churches. Eph. 4:8-13.

THE SON IS GOD

12. All the incommunicable attributes of God are ascribed to Him.

- (a) Self-existence. He has power over His own life. John 2:19; 10:17, 18. He has life in Himself, as has the Father. John 5:26.
- (b) Eternity of existence. John 1:1, 2; 17:5, 24; Heb. 1:8, 10-12; 1 John 1:2.
- (c) Omniscience. Matt. 9:4; 12:25; Mark 2:8; Luke 6:8; 9:47; 10:22; John 1:48; 2:24,25; 10:15; 16:30; 21:17; Col. 2:3; Rev. 2:23.
- (d) Omnipresence. Matt. 18:20; 28:20; John 3:13; Eph. 1:23.
- (e) Omnipotence. Matt. 28:18; Luke 21:15; John 1:3; 10:18; 1 Cor. 1:24; Eph. 1:22; Phi1.3:21; Col. 2:10; Rev. 1:18.
- (f) Immutability. Heb. 1:11, 12; 13:8.

THE SON IS GOD

13. The judgment of the world is entrusted to Him. Matt. 16:27; 24:30; 25:31; John 5:22, 27; Acts 10:42; 17:31; Rom. 2:16; 14:10; 2 Cor. 5:10; 2 Tim.4:1.

14. Absolute equality with the Father is ascribed to Him. This shows that the unity and identity, before referred to, is not of will, but of nature; and that the names, and worship, and attributes of God are not bestowed on any other ground than that He is true God.

(a) Equality in works. John 5:17-23.

(b) Equality in knowledge. Luke 10:22; John 10:15.

(c) Equality in nature. John 5:18; 10:33; Phil. 2:6; Col. 2:9; Heb. 1:3.

THE HOLY SPIRIT IS A PERSON

The Scriptures designate, by several similar terms, the third personality revealed in the Godhead. He is called:

- "the Spirit"
- "the Spirit of God"
- "the Holy Spirit"
- "my Spirit"
- " the Spirit of the Lord"
- "the Spirit of Christ"
- " thy good Spirit"
- " the Spirit of glory"
- "the Spirit of grace"
- "the Spirit of knowledge and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord"
- "the Holy Spirit of promise"
- "the Spirit of truth"
- "the Spirit of wisdom"
- Christ also called Him "the Comforter," and "another Comforter."

THE HOLY SPIRIT IS A PERSON

- The divine Spirit, thus denominated, must either be some power or influence exerted by God, or a distinct person in the Godhead. It cannot be simply the spiritual part of God, as is the spirit in man, for God is not compounded of spirit and body. This is manifest from His immateriality.
- Neither can it be in any way a part of His spiritual nature, as sometimes a distinction is made in man, between His mind and spirit, or His soul and spirit. The perfect simplicity of God, which forbids all composition, makes this impossible. It is, therefore, either God Himself exercising some power or influence, or a person in the Godhead. An examination of the Scripture shows that it is the latter.

THE HOLY SPIRIT IS A PERSON

1. The evidences of personal action show that the Spirit is not merely a power or influence from God, but is either God Himself or a divine person.

(1.) The Scriptures speak of the Spirit as in a state of activity. Gen. 1:2; Matt. 3:16; Acts 8:39.

(2.) They declare that the Spirit teaches and gives instruction. Luke 12:12; John 14:26; 16:8, 13, 14; Acts 10:19; 1 Cor. 12:3.

(3.) The Spirit is also spoken of by them as a witness of Christ to His people. John 15:26.

(4.) They also assert that He witnesses to believers that they are the children of God, and becomes the earnest of their inheritance. Rom. 8:16; 2 Cor. 1:22; 5:5; Eph. 1:13, 14; 4:30.

(5.) He is spoken of as leading the sons of God. Rom. 8:14.

THE HOLY SPIRIT IS A PERSON

(6.) He is also said to dwell within them in such a way that His presence is that of God. John 14:16, 17; Rom. 8:9, 11; 1 Cor. 3:16, 17; 6:19.

(7.) We are taught that He is grieved. Eph. 4: 30.

(8.) Ananias is charged with having lied to Him. Acts 5: 3.

(9.) Blasphemy against Him is the unpardonable sin. Matt. 12:31, 32.

(10.) He is spoken of as resisted by men. Acts 7:51.

(11.) Also as vexed by them. Isa. 63:10.

THE HOLY SPIRIT IS A PERSON

(12.) As striving with them. Gen. 6:3.

(13.) As inspiring men. Acts 2:4; 8:29; 13:2; 15:28; 2 Pet. 1:21.

(14.) As interceding for them. Rom. 8:26, 27.

(15.) As bestowing diversities of gifts. 1 Cor. 12:4-11.

In all these cases there is personal activity, thought, and feeling. What is thus declared cannot be true of a mere power or influence.

The only question can be, whether this person is God, distinct from any plurality of personal relations, or whether He is another personality in the divine nature.

THE HOLY SPIRIT IS A PERSON

2. The Scriptures show that He is a separate person from the Father and the Son.

(1.) It is stated that He proceeds from the Father. John 15:26. A personal being, proceeding from a person, cannot be that person Himself. The proofs above given, therefore, of His personal action and emotion, show that this Spirit is another person.

(2.) He is given or sent by the Father. John 14:16, 26; Acts 5:32, and by the Son, John 15:26; 16:7; Acts 2:33. He that is sent cannot be identical with Him that sends.

(3.) He is called the Spirit of the Father. Eph. 3:16; and also the Spirit of Christ, and of the Son. Rom. 8:9; Gal. 4:6.

THE HOLY SPIRIT IS A PERSON

(4.) The Son is said to send the Spirit from the Father. John 15:26; and God is said to send the Spirit of the Son. Gal. 4:6.

(5.) The Spirit is distinguished from the Father, and the Son, in passages which directly connect them with each other. Matt. 3:16, 17; 28:19; John 14:26; 15:26; 16:13; Acts 2:33; Eph. 2:18; 1 Cor. 12:4-6; 2 Cor. 13:14; 1 Pet. 1:2.

(6.) The personality of the Spirit is also ably argued from "the use of the personal pronouns in relation to him," by Dr. Charles Hodge. Not only are personal pronouns used by the Spirit, and of the Spirit, but there is a departure from grammatical rule, in the use of a masculine pronoun in connection with a neuter noun, unless the masculine is warranted by the fact, that a person is referred to who may be called "he."

THE HOLY SPIRIT IS GOD

1. In the passages which call Him "the Spirit of God" and "the Spirit of the Lord," as well as those in which God calls Him "my Spirit." These are conclusive, in like manner, as is the divinity of Christ from those which call Him the Son of God. The titles "Spirit of God," and "Spirit of the Lord," are each used about twenty-five times in the Bible. "My Spirit" is used in reference to God's Spirit in Gen. 6:3; Prov. 1:23; Isa. 44:3; 59:21 ; Ezek. 36:27; 39:29; Joel 2:28; Haggai 2:5; Zech. 4:6.; Matt. 12:18; Acts 2:17, 18.
2. The writers of the New Testament declare that certain things, which in the Old Testament are ascribed to Jehovah were said by the Spirit. Compare Acts 28:25-27, and Hebrews 3:7-9, with Isaiah 6:9, and also Heb. 9:8, with Ex. 25:1, and 30:10.

THE HOLY SPIRIT IS GOD

3. The sacred writers of the Old Testament were the messengers of God, and spoke for Him, yet the influence by which they became such is called in the New Testament the Holy Ghost. Compare Luke 1:70 with 2 Peter 1:21; 2 Tim. 3:16, and Heb. 1:1 with 1 Peter 1:11; also Jer. 31:31, 33, 34, with Heb. 10:15-17.
4. The creation of the world is ascribed to the Spirit. Gen. 1: 2; Job 26:13; Ps. 104:30.
5. He is said to search, and know even the deep things of God. 1 Cor. 2:10.
6. He is spoken of as omnipresent. Ps. 139:7-10, and omniscient. Ps. 139:11; 1 Cor. 2:10.

THE HOLY SPIRIT IS GOD

7. The divinity of the Spirit is peculiarly proved by His influences over Christ. It having been shown that Christ the Son is God, the connection of the Spirit of God with Christ, though it were only in His human nature, is a convincing proof that the Spirit, which is not a mere power of God, but a person, as we have seen above, must be also God.

(1.) In His birth. Matt. 1:18, 20; Luke 1:31-35.

(2.) Mental and spiritual influences from the Spirit were predicted. Isaiah 11:2, 61:1.

(a) And these were fulfilled at His baptism. Matt. 3:16; John 1:33.

(b) At the time of the temptation in the wilderness. Matt. 4:1; Mark 1:12.

(c) In His preaching. Luke 4:14, 18-21.

(d) In His casting out devils. Matt. 12:28.

(3.) This spiritual influence was without measure. John 3:34.

THE HOLY SPIRIT IS GOD

8. The indwelling of the Spirit in the people of God is said to make them the temple of God. Compare 1 Cor. 3:16, and 6:19 with 2 Cor. 6:16, and Eph. 2:22.

9. The Spirit is expressly called God in connection with the falsehood of Ananias and Sapphira. Acts 5:3, 4, 9.

- The word "pneuma," which is the designation in the Greek original, means spirit, breath, or wind, and seems to indicate some influence, or power which proceeds from God, not impersonally, but with a personal relation in the Godhead.
- The work of the Spirit, in the creation and government of the world, in the inspiration of the sacred writers, in the miraculous conception of, and gracious influences upon the human nature of Christ, and in the regeneration and sanctification of the people of God, points Him out as the outwardly operating power of the Godhead in this world.

So completely do the Scriptures identify the Spirit with the Supreme God, that the fact of His personality having been established, His essential divinity will at once be admitted.

In the discussion of the Trinity, therefore, the point of necessary proof as to the **Spirit** is His **personality**, while that as to the **Son** is His **divinity**.

THE TRINITY IN CREATION

- These passages teach that creation came from the Father, as the source, that it was accomplished by, or through the Son, as the efficient instrumental creating agent, and by, or through the Spirit, as the transforming power.
- The first two of these facts is taught in 1 Corinthians 8:6, "Yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." Here the Father is declared to be the source of all things, and Jesus Christ, the divine Son, the instrument through whom they exist. We have the same truth in Hebrews 1:2, "Through whom also He made the worlds."

THE TRINITY IN CREATION

- The creation is also attributed separately to the Father in Acts 4:24. He is indeed there called "Lord," but is shown to be the Father by the quotation from the second psalm as well as by the reference to His "holy child Jesus," which marks a distinction between two persons.
- In Revelation 4:11 it is manifestly the Father, to whom the four and twenty elders ascribe creation; for He is distinguished from the Lamb that redeemed us. See Revelation 5:8, 9.
- In Ephesians 3:9, God is said to have created all things and the context shows that it is God the Father who is spoken of.

THE TRINITY IN CREATION

That the creation was by, or through the Son, is also separately declared. John says of the divine word, "All things were made by Him, and without Him was not anything made that has been made." AND " He was in the world, and the world was made by Him." John 1:3, 10.

Paul says, that "in Him were all things created, in the heavens and upon the earth, things visible and things invisible, all things have been created through Him, and unto Him." Colossians 1:16. See also Psalm 33:6.

THE TRINITY IN CREATION

The transforming power of the Spirit is shown in Genesis 1:2.

This work of the Spirit seems to have been known to Job and his friends. Job himself says: "By His Spirit the heavens are garnished," Job 26:13, and Elihu declares, "The Spirit of God has made me, and the breath (Spirit) of the Almighty gives me life." Job 33:4.

In Psalm 33:6 it is also stated, that "By the word of the Lord were the heavens made; and all the host of them by the breath (Spirit) of his mouth." In Psalm 104:30, God is addressed thus: "You send forth Your Spirit, they are created; and You renew the face of the ground." The creation here referred to is simply transformation.

THE TRINITY IN REDEMPTION

Salvation or redemption is ascribed everywhere to the Triune God.

- “Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people,” Luke 1:68-71
- “ ‘And all flesh will see the salvation of God.’ ” Luke 3:6
- “Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen.” Acts 28:28
- For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. Romans 1:16
- But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 2 Thessalonians 2:13
- For the grace of God has appeared, bringing salvation to all men, Titus 2:11

Bad Trinity Analogies

Many of us who grew up in church have probably heard many analogies of the Trinity. Each of these can be helpful in some way, but they are only helpful so long as you explain the analogy and then point out where it breaks down.

The Egg Analogy – This claims to be a good representation of the Trinity because Eggs have three distinct parts: the shell, the yolk, and the whites. However, it breaks down on the level of *equality*: No one keeps or eats the shell of an egg. The shell is quickly discarded once the egg is either cracked (if you're going to eat the egg) or once the hatchling is hatched (the chicken is now born and no longer needs the eggshell). No member of the Trinity is disposable, they are equal in glory and importance.

The H2O Analogy – In this analogy, H2O can exist as water, ice, or steam and all three forms are equally H2O. And yet, it cannot exist in these three forms at the same time. This analogy of the Trinity reflects the old heresy “Modalism” which taught that God existed as Father in the Old Testament, then took on the form of Jesus in the gospel, and then changed into the Holy Spirit after the ascension. The Trinity teaches that God is simultaneously Distinct, United, and Equal.

The Chord/Team Analogy – When a guitar is strummed such that a certain combination of strings forms a chord, should it be considered one note, or multiple notes played simultaneously? The same argument can be made for a team who has many members, but together they form one team. We must remember, however, that the Persons of the Godhead of perfectly united and equal. The notes of the chord still function individually, but there is still a note that is more important than the others. Similarly, each team has a star who is more important and “better” than others on the team. But the Trinity is perfectly united and equal.

An illustration sometimes put forward is of a man who is simultaneously a **husband**, a **father**, and a **brother**. The inaccuracy of this illustration is seen in that the man is still only *one* person, regardless of his role or how many relationships he has. God is *three* Persons.

Attribute	Human Analogy (Father/Son/Husband)	The Christian Trinity
Number of Persons	One person playing three parts.	Three distinct Persons sharing one divine essence.
Relationships	He cannot have a interpersonal relationship with himself.	The Father, Son, and Spirit love, communicate, and glorify one another.
Theological Term	Modalism (God just changes forms/roles).	Trinitarianism (Tri-unity).

**NOTICING THE TRINITY
IN SCRIPTURE AND
LEARNING ABOUT GOD'S
NATURE**

Apostle Paul wrote... But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ. So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word. 2 Thessalonians 2:13-17

Apostle Paul wrote... But we should always give thanks to **God [Father]** for you, brethren beloved by the **Lord [Son]**, because **God [Father]** has chosen you from the beginning for salvation through sanctification by the **[Holy] Spirit** and faith in the truth. It was for this **He [Father]** called you through our gospel, that you may gain the glory of our **Lord Jesus Christ [Son]**. So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. Now may our **Lord Jesus Christ Himself [Son]** and **God our Father**, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word. 2 Thessalonians 2:13-17

Final Thoughts on the Trinity

- The Trinity is the most important doctrine of the Christian faith. It's our Christian understanding of God. We alone believe in a tripersonal God—that the one God is the Father, the Son, and the Holy Spirit. - Kevin Giles
- To speak of the one God of the Bible is to speak of the Father, Son, and Spirit—they are each God, but they are not each other.
- Brandon D. Smith
- There was never a God who was not Father and Son together in the unity of the Spirit, coequal, coeternal in the essence of the divine being. - Fred Sanders