

Theology #3 "The Trinity"

I. The Oneness of God.

- A. There is only one God. Isaiah 45:5- "I [am] the LORD, and [there is] no other; [There is] no God besides Me." LORD means "The self-existent ONE." 45:6 "I am the LORD there is none else." Isaiah 42:8- Praise belongs to God alone.
1. Isaiah 42:8- Praise belongs to God alone. John 17:4-5- The Father and the Son glorified. 5:23,
 2. Isaiah 44:6,8- "There is no God besides me." He uses the Plural Elohim with the singular word me.
 3. John 10:30 "I and my father are one." The emphasis is upon the singular one, or alone . This word is also used in the following passages and none of which mean one in purpose. Romans 3:10, I Cor. 9:24, and Matthew 21:24.
 4. Romans 8:9 "Refers to the Holy Spirit of Christ." I Peter 1:11 "The Spirit of Christ was in them." These verses are uniting the two in one.
 5. The term Godhead is used three times...Acts 17:29, Romans 1:20, Col. 1:9.

Conclusion: The Bible teaches that there is not three Gods but only one God; God asserts in these verses that there is none else besides Him. *

- B. God is three persons and yet one God. Genesis 1:1 " In the beginning God (Elohim) created the heavens and the earth. The word Elohim is plural and is used with the singular verb bara. This is a clear reference to all the members of the trinity having part in creation.
1. Genesis 1:26- "Then God said, "Let Us make man in Our image." The plural is used twice in reference to the Godhead. God is one essence (Being) and yet three persons.
 - Eccl. 12:1- "Remember now your Creator" It's intentionally singular.
 2. Genesis 11:7-8 " The LORD said...let us go down"
 3. Deut. 6:4 "Hear, O Israel: The Lord (Jehovah) our God (Elohim) the LORD (Jehovah) is one." This is teaching that God is clearly one.
 - The LORD refers to Jehovah or the self-existent one.
 - God means Elohim which is plural.
 - The Hebrew word for one is "echad", which speaks most literally of a compound unity, While recognizing the diversity of that oneness. He did this instead of using the Hebrew word "yacheed", which speaks of a singularity. Adam and Eve are an illustration of two persons being one. Genesis 2:24 "The two shall become one flesh." They would be viewed as one but yet were two persons with different roles.
 4. Isaiah 6:3- " And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory." 6:8 " Whom shall I send and who will go for Us?" Why is the Word holy repeated three times? The Word us is used.

5. Matthew 28:19- In the Name. Matthew 3:16-17- We see all three persons of the Godhead here at one time.
6. I John 5:7- For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. Literally single or alone.
7. The three persons are distinguished in God's Word. John 3:16, 16:10, 14:26. The fact that the Father, Son, and Holy Spirit are distinct Persons means, in other words, that the Father is not the Son, the Son is not the Holy Spirit, and the Holy Spirit is not the Father. Jesus is God, but He is not the Father or the Holy Spirit. The Holy Spirit is God, but He is not the Son or the Father. They are different Persons, not three different ways of looking at God. - Piper

Conclusion: ***"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."*** (1 John 4:1-3). It must be noted that the phrase ***"Jesus Christ is come in the flesh"*** is a direct reference to His deity and that GOD came to the earth in flesh. All men are "born in the flesh" therefore this verse has no significance unless it is referring to God coming in the flesh.

- The three Persons are not each part of God, but are each fully God and equally God. Within God's one undivided being there is an unfolding into three interpersonal relationships such that there are three Persons. The distinctions within the Godhead are not distinctions of His essence and neither are they something added on to His essence, but they are the unfolding of God's one, undivided being into three interpersonal relationships such that there are three real Persons
- We pray to the Father in the name of the Son and in the Power of the Holy Spirit.
- In regards to the Trinity, we can say that "Person" means a distinct subject which regards Himself as an "I" and the other two as a "You." These distinct subjects are not a division within the being of God, but "a form of personal existence other than a difference in being."