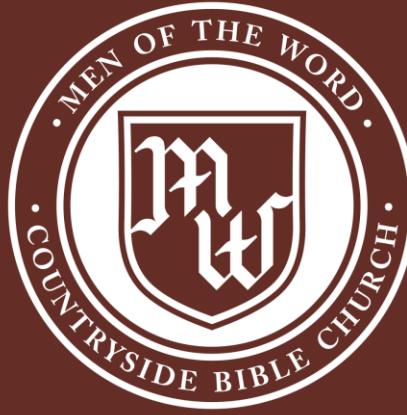


The Only True God

Tom Pennington | Spring 2026



Institutes of
Theology

Donald Macleod in *Behold Your God*

"God is not simply a great sight, the object of speculative curiosity. The revelation of His glory and the whole theological process which legitimately follows from it is holy ground. We cannot stand as superiors over God or His Word. We may not coldly and detachedly analyze and collate the great self-revealing deeds and utterances of Jehovah. We may not theologize without emotion and commitment. The doctrine must thrill and exhilarate. It must humble and cast down.... Theology has lost its way, and indeed its very soul, if it cannot say with John, 'I fell at His feet as dead (Rev. 1:17).'"

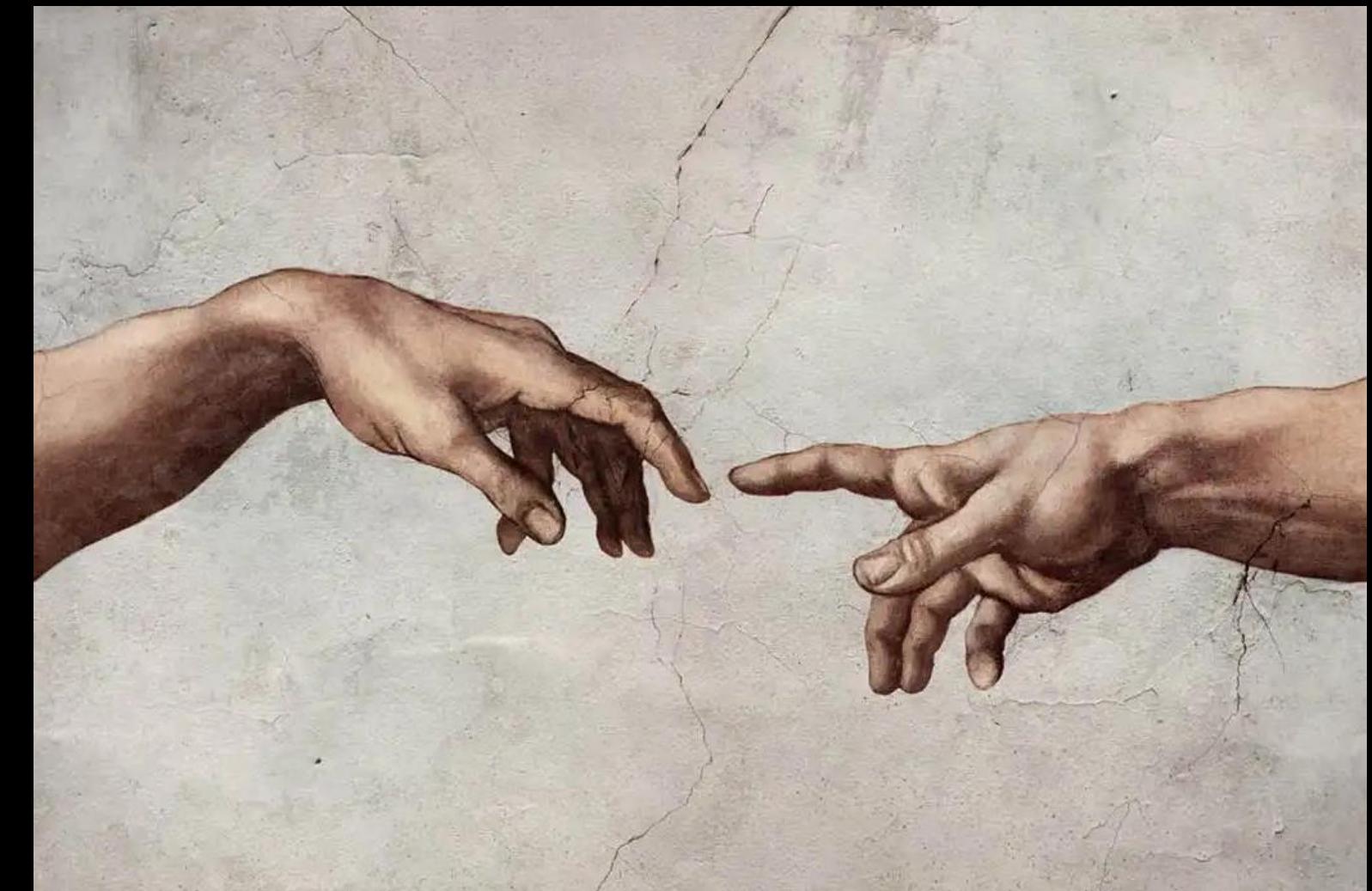


Our Objectives in Theology Proper

1. To gain a basic understanding of the biblical teaching about the Person and work of God
2. To be challenged to further study
3. To develop a desire for closer fellowship with God



I. The Existence of God





Biblical Doctrine

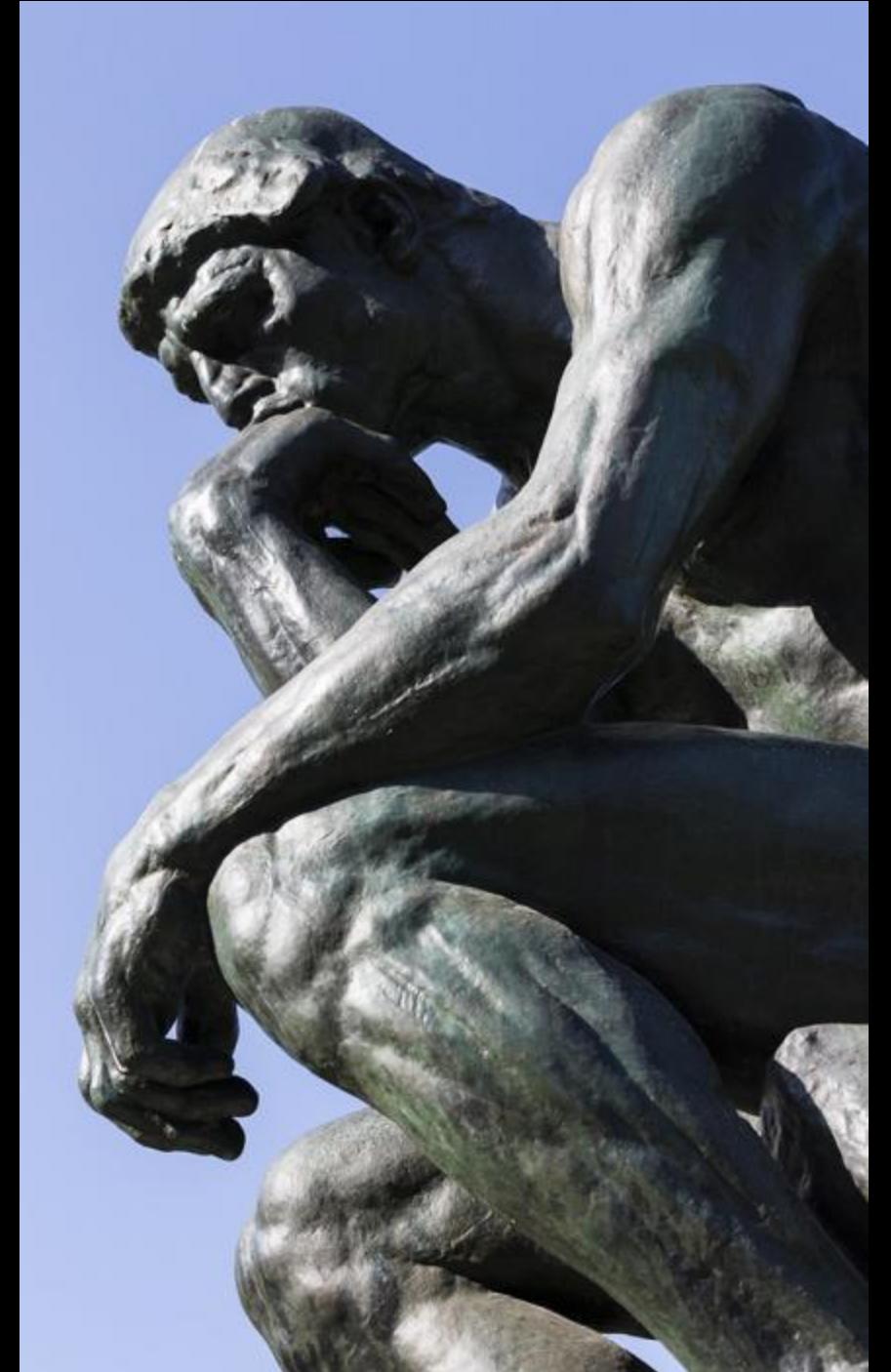
“In the beginning, God’... (Gen. 1:1). The Bible does not begin with a rationalistic argument for the existence of God but rather assumes that he exists, that he existed before the beginning of all things outside himself, and that there is only one God. Theology proper, as with all other areas of systematic theology, is properly derived from God's own testimony in his inspired, inerrant Word, the Bible. One's concept of God does not come from below, from human reasoning about the universe, because human reason is finite in its components and operations, corrupted by indwelling sin, and therefore never able of itself to derive an accurate understanding about God, who is infinite and holy. Proof for God's existence must come, first and foremost, from God's testimony about himself. He has provided irrefutable proofs for his existence in the Bible.”



I. The Existence of God

A. Man's intuitive knowledge

- Universal
- Necessary
- Scriptural



Man's Intuitive Knowledge

Biblical Doctrine: "Theology proper seeks to ground the knowledge of God's existence in Scripture and to relegate all other evidence of God's existence to secondary status, subordinate to Scripture's assessment. Still, God has revealed himself by means other than Scripture. He has revealed himself nonverbally to all people through nature, conscience, and history. This is referred to as general or natural revelation, and the Bible strongly affirms it. But knowledge of natural revelation of God must never be considered independent of Scripture, because the Bible shows that, left to his own thinking, man will corrupt the revelation of God in nature. Even the Christian needs the guidance of Scripture to properly assess God's revelation of himself in nature."



I. The Existence of God

A. Man's intuitive knowledge

- Universal
- Necessary
- Scriptural
- Rejected

B. The Classic Rational Arguments



Two Apologetic Approaches

Evidentialist

- A common pool of facts
- The careful use of reason
- Leads to...
 - Agreement of the truth
 - Possible acceptance of Christ

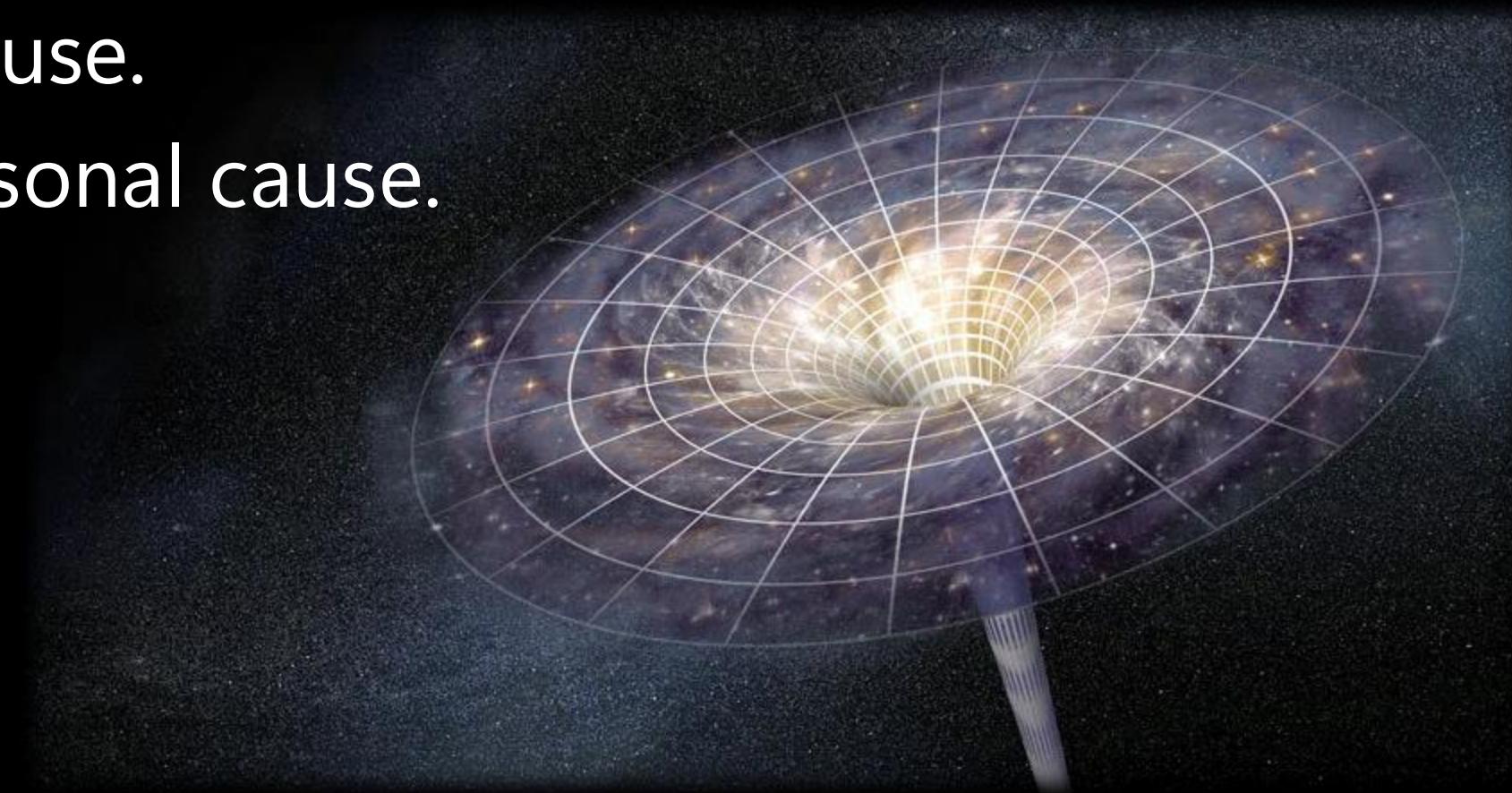
Presuppositionalist

- God has revealed Himself.
- All men know that revelation.
- Man suppresses that knowledge—he is dead!
- The Spirit must regenerate through the Word.
- Proof of God: impossible & unnecessary



1. The Cosmological Argument

- Argument from cause & effect
- Contribution: There must be a First Cause
- Weaknesses:
 - It begs the question of the need for a first cause.
 - Logically, God must have a cause.
 - Doesn't demand a single, personal cause.



2. The Teleological Argument

- Argument from order & design
- Contribution: The First Cause is intelligent & outside the universe.
- Weaknesses:
 - Intelligent Designer may be finite like his creation.
 - Intelligent Designer doesn't equal a personal God.



3. The Ontological Argument

- Argument from the idea of God
- Contribution: The First Cause must be infinite & perfect.
- Weakness:
 - Impossible to deduce real existence from abstract thought or imagination.



4. The Moral (Anthropological) Argument

- Argument from conscience
- Contribution: The First Cause has a moral nature.
- Weaknesses:
 - Doesn't prove, but assumes moral law is objective.
 - Doesn't necessarily point to a being of absolute perfections.



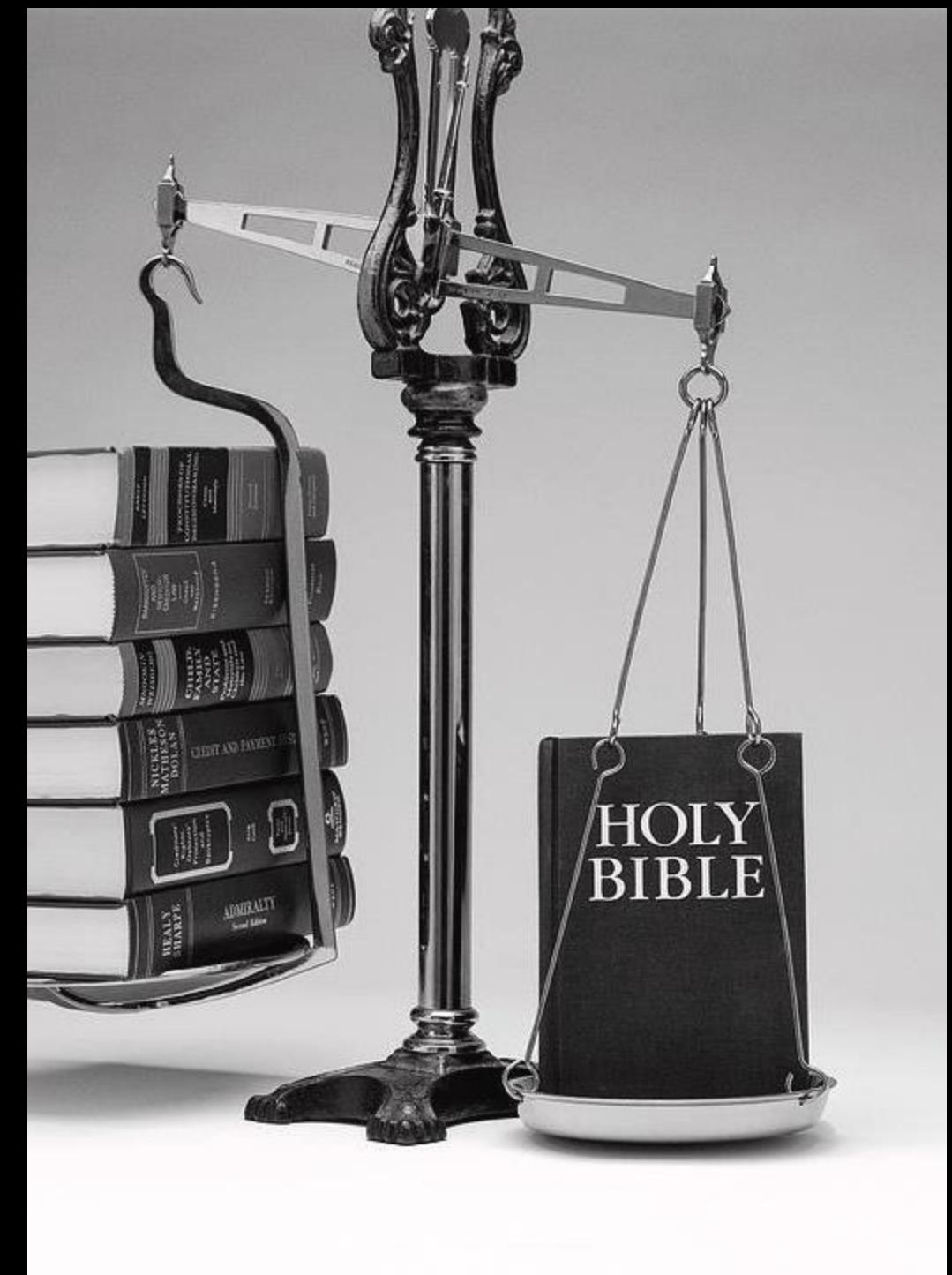
Different Christian Perspectives on the Classic Proofs

1. **Classic:** they force rational unbelievers to admit God's existence.
2. **Modified:** they offer grounds to the believer that his faith is rational.
3. **Worthless:** they are of no value whatsoever to believers or unbelievers.
4. **Presuppositional:** we should use the proofs—but from the Scripture—to remove legitimate objections.



I. The Existence of God

- A. Man's intuitive knowledge
- B. The Classic Rational Arguments
- C. The Biblical "Argument"**



C. The Biblical Argument

God has revealed Himself...

1. ***Generally*** through creation & providence
 - Rom. 1:18-21 – creation
 - Acts 14:9-17 – providence
2. ***Morally*** through the law written on the heart
 - Rom. 2:14-15
3. ***Personally*** through His Son
 - Jn. 1:18 - No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.



C. The Biblical Argument

God has revealed Himself...

4. ***Propositionally*** through His Word.

- *Biblical Doctrine*: "The only reliable proof of the existence of the true God consists of statements from and about him in his inspired Word. God must not be excluded from testifying about himself. Quite the contrary, his testimony, given by his own inspiration, must be accepted as unique and perfectly reliable.... Scripture asserts the existence of the only true God (John 17:3). The Bible begins with foundational presupposition that God existed "in the beginning" (Gen. 1:1). So every statement from the Bible about God's nature and actions is proof from him of his existence."



C. The Biblical Argument

4. *Propositionally* through His Word

- The God of Scripture claims He is the one true God who has eternally existed...
 - Dt. 33:27 - "The eternal God."
 - Ps. 90:2 - Before the mountains were born or You gave birth to the earth and the world, even from everlasting to everlasting, You are God.
 - Is. 44:6 - "Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: 'I am the first and I am the last, and there is no God besides Me.'



C. The Biblical Argument

4. ***Propositionally*** through His Word

- The God of Scripture claims He is the one true God who has eternally existed...
 - Jn. 17:3 - "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."
 - Jn. 5:44 - "How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?"
 - 1 Cor. 8:6 - "There is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him."
 - 1 Tim. 1:17 - "Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen."



C. The Biblical Argument

God has revealed Himself...

5. ***Savingly only*** through the work of His Spirit using the Word

- 2 Cor. 4:1-6
 - *Biblical Doctrine*: "As those whose minds have been blinded to the glory of God revealed in Christ (2 Cor. 4:4), unbelievers do not need more evidence, whether logical or empirical; rather, they need new eyes to properly evaluate the sufficient evidence they already have. They need to experience the miracle of regeneration, in which God quickens the unbelieving heart by shining into it the light of the knowledge of his glory (2 Cor. 4:6). This happens only by the proclamation of the gospel that Jesus Christ is Lord (2 Cor. 4:5)."



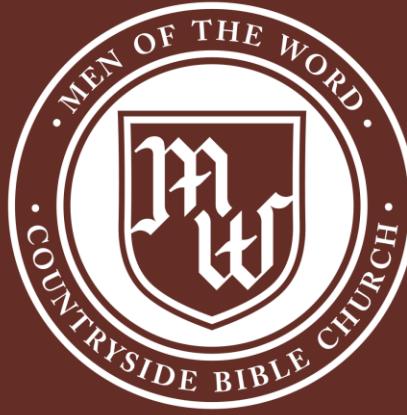
Biblical Doctrine

"In summary, God exists. He exists as he is revealed by the Bible. The reason one must believe that he exists is because he said that he exists. His existence must not be accepted on the basis of human reason, because that is limited to time and space and has been corrupted by indwelling sin. God has sufficiently revealed himself in the Bible."





The Only True God (Pt. 2)



Institutes of
Theology

SECTION 2

God's Incomprehensibility



Biblical Doctrine: "Although God can be known truly, Scripture also reveals that God is not comprehensively or exhaustively knowable to humans in any aspect of his being or actions."

The 2nd London Baptist Confession of 1689: "The Lord our God is...infinite in being and perfection; whose essence cannot be comprehended by any but Himself."



God's Incomprehensibility



Meaning

- The reality of God infinitely surpasses what any of His creatures ever perceive Him to be.
- Does not mean: “unable to be understood”
- Means: “unable to be fully understood.”



God's Incomprehensibility

- Generally
 - Job 26:14 - "Behold, these are the fringes of His ways; And how faint a word we hear of Him! But His mighty thunder, who can understand?"
 - Is. 55:8-9; 1 Cor. 2:10-12; 1 Tim. 6:16
- Specific Categories
 - Being & Nature (Job 11:7-9; Ps. 145:3)
 - Works and actions (Job 37:5)
 - Understanding (Ps. 147:5)
 - Knowledge (Ps. 139:1-6)
 - Counsels, Plans, & Decisions (Rom. 11:33-36)



God's Incomprehensibility

- Practically
 - We can never fully understand God.
 - We can never fully understand a single thing about God.
 - We will never know all His attributes.
 - We will never stop learning about God in this life.
 - We will spend eternity learning more about our God.



God's Self-Revelation

- Necessary
 - For us to know God or anything about God, He must reveal Himself.
 - Mt. 11:27; 1 Cor. 1:21; Rom. 1:18, 21, 25
- Truthful
 - What God reveals about Himself is true.
- Limited
 - What God has revealed to us about Himself is infinitesimal compared to what could be known about Him.



God's Self-Revelation

- Two tools help us understand God...
 1. Anthropomorphism
 - Lit., "man's form"
 - Attributes human characteristics to God
 2. Anthropopathism
 - Lit., "man's passions"
 - Attributes human emotions to God



The Impassibility of God

1) He has none of the passions associated with a body.

- Reymond: "[That] God is 'without...passions' [is] understood to mean that God has no *bodily* passions such as hunger or the human drive for sexual fulfillment."

2) His emotions are not reactions like ours.

- *Biblical Doctrine*: "God is impassable — not in the sense that he is devoid of true feeling or has no affections but in the sense that his emotions are active and deliberate expressions of his holy dispositions, not (as is often the case with human emotions) involuntary passions by which he is driven."
- Reymond: "The creature cannot inflict suffering, pain, or any sort of distress upon him against his will."



Tozer

"Among the sins to which the human heart is prone, hardly any other is more hateful to God than idolatry, for idolatry is at bottom a libel on his character. The idolatrous heart assumes that God is other than He is—in itself a monstrous sin—and substitutes for the true God one made after its own likeness. ... Let us beware lest we in our pride accept the erroneous notion that idolatry consists only in kneeling before visible objects of adoration, and that civilized peoples are therefore free from it. The essence of idolatry is the entertainment of thoughts about God that are unworthy of Him."



The Nature of God



I. What God Is Not

A. Anti-theism / Atheism – there is no god.

- 1) Practical atheists—godless people who live as if there is no god (Ps. 10:4b; 14:1) but do not always deny His existence
- 2) Theoretical atheists—those who base their denial of God on a rational argument
 - *Dogmatic*—explicitly deny the existence of God
 - *Skeptical*—assert that it is impossible for humans to know with certainty (agnostics)
 - *Critical*—assert they have not yet seen valid proof for God's existence



I. What God Is Not

B. Pantheism – all is god.

- Several different forms:
 - Hindus; Transcendentalists
 - God is all and all is God.
 - Reality is an amorphous fusion of all matter and spirit.
 - All personal being is swallowed in one predominant over-soul.



I. What God Is Not

C. Polytheism – there are many gods.

- *Poly* = many; *theos* = God; plurality of gods
- Forms: ancient religions; Hinduism; Mormonism
- Often closely tied to the worship of nature
- Popular counterpart of pantheism



I. What God Is Not

D. Gods of other monotheistic faiths: Islam, Zoroastrianism

- 1 Cor. 10:19-20 – gods of the nations are demons, masquerading as their gods (cf. Dt. 32:17).



II. What God Is

A. A Being

- Westminster Confession: “His being.”
- God is not identical to the created universe.
- Feinberg: “Omnipresence demands that God be somehow present at every point in space, but he isn’t present as each point in space.”



II. What God Is

B. Living

- Westminster Confession: “There is but one only, living and true God.”
- Jer. 10:10 - “But the LORD is the true God; He is the living God and the everlasting King.”
- 1 Th. 1:9 - “You turned to God from idols to serve a living and true God.”
- Many passages compare the living God with idols (Is. 46:3-10)



II. What God Is

C. Infinite

- The 2nd London Baptist Confession of 1689: “The Lord our God is...infinite in being and perfection.”
- There are no limitations on God, except the laws of logic and His other attributes.
 - 1) Infinite in His being: He transcends all spatial limitations.
 - 2) Infinite in His attributes or perfections...
 - Does not mean merely that God has an infinite amount of that quality.
 - Means God possesses that attribute in a different way than any other being in the universe.



II. What God Is

- A. A Being
- B. Living
- C. Infinite
- D. Spirit



D. Spirit

- Westminster Conf.: “a most pure Spirit, invisible, without body, parts, or passions.”
- Immaterial
 - Jn. 4:24
 - Lk. 24:39
- Invisible
 - 1 Tim. 1:17
 - Jn. 1:18 (cf. Ex. 20, 23)
 - Col. 1:15
 - Rom. 1:20



D. Spirit

Several potential misunderstandings...

1) Those passages in which God appears in a physical manifestation.

- E.g., Gen. 32:30 (man); Ex. 3:1-6 (burning bush); Gen. 16:7-13 (Angel of the Lord); Mt. 3:16-17 (dove)

2) Those references to God having bodily parts.

- E.g., hand (Ps. 139:10; Is. 65:2; etc.); eyes (1 Kings 8:29; 2 Ch. 16:9; Pr. 15:3); ears (Neh. 1:6; Is. 37:17); face (Gen. 19:13; Ps. 17:15; 34:16, etc.)



D. Spirit

Several potential misunderstandings...

3) Those passages that talk about our eventually seeing God.

- Job 19:25-27 – “I will see God.”
- Matt. 5:8 – “The pure in heart...will see God.”
- 1 John 3:2 – We will see him just as he is.
- Heb. 12:14 – Without holiness, no one will see the Lord.
- Rev. 22:4 – We will see the face of the Lamb.



D. Spirit

Several potential misunderstandings: Resolved!

- These references must mean ...
 - We will see the Second Person of the Trinity, who as the God-Man has a human body that can be seen.
 - God will—just as He did in the OT—choose to reveal Himself in some physical manifestation.
 - We will comprehend God in a much deeper more profound way than we are able to now.



D. Spirit

- Implications...
 - He is Invisible.
 - He is Incorruptible.
 - He is Immortal.
- Application...
 - We cannot perceive Him by the senses (John 1:18).
 - We should not make any form to represent God (Dt. 4:15-19).
 - We should worship Him in spirit & in truth (John 4:24).



II. What God Is

- A. A Being
- B. Living
- C. Infinite
- D. Spirit
- E. Personal



E. Personal

1. Rational

a) Self-conscious

- Ex. 3:14
- Is. 43:10
- Is. 54:7-8
- 2 Tim. 3:16

b) Self-determining

- Job 42:2
- Ps. 115:3
- Eph. 1:11

2. Relational



II. What God Is

- A. A Being
- B. Living
- C. Infinite
- D. Spirit
- E. Personal
- F. Trinity

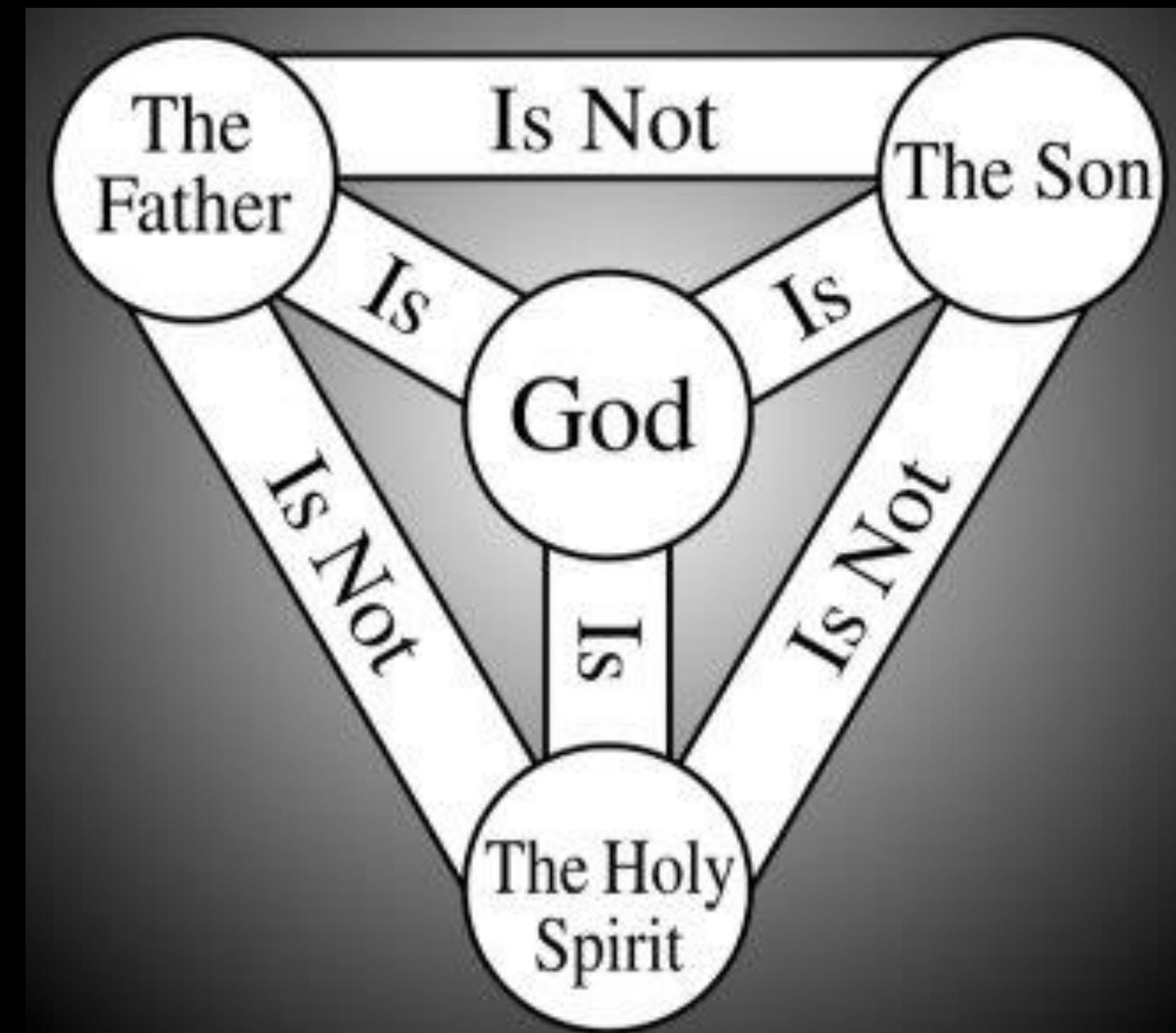


The Trinity: Seven Scriptural Propositions

1. The Father is God.
2. The Son is God.
3. The Holy Spirit is God.
4. The Father is not the Son.
5. The Father is not the Holy Spirit.
6. The Son is not the Holy Spirit.
7. There is only one God.



”The Shield of the Trinity” (early 3rd cent. AD)



I. The Trinity Defined

A. What It Does Not Mean

1. Tri-theism – three separate gods
2. Partialism – each Person has a third of the essence
3. Modalism – only One Person who assumes three different modes
 - Sabellianism or Modalistic Monarchianism
 - Only one God who assumes three different roles or modes.
 - E.g., a man can be a husband, a father, and a son at the same time.
 - United Pentecostals (aka, “Jesus-only Pentecostals” or “Oneness Pentecostals”)



I. The Trinity Defined

A. What It Does Not Mean

4. Subordinationism (Arianism) – only the Father is in His essence God; the Son & the Spirit are created and subordinate.
 - It denies the deity of Jesus Christ.
 - It is named for Arius, bishop of Alexandria (died 336 AD).
 - The Son & the Spirit were created by God the Father.
 - The Son existed before the rest of creation and is greater than the rest of creation, but he is still not equal to the Father in all his perfections.



I. The Trinity Defined

A. What It Does Not Mean

4. Subordinationism (Arianism)

- Argued from...
- 1) Christ being the only begotten Son (e.g., Jn. 1:14, 3:16, 18; 1 Jn. 4:9).
 - But *monogenes* originally described an only child, whether son or daughter (Lk. 7:12; 8:42; 9:38).
 - It speaks of a one of a kind son (e.g., Heb. 11:17)



I. The Trinity Defined

A. What It Does Not Mean

4. Subordinationism (Arianism)

- Argued from...
- 2) Col. 1:15 - “firstborn of all creation.”
 - This is used most often of one who is preeminent but not the literal firstborn (cf. Ps. 89:27).
- Arius's views were condemned at the Council of Nicea (AD 325).
- Today's adherents: Jehovah's Witnesses



I. The Trinity Defined

B. What It Means

1. God is one in His essential Being or constitutional nature (essence).
2. In the one divine Being, there are three persons: Father, Son, and Holy Spirit.



Biblical Doctrine...

“These distinct modes of relationship establish a definite order (Lat. *taxis*) within the Trinity, so that it is proper to say (with respect to their relationship only, not with respect to their essence, glory, or majesty) that the Father is first, the Son is second, and the Spirit is third.”



I. The Trinity Defined

B. What It Means

1. God is one in His essential Being or constitutional nature (essence).
2. In the one divine Being, there are three persons: Father, Son, and Holy Spirit.
3. The essence of God belongs equally to each of the three persons.



The Trinity - A Brief Theology

1. The Being of God

- a. There is one God whose name is YHWH (Dt. 6:4; 1 Cor. 8:6).
 - He is one in essence with one mind, one will, and one power.
- b. The one God eternally exists in three Persons—Father, Son, and Holy Spirit.
 - i. The Father is of none, unbegotten (Jn. 5:26).
 - ii. The Son is “eternally begotten” or “eternally generated” by the Father (Jn. 1:14; 1:18; 3:16; 5:26; cf. Ps. 2:7).
 - *Eternally* means the Son had no beginning.
 - *Generated* means only that He shares the Father’s nature or essence.
 - Because He eternally shares the Father’s essence, He’s equal to the Father (Jn. 5:18).
 - iii. The Holy Spirit eternally proceeds (or spirates) from the Father and the Son (Jn. 15:26).



The Trinity - A Brief Theology

- The three Persons in the one God are...
 1. Coequal – each Person equally possesses every perfection or attribute of the divine essence.
 2. Coeternal – each Person is eternal, without beginning.
 3. Consubstantial ("of the same substance") – each Person fully possesses the entire essence of God.



The Trinity - A Brief Theology

2. The Works of God

- a. The three Persons all act—and act as one—in all the divine works (“inseparable operations”).
- b. In each of God’s works, the work of one divine Person may be emphasized (“appropriation”).
- c. All God’s works are initiated by the Father (e.g., Eph. 1:4-6), executed by the Son (e.g., Eph. 1:7-12), and perfected or completed by the Spirit (e.g., Eph. 1:13-14).
 - His works within the Godhead (*ad intra*) are generation and procession.
 - His works toward creation (*ad extra*) are creation, providence, redemption, and consummation.



II. The Trinity Defended

A. The Intimations of the OT

1) Plural pronouns and plural verbs

- Gen. 1:26
- Gen. 3:22
- Gen. 11:7



II. The Trinity Defended

A. The Intimations of the OT

- 2) Elohim
 - Plural in form
 - Usually gets a singular verb, except in:
 - Gen. 20:13 – *caused to wander* = plural
 - Gen. 35:7 – *revealed* = plural
 - 2 Sam. 7:23 – God went (plural) to redeem Israel.



II. The Trinity Defended

A. The Intimations of the OT

- 3) Plural forms of Creator and Maker
 - God is referred to as creator or maker and in Hebrew the word for *creator* or *maker* is plural.
 - Job 35:10; Ps. 149:2; Eccl. 12:1; Is. 54:5



II. The Trinity Defended

A. The Intimations of the OT

- 4) Distinctions between members of the Godhead
 - Gen. 19:24 – “Lord rained...from the Lord”
 - Hos. 1:7 – God: “I will deliver them by the Lord their God.”
 - Ps. 2:7 - Lord: “he said to me, you are my Son”; 45:6-7 (Heb. 1:8 applies it to Christ); 110:1 (cf. Mt. 22:41-46)
 - Is. 48:16 — in v. 12, the speaker is called “the first and the last”; “the LORD God has sent me and His Spirit”
 - Gen. 6:3 – “the Lord said, ‘My Spirit will not always strive with man.’”



II. The Trinity Defended

A. The Intimations of the OT

- 5) The Angel of the Lord
 - Identified as YHWH but distinguished from Him...
 - Gen. 16:7-13
 - Gen. 18:1-21
 - Gen. 22:11-18
 - Gen. 31:11-13
 - Ex. 3:2-5



II. The Trinity Defended

- B. The Scriptural Evidence of the Three Propositions
 - 1) There is One God.
 - 2) Christ is God.
 - 3) Christ is Distinct from the Father.



1. There is One God.

- Dt. 6:4 - "Hear, O Israel! The LORD is our God, the LORD is one!"
- Dt. 4:39 – "Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below; there is no other."
- Dt. 32:39 – 'See now that I, I am He, And there is no god besides Me.
- Is. 45:5 – "I am the LORD, and there is no other; Besides Me there is no God (cf. 43:10; 44:6, 9; 45:5-6, 21-22).



1. There is One God.

- Jn. 17:3 – “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”
- 1 Cor. 8:4-6 – “We know that there is no such thing as an idol in the world, and that there is no God but one.”
- 1 Tim. 2:5 – “There is one God, *and* one mediator also between God and men, *the* man Christ Jesus”
- Jam. 2:19 – “You believe that God is one. You do well; the demons also believe, and shudder.”



2. Christ Is God.

a) He is called God.

- Is. 9:6; Jn. 1:1, 18; 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8; 1 Jn. 5:20



2. Christ Is God.

b) OT descriptions of YHWH are applied to Christ in the NT.

- i) Attributes
- ii) Work of creation
 - Cf. Jn. 1:3 and Is. 42:5
- iii) Worship (cf. Ex. 20:3, 5)
 - Jn. 5:23; Heb. 1:6; Phil. 2:10-11 (cf. Isa. 45:23)



2. Christ Is God.

- c) The name of YHWH is applied to Christ.
 - Mt. 3:3; cf. Is. 40:3
 - Jn. 12:41; cf. Is. 6:1
 - 1 Pet. 3:15; cf. Is. 8:13
 - Eph. 4:7-8; cf. Ps. 68:18
 - Heb. 1:6; cf. Ps. 97:7
 - Heb. 1:10-12; cf. Ps. 102:25-27
 - Jn. 8:58; cf. Ex. 3:14



3. Christ Is Distinct From the Father.

- Ps. 2:7 - "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You.'
- Ps. 110:1 – "The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet"; cf. Mt. 22:44; Mk. 12:36; Lk. 20:42; Acts 2:34-35; Heb. 1:13.
- Mt. 27:46 – "About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"



3. Christ Is Distinct From the Father.

- Jn. 5:32
- Gal. 4:4 – “God sent forth His Son.”
- Rev. 1:1 – “The revelation of Jesus Christ, which God gave him.”



II. The Trinity Defended

- A. The Intimations of the OT
- B. The Scriptural Evidence of the Three Propositions
- C. The NT Passages that link the members of the Trinity



C. The NT Passages that Link the Trinity

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



C. The NT Passages that Link the Trinity

- Mt. 28:19 - "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit..."
 - Not—"into the names [plural]..."; or "into the name of the Father, into the name of the Son, and into the name of the Spirit."
 - b) Not—"into the name of Father, Son, and Holy Spirit



B.B. Warfield on Mt. 28:19

"He could not have been understood otherwise than as substituting for the Name of Jehovah this other Name of the Father, and of the Son, and of the Holy Spirit, and this could not possibly have meant to His disciples anything else than that Jehovah was now to be known to them by the new Name, of the Father, and the Son, and the Holy Spirit. The only alternative would have been that...Jesus was supplanting Jehovah by a new God.... There is not an alternative, therefore, to understanding Jesus here to be giving for His community a new Name to Jehovah and that new name to be the threefold Name of the Father, the Son, and the Holy Spirit."



C. The NT Passages that Link the Trinity

- 1 Cor. 1:3
- 1 Cor. 12:4-6
- 2 Cor. 13:14
- 2 Th. 2:16-17
- Gal. 1:3
- Eph. 4:4-6
- 1 Pet. 1:2
- Jude 20-21



II. The Trinity Defended

- A. The Intimations of the OT
- B. The Scriptural Evidence of the Three Propositions
- C. The NT Passages that link the members of the Trinity
- D. The Three Persons Work in Harmonious Unity



D. The Three Persons Work in Harmonious Unity

- Same attributes
 - E.g., Power: Father (1 Pet. 1:5), Son (2 Cor. 12:9), Spirit (Rom. 15:19).
- Same works...
 - Creation: Father (Gen. 1:1); Son (Col. 1:16); Spirit (Job 26:13; Ps. 104:30)
 - Incarnation: all three (Luke 1:35)
 - The Atonement: Heb. 9:14 – Christ, through the Eternal Spirit, offered Himself without spot to God.
 - The Resurrection: Father (Acts 2:32), Son (Jn. 10:17, 18), Spirit (Rom. 1:4).
 - Salvation: 1 Pet. 1:2
 - Indwelling of the Christian: Jn. 14:15-23



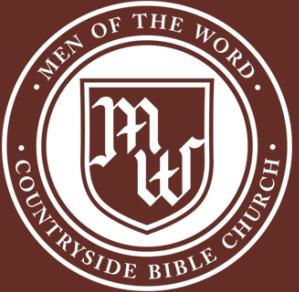
II. The Trinity Defended

- A. The Intimations of the OT
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- E. The Early Creeds



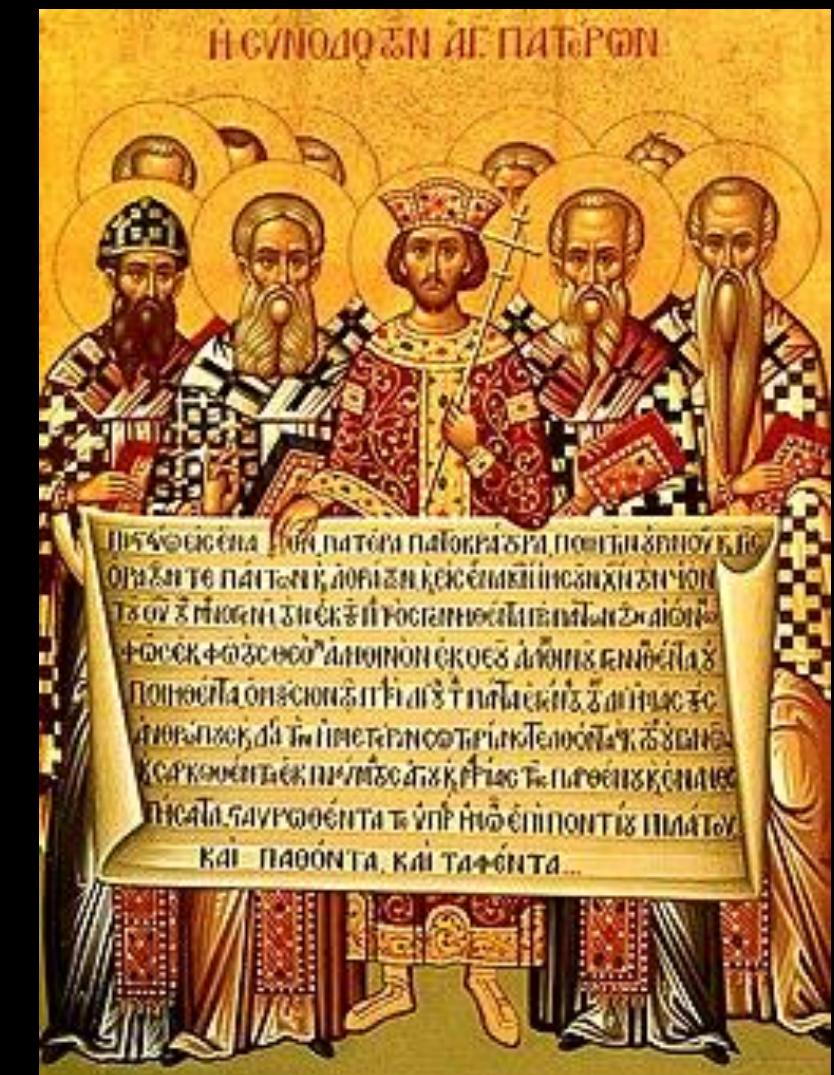
The Apostles' Creed

"I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; ... I believe in the Holy Ghost."



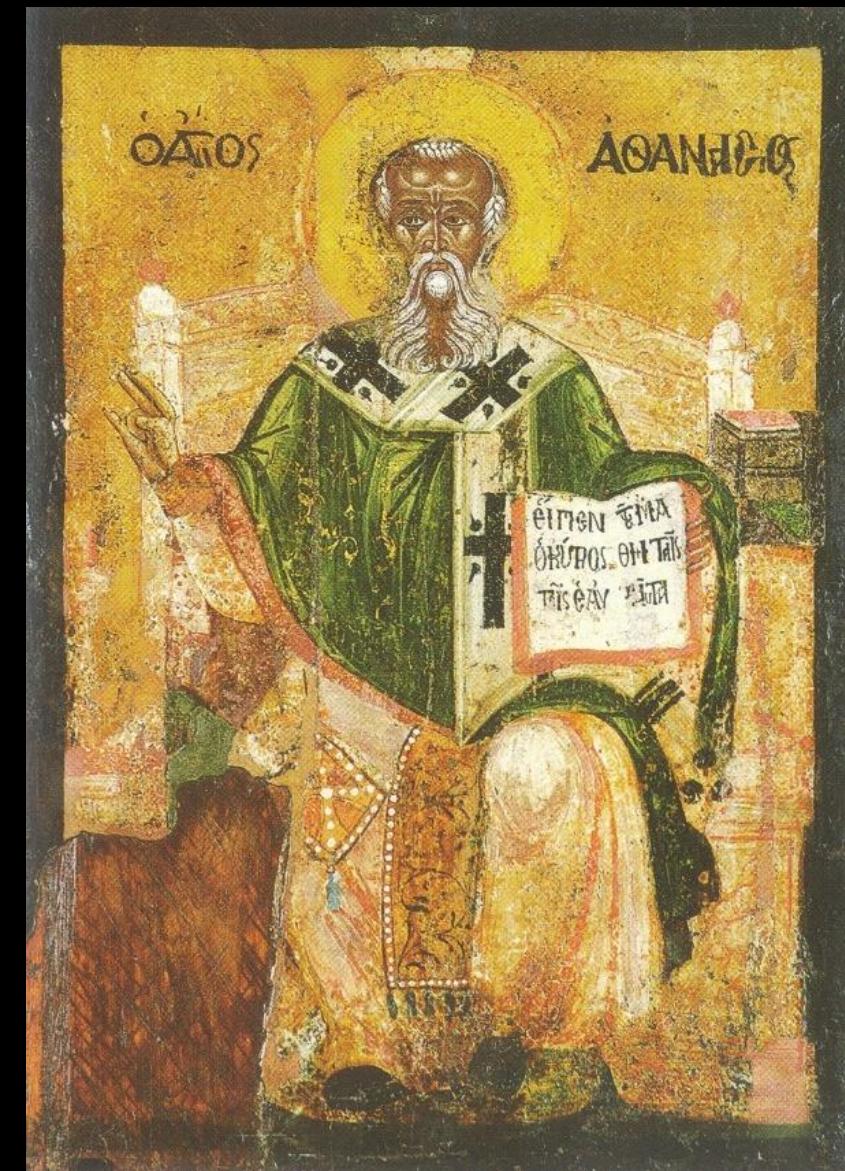
The Nicene Creed

“We believe in one God, the Father Almighty,
Maker of all things visible and invisible. And in
one Lord Jesus Christ, the Son of God, begotten of
the Father, the only begotten; that is, of the
essence of the Father, God of God, Light of Light,
very God of very God, begotten, not made, being
of one substance (homoousion) with the Father”
(Council of Nicea, AD 325).



The Athanasian Creed

"We worship one God in trinity, and trinity in unity. Neither confounding the persons, nor separating the substance."



The Athanasian Creed

Biblical Doctrine: “The classic Christian doctrine of the Trinity is well summarized by what is known as the Athanasian Creed. Though it bears his name, Athanasius (AD 295–373) did not write it; rather, it seems to have been penned in the fifth or sixth century AD at the earliest. The key defining statements are captured in this phrase: ‘We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the Substance.’ The doctrine of the Trinity, simply put, is that God is absolutely and eternally one essence subsisting in three distinct and ordered persons without division and without replication of the essence.”



Implications of the Trinity

- 1) Salvation
- 2) Revelation
- 3) Relationship
 - We were made for relationship—with God and with others.
 - Our lives must center on relationships.

