

The Doctrine of the Trinity

- I. The Existence of God.
 - A. Some philosophical arguments for the existence of God.
 - 1. The universal belief argument.
 - 2. The cosmological argument.
 - 3. The ontological argument.
 - 4. The anthropological argument.
 - B. Scriptural arguments for the existence of God. None. The Bible simply assumes existence of God (Ps. 14:1; Heb. 11:6).
- II. The Definition of God.
- III. The Names of God
 - A. Elohim: Used 2,570 times, it refers to God's power and might (Gen. 1:1; Ps. 19:1).
 - B. El: Four compounds of his name.
 - 1. Elyon: The strongest strong One (Gen. 14:17-20; Isa. 14:13, 14).
 - 2. Roi: The strong One who sees (Gen. 16:13).
 - 3. Shaddai: The breasted One (Gen. 17:1; Ps. 91:1).
 - 4. Olam: The everlasting God (Isa. 40:28-31).
 - C. Adonai: Master (Mal 1:6).
 - D. Jehovah. God's most common name. It occurs 6,823 times. The self-existent One, the God of the covenant (Gen. 2:4). Nine compound names of Jehovah are:
 - 1. Jireh: The Lord will provide (Gen. 22:13, 14).
 - 2. Nissi: The Lord, my Banner (Ex. 17:15).
 - 3. Shalom: The Lord is Peace (Jdg. 6:24).
 - 4. Sabaoth: The Lord of hosts (Isa. 6:1-3).
 - 5. Maccaddeschcem: The Lord thy Sanctifier (Ex. 31:13).
 - 6. Rohi (Raah): The Lord my Shepherd (Ps. 23:1).
 - 7. Tsidkenu: The Lord our Righteousness (Jer. 23:6).
 - 8. Shammah: The Lord who is present (Ezek. 48:35).
 - 9. Rapha: The Lord our Healer (Ex. 15:26).
- IV. The Nature of God.
 - A. God is Spirit (Jn. 4:24).
 - B. God is a Person.
 - 1. He creates (Gen. 1:1).
 - 2. He destroys (Gen. 18:20; 19:24, 25).
 - 3. He provides (Ps. 104:27-30).
 - 4. He promotes (Ps. 75:6, 7).
 - 5. He cares (1 Pet. 5:6, 7).
 - 6. He hears (Ps. 94:9, 10).
 - 7. He hates (Prov. 6:16).
 - 8. He grieves (Gen. 6:6).
 - 9. He loves (Jn. 3:16).
 - C. God is One (Deut. 6:4, 5; I Ki. 8:60; Isa. 44:6-8; 45:5, 6; 46:9; Eph. 4:4-6; I Tim. 2:5).
 - D. God is a Trinity.
 - 1. False views concerning the Trinity.
 - a. The error of tri-theism.
 - b. The error of modalism.
 - 2. Proposed illustration demonstrating the Trinity. Throughout church history various illustrations have been offered to demonstrate the Trinity. Seven such examples are as

follows. The first four are totally unscriptural, while the final three possess some limited possibilities.

- a. a three-leaf clover.
 - b. the three states of water.
 - c. the threefold nature of man.
 - d. the three parts of an egg.
 - e. the nature of light.
 - f. the dimensional example.
 - g. a triangle.
3. Old Testament passages regarding the Trinity.
 - a. The first name used for God: Elohim (Gen. 1:1).
 - b. The creation of man (Gen. 1:26).
 - c. The expulsion from Eden (Gen. 3:22).
 - d. The confusion at Babel (Gen. 11:7).
 - e. The usage of the same word, echad, in Genesis 2:24 and in Deuteronomy 6:4.
 - f. The teachings of King Agur (Prov. 30:4).
 - g. The plural forms used in Ecclesiastes 12:1 and Isaiah 54:5.
 - h. The triune conversations in Isaiah (Isa. 6:8; 48:16; 63:9, 10).
 - h. The conversation between the Father and Son in the Psalms (Ps. 2:1-9; 45:6-8; 110:1-5).
 4. New Testament passages regarding the Trinity.
 - a. The baptism of Christ (Mt. 3:16, 17).
 - b. The temptation of Christ (Mt. 4:1).
 - c. The teachings of Jesus (Jn. 14:16).
 - d. The baptismal formula (Mt. 28:19, 20).
 - e. The apostolic benediction (2 Cor. 13:14).
 5. A scriptural summary of the Trinity.
 - a. The Father is God (Jn. 6:44-46; Rom. 1:7; 1 Pet. 1:2).
 - b. The Son is God (Isa. 9:6; Jn. 1:1; 20:28; 1 Tim. 3:16; Titus 2:13; Heb. 1:8).
 - c. The Spirit is God (Acts 5:3, 4; Heb. 9:14).

V. The Attributes of God. Reduced to its simplest definition, an attribute of God is whatever God has in any way revealed as being true of himself.

- A. God is self-existent (Ex. 3:13, 14).
- B. God is self-sufficient (Ps. 50:10-12).
- C. God is eternal (Deut. 33:27; Ps. 102:11, 12; Jn. 8:56, 57; Ps. 90:2).
- D. God is infinite (I Ki. 8:22, 23, 27; Jer. 23:24).
- E. God is omnipresent. Two aspects should be kept in mind as one studies the omnipresence of God.
 1. God's immanence.
 2. God's transcendence (Ps. 139:7-12; Mt. 18:20).
- F. God is omnipotent (Gen. 18:14; Rev. 19:6).
 1. Over nature.
 - a. He separates light from darkness (Gen, 1:4).
 - b. He separates the waters by the firmament (space) (Gen. 1:7).
 - c. He separates the seas from the dry land (Gen. 1:10).
 - d. He measures oceans in his hands (Isa. 40:12).
 - e. He weighs mountains in his scale (Isa. 40:12).
 - f. He regards nations as a drop in the bucket (Isa. 40:15).
 - g. He looks upon the islands as small particles of dirt (Isa. 40:15).
 2. Over men (Dan. 4:30-32).
 3. Over angels (Ps. 103:20).

4. Over Satan (Job. 1:12; 2:6).
 5. Over death (Heb. 2:14, 15).
- G. God is omniscient (Ps. 147:5; Isa. 40:13, 14; Heb. 4:13; Ps. 104:24).
1. He sees all things (Prov. 15:3).
 2. He knows all things (the big and small of his universe) (Ps. 147:4; Mt. 10:29, 30).
 3. He knows mankind.
 - a. Our thoughts (Ps. 139:2b; 44:21).
 - b. Our words (Ps. 139:4).
 - c. Our deeds (Ps. 139:2a).
 - d. Our sorrows (Ex. 3:7).
 - e. Our needs (Mt. 6:32).
 - f. Our devotion (Gen. 18:17-19; 22:11, 12; 2 Chron. 16:9).
 - g. Our frailties (Ps. 103:14).
 - h. Our foolishness (Ps. 69:5).
 - i. He knows his own (Jn. 10:14; 2 Tim. 2:19).
 4. He knows the past, present, and future (Acts 15:18).
 5. He knows what might or could have been (Mt. 11:23).
- H. God is wise (Ps. 136:5; Prov. 3:19; 1 Cor. 2:7; 1 Tim. 1:17; Jude 1:25).
- I. God is immutable (Heb. 1:10-12; Jas. 1:17; Acts 1:11; Heb. 13:8).
- J. God is sovereign.
- Two ancient problems usually surface during any discussion of the sovereignty of God.
1. If God is sovereign, how do we explain the presence of sin and evil?
 2. If God is sovereign, how do we reconcile the responsibility and freedom of man?
- K. God is incomprehensible (Job 5:7-9; 11:7-9; Ps. 36:5, 6; Rom. 11:33).
- L. God is inscrutable.
- "How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).
- "Shall not the Judge of all the earth do right?" (Gen. 18:25).
- This sublime statement is amplified on at least three other biblical occasions.
1. By Moses (Deut. 32:4).
 2. By Job (1:21; 13:15).
 3. By a Galilean crowd in Jesus' day (Mk. 7:37).
- M. God is holy (Lev. 19:2; Ps. 99:9; 1 Pet. 1:15). In the Bible God underlines his holiness by direct commands, objects, personal visions, and individual judgments.
1. The direct commandments.
 - a. The moral law (Ten Commandments) (Ex. 10:10-25; 20:1-17).
 - b. The spiritual law (feasts and offerings) Ex. 35-40; Lev 1-7, 23).
 - c. The ceremonial law (diet, sanitation, etc.) (Lev 11-15).
 2. The objects. The main object was the tabernacle itself.
 3. Personal visions.
 - a. Moses' vision (Ex. 33:18-23).
 - b. Isaiah's vision (Isa. 6:1-5).
 - c. Daniel's vision (Dan. 7:9-14).
 - d. John's vision (Rev. 4:8 11).
 4. Individual judgments.
 - a. Upon Nadab and Abihu, for offering strange fire (Lev. 10:1-3).
 - b. Upon Korah, for rebellion (Num. 16:4-12, 31-33).
 - c. Upon Uzziah, for intruding into the office of the priest (2 Chron. 26:16-21).
 - d. Upon Herod, for blasphemy (Acts 12:20-23).
 - e. Upon Christ, for the sins of the world (Isa 53:1-10; Ps. 22:1; Heb. 2:7; 1 Pet. 2:21-25; 3:18).
- N. God is righteous and just.
1. The intrinsic righteousness and justice of God (Ex. 9:27; Ezra 9:15; Neh. 9:8; Dan. 9:14).

2. The legislative righteousness and justice of God (Ps. 67:4; 7:9; 96:10; 119:137).
 - a. Rewarding the good (2 Tim. 4:8).
 - b. Punishing the evil (2 Tim. 4:14; Rev. 16:5-7).
3. The imputed righteousness of God (Rom. 4:3; 4:6-8; Phil. 3:7-9; 1 Pet. 2:24).
- O. God is true (Titus 1:1, 2; Jn. 17:3; 1 Thess. 1:9; Rom. 3:4).
- P. God is faithful (Deut. 7:9; Ps. 36:5; 89:1, 2; Lam. 3:22, 23).

God's faithfulness is seen in many areas.

 1. In nature (Ps. 119:90; Gen. 8:22; Col. 1:17).
 2. In keeping his promises to his friends.
 - a. Adam (Gen. 3:15; Gal. 4:4).
 - b. Abraham (Gen. 15:4; 18:14; 21:1,2).
 - c. Moses (Ex. 3:21; 12:35, 36).
 - d. Joshua (Josh. 1:1-5; 23:14).
 - e. David (2 Sam, 7:12, 13; Lk. 1:31-33).
 - f. Hezekiah (2 KL 19:32-34).
 3. In keeping his promises to his enemies.
 - a. Ahab (1 Ki. 21:17-19; 22:34-38).
 - b. Jezebel (1 Ki. 21:23; 2 Ki. 9:30, 35-37).
 4. In times of temptation (1 Cor. 10:13).
 5. In chastening his children (Ps. 119:75),
 6. In forgiving our sins (1 Jn. 1:9).
 7. In answering our prayers (Ps. 143:1).
 8. In keeping the saved saved (1 Cor. 1:8, 9; 1 Thess. 5:23, 24; 2 Thess. 3:3).
 9. In defending his people (Ps. 89:20, 24; 1 Sam. 12:22; 2 Tim. 2:13).
- Q. God is Light (1 Pet. 2:9; 1 Jn. 1:7; 2 Cor. 4:6; 1 Tim. 6:16; Jas. 1:17; 1 Jn. 1:5).
- R. God is good (Ps. 107:8; Ps. 23:6; Rom. 2:4).
- S. God is merciful.
 1. The example of David (Ps. 51).
 2. The example of Israel (Ps. 103:8, 17; Heb. 8:8, 12).
 3. The example of Jonah (Jon. 4:2).
 4. The example of Paul (1 Tim. 1:13, 16).
- T. God is gracious (Ps. 111:4; 116:5; 1 Pet. 2:3, 5:10).
 1. God's grace is seen through all dispensations in history, It is first mentioned on the eve of the first universal world destruction (Gen. 6:8) and the last reference occurs in Scripture's final verse (Rev. 22:21).
 2. God's grace is always a free gift (Rom. 3:24; Eph. 2:8, 9).
 3. God's grace always precedes his peace (Rom. 1:7).
 4. God's grace was incarnate in Christ (Jn. 1:17; 1:14; Titus 2:11).
 5. God's grace is even greater than man's sin (Rom. 5:20).
 6. God's grace was displayed at Calvary (Heb. 2:9).
 7. God's grace makes the sinner what he is (2 Cor. 12:9; 1 Cor. 15:10; Heb. 4:16).
 8. God's grace was perhaps the attribute which prompted him to create the world in the first place (see Eph. 2).
- U. God is Love.
 1. God loves Israel (Deut. 7:7, 8; Isa. 49:15; Jer. 31:3; Hose 11:1; Mal. 1:2).
 2. God loves the world (Jn. 3:16; 1 Tim. 2:3, 4; 2 Pet. 3:9).
 3. God loves the church (Eph. 5:25-32).
 4. God loves the sinner (Rom. 5:8).
 5. God loves the spiritual Christian (Gal. 2:20),
 6. God loves the carnal Christian (Lk. 15:12-24).
 7. God loves his Son (Jn. 3:35; 10:17; 15:9; 17:23, 24; Mt. 3:17; 17:5).
 8. God loves the cheerful giver (2 Cor. 9:7).