

The Doctrine of the Trinity Part 2 – The Doctrine of God

1. Last time we took an overview of the doctrine of the Trinity. The Unity of the Trinity
 - a. We worship ONE God who is revealed in Three persons
 - b. The Trinity doctrine is mystery, progressively revealed in Old and New Testaments
 - c. The doctrine of the Trinity affirms God's original design for unity and holiness.
2. Today, a closer look at the doctrine of God (with emphasis toward Trinity).
 - a. The Unity of God – a fundamental truth that must not be denied – GOD IS
 - i. The Bible constantly affirms that God is one in that He has no equal and that He is not compounded – He is not one among others.
 - ii. That there is one God who is a person and that the Father is that one person is allowed by all theists.
 1. God is living – the God who meets us in the biblical record is the one eternal, living god. He is not wood, stone, or animal relic.
 2. God is Holy – together, holiness and love constitute the essential being of God. They are not attributes of God, but His essence, on which such concepts as omniscience and omnipotence are predicated.
 3. God is Love – 1 John 4 “he that does not love does not know God, for God is love.”
 - b. It is important to remember the doctrine of the Trinity in connection with the study of God's attributes
 - i. When we think of God as eternal, omnipresent, omnipotent, and so forth, we may have a tendency to think only of God the Father.
 - ii. The Biblical teaching on the Trinity tells us that all of God's attributes are true of all three persons, for each is fully God.
 - iii. God the Son and God the Holy Spirit are also eternal, omnipresent, omnipotent, infinitely wise, infinitely holy, loving, omniscient, and so forth.
3. God is One, yet three persons
 - a. The fact that God is three persons means they are distinct persons.
 - i. The Son is not the Holy Spirit
 - ii. The Holy Spirit is not the Son nor the Father
 - iii. The Son is not the Father
 - b. These distinctions are seen in several NT texts
 - i. John 1:1-2 – The fact that the Word was “with” God shows distinction from God the Father.
 - ii. John 17:24 – Jesus speaks to God the Father about “my glory... before the creation of the world.”
 - iii. 1 John 2:1 – Jesus is our advocate with the Father. In order to be our advocate before the Father necessitates him being a distinct person.
 - iv. John 14:26 – Jesus says he must go away so the Father will send the Holy Spirit.
4. Those who reject the teaching of the Trinity have very limited view or understanding of God
 - a. God alone – leaves a one-dimensional God who is absent and abstract apart from his creation.
 - i. Any god will do if this is the case because the true God doesn't keep his promises.
 - ii. Some subordinate Christ as one not-co-eternal and created
 - iii. They reject the idea that Jesus is pre-existent from the New Testament. IF that were true then Jesus is just another created being and cannot pay the full price for the pardon of sin.
 - iv. God promised the he would suffer the penalty of sin on our behalf. Jesus, God in the flesh, paid the price on the cross.

- v. The Deity of Christ is central to all we know or understand about the effective working of salvation.
- 5. “Hear, O Israel! The Lord, our God, the Lord is one!
 - a. The bible does not try to ‘prove’ God – God IS!
 - b. Mankind has always questioned...
 - i. How do I know there is God?
 - ii. Where is God when I need Him?
 - iii. What is God like?”
- 6. The triune God is...
 - a. The God of creation and redemption
 - b. God in Christ bringing reconciliation to the world
 - c. The poured-out Spirit of Pentecost
 - d. The God who never abandoned either his created order or the people of God through their long pilgrimage of faith
 - e. The here, there, and everywhere God
 - f. The God of the whole Bible, The God of the Old Testament, the God revealed in Jesus Christ, the God poured out at Pentecost.
 - g. **The Trinitarian God is the eternal God – this is the church’s faith!**
- 7. Three ways to speak of the biblical God.
 - a. God initiates conversation and calls us to communion (unity) with Himself.
 - i. God created, God spoke, God moved.
 - ii. The sin in the garden was not so much the eating of the fruit. The primal sin was rejection of God as conversation/communion partner and the decision to substitute the serpent for God.
 - 1. Sin in two forms (a) the will to sin (b) the act of sin.
 - 2. Demonstrates the need for being saved from committed sin and sanctified from the will to sin.
 - iii. Since the fall, God has been calling His creation to unity with Himself.
 - b. God comes to us and calls us to Faith.
 - i. God came to Abraham and called him to faith to travel to a land He would show him.
 - ii. God came to Moses and called him to faith to go to Pharaoh ... “Let my people go!?”
 - iii. God – in the person of Jesus (the Word become flesh) – comes to each of us and calls us to faith for the forgiveness of sin, empowering to holiness of life, and eternal salvation.
 - c. God sends His Spirit and calls us to Mission
 - i. This is God, revealed in Jesus, sent His Spirit. Revelation 21:5 “See, I am making all things new.”
 - 1. Ours in the holy God who issues a holy call for us to participate in a holy mission to create a holy newness.
 - 2. In Him, the old is passed away and we are new creations
 - ii. **Our God is an Awesome God!** We come to know God as respond in faith to God’s call, move out in God’s power on God’s mission and open ourselves continually to God’s eternal newness.