

What is greatly emphasized
about God from the OT?

Consider a combination of books from
the OT.

Theology I - GOD

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Doctrine of The Holy Trinity

TERMINOLOGY OF THE CHRISTIAN CHURCH

- Doctrine of Holy Trinity
- Trinity and the Terminology of the Christian Church
- Trinity Reveal in OT
 - Matt 28:19; formula of baptism
 - Matt 3:16-17 manifestation of the Godhead
 - 2 Cor 13:14 three persons are expressly named

DISCUSSION POINTS

- Rather than the express thought of supernatural we use the word “Divine Nature and the Supreme Being”.
- Divine acts of generation and spiration
- There is one divine essence and three divine persons
- Defining the Godhead

DIVINE NATURE OF GOD

The divine nature refers to the **spiritual attributes of God (His spiritual nature), the righteous character of God (His righteous nature) and the supernatural possibilities of God (His supernatural nature). Possessing the divine nature, therefore, makes us act like God.**

DIVINE ACTS OF GENERATION AND SPIRATION

We will address the divine acts as Personal acts, Personal properties and Personal notations. These terms are necessary to distinguish the divine persons as Scripture itself does.

THERE IS ONE DIVINE ESSENCE AND THREE DIVINE PERSONS

HERE WE WILL CONTINUE TO REITERATE THESE FACTS.

DEFINING THE GODHEAD

The fullness of the Godhead references the completeness brought by Jesus unto mortal man. The fullness of the Godhead bodily is Jesus Christ (Col. 2:9)

Exposition of Truth: We learn through scripture that it is the word of God that speaks expressively and we learn that it is Jesus that has spoken to us in these latter days. **1. Provide scriptures to support these two statements.**

Doctrine and Terminology

- Creation – Redemption - Regeneration announces the operations in regards respectfully to Father, Son and HS.
- One God; three manifestations
- The Word is Spirit; God breath (Genesis 2:7)
- The Word is made flesh (John 1:14)
- Jesus the word of God (Rev. 19:13)

Trinity and the Terminology of the Christian Church

- The question has been debated whether such terms as are not found in scriptures may be used when a doctrine of the Christian religion is presented or taught i.e. "Trinity" the word is not in the Bible.
 - **All clear terms which express the clear doctrine of God as revealed in Scripture should be used without fear, especially those in which the Christian Church defends the divine truth against error.**
 - Terms introduced must not cause confusion and be in step with the word of God.
 - The use of new term in reference to Trinity must be discouraged. Those who invent new terms not only confuse the Church by new and unaccustomed expressions, but also expose themselves to the suspicion that they seek their own glory and endeavor to introduce new and erroneous doctrines.
- One in essence does not mean the Son is like essence with the Father but that the one and same essence, which exists but once in God, is alike that of the Father and of the Son, so that the Son is "God of God" and "very God of very God".
 - My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. ³⁰ I and My Father are one." **John 10:29-30 (NKJV).**
 - The Word "**Essence**" used of God, signifies the divine nature with all its attributes, which exists but one in the three persons.
 - The term "**Essence**" is meant the divine nature as it is in itself, all of which, with its attributes is most simply one and singular and thus also of the Three Persons the essence in only one.

Trinity and the Terminology of the Christian Church

- The term **“Person”**, we understand in the realm of human thought an individual and rational being existing by itself. Thus all men and angels are persons.
 - This term when used of God, it must be applied in a unique sense; for when we say Father, Son and Holy Spirit are three persons, we affirm that they are three rational individuals, so that the Father is not the Son nor the Son the Holy Spirit.
 - Nevertheless, the Three Persons have only one and same divine essence in number and exert only one and the same power.
- The term **“Trinity”** expresses the truth that God is three in person and one in essence. From this it is clear that the term Trinity, just as the other terms used in explaining the doctrine of God, has not been coined to satisfy reason, but only to express the doctrine of scripture concerning the true God.
 - **There is one divine essence and there are three divine Persons.**
 - The **“Essence”** of God is God’s spiritual and independent nature, common to the three divine Persons.



Divine Nature / Supreme Being

- The **divine nature** refers to the spiritual attributes of God (His spiritual nature), the righteous character of God (His righteous nature) and the supernatural possibilities of God (His supernatural nature). Possessing the divine nature, therefore, makes us act like God.
- Men took on the divine nature of God when He breath the breath of life into Adam. It was the likeness that we yet defend when we go against the wiles of the world.
 - To be a partaker of the divine nature means that the characteristics of God's nature become my own – through His creating work in me!
- See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. ² Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. **1 John 3:1-2 (ESV)**
- But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"— ¹⁰ these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. **1 Corinthians 2:9-10 (ESV)**



Divine Acts of Generation and Spiration

- The real distinction of the Persons is based upon the fact the Father from eternity has generated the Son (John 1:14), while the Father and the Son have **{Aspirated/voiced}** the Holy Spirit, (John 14:26; 15:26). The divine acts of generation and spiration are called **“Personnel acts”**.
 - Personnel acts are not common to the Three Persons, but belong to and distinguish, the individual Persons in the Godhead.
 - To the Father the Holy Scripture ascribe the acts of generation, by which He communicated to the Son the fulness of the Godhead, or entire divine essence, (Col. 2:3,9). The Father possesses the divine essence **“unbegotten”** while the Son possesses it **“begotten”**.
- The scripture affirms that the Father and the Son have **{Aspirated/voiced}** the Holy Spirit, (Mat. 10:20; Gal. 4:6), for just as the Second Person is called the Son of the Father, so the Third Person is called the Holy Spirit of the Father and the Son.
 - Through **“Spiration”** the Holy Spirit received the entire divine essence, (Mat. 28:19; Acts 5:3-4), so that He is from eternity true God with the Father and the Son.
- By **“Personal Properties”** we mean those peculiarities which one persons or to both and by personal notations we mean the marks by which in general one Person can be recognized as distinct from another.
 - The Holy Scripture ascribe the same relation of the Spirit to the Son, as it does to the Father.
 - He is called the Spirit of the Father; Mat. 10:20.
 - He is called the Spirit of the Son; Gal. 4:6.
 - He is sent of the Father; John 14:26.
 - He is sent of the Son; John 15:26.
 - The Holy Spirit proceeded from the Son; John 20:22.

THERE IS ONE DIVINE ESSENCE AND THREE DIVINE PERSONS

- Thus far we have examine the terminology of the one divine essence and three divine person. However, we will take another approach to this subject matter as we explore the Inward operation, Outward operation and the Appropriation.
 - The personal acts are also called **“inward operations”** because they occur within the Godhead and extend from one person to another which is the process of (generation and spiration).
 - From the inward operations we can distinguish the **“outward operations”** or the works in which the Godhead cooperate, or concur (creation, redemption, sanctification, etc.)
 - The inward operations are divided but the outward operations are undivided. These axioms express the scripture truth that the inward operations are performed by individual Persons, while the outward operations are performed by the Three Persons in common are together.
 - The appropriation; if at times scriptures ascribe creation to the Father, Redemption (**the incarnation - death, burial and resurrection**) to the Son, and Sanctification (**regeneration**) to the Holy Spirit, this is done in “Appropriation.”
 - The redemptive work of Christ is expressed in scripture as “Christ alone”. Nonetheless, we must not disregard the fact that in his performance of which he was not without the Father and the Holy Spirit.

THERE IS ONE DIVINE ESSENCE AND THREE DIVINE PERSONS CONT.

- The name "Father" is sometimes used essentially referring to the divine Persons equally (James 1:17; 2 Cor. 6:17-18; Luke 12:32), and sometimes personally, referring alone to the First Person of the Godhead, (John 10:30; 14:9; I John 2:23).
- The name "Spirit" is used essentially, (John 4:23), and personally, (Mat. 12:31; Mark 1:10).
- The thought of "Equality" and "Sameness" we will consider:
 - Equality refers to the most intimate inherence by which one Person on account of the unity of the divine essence in within another, (John 14:11; 17:21).
 - Equality expresses the fact that one divine Person is in itself not greater than another, although we have the term appropriation in respect to works and operations, this we refer to as sameness.



Defining the Godhead

- In connection with the terminology of the Church regarding the doctrine of God, though God cannot be logically defined as creatures are defined since He belongs to a class by himself by must rely on scriptures as the knowledge we need for salvation.
 - He is described as the first being, who is of Himself and the cause of all other things.
 - God is a spiritual essence, intelligent, eternal, true, good, pure just, merciful, of vast power and wisdom.
 - God is the eternal Father, who begat the Son, His own image of the Father and the Holy Spirit, proceeding from the Father and the Son.
- God the Father is the **First Person of the Godhead**, neither begotten nor proceeding, but from eternity begetting the Son, the substantial image of Himself and with the Son from eternity breathing forth the Holy Spirit, creating, preserving and governing all things, sending His Son as the Redeemer and the Holy Spirit as the sanctifier of the human race.
- The Son of God is the **Second Person of the Godhead**, begotten of the Father, who with the Father from eternity breathes forth the Holy Spirit and in the fulness of time assumed human nature in His own person that He might redeem and save the human race.
- The Holy Spirit is the **Third Person of the Godhead**, of the same essence with the Father and the Son and in time is sent forth by both to sanctify the hearts of those who are to be saved.

Trinity Reveal in OT

The doctrine of the Trinity is clearly taught in the NT, wherein the three Persons of the Godhead are represented equally in authority, dignity and essence.

Matt 28:19; Formula of baptism

Matt 3:16-17 Manifestation of the Godhead

2 Cor 13:14 Three Persons are expressly named

However, what about the OT pertaining to Trinity!

- a) In which God speaks of Himself in the plural number; Gen. 1:26
- b) In which the Lord speaks of the Lord; Gen. 19:24
- c) In which the Son of God is expressly named; Ps. 2:7
- d) In which three Persons of the Godhead are distinctly enumerated; Gen, 1:1-2; 2 Sam. 23:2; Ps. 33:6; Is. 42:1; 48:16-7; 61:1
- e) In which the name Jehovah or God is three repeated in the same relation; Num. 6:24-26; Is. 33:22; Jer. 33:2
- f) From the trisagion of the angels; Is. 6:3
- g) From the passage in which the Angel of the Lord is identified with God; Gen. 48:15-16; Ex. 3:1-7
- h) From the reference of Christ to the OT when proved the true deity and divine personality of the Son of God; Mat. 22:41-46 compared with Ps. 110:1

Exposition of Truth: We learn through scripture that it is the word of God that speaks expressively and we learn that its is Jesus that has spoken to us in these latter days.

- 1. Provide scriptures to support these two statements.**
- 2. What does it mean to be partakers of the divine nature?**
- 3. What is divine nature?**
- 4. Who is God in terms of theology and/or your beliefs?**
- 5. What does the word essence mean as it relates to God and/or how is it used from a Biblical perspective?**

Summary -

Doctrine of The Holy Trinity

Thank You

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