

Slideshow #5

What is greatly emphasized  
about God from the OT?

Consider a combination of books from  
the OT.

# Theology I - GOD

Dr. Douglas C Stewart

# TRINITY

“Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist”  
**1 Cor. 8:6 (ESV) .**

## TRINITY

- The Holy Trinity
- The Doctrine of the Holy Trinity in Controversy
- Nicene Creed
- Creed of Athanasius

## DICSUSSION POINTS

- To the Son and to the Holy Spirit are ascribed:
  - A) The same divine name as to the Father
  - B) The same attributes; eternity, omnipotence, omniscience, goodness, mercy, etc.
  - C) The same divine works; creation, preservation, miracles
  - D) Divine adoration and worship

The same divine name as to the Father:  
I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him.<sup>44</sup> How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? **John 5:43-44**

The same attributes; eternity, omnipotence, omniscience, goodness, mercy, etc.  
I must work the works of him that sent me, while it is day: the night cometh, when no man can work. **(John 9:4)**  
<sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. **(Mark 2:5)**

The same divine works; creation, preservation, miracles:  
And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. **(Luke 5:25)**

Divine adoration and worship:  
And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. **(Luke 7:38)**

**Exposition of Truth:** God is one in essence, through three is person, Holy scripture teaches distinctly; its doctrine of God in both and Old Testament is exclusively monotheistic.

# TRINITY CONCEPT

- The Triune God – the three manifestations of the person of God; Father, Son and Holy Spirit are expressed with the term “Trinity”.
- Hear, O Israel: The LORD our God is one LORD” (Deut. 6:4).
- “Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory” (1 Tim. 3:16 (ESV)).
- “For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one” (1 John 5:7 (NKJV)).

# The Nicene Creed

## I believe in one God,

the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

## I believe in one Lord Jesus Christ,

the Only Begotten Son of God,  
born of the Father before all ages.

God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.

For us men and for our salvation

he came down from heaven,  
and by the Holy Spirit  
was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.

He ascended into heaven  
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead  
and his kingdom will have no end.

## I believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come.

*Amen*

## The Holy Trinity

**The original Nicene Creed was first adopted at the First Council of Nicaea in 325. In 381, it was amended at the First Council of Constantinople. The amended form is also referred to as the Nicene Creed, or the Niceno-Constantinopolitan Creed for disambiguation.**

That God is one in essence, though three in person, Holy Scripture teaches distinctly; its doctrine of God in both the Old and the New Testament is exclusively **monotheistic**. According to Scripture, God is one, and besides this one God there is no God. (Deut. 6, 4: "Hear, O Israel: the Lord, our God, is one Lord"; 1 Cor. 8, 4: "There is none other God but one.") All idols of the heathen Holy Scripture designates as "non-gods," Jer. 2, 11; "vanities," מְלִלֹת, Lev. 19, 4, or as things which are wholly without real existence. Cp. the descriptions of idols in Is. 44, 6—20; Jer. 2, 26—28; Ps. 115, 1—9; 135, 15—17. In the New Testament St. Paul writes with equal emphasis: "An idol is nothing in the world," 1 Cor. 8, 4, and from this he draws the basic Christian doctrine: "But to us there is but one God," 1 Cor. 8, 6.

With the paramount truth of God's existence Holy Scripture immediately connects the demand of divine adoration. The one true God, who has revealed Himself in His Word, must be adored and served by all men. (Ex. 20, 3: "Thou shalt have no other gods before me"; Mark 12, 29. 30: "And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord, our God, is one Lord. And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.") As **polytheism** eliminates the very concept of God, so also it destroys true worship. Hence, if the heathen would worship God, they must turn from their idols to the true God.

# The Creed of Athanasius

(In part)

That we worship one God in trinity and the trinity in unity,  
neither blending their persons  
nor dividing their essence.

For the person of the Father is a distinct person,  
the person of the Son is another,  
and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one,  
their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and the Holy Spirit has.

The Father is uncreated,  
the Son is uncreated,  
the Holy Spirit is uncreated.

The Father is immeasurable,  
the Son is immeasurable,  
the Holy Spirit is immeasurable.

The Father is eternal,  
the Son is eternal,  
the Holy Spirit is eternal.

And yet there are not three eternal beings;  
there is but one eternal being.

So too there are not three uncreated or immeasurable beings;  
there is but one uncreated and immeasurable being.

Similarly, the Father is almighty,  
the Son is almighty,  
the Holy Spirit is almighty.

Yet there are not three almighty beings;  
there is but one almighty being.

## Exposition of Truth:

The fact that the Father was  
“greater” than the Son in the  
latter’s state of humiliation. This  
ceased when Christ was exalted,  
John 14:28; Eph. 1:20-23; Phil. 2:9-  
11.



<https://www.google.com/url?sa=i&url=https%3A%2F%2Fanglicancompass.com%2Fa-new-creed-the-acnas-revised-translation-of-the-nicene-creed%2F&psig=AOvVaw0tCI7zPd2NXOvHrGNdPGzS&ust=1672089264480000&source=images&cd=vfe&ved=0CA0QjhxqFwoTCPiYm4fYlfwCFQAAAAAdAAAAABAI>

This creed is named after Athanasius (A.D. 293-373), the champion of orthodoxy against Arian attacks on the doctrine of the trinity. Although Athanasius did not write this creed and it is improperly named after him, the name persists because until the seventeenth century it was commonly ascribed to him. It is not from Greek (Eastern), but from Latin (Western) origin, and is not recognized by the Eastern Orthodox Church today. Apart from the opening and closing sentences, this creed consists of two parts, the first setting forth the orthodox doctrine of the trinity, and the second dealing chiefly with the incarnation and the two-natures doctrine. This translation was adopted by the CRC Synod of 1988.

## The Doctrine of the Holy Trinity in Controversy

- Trinity is absolutely incomprehensible to the human mind; for on the basis of scripture we profess one undivided and indivisible God, so that each person is the entire God and yet three really distinct persons. **When the** Son became incarnate, He alone became man and not the Father or the Holy Spirit and when the Son suffered and died, He alone suffered and died and not the Father nor the Holy Spirit.
- In other words, human reason must assume either one God or three Gods. It cannot reconcile Unity with Trinity nor Trinity with Unity.
- By the expression, "Of these persons each one is the whole God, besides whom there is no other God." We mean to say that the divine essence with its attributes is not divided among the three persons, so that the Father has one-third, the son has one-third and the Holy Spirit has one-third, but each person has the whole divine essence entire and undivided.

**The Apology of the Augsburg Confession affirms:**

"We declare that we believe and teach that there is one divine essence, undivided, etc. and yet that there are three distinct persons, of the same divine essence and coeternal, Father, Son, Holy Spirit. This article we have always taught and defended and we believe that it has, in Holy Scripture, sure and firm testimonies that cannot be overthrown. And we constantly affirm that those thinking otherwise are outside the Church of Christ and are idolaters and insult God".

## The Doctrine of the Holy Trinity in Controversy, Cont.

In opposition to Monarchianism, which denies the three distinct Persons, the Christian Church holds the Father, Son, and Holy Spirit are not three modes or energies of one person, but three distinct persons.

- a) By the very terms Father, Son and Holy Spirit, which never designate qualities or energies inhering in a person, but always subsisting of themselves. The term person as used in Father is to signify not a part or quality in another but that which subsist of itself.
- b) By the personal works of the individual Persons, which Scriptures ascribe not only to the Father but also to the Son and to the Holy Spirit.
  - a) To the Son ascribe acts of knowing; Mat. 11:27; of declaring John 1:18, of willing John 17:24.
  - b) Ascribe to the HS of speaking Acts 28:25, of teaching John 14:26, of reproofing 16:8.
- c) By express passages of scripture in which the Father is called another than the Son, John 5:32, 37 or in the Holy Spirit is called another than the Son John 14:16.
- d) When scripture says that God created the world by the Son, Heb. 1:2; John 1:3, it teaches by no means any subordination of the Son to the Father, but rather the divine mode of operation.
- e) In scripture the work of creation is ascribed to the Father and to the Son and HS. Of the Father it is affirmed I Cor. 8:6; OF THE Son John 1:3; Col 1:16; of the HS Job 26:13; 33:4; Ps. 104:30.

## THE SAME DIVINE NAME AS TO THE FATHER

As the Monarchians deny the three Persons of the Godhead so other errorist deny the unity of God and teach three distinct divines essence in place of the one undivided and indivisible divine essence.

Ascribe the same name to the Son and to the Holy Spirit:

1. **The same divine name as to the Father;** <sup>6</sup> In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'  
**Jeremiah 23:6 (ESV)**
2. **(Son)** <sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.  
**John 1:1 (ESV)**
3. **(Holy Spirit)** <sup>2</sup> "The Spirit of the LORD speaks by me; his word is on my tongue. **2 Samuel 23:2 (ESV)**
4. **(Holy Spirit)** <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?  
<sup>4</sup> While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God." **Acts 5:3-4 (ESV)**

The same divine attributes;

1. (The Son) <sup>17</sup> And he is before all things, and in him all things hold together.

**Colossians 1:17 (ESV)**

2. (The Son) <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” **Matthew 28:20 (ESV)**

3. (The Son) <sup>14</sup> The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. **2 Corinthians 13:14 (ESV)**

4. (The Holy Spirit) <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

**Hebrews 9:14 (ESV)**

5. (The Holy Spirit) <sup>2</sup> And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. **Isaiah 11:2 (ESV)**

6. (The Holy Spirit) <sup>10</sup> these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup> For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. **1 Corinthians 2:10-12 (ESV)**

## THE SAME DIVINE WORKS; CREATION, PRESERVATION, MIRACLES

The same divine works...Creation, etc.

1. **(The Son)** <sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through him, and without him was not any thing made that was made. **John 1:1-3 (ESV)**
2. **(The Son)** <sup>16</sup> For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. **Colossians 1:16 (ESV)**
3. **(The Son)** <sup>17</sup> But Jesus answered them, “My Father is working until now, and I am working.” **John 5:17 (ESV)**
4. **(The Son)** <sup>39</sup> And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. **John 6:39 (ESV)**
5. **(The Holy Spirit)** <sup>6</sup> By the word of the LORD the heavens were made, and by the breath of his mouth all their host. **Psalms 33:6 (ESV)**  
**(The Holy Spirit)** <sup>4</sup> The Spirit of God has made me, and the breath of the Almighty gives me life. **Job 33:4 (ESV)**
6. **(The Holy Spirit)** <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. **Acts 10:38 (ESV)**

The same divine adoration and worship;

1. **(The Son)** <sup>23</sup> that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. **John 5:23 (ESV)**
2. **(The Son) Philippians 2:10 (ESV)**  
<sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **Philippians 2:10 (ESV)**
3. **(The Holy Spirit)** <sup>3</sup> And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" **Isaiah 6:3 (ESV)**
4. **(The Holy Spirit)** <sup>4</sup> The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. **2 Corinthians 13:14 (ESV)**
5. **(The Holy Spirit)** <sup>26</sup> the LORD lift up his countenance upon you and give you peace. **Numbers 6:26 (ESV)**

My Summary:



# Summary - Holy Trinity

# Thank You

Dr. Douglas C. Stewart

[Stewartdc2@hotmail.com](mailto:Stewartdc2@hotmail.com)

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[www.360familyministries.com](http://www.360familyministries.com)

