



This is also called Pure Theology (Theo = God, Logos = Word). It is the most basic of the doctrines (although Bibliology/Doctrine of the Bible is required first to establish the existence of God by faith in His special revelation).

View of God

Practically, one's view of God, consciously or otherwise, affects every thought and action he performs, since it functions as the central premise of one's worldview.

CREATIONWISE

For as a man thinketh in his heart, so [is] he

Proverbs 23:7



If we do not believe in a god but that we evolved from primitive apes then we will think and act like an evolved primitive ape!!! If we believe in a god of war then we will become a warring people (e.g. The Vikings). Therefore, it is vital that we grasp from His special revelation of Himself (the Bible) what He really is like so that we can then become like Him.



Some people have got it backwards. They worship their dog and start to look and act like it! Let's turn things around (turn DOG backwards you get GOD) and worship the true and living God to become more like Him. Daniel says, *"Those who **know their God** shall be strong and carry out great exploits"* (Dan 11:32) – If we know God as He really is (strong and mighty), we shall become like Him!

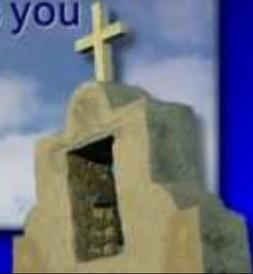
What image of God do you have?



An angry old man up in the sky, uninvolved in our affairs except when he throws a few thunder bolts in judgment!



A harmless, jovial, "buddy" who always pats you on the back and gives you what you want.



Often our image of God is shaped by our own Father's relationship with us. If he was overly strict and distant then we can project that image onto God Himself and relate to Him in that way, feeling that He cannot be known intimately and speaks to us only to condemn us. If our Father was too permissive and let us do what we wanted, we will see God as too laid back, one who fails to correct us, and one who is indifferent to our sin.

What image of God do you have?



A COSMIC
POLICEMAN – only
interested in keeping
law and order.



A JOVIAL SANTA
CALUS – Only
interested in giving
gifts and blessing
us.

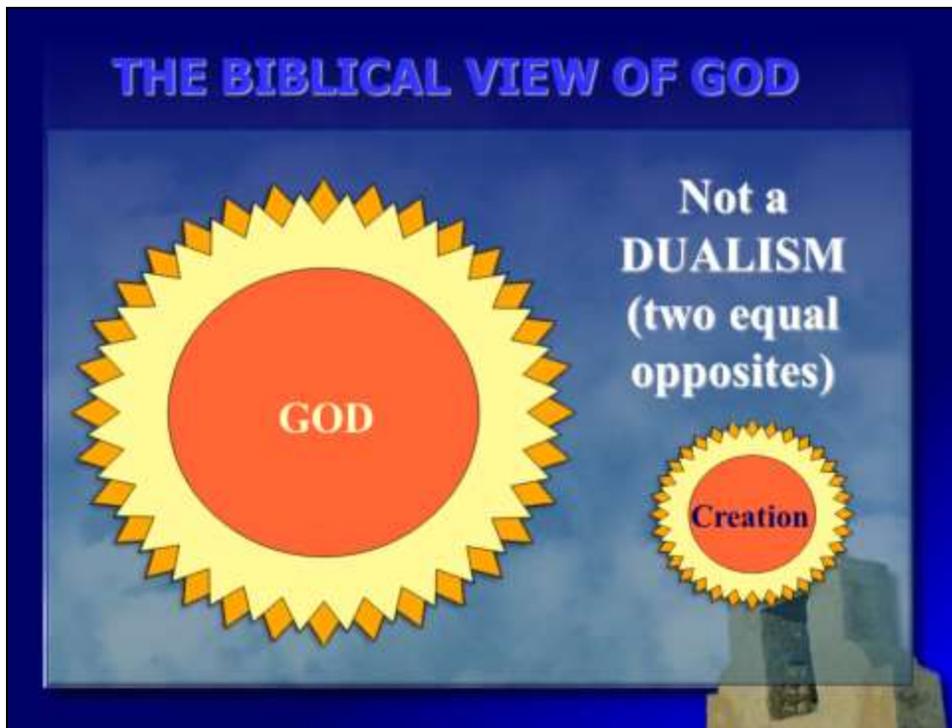


Why study the Doctrine of God?

- **1. Because our view of God shapes who we are. We need a correct, Biblical view of God to become more like He intends us to be.**
- **2. Because we will be better equipped to share our faith when others ask us tricky questions about God's existence, nature and works.**



How do we answer pre-believers who say that all religions ultimately worship the same god or that Christians worship three gods (Father, Son and Holy Mother)? We need to have a clear grasp on what Scripture tells us about the God we worship so that we can communicate this to others through our testimony and response to their questions about our God.



God created all things. Before creation there was only God. All God created was good but became corrupted by sin. God is far greater and superior than the sum of all His creation, which includes the Devil and his fallen angels (demons). Hence, there is not a DUALITY of good and evil in this world as all that is evil is definitely not equal and opposite of God. God is in control and only allows evil to seemingly triumph as He knows what is best and is working in all things for good to outwork His divine plan.

The following story shows various ways man has developed to understand life:

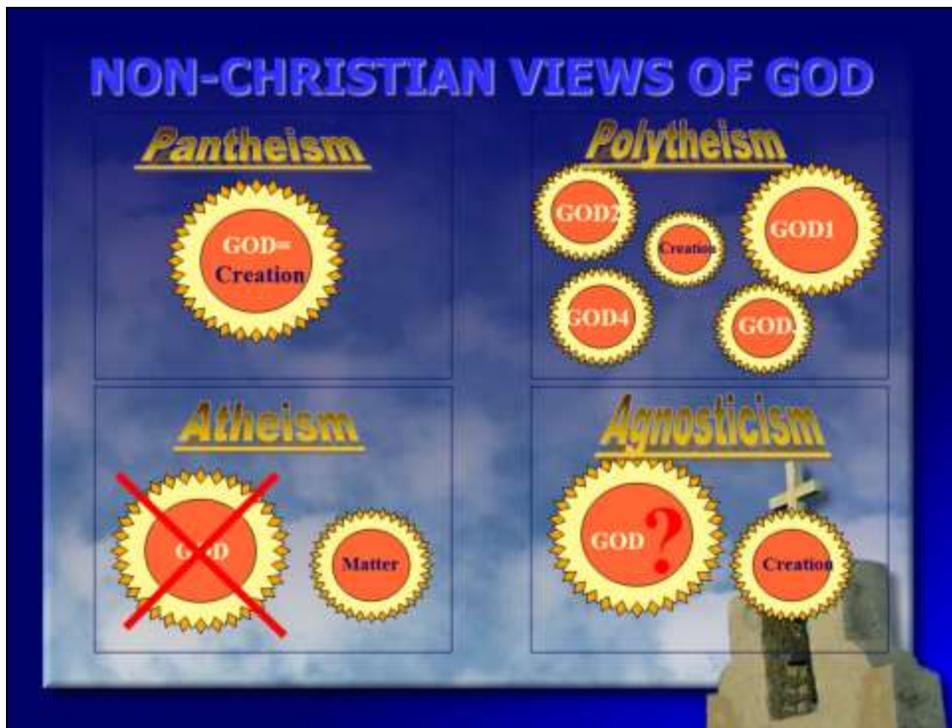
MICE IN THE PIANO ILLUSTRATION:

Imagine a family of mice who lived all their lives in a large piano. To them in their piano-world came the music of the instrument, filling all the dark spaces with sound and harmony. At first the mice were impressed by it. They drew comfort and wonder from the thought that there was Someone who made the music - though invisible to them - above, yet close to them.

They loved to think of the Great Player whom they could not see. Then one day a daring mouse climbed up part of the piano and returned very thoughtful.

He had found out how the music was made. Wires were the secret; tightly stretched wires of graduated lengths which trembled and vibrated. They must revise all their old beliefs; none but the most conservative could any longer believe in the Unseen Player.

Later, another explorer carried the explanation further. Hammers were now the secret, numbers of hammers dancing and leaping on the wires. This was a more complicated theory, but it all went to show that they lived in a purely mechanical and mathematical world. The Unseen Player came to be thought of as a mythBut the pianist continued to play. - James S Hewett, ILLUSTRATIONS UNLIMITED p187



Pantheism believes that God is in all things and all the universe is God. Most primitive animistic beliefs in any area of the world hold to this view of life.

Hinduism is Polytheistic (worshipping many gods) as were the religions of the ancient empires such as Greece and Rome. They believe each god is responsible for one aspect of the universe (such as war, love, agriculture etc.).

Atheism, believing there are no gods or supernatural beings, has only gained wider acceptance in recent years with the advances in Science and the rise of Communist nations.

Agnostics (or Freethinkers) generally believe there is a god or that there are many gods but they have no relevance or real impact in their life. Buddhism is more of a philosophy of life and its believers can be atheistic, monotheistic or even polytheistic.

Christianity is Monotheistic, meaning the worship only one God. Other Monotheistic religions are Judaism and Islam – the main difference between Christianity and these is the gracious, loving personal relationship we enjoy

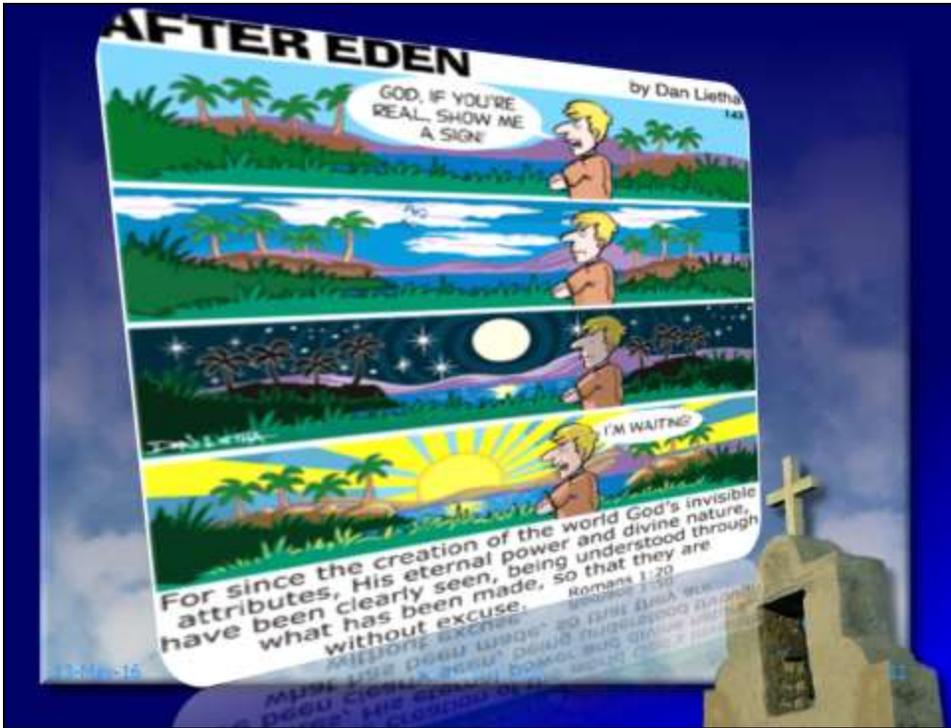
with God through the Trinity (Father, Son and Holy Spirit). As we shall see, the Trinity does not mean Christians worship three Gods but worship one God in three persons.



Imagine, if you can, God and the angels reading a book on Atheism!!!!



In this section we will look at the various arguments for the existence of God and the best way to approach them.



In the Bible, the key argument for the existence of God is found in the Creation (this is called the Cosmological argument). This argument says that all creation reflects the Creator, pointing to His existence and His attributes.

A. ARGUMENTS: EXISTENCE OF GOD

1. **Cosmological** – World exists so God must exist (Rom 1:19-20; Psalm 104:24).
2. **Teleological** – Design and Purpose of the universe: Design means a designer is there.
3. **Anthropological** – Man made in image of God (Gen 1:26): Spirituality, intellect, dominion etc.)
4. **Ontological** – Intuitive belief of man in God.
5. **Moral** – Man has inner sense of right and wrong (Rom 2:14-16).

1. **Cosmological** – As seen in the previous picture.
2. **Teleological** – The intelligent design of all things means there is an intelligent life behind that design (e.g. the existence of a watch means the existence of a watch maker).
3. **Anthropological** – Man is unique, different from all other animals and points to the creator God – unique characteristics are personality, intellect, creativity, spirituality, holiness, dominion and love.
4. **Ontological** – All tribal groups form some belief in a god or gods.
5. **Moral** – Man's conscience operates from birth. Where does this sense of right and wrong come from?

ARGUMENTS: EXISTENCE OF GOD

- 6. Biological** – Our 'life' must come from somewhere : Divine spark of life.
- 7. Historical** – Hand of God in history (Ps 135:10; Acts 17:26) – Especially in nation of Israel.
- 8. Christological** – Christ points to God (Jn 1:18, 14:9, Heb 1:3; Col 1:15).
- 9. Bibliological** – Bible is a revelation of God (Lk 24:27) : Unity of message, fulfilled prophecies.
- 10. Congruity** – There is harmony in all above views.

6. Biological – When the first life form appeared where did it get its life from?

7. Historical – The word “History” is a compound of “His” and “Story”.

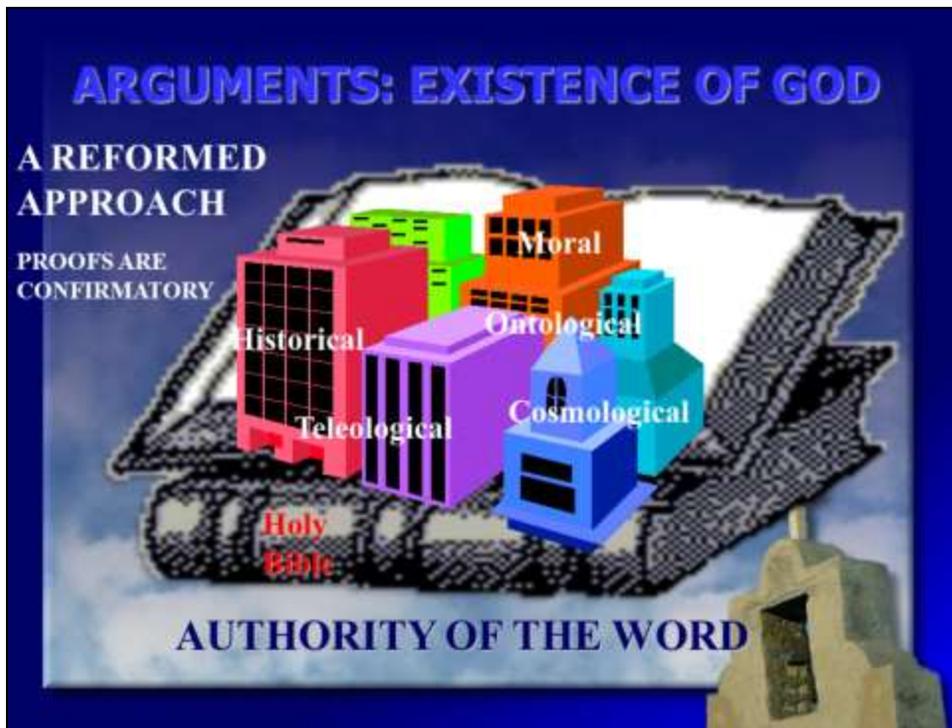
8. Christological – Much evidence point to the historical Jesus and His life reveals God. He is God and testifies of God.

9. Bibliological – See the Doctrine of Scripture teaching for more on this.

10. Congruity – All the above, taken together, form a strong argument for God’s existence.



Opponents of God's existence can smash each of these bricks with clever humanistic, secular arguments. That means we have to look for a better model than the traditional approach of merely stacking up the previous arguments like a brick wall. For example, evolutionists would say that the presence of the cosmos (cosmological) merely proves that matter has evolved into what it is today and the only real design (Teleological) is that of natural selection through the millennia. They would further say that the intuitive belief in man of a god or gods is merely an evolved process of thinking that tries to make sense out of what we see, and the arguments go on an on.



The best model is to start with Scripture and the authority of God's Word, building all the aforementioned arguments out of His special revelation. All the previous "proofs" simply confirm what the Scripture declares.

THE NEED FOR FAITH

*“But without faith it is impossible to please Him, for he who comes to God must **believe that He is**, and that He is a rewarder of those who diligently seek Him.”*
Hebrews 11:6

Faith comes from hearing the Word of God.
(Rom 10:17)



The Reformed Approach demands faith in God’s Word. Man says, *“Prove it and I’ll believe”* but God says, *“Believe and I’ll prove it.”*

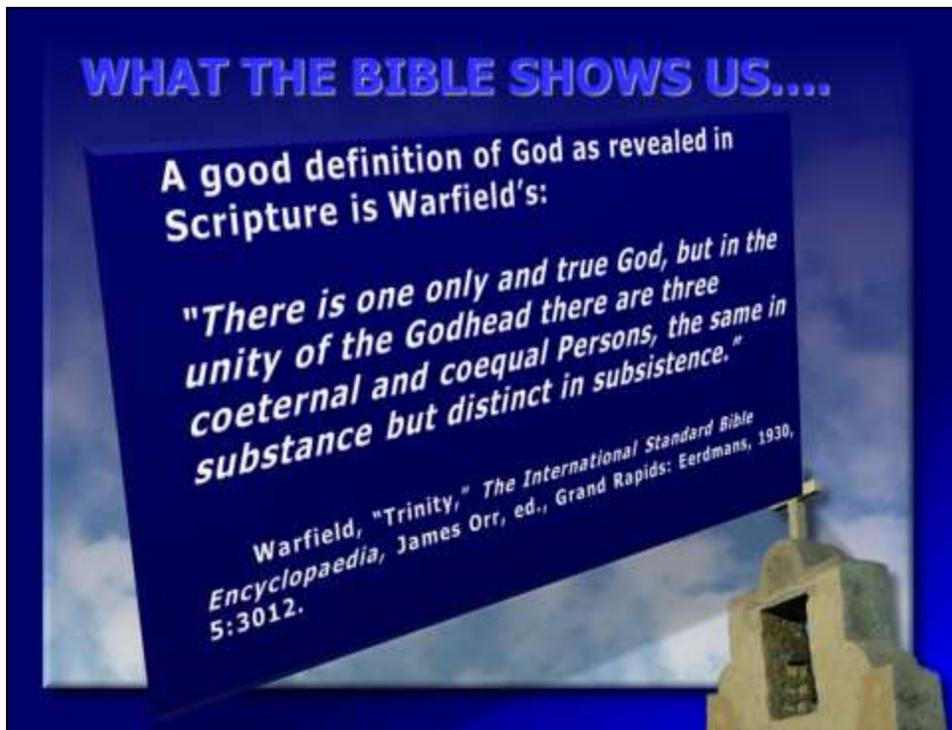
We must base our faith in God on what the Bible reveals about Him and not on any other source.



B. WHAT THE BIBLE SHOWS US...

1. The Bible **assumes** the existence of God - Gen 1:1; John 1:1
2. The Bible **argues** for the existence of God. It argues that from creation there is a Creator God - Ps 19:1; Isa 40:26; Acts 14:15
3. The Bible **announces** the eternal God
 - Luke 24:27, 44-45; John 5:39 (Scriptures reveal Him)
 - John 8:58 (He is the great "I AM")
 - Psalm 10:4, 14:1, 53:1 (only fools say there's no God)

1. The Bible starts "In the beginning God.." His existence is assumed from the start.
2. God's existence is argued mainly from the Creation (Cosmological argument).
3. John 8:58 quotes Jesus as calling Himself "I AM" , the name given to Moses for the Creator God. Psalm 14:1 tells us that the fool says in his heart there is no God – thus one may be a brilliant, well educated person in the world's eyes, but a fool in reality.



Godhead = Another name for the Trinity (along with Triune God)

Coeternal = Each of the Godhead are equally eternal, without beginning or end.

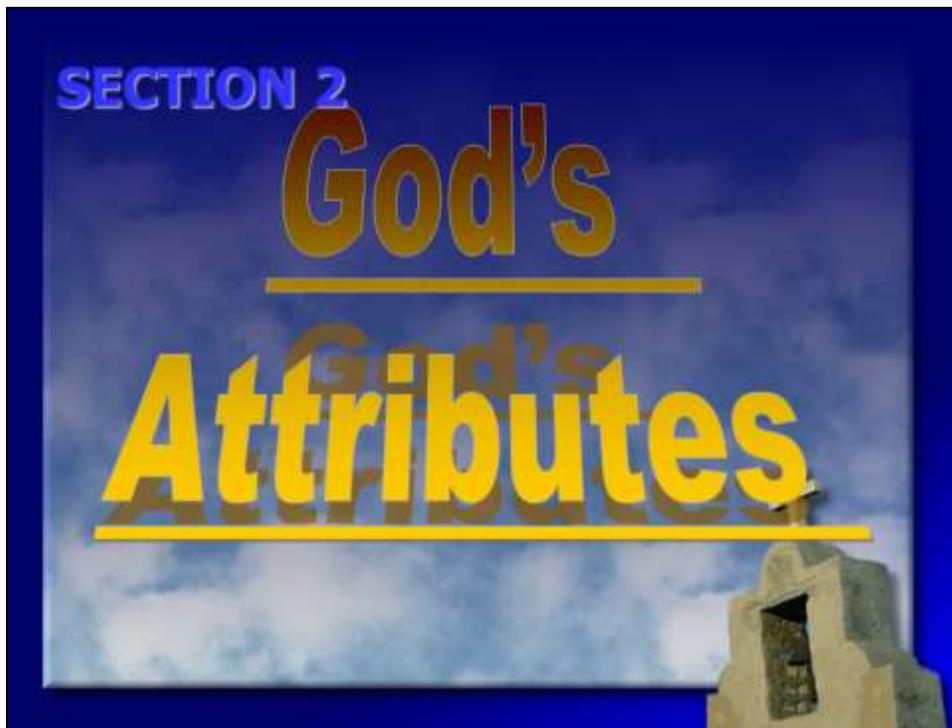
Coequal = All three members of the Trinity are equally God, no one being more or less God than the others.

Substance = The very essence of who they are. They are all God through and through.

Subsistence = All substances can exist in sub-forms (e.g. water can be ice, liquid or steam).



Both Old and New Testaments declare ONE God – as we shall see in the last section on the Trinity this is seen to be a “*compound unity*” (like a cluster of grapes, one cluster but more than one grape). “*There is no other God but one*” (1 Corinthians 8:4)



Scripture has progressively revealed the nature and attributes of God. In this section we will see what His major attributes are revealed to be and how they relate to us.

A. THE NATURE OF GOD



1. God is an invisible spirit

He is spirit, immaterial and incorporeal - John 4:24, 2 Corinthians 3:17

Sometimes the biblical authors used human terms such as hands (Ex. 24:11), feet (Ps 18:9) and eyes (2 Kings 19:16) to describe God.

These are anthropomorphic expressions for God. These figures of speech do not mean God *literally* has human hands, feet or eyes.

John 1:18 says "*No one has ever seen God.*" He is invisible (Col 1:15; Rom 1:20; 1 Tim 1:17; Heb 11:27).



God cannot be seen and heard in His essence BUT can be seen and heard in His person. In John 1:18 it says no one has ever seen God (His essence) BUT John 14:9 says that when the disciples saw Jesus they saw the Father (His Personhood). Another example of this is Moses speaking to God face to face (Exodus 33:11) and then being told he could not see God's face (Exodus 33:20) – the first meeting was with the Angel of the Lord (pre-incarnate appearance of Jesus) and the second was with the very essence of God.

THE NATURE OF GOD

2. God is also a person - He is not an impersonal force or a principle. He is a person. He has personal Names.

- He wills (Gen 2:18, 3:15, 16; Psa 115:3),
- He speaks (Gen 1:3),
- He calls (Gen 1:5, 8),
- He sees (Gen 11:5),
- He creates (Gen 1:31),
- He hears (Ps. 94:9),
- He loves (2 Chron 2:11; Psa 11:7, 33:5),
- He grieves (Gen 6:6-7; 1 Sam 11:15),
- He repents (Gen 6:6), He rules (Ps. 22:28, 59:13, 75:7),
- He disciplines (Deut. 4:36; Job 5:17),
- He sustains (Matt 6:26-30),
- and He judges (Psa. 9:19; Eze 20:36; Rev 18:20).



The fact that God is revealed in personal terms means we can have a relationship with Him in His three persons.

THE GOD SEEN IN SCRIPTURE IS BOTH:

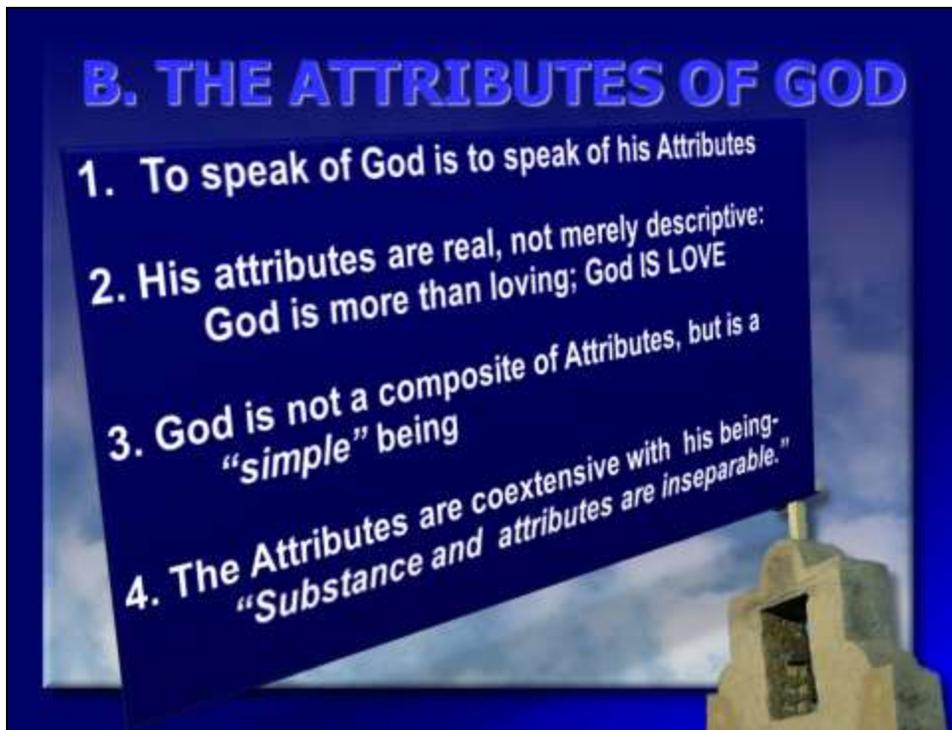


AND



- | | |
|---------------------------------------|--|
| • Transcendent | • Personal |
| • Distant | • Immanent |
| • Creator-creature Distinction | • Creator-creature Relationship |
| • Man is image of GOD | • Man is IMAGE of God |
| • FARNESS | • CLOSENESS |
| • ONENESS | • THREE IN ONENESS |

The left hand column relates to God's essence, the right hand side relates to His personhood.



1, 2 & 4. God does not HAVE His attributes, He IS them!

"He who does not love does not know God, for GOD IS LOVE." 1 John 4:8

Someone can be "loving" but still have imperfections in their love but if someone "IS Love" then their love is perfect.

3. By '*simple*' here it does not mean that God is not complex, it merely means God is one complete being.



God's essence is that part of Himself that is unique to Him but His personality is seen in us as we are made in His image (the image of His personhood – man is tripartite, body, soul and spirit, as God is Father, Son and Holy Spirit).

Attributes of His essence:

- **Essence:** "the intrinsic or indispensable, permanent, and inseparable qualities that characterize or identify the being of God." - These are **INCOMMUNICABLE** (we do not share these attributes)
- **Eternal & Self Existent** – e.g. Exodus 3:14; Psalm 90:2; 1 Timothy 1:17, 6:16
- **Immutable (unchangeable)** – e.g. Malachi 3:6; James 1:17; Hebrews 1:12, 13:8
- **Omnipotence (all powerful)** – e.g. Jeremiah 32:17, 27; Job 42:2; Heb 1:1-4; Revelation 19:6
- **Omniscience (all knowing)** – e.g. Isaiah 29:15-16; 1 John 3:20; Romans 11:33; 1 Corinthians 3:20.
- **Omnipresence (all present)** – e.g. Psalm 139:7-12; Jeremiah 23:24; Matthew 18:20, 28:18-20

Eternal and Self-Existent – Seen in His name "I AM" (revealed to Moses at the burning bush). He is uncreated and has always and will always exist in and of Himself with no external help. On the other hand, we exist because He exists. Without Him we would have no existence!

Immutable (unchangeable) – God is perpetually the same: subject to no change in His being, attributes, or determinations. Therefore God is compared to a 'Rock' (Deut 32:4, etc.) which remains immovable, when the entire ocean surrounding it is continually in a fluctuating state; even so, though all creatures are subject to change, God is immutable. Because God has no beginning and no ending, He can know no change. He is everlastingly 'the Father of lights, with whom is no variableness, neither shadow of turning' (James 1:17).

Omnipotence (all powerful) – Nothing is impossible for Him but His power will not clash with His personality and He is disciplined and patient with His power.

Omniscience (all knowing) – He knows all things from before Creation! He knows what was, what is and what is to come. His wisdom and knowledge is infinite and far above ours. He also knows all our inner thoughts and

motivations at any moment in our existence (Psalm 139:1-3).

Omnipresence (all present) – He us with us at all times. He is totally present; present, yet distinct; present to punish; present to sustain and present to bless. Jesus is seen to be omnipresent (Matt 18:20) as He is in the midst of gathered believers wherever they are in the world – whilst on earth He limited Himself in time and space for 33 years but now He can be felt and even seen simultaneously all over the world!

Satan is none of these! However, many times we believe or act as if he is as powerful as God (if not more), as if he knows our inner thoughts (which he doesn't) and is everywhere at the same time (he is bound by time and space like all of God's creation).

Attributes of His Personhood:

- **Person:** "Person" is not the ideal word as in modern terms it connotes individuality but there seems to be no better word. God's personhood is somehow defined as "a community of persons who find their true being in relationships" - These are **COMMUNICABLE** (We share in them by relationship)
- **Holiness** - e.g. 1 Peter 1:15-16
- **Righteousness** - e.g. Daniel 4:37 - includes justice.
- **Sovereignty** - e.g. 2 Timothy 2:12
- **Wisdom** - e.g. Ephesians 3:9-10
- **Love** - e.g. 1 John 4:19-21 - includes his goodness, kindness and faithfulness (Psalm 100:5).

We cannot display His attributes of essence (i.e. none of us is all powerful, all present or all knowing) but we can and should display these attributes of His personhood.

Holiness - What He IS - pure and separate. We are to be holy as He is holy (1 Pet 1:15-16).

Righteousness - What He DOES - right and just. We are righteous (Matt 5:20) only by the imputed and imparted righteousness of God in Jesus (Rom 3:22).

Sovereignty - His perfect REIGN and RULE. If we endure His will then we will reign with Him (2 Timothy 2:12) both in this life (1 Tim 3:5;5:17) and in the age to come (Rev 5:10).

Wisdom - Correct application of knowledge. We, the Church, are to make known the manifold wisdom of the Lord to the world (Eph 3:9-10), meaning we partake in this attribute of God just as King Solomon was given God's wisdom.

Love – Goodness, kindness, faithfulness, loyalty. We are to move in His *agape* (self-sacrificial) love (1 John 4:19-21).

SECTION 3

The Works

The Works
of God



A. THE 7 MAIN WORKS OF GOD

*"Great are the works of the Lord, studied
by all who delight in them."*

Psalm 111:2



- Creation
- Rule
- Preservation
- Provision
- Redemption
- Judgment
- Inspiration

Behind all God's works are His attributes – He will NEVER work something that contradicts His character but all His works flow from His character.

1. THE WORK OF CREATION

a. Reason and results of Creation:

"For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist."

Col 1:16-17 (NKJV)

God is "before all things", uncreated and self-existent. All things (and this verse leaves no room for exception) were created by Him.

This scripture shows also that He is not an absent creator but is intimately involved in His creation.

1. THE WORK OF CREATION
a. Reason and results of Creation:

REASON = THROUGH HIM AND FOR HIM – Created to display who He is for His pleasure and glory.

RESULTS = IN HIM ALL THINGS CONSIST – All made With a purpose in Him and He is still working with His creation.



The Reason for Creation = THROUGH HIM AND FOR HIM (all created to display who He is, for His pleasure and for His glory).

The Results of Creation = IN HIM ALL THINGS CONSIST (all things made with a purpose in Him and He's still working closely with His creation).

WORK OF GOD: CREATION



b. Immediate creation: He spoke and the universe came into being (Genesis 1; Nehemiah 9:6; Isa 40:26, 42:5, 45:18; Acts 17:24; Eph 3:9; Col 1:16; Rev 4:11). He created out of nothing (*ex nihilo*).

c. Mediate creation: God created, shaped, adapted, or transformed existing materials into new creation. For example, the creation of man was not *ex nihilo* (Gen 2:7,21).

d. All He created was "very good" (Gen 1:31)

b. Immediate Creation: Verses 1-3 of Genesis 1 show God's immediate creation of heavens and earth and light out of nothing.

c. From verse 4 onwards all His creation is mediate, miraculously forming things from existing material. All the creatures are formed out of the sea or the earth, all plants and vegetation are brought forth from the earth and even the sun, moon and stars seem to be formed from the light. His crowning creation, man, was also from the earth (Adam actually means "earth"). Woman came from man's side (literally, the word in the Hebrew may not refer to the rib) so as not to be head over him nor under his feet!

d. All His creation, though tainted with sin, was good initially. The only things in creation that are now totally bad are the devil and his fallen angels and those who will be cast into hell due to rejecting God's free offer of salvation in Jesus Christ. These are bad, not because God made them like that, but because they freely chose to rebel against Him. Also of note is the truth that our bodies are meant to be good. Gnosticism states the body is evil and should be ultimately done away with and either suppressed or ignored in this life, but the Bible teaches that our resurrection bodies will be as they were initially created, eternal and totally good and that our bodies now are the temple of the Holy

Spirit.

2. WORK OF GOD: RULE



- a. **He rules over creation** (Psa 10:16; Psa 22:28, 89:9).
- b. **He rules over nations** (Psa 67:4; 2 Chron 20:6; Dan 4:25; Rom 13:1; Ex 14:8; Proverbs 21:1; Job 12:23; Psa 66:7; Psa 75:7 cf. Dan 4:28-37) and uses them to accomplish His will (Isa 7:20,10:5-15,45:1-4).
- c. **He rules over men and women** (Acts 17:26; Psa 75:7; 1 Sam 2:6-8; Deut 32:50, Psa 104:29), whether they want it or not.

- a. The earth is the Lord's (Ps 24:1), not the devils. The devil only rules over the "*power of the air*" (Eph 2:2) and the "*sons of disobedience*". Indeed, the devil has to go to God for permission to do anything (Job 1:7-12, esp. v12).
- b. There are territorial spirits over cities, areas and nations now that can only operate with His approval (Eph 6:12; 2 Chron 20:6). He is the real ruler over all nations but, due to sin, demonic principalities have legal right to occupy the ruling seat over certain areas.
- c. All of us are predestined (Eph 1:5,10; Rom 8:30) to obtain mercy or to be hardened (Rom 9:18,21) all for furthering His purposes and for His glory. Ultimately, God is in control of all people, whether they know it or not!

3. WORK OF GOD: PRESERVATION

- **a. General preservation:**

- God preserves His creation
- (Psa 36:6) in accordance with His will.



- **b. Special preservation:** He preserves His people in a special way (eg. Sarah from being taken advantage of by Pharoah (Gen 12:10-20) He preserved the nation from the evil plan of Haman (Esther). See also Psa 31:23; Psa 66:9; Prov. 2:8; Psa 37:28; John 10:28).

- a. **God's general preservation** of both "*man and beast*" (Psa 36:6) shows us His close interaction with His creation. It also shows us that He's a God of purpose as all are preserved according to His will and for the furtherance of His will.
- b. **God's special preservation** is that "*the Lord preserves the faithful*" (Psa 31:23) in a special covenant way.

4. WORK OF GOD: PROVISION (Matthew 6:33)

- **a. Physical provision:** (Matt 5:45; Gen 7:12; Isa 55:10; Jonah 4:6; Prov 30:4; Eze 17:5-8; Ex 16; Matt 6:25-34)
- **b. Emotional provision:** He provides encouragement (Psa 10:17, Isa 41:10; Rom 15:5; 2 Thess 2:16)
- **c. Spiritual provision:** God gives grace and peace (Rom 1:7; 1 Cor 1:3, Eph 1:2 etc), imparts spiritual gifts (1 Cor 12:28-31), blesses us with wisdom and understanding (Col 1:9), and with every spiritual blessing in Christ (Eph 1:3).

Again, there's GENERAL and SPECIFIC provision. God provides generally for all so that His purposes are being outworked. Where there seems to be no provision it is due to sin or God's wisdom.

- a. Physical provision** – God's people are promised special physical provision of all that's needed to do His will (Matt 6:33).
- b. Emotional provision** – God's people have the Holy Spirit as their comforter, healing damaged emotions and enabling us to walk in emotional freedom.
- c. Spiritual Provision** – God's people are blessed with every spiritual blessing in the heavenlies (Eph 1:3). However, just as a millionaire should never eat unhealthily but often does, we often live spiritually poor lives due to not claiming and using the spiritual resources made available to us in Christ.

5. WORK OF GOD: REDEMPTION

- a. When Adam and Eve fell, the entire human race was plunged into sin, but God ordained redemption through the Redeemer who was first promised in Genesis 3:15. Jesus Christ is that redeemer (Gal 4:4-5), fulfilling the promise of God to Abraham (Gen 12:1-3) and the nation of Israel. Salvation is now only through Jesus.
- b. God desires for all to be saved (1 Timothy 2:4) and has made provision for all to be saved (1 John 2:2).



- a. Redemption is not an afterthought and God had no plan B! It was all in His heart from before creation (2 Tim 1:9). The Lamb of God, Jesus, was slain from the creation of the world (Rev 13:8).
- b. God desires not for just a select few to be saved (hyper Calvinism) but that ALL be saved. Obviously that will not happen but that's His desire (as that's His nature). All will not be saved as not all accept His free gift of salvation in Jesus Christ.

WORK OF GOD: REDEMPTION

c. Redemption is a process.

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ." 1 Thess 5:23

- We are saved (in our spirit) –
John 3:6-17; Ephesians 2:8
- We are being saved (in our soul) –
Philippians 2:12
- We will be saved (in our bodies) –
1 Corinthians 15:51-52



The salvation of our spirits is better termed ‘Regeneration’. Regeneration is a once-off, irreversible transformation (born again). However, salvation is a process of growing to be more and more like God. We are to be transformed in our souls (mind, will and emotions) to have the mind of Christ, the will of the Father and the emotions of the Holy Spirit. We will only obtain perfect salvation when we receive new bodies when Christ returns.

Can one lose their salvation? John 10:28 says we can never be snatched out from the hand of God and Romans 8:38-39 says no one can separate us from God’s saving love. However, it is argued that in both these cases we can still jump out of God’s hand and separate ourselves from His love by an act of the will. The more basic question is “Can a born again, regenerated Christian lose that new birth, their new creation nature, and become an old creation again?”. I personally believe not as that would impugn the nature of God. How could God go against His faithful character and break covenant with us. Romans 9-11 shows us that God has not and will not do this with Israel, how much more will He not do it with us. Then you may ask, “*What about Christians who lose their faith?*”. I would say they never were born again Christians in the first place. The mark of a true born again Christian is that, ultimately, they will persevere and grow in their faith (1 Pet 1:3-7).

6. WORK OF GOD: JUDGMENT



a. **The Lord is the Judge** (Jud 11:27; Job 9:15).
b. **He is the righteous Judge** (Psa 7:11,9:8).
c. **He is the Judge of the earth** (Psa 94:2, 96:10-13, 98:9).
d. **He will judge His people** (Deut 32:36; Psa 50:4; Heb 10:30) and the ends of the earth (1 Sam 2:10, 1 Chron 16:33; Psa 82:8).

There are three distinct judgment seats in Scripture:

1. **The Sheep and Goats judgment** (Matthew 25:31-36) – this is the judgment of nations based on their loving deeds (or not) just prior to the Millennium to determine which peoples will remain in the millennium.
2. **The Bema Seat of Christ** (2 Cor 5:10) – This is the judgment of Christ towards believers when He returns to rule and reign with the saints in the Millennium. This is not a judgment to damnation but a judgment to rewards. Christians will be rewarded according to their faithfulness to God's will in their lives before His return.
3. **The Great White Throne Judgment** (Rev 20:11-15) – This is the judgment of all non-Christians at the end of the Millennium. This is the final judgment prior to the lost being cast into the lake of fire (the place of eternal punishment commonly known as hell).

Ultimate judgment will come with these three judgments (where all so-called injustices are resolved) but there's also judgment now, particularly in the

house of God (1 Pet 4:17).

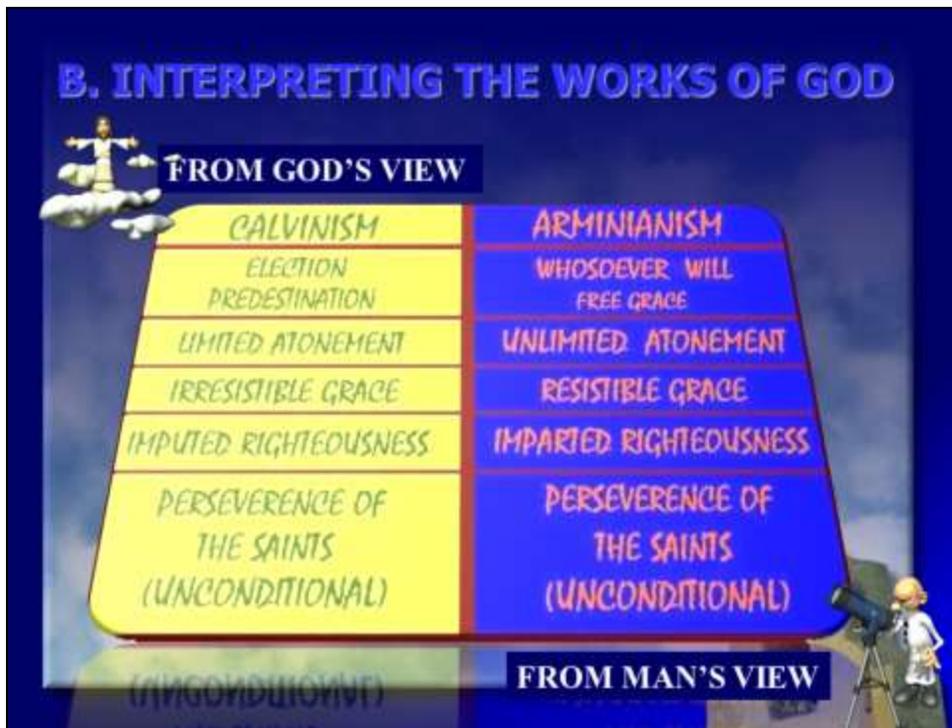
God is the judge now, not us. Although we are destined to “*judge the world*” and “*judge the angels*” (1 Cor 6:2-3), now we need to leave all justice (not within our immediate authority) to the Lord.

7. WORK OF GOD: INSPIRATION



- a. God inspired the Scriptures. "*All Scripture is God-breathed.*" (2 Tim 3:16)
- b. To a lesser degree He inspires (illuminates) us by His Spirit to do great things for Him.

All Scripture is inspired and is the infallible word of God. Today when God "*inspires*" us by His Holy Spirit it is not so we may write more inspired Scripture as we have God's full revelation of Himself in the Bible. Indeed, a better word to use is that He "*illuminates*" us. He brings, by His Spirit, deeper and clearer understanding of the full revelation already given to us in Scripture. Any extra-biblical revelation (that contradicts, adds to or takes away from the revelation in the Bible) should be rejected as demonic.



Really, these two positions, Calvinism and Arminianism, both have elements of truth in them as they are seeing the same issue through different eyes. From God's perspective (unlimited by time and space) Calvinism is quite true. From man's perspective (limited by time and space) Arminianism is quite true.



Pure Calvinism is best described by the acronym TULIP.

T - Total Depravity (no one is capable of being saved except God draws them and gives them the faith to believe).

U – Unconditional Election (God has already chosen the elect, who are to be saved, with no conditions).

L – Limited Atonement (Salvation is limited, not open to all but only to the elect).

I – Irresistible Grace (God’s grace, once extended to His elect, cannot be resisted).

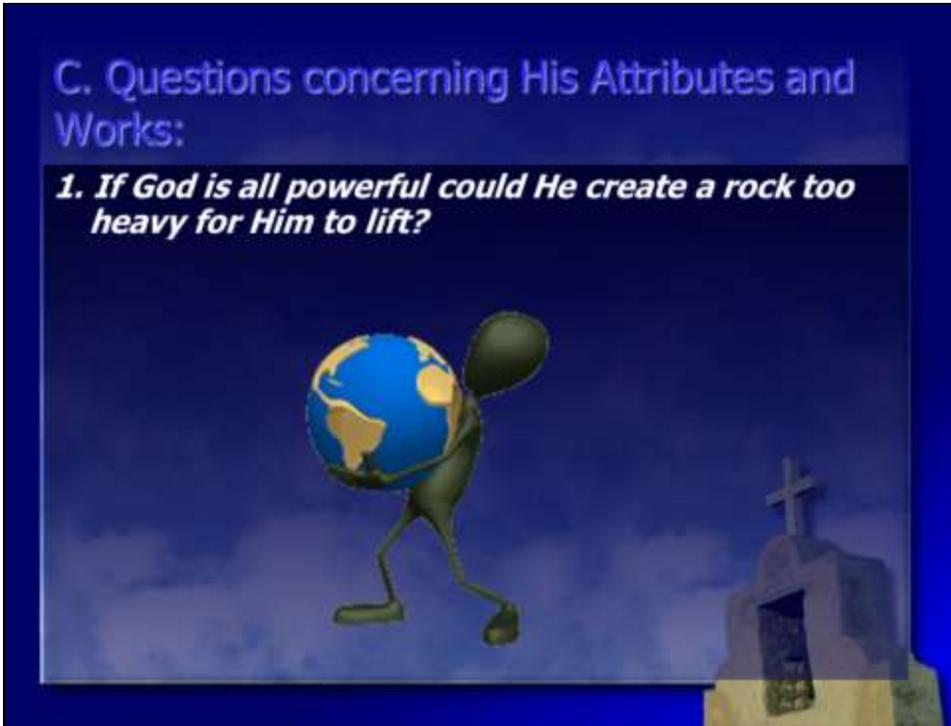
P – Perseverance of the Saints (One who is truly elected and saved will persevere in God’s strength and grow to be more like Him).

I would only agree with the first and last points. God desires for all to be saved and extends His grace to all. Only those who cry out to Him does He give the faith to believe. His grace can be resisted. The elect are those who accept His free gift of eternal life and are born again. They have been predestined to this as God, in His foreknowledge, knew those who would cry out to Him. Once really born again then the saint will persevere and ultimately show the fruit of

His character in their lives.

C. Questions concerning His Attributes and Works:

1. If God is all powerful could He create a rock too heavy for Him to lift?



1. He could do this but would not as He only uses His power for good, in accordance with His attributes and for the furtherance of His plan.

C. Questions concerning His Attributes and Works:

2. *If God is all present is He present in hell?*
3. *If God is all knowing, and that He knows my needs, why do I have to pray?*
4. *If God is unchangeable why do some texts say God "repented" (Gen 6:6–8; 1 Sam 15:11; 2 Sam 24:16; Joel 2:13–14; John 3:10). Does that mean God changes either in His attributes or His plans?*
5. *What does Isaiah 45:7 mean when it says God "creates evil" or "creates disaster"?*
6. *If God is all powerful and good why did He allow sin and why can't He simply remove it all now?*

2. By definition Hell is "*eternity without God*". So God could not be there. Sheol or Hades could well speak of a different place and usually are seen as places of transition before going to either heaven or hell. In Psalm 139:1 where it says, "*If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there*" is poetic and may not refer to the literal hell but also the word "hell" in the original Hebrew is "*Sheol*". God will not be *in hell*. God is omnipresent, and He is also infinitely powerful. He makes the rules. He can sovereignly choose to not be somewhere, if He wants. He is not only omnipresent, He is all powerful.

3. Prayer is just conversation between you and your Father. How would you feel if your child never spoke to you? It would be heart-breaking. God feels the same when we don't talk to Him. Another way to look at it is: Because God is all seeing and all powerful, He is able and willing and chooses to work through prayer. He wants us to fellowship with Him and join Him in His purposes through prayer.

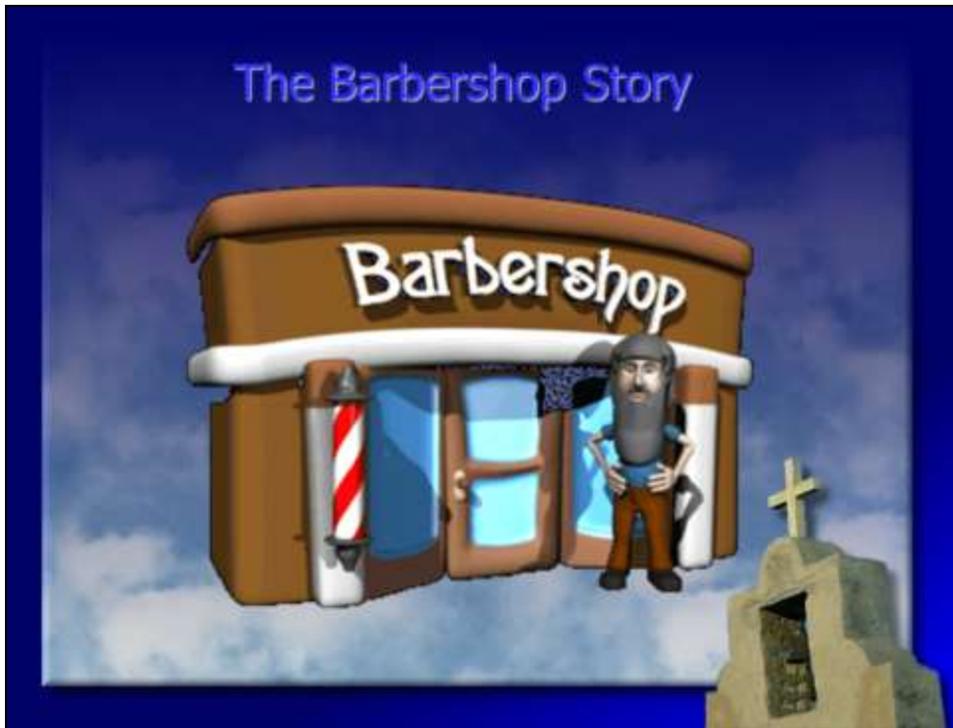
4. He never changes in His attributes (e.g. always loving, holy etc..). He only appears to change in His stated actions towards men in terms of judgments or rewards (26X in the Old Testament He is said to have "repented" or "changed

His mind” – e.g. Gen 6:5,6; 1 Sam 15:11; Jer 18:7-12; Jonah 3:9-10 – in each case it is man’s change that causes God to be consistent in His loving and merciful character).

Illustration: If you ride a bike into the wind and then turn around, you may think the wind has changed from hindering to helping you, but it is you that have changed, not the wind.

5. This is in prose and means that Isaiah has liberty in using highly poetic language. Taking the whole of Scripture together it can be seen that God never directly creates any evil. All He created in the beginning was good. However, He often allows situations to turn bad! It is not He that directly causes the situation to go bad but He can allow it knowing the end from the beginning. All things He allows work together for good (Rom 8:28). Even in His judgment, where curses are executed on His people (Deut 28), it is not God who directly executes the curses (only Satan does this), but God gives His people over to the enemy (because they break His covenant) so that the curses come. It may seem that God brings all this calamity on the people, but He simply allows it, being a just God.

6. See next slide for an illustration tackling this question.



A man went to a barbershop to have his hair cut and his beard trimmed. As the barber began to work, they began to have a good conversation. They talked about so many things and various subjects.

When they eventually touched on the subject of God, the barber said: "I don't believe that God exists."

"Why do you say that?" asked the customer.

"Well, you just have to go out in the street to realize that God doesn't exist. Tell me, if God exists, would there be so many sick people? Would there be abandoned children? If God existed, there would be neither suffering nor pain. I can't imagine a loving a God who would allow all of these things."

The customer thought for a moment, but didn't respond because he didn't want to start an argument. The barber finished his job and the customer left the shop. Just after he left the barbershop, he saw a man in the street with long, stringy, dirty hair and an untrimmed beard. He looked dirty and un-kept.

The customer turned back and entered the barber shop again and he said to the barber: "You know what? Barbers do not exist."

"How can you say that?" asked the surprised barber. "I am here, and I am a barber. And I just worked on you!"

"No!" the customer exclaimed. "Barbers don't exist because if they did, there would be no people with dirty long hair and untrimmed beards, like that man outside."

"Ah, but barbers DO exist! What happens is, people do not come to me."

"Exactly!"- affirmed the customer. "That's the point! God, too, DOES exist! What happens, is, people don't go to Him and do not look for Him. That's why there's so much pain and suffering in the world."

D. APPLICATIONS OF KNOWING GOD'S ATTRIBUTES AND WORKS:

- **1. Our God is worthy** of our worship and service. We worship and serve a mighty God.
- **2. I am comforted** by His knowledge of all my needs, sorrows, pain and suffering. There is nothing that will escape His knowledge. If I am being wheeled into the emergency room, He is there. On the other hand, I cannot run away from Him. He is there too!
- **3. God is infinitely wise and loving.** But there are times when I don't understand all His workings. My faith in Him must never be shaken because my finite mind is unable to comprehend the infinite.

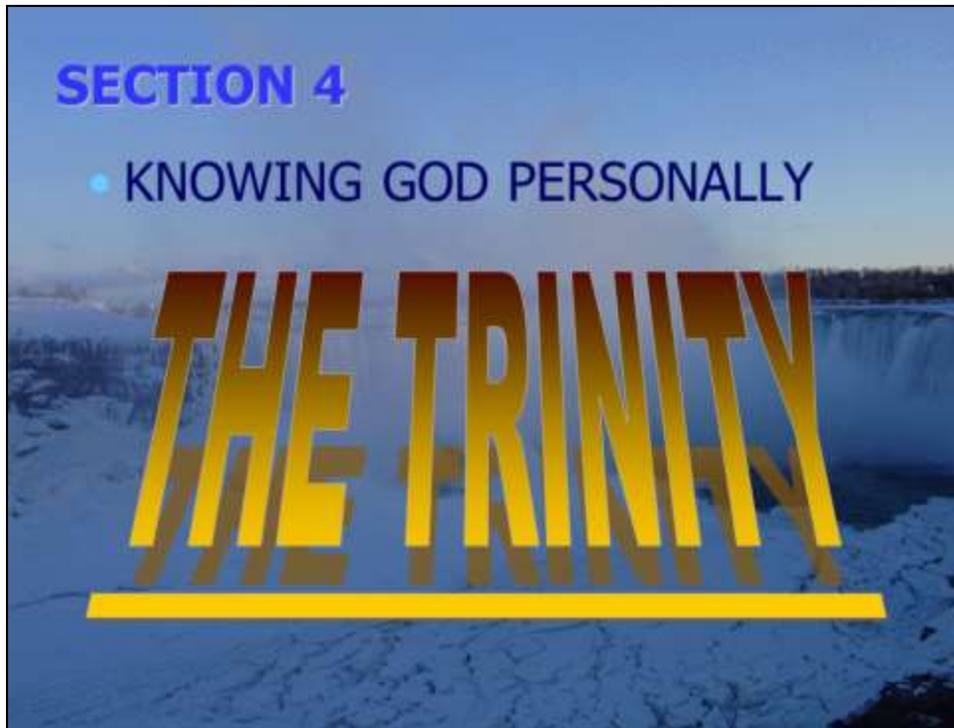
1. In Revelation, Jesus is revealed as Creator, Redeemer, King and Bridegroom, bearing all the attributes of God in balance. This should stir our hearts in worship like it does all heaven in Revelation.
2. God knows all about us and all we have gone through, are going through and ever will go through! He is also very good and present with us, able to work in our situation, no matter what it is, for good. Now, that's comforting!
3. His ways and thoughts are higher than ours. We may not understand all He does in our lives but can trust Him as His wisdom and love will always bring us into what is best.

APPLICATIONS OF KNOWING GOD'S ATTRIBUTES AND WORKS:

- **4. God is advancing His purpose on earth.** I will need to keep in line with His purpose and His program, not my purpose and program. He is building His kingdom. Your Kingdom come. Not "my kingdom come." The ministry is His ministry, not my ministry of building my own little kingdom on earth.
- **5. The motivation for my ministry must be the glory and honour of His Name,** not my name. His Name is far more important and glorious than my name, or the name of my church, or the name of my denomination, or the name of my organization.

4. God is a sovereign Lord with a kingdom purpose. He is involved in His kingdom and asks us to join Him in His kingdom purposes.

5. It's all about Him! All about giving Him glory and honour as only He is worthy.



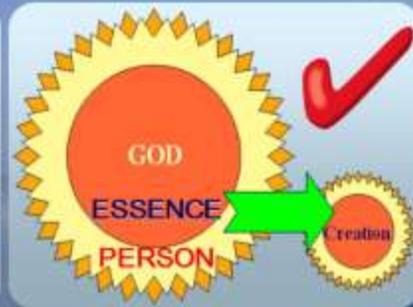
It has been said that if we try to fully understand the Trinity then we will lose our mind but if we don't fully believe in it then we will lose our soul. We need to believe in and relate to what God has revealed of Himself by progressive revelation in the Bible.

As we will see, He has revealed Himself as one God in three persons. It is through these three persons that we can have a personal relationship with God. We don't have time to fully explore each of His three persons as these are topics in themselves (Pateriology, Christology and Pneumatology).

A. KNOWING GOD



A *monarchial* notion of the deity encourages the idea that relationship is secondary to God's unknowable essence (Protestant Reformation challenged this view but modern theologians are reviving it).



The true *Biblical* notion is that God does reach out to us and is intimately involved in our lives.

God's unknowable essence is not blocking His personality from shining through (as in the monarchial notion). Rather, His personality is built upon His core essence and radiates out to humanity. He can be known and wants us to know Him in His three persons.

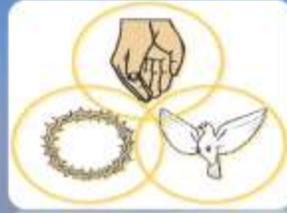
KNOWING GOD



- 1. We cannot fully know God in His essence but Scripture shows us we can know God through his personhood.**
- 2. Hence, it is in understanding and relating to the three persons of the Godhead that we experience God in a personal way.**
- 3. It is in relating to His personhood (Father, Son and Holy Spirit) that we partake in His communicable attributes.**

1. We can clearly see His invisible Essence in and through His creation (Rom 1:20) but cannot partake in or relate with Him in this.
2. We can, however, relate to all three of His persons, Father, Son and Holy Spirit – each fulfilling a unique relational role.
3. We can partake in His holiness, righteousness, sovereignty, wisdom and love as we relate with all three, who are these attributes.

B. WHAT IS THE TRINITY?



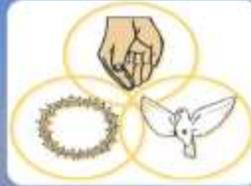
1. The word "trinity" is a term used to denote the Christian doctrine that God exists as a unity of three distinct persons: Father, Son, and Holy Spirit.

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit," (Matt. 28:19)

2. Each of the persons is distinct from the other, yet they each have the same divine essence. That is, each is divine in nature, but each is not the totality of the Godhead.

1. Other terms that are used are Triune God and Godhead.
2. They are not three aspects of one person but are three distinct persons.

C. THE TRIUNE GOD IN SCRIPTURE



- 1. The Doctrine of the Trinity is not "biblical" as are other doctrines, such as justification, having "proof texts".**
- 2. Its primary support does not lie in "Trinitarian passages," though they are important.**
- 3. It is necessary to account for the Biblical language of unity in diversity of the Godhead.**

THE TRIUNE GOD IN SCRIPTURES

•God, who is one in essence, is also three persons.

I. In the Old Testament

a. The term used for God (*Elohim*) is in the plural (Gen 1:1 and innumerable references in the Genesis account).

"In the beginning GOD (Elohim) created the heavens and the earth." Genesis 1:1

b. The verbs and pronouns used for God's actions are in the plural (Gen 1:26,3:22,11:7).

"Then God said, "Let Us make man in Our image, according to Our likeness" Genesis 1:26

c. The term "One God" is a "compound unity" (like one bunch of grapes).

"Hear, O Israel,; The Lord our God, the Lord is one!" Deuteronomy 6:4

Although it seems like the Old Testament does not reveal much specifics concerning the Trinity, there is abundance evidence of Father, Son and Holy Spirit. Even in the Creation God the Father speaks, Jesus is the Word that goes forth (many believe Proverbs 8:22-36 is making mention of Jesus' presence at Creation), and the Holy Spirit was hovering above the waters.

God is mentioned as a Father in the Old Testament (e.g. Ps 68:5; Isa 63:16; Jer 31:9); The Angel of the Lord is seen to be a pre-incarnate appearance of Jesus and the Holy Spirit is mentioned many times as anointing and empowering God's leaders. If one takes the pillar of cloud and fire to be the Holy Spirit (see 1 Cor 10:1-2) then the trinity is seen in Exodus (Exodus 14:

THE TRIUNE GOD IN SCRIPTURE

II. In the New Testament

- a. **Matthew 28:19** best states both the oneness and threeness by associating equally the three Persons and uniting them in one singular name.

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,” (Matt. 28:19)

- b. Other references – **Matthew 3:16-17; 2 Corinthians 13:14; 1 Peter 1:2; 1 John 5:7.**

“For there are three who bear witness in heaven: the Father, the Word and the Holy Spirit; and these three are one.” 1 John 5:7 (in NIV it says “the Spirit, water and the blood”.)

- a. Notice “*in the name*” (not “*names*”) is singular in reference to all three persons of the Godhead – showing a oneness.
- b. Jesus is called the Word (John 1:1). However, in the older manuscripts before the fourteenth century (used by NIV for example) the translation says “*the Spirit, the water and the blood*”. (Possibly referring to Jesus’ Birth or Water Baptism (Water), Death (Blood) and Resurrection (Spirit))

THE TRIUNE GOD IN SCRIPTURES

4. The doctrine is the result, rather, of considering how Scripture speaks of Father, Son, and Holy Spirit

	Father	Son	Holy Spirit
Omnipresent	Psa 139:7-8; 1 Kings 8:27; Isa 66:1; Jer 23:23-24; Acts 17:27-28	Matt 18:20, 28:20; Acts 17:17	Psa 139:7-10
Omniscient	Psa 139:103:14, 69:5; Matt 10:29-30; Acts 15:18; Heb 4:13; 1 John 3:20	Matt 9:4; John 2:24-25, 6:64, 13:11, 16:30, 21:17; Rev 2:23	John 14:26, 16:13-15; 1 Cor 2:10-11
Omnipotent	Gen 17:1; Job 42:2; Jer 32:17; Matt 19:26; Rev 4:8	Matt 8:25-26; John 5:19; Heb 1:3; 7:25; Rev 1:8	Gen 1:2; Luke 1:35
Eternal	Gen 21:33; Ps 90:2, 102:27; Isa 57:15; 1 Tim 6:16	Micah 5:1-2; John 1:1, 8:58; Eph 1:4; Col 1:17; Jude 25; Rev 1:8, 21:6, 22:13	Rom 8:11; Heb 9:14

All three have God's essence and yet are also presented as persons (e.g. Spirit has intelligence (Rom 8:16 – bears witness), will (Acts 16:7 – does not permit) and feeling (Eph 4:30 - grieves).

I. THE FATHER IS GOD



- **Malachi 2:10**, "Have we not all one Father? Did not one God create us?"
- **Matthew 6:1-9**, "your Father in heaven"
- **John 1:14,18**, "who came from the Father"
- **Romans 1:7, 15:6**, "Grace and peace . . . from God our Father"
- **I Corinthians 15:24**, "hands over the kingdom to God the Father"
- **Hebrews 1:1-6**, "I will be his Father"

Many times in Scripture where it mentions God, it is taken to mean Father God (e.g. John 4:24). Is this correct or is it referring to God in His essence, encompassing all three of the Trinity? In John 4:24 the context (particularly John 4:23) seems to show it's used here of the Father. Probably this is due to the fact that the Father is seen to be the head in the Trinity, the one the Son and the Spirit willingly defer to (though they are equal as we shall see).

II. THE SON IS GOD



- **Isaiah 9:6**, "He will be called . . . Mighty God"
- **John 8:58**, "before Abraham was, I AM."
- **John 1:1,18**, "and the Word was God"
- **John 20:28**, "My Lord and My God"
- **Romans 9:5**, "Christ, who is God over all"
- **Titus 2:13**, "great God and Savior, Jesus Christ"
- **Hebrews 1:8**, "your throne, O God, will last forever"
- **I John 5:20**, "He (Jesus Christ) is the true God and eternal life"

The prophets said the Messiah is God (Isaiah 9:6; Micah 5:2), Jesus claimed divinity Himself (John 8:58, harkening back to the burning bush passage), and the Apostles saw Him as God (Thomas (Jn 20:28); John (Jn 1:1; 1 Jn 5:20); Paul (Rom 9:5; Tit 2:3)).

III. THE HOLY SPIRIT IS GOD



•Hebrews 9:14, "Christ, who through the eternal Spirit"

•Psalm 139:7, "where can I go from your Spirit"

•I Corinthians 2:10, "God has revealed it to us by his Spirit"

•I Corinthians 12:4-6, "same Spirit . . Lord . . . God"

The Spirit has attributes that can only be God – Eternal (Heb 9:14); Omnipresent (Ps 139:7); Omniscient (1 Cor 2:10-11)., Omnipotent (Lk 1:35).



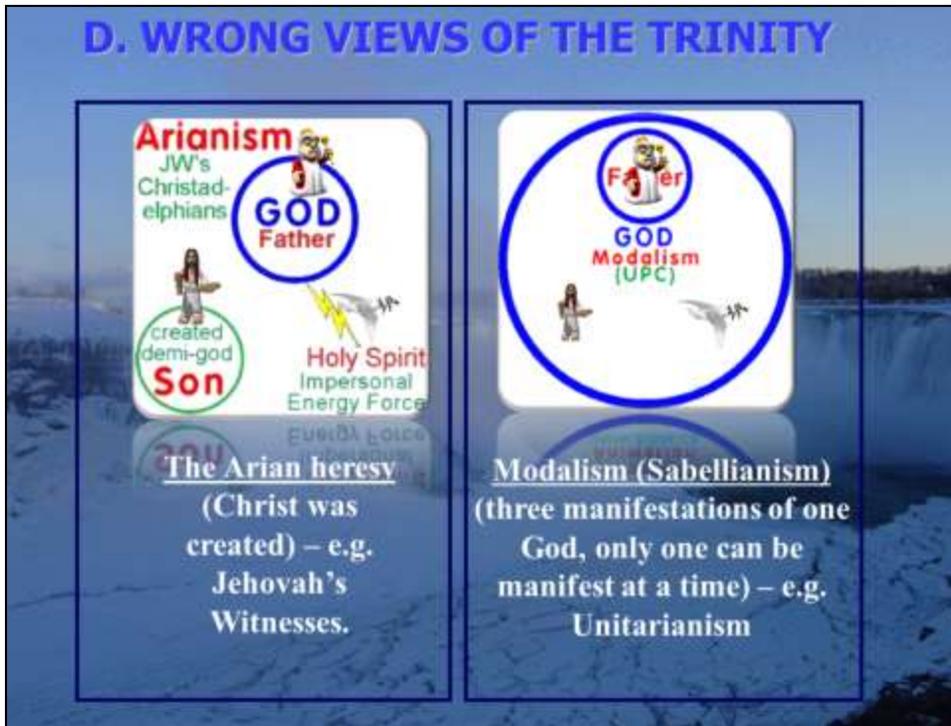
The Trinity Chart

All three have God's essence and personality

	FATHER	SON	HOLY SPIRIT
Called God	<i>Phil. 1:2</i>	<i>John 1:1,14;</i>	<i>Acts 5:3-4</i>
Creator	<i>Isaiah 64:8</i>	<i>John 1:3</i>	<i>Job 33:4, 26:13</i>
Everywhere	<i>1 Kings 8:27</i>	<i>Matt. 28:20</i>	<i>Psalm 139:7-10</i>
All knowing	<i>1 John 3:20</i>	<i>John 16:30; 21:17</i>	<i>1 Cor. 2:10-11</i>
Eternal	<i>Psalm 90:2</i>	<i>Micah 5:1-2</i>	<i>Rom. 8:11; Heb. 9:14</i>
A Will	<i>Luke 22:42</i>	<i>Luke 22:42</i>	<i>1 Cor. 12:11</i>
Speaks	<i>Matt. 3:17</i>	<i>All through the GOSPELS</i>	<i>Acts 8:29; 11:12; 13:2</i>
Loves	<i>John 3:16</i>	<i>Eph. 5:25</i>	<i>Rom. 15:30</i>

This chart shows that all the persons of the Trinity are God in essence (The first 5 rows) and are persons with a personality (the last 3 rows).

D. WRONG VIEWS OF THE TRINITY



Heretical views of the Trinity are nothing new. They have popped up throughout church history and need to be recognized for what they are – non-Biblical and heretical. Our view of the Trinity will shape the way we relate to God and others and that is why it is vital we have a correct, Biblical view.

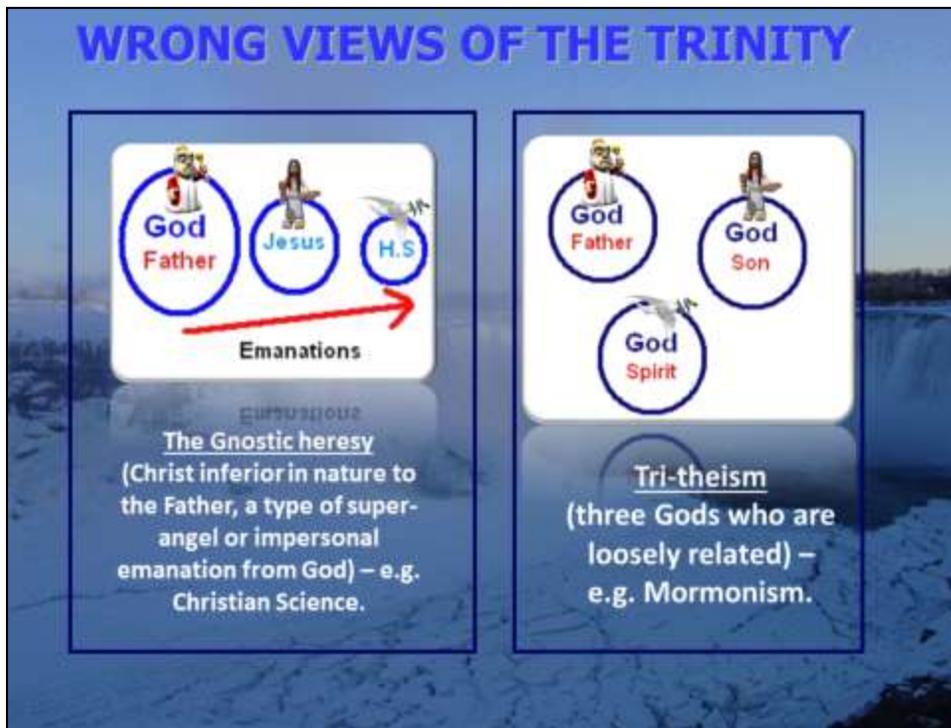
- 1. Arianism - Arianism** is the theological teaching of Arius (c. AD 250-336), who was ruled a heretic by the Christian church at the Council of Nicea. Arius lived and taught in Alexandria, Egypt, in the early 4th century. The most controversial of his teachings dealt with the relationship between God the Father and the person of Jesus, saying that Jesus was not one with the Father, and that he was not fully, although almost, divine in nature. The term "Arianism" is also used to refer to other nontrinitarian theological systems of the fourth century, which regarded the Son of God, the Logos, as a created being. This teaching continues today in the beliefs of Jehovah's Witnesses who believe Jesus is the Archangel Michael who became man.
- 2. Modalism (Sabellianism)** - Modalism is probably the most common theological error concerning the nature of God. It is a denial of the Trinity which states that God is a single person who, throughout biblical history, has revealed Himself in three modes, or forms. Thus, God is a single person who first manifested himself in the mode of the Father in Old

Testament times. At the incarnation, the mode was the Son. After Jesus' ascension, the mode is the Holy Spirit. These modes are consecutive and never simultaneous. This heresy is resurfacing in mainstream Christianity in teachings and books such as *"The Shack"*. It comes about due to the incomprehensible nature of the Trinity, trying to make sense of it. But, in doing so, it strays into heresy. Seeing God as only one person leads a person into a very individualistic, self-centred faith without the fellowship and submission of the Trinity.

D. WRONG VIEWS OF THE TRINITY

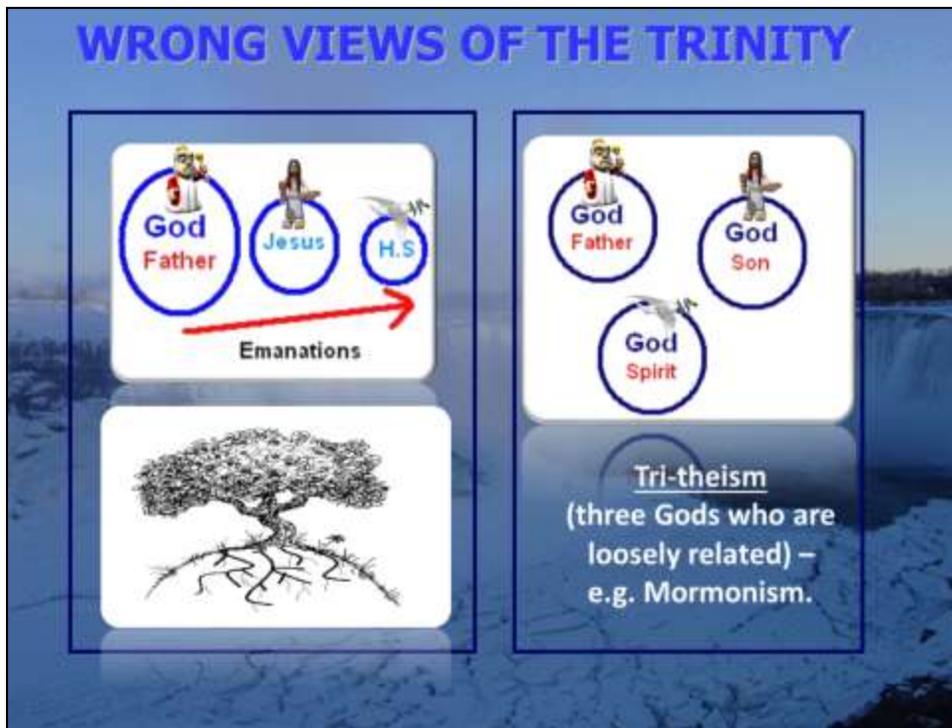


1. **Arianism** - This view can be illustrated by an egg that has three distinct sections (shell, white and yoke) but each is not of the same substance.
2. **Modalism (Sabellianism)** - The best illustration of this heresy is a man who is a father, son and husband and only relates as one in any given situation.



3. The Gnostic Heresy – The Gnostics taught that there are divine emanations from the original source of God (the Father), producing lesser emanations (Jesus and the Holy Spirit). This means they saw Jesus and the Holy Spirit as not being eternal as individuals and lesser in degree to the Father. This can create a hierarchy of superiority in those believing such a God (you become like the God you worship). Scripture shows God is three in one and all are equal. Yes, there is a hierarchy in the sense of deferral to authority but it is a willing submission out of love and the Father is first among equals, not first and foremost, greater than the other two!

4. Tri-theism – Modalists have accused Trinitarians of worshipping three gods. This is not so, as we shall see. The Bible (OT and NT) teaches there is only one God but with three persons. The Mormons teach three gods not one.



3. The Gnostic Heresy –The best illustration of this is that of a tree with roots, a shoot and fruit. Only the roots exist at first, later the trunk comes out of the roots and the fruit from the shoot.

4. Tri-theism - three separate gods.

VISUALIZING THE DIFFERENCES

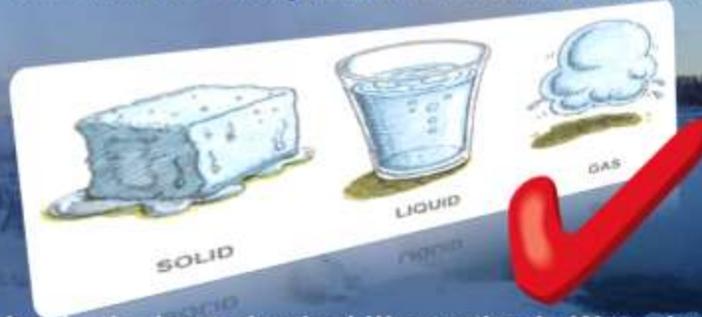
- 1) **Arianism, Gnosticism and Tritheism** say, *"This play requires three separate individuals to act out the roles."* (with different views of each person).
- 2) **Modalism** says, *"One individual can play all three parts, but he will have to run off stage to change costumes. He can only play one part at a time."*
- 3) **Trinitarianism** says, *"God is a great enough being to play all three parts—to actually be three Persons on the stage at the same time."* God, of course, is not just acting in a play. He has always been three Persons, living out three roles, though He is one God.



Trinitarianism is the only one that requires a miracle! All the others are human ways of trying to fully understand a concept that only God can. They try to box God in. There must always be an element of mystery and wonder in our belief concerning God, otherwise He would not be God.

E. LIMITATIONS OF ILLUSTRATIONS

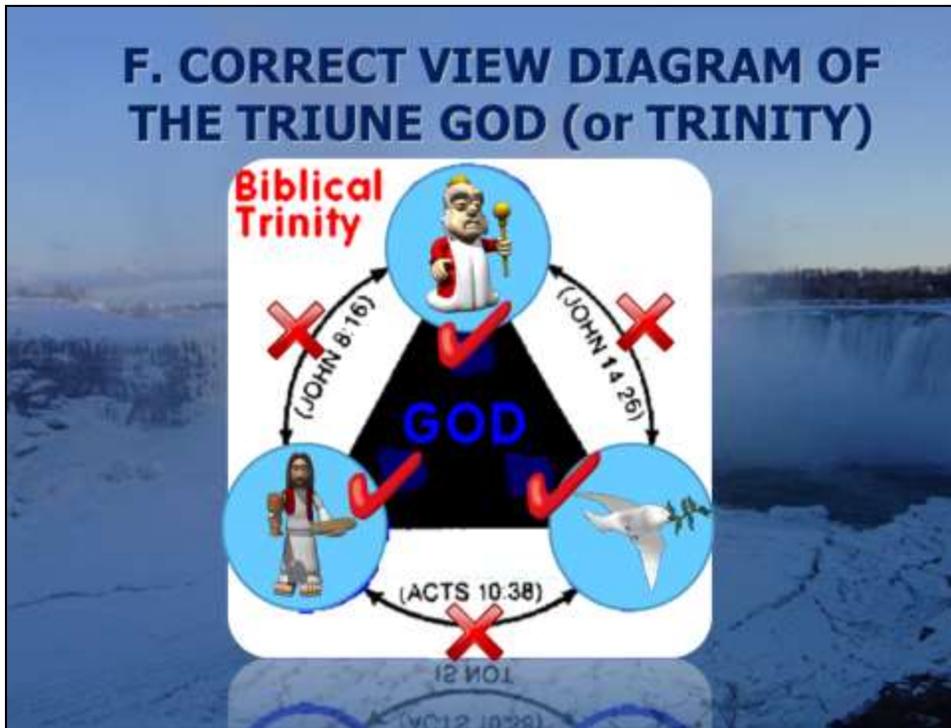
Many different pictures have been used to try to illustrate the Trinity but all have their limitations.



Probably the best physical illustration is Water in that it exists in three states, liquid, ice and steam yet all are H₂O. So Father, Son and Spirit are all GOD. However, this could suggest they don't exist at the same time, which is modalism (unless you mention the Triple Point).

All illustrations have their weaknesses but this is probably the best if you add that it must be water at the triple point (where all three states exist at the same time given the right conditions).

F. CORRECT VIEW DIAGRAM OF THE TRIUNE GOD (or TRINITY)



Better than all the illustrations is this simple chart that best describes the Trinity.

RELATIONSHIPS

The **Father** is God, is not the **Son**, is not the **Holy Spirit**
The **Son** is God, is not the **Father**, is not the **Holy Spirit**
The **Holy Spirit** is God, is not the **Father**, is not the **Son**



G. Equality and Functions of the Trinity

1. THE EQUALITY OF THE TRINITY.

- a. Submit to and give honour to one another – Matthew 28:18; John 13:31-32, 15:26, 16:14, 17:1, 4, 5, 22, 24; 1 Corinthians 15:24.

2. THE FUNCTIONS OF THE TRINITY.

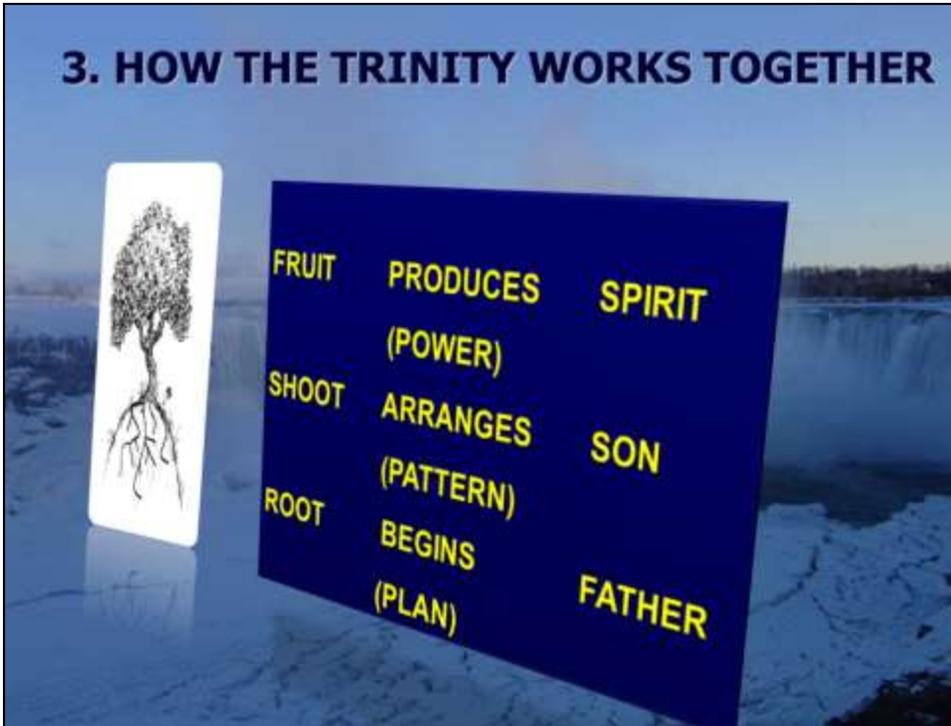
- a. Equal in power and glory but submit in an order of authority (Father > Son > Spirit) – e.g. John 14:28.
- b. The Father begins, the Son arranges and the Spirit produces the desired effect.

Spirit produces the desired effect.

b. The Father begins, the Son arranges and the

The Trinity gives us the basis for all Christian leadership (Parents to children, husband to wife, church leadership). They are all equal but submit to one another in a hierarchical structure. The Father is treated as the first among equals. Jesus, though equally God, did nothing without the Father's go ahead and the Spirit likewise responds to the will of the Son. The Spirit's main ministry may be termed a "spotlight" ministry, where He lives to glorify the Son, Jesus.

3. HOW THE TRINITY WORKS TOGETHER



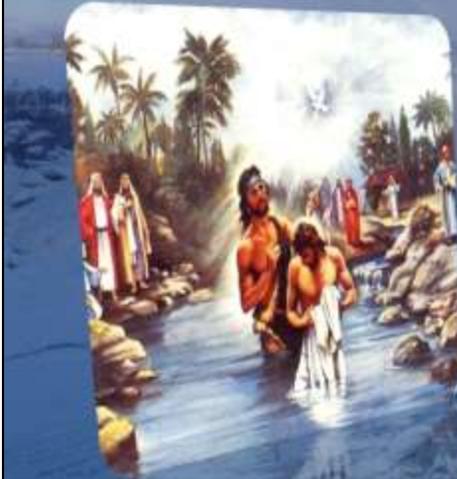
Although the Roots-Shoot-Fruits picture is not good in illustrating the **NATURE** of the Trinity, it is good in illustrating the **WORK** of the Trinity. The Father, as the root, begins all things – He is the man with the plan. The Son, as the shoot, arranges the Father's plan according to His pattern – Jesus is the pattern son and we are to be like Him. The Spirit, as the fruit, produces the desired effect in us, working powerfully in us to produce the Fruit of the Spirit (Christ likeness).



This diagram further explains the previous illustration. The Father's Will is made clear and relevant in His Word (Jesus) and the Work that makes His Will an earthly reality is done by the Holy Spirit.

H. FATHER, SON, HOLY SPIRIT ALWAYS WORK TOGETHER

They always move together in unity and order:



"..Jesus also was baptized and while He prayed the heaven was opened and the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are my beloved Son, in You I am well pleased."" Luke 3:21-22

Modalism is clearly refuted in the fact that Father, Son and Holy Spirit are seen working **TOGETHER** as separate persons. The most clear example of this is at the Baptism of Jesus. The Father speaks from heaven (He planned this event) over the Son (He is the pattern son, living the Father's plan) and the Spirit descends as a dove onto Jesus (He empowers and anoints Jesus to produce the works He was called to walk in – Eph 2:10).

FATHER, SON, HOLY SPIRIT ALWAYS WORK TOGETHER

They always move together in unity and order:

Creation: *Genesis 1:1, 2, 26; John 1:1-3.*

The Exodus: *Ex 14:19,24 – Cloud = Spirit, Angel of Lord = Jesus, Lord = Father (see 1 Cor 10:1-2)*

The birth of Jesus: *Luke 1:35.*

The baptism and anointing of Jesus: *Luke 3:21, 22.*

The life of Jesus: *Luke 4:18; John 8:29.*

The ministry of Jesus: *Matthew 12:28; John 14:10; Matt 28:19; Acts 10:38.*

The Transfiguration: *Matthew 17:5 (Cloud = Holy Spirit)*

The death of Jesus: *2 Corinthians 5:19; Hebrews 9:14.*

The resurrection of Jesus: *John 10:17, 18; Acts 13:30; 1 Peter 3:18.*

The giving of the Holy Spirit: *John 14:16, 15:26*

GROUP ACTIVITY: Discuss how the Trinity works together in all these events. One members can be elected to share back the groups findings (see next slide also).

FATHER, SON, HOLY SPIRIT ALWAYS WORK TOGETHER

The Founding of the Church - Acts 2:32-33.

Salvation: Titus 3:5-7.

Believer's experience of grace, love and fellowship:
2 Corinthians 13:14.

The life of the Christian: Ephesians 3:16-19.

The giving of gifts: 1 Corinthians 12:4-6.

Bringing the church to maturity: Ephesians 4:4-16.

Evangelism: Romans 15:15-19.

Prayer – Romans 15:30.

The breaking down of racial barriers: Ephesians 2:18.

***The blessing of believers in the new heaven and
new earth:*** Revelation 21, 22.

I. APPLICATIONS OF THE TRINITY

- **1. It teaches us that God can be known relationally in His three persons. Read 2 Corinthians 13:14 & comment.**
- **2. We must not emphasize one person above the other but relate to all equally.**



1. 2 Corinthians 13:14 shows us that we can know the grace of Jesus, the love of the Father and the fellowship of the Holy Spirit.

In relating to the Father we know perfect love. In relating to Jesus we receive grace (undeserved favour) and relate as a friend and lover. In relating to the Holy Spirit we are propelled into comforting, counseling fellowship with Him as we move in His power and gifts.

2. **GROUP DISCUSSION:** Discuss how we can practically know and relate to each of the persons of the Trinity.

APPLICATIONS OF THE TRINITY

- **3. It means that the Trinity is the basis of all true fellowship and leadership.**

- There is unity of purpose in the Godhead. No one person in the Godhead will do things contrary to the mind of the Godhead. The community of faith needs to model such unity.

- There is intimacy within the Godhead. The team is intimate and together. What a model for us today!

- The Father is first among equals and they submit in a chain of authority (as we have seen). This is the model for all Christian leadership.

THE END

ASSIGNMENT

- Which person of the Trinity do you know the least? Write about why you know them the least and what you can do to know them more. What would be the benefits of knowing that person of the Trinity?

OR

- Choose one of the names of God and write what that name means to you, how you have practically experienced the truth of that name and how you can experience it more.
- One Page (Microsoft .doc)

