



THE WELL INSTITUTE

THE TRINITY

THE TRINITY

Perhaps there is no greater mystery to understand in this life than Who God really is in all His splendor. The Bible is God's revelation of Himself to mankind – and we can know the Lord of the universe in as much as we study Scripture, pursue a daily, intimate relationship with Him through His Spirit indwelling us, and as He reveals His nature and work throughout both general and special revelation in the world. The study of God is (Theology Proper) and the introduction of the study of God begins with a study of the Trinity – God's self-professed three-in-oneness (Tri-unity). This lesson in studying the Trinity may leave you with more questions than when you began. This is natural. Our brains have an impossible task in studying God's trinitarian nature, how it is even possible that one being (one complete and perfect entity) could actually and simultaneously exist as three distinct personages; that is: ONE God – expressed in time and space (in history) as a united, functional, and sovereign Being living as three holy persons in eternity past, eternity present, and eternity future. This is not your average Jr. High Sunday school lesson ☺. This is difficult. So, perhaps it's best as we study and learn about God's nature to not focus as much on "understanding" the innerworkings of the Trinity (how and why God exists in Triune form), but rather on what the Bible teaches us about God's Trinitarian nature and how we are *by faith* to trust in God's perfection and goodness – and learn how best to relate to Holy God through a saving faith relationship with Him. So, try not to get hung up on how this is logically possible or real – because God supersedes logic (that is the very definition of a miracle – something that is supernatural ... i.e. *supra* (above) *naturae* (nature)). God Himself is not confined to logic, our reality, time and space, history, this universe we live in etc... God's nature is both eternal and infinite and our precise definitions of "what is the Trinity" do not even begin to truly explain the depths of God's truest nature. Therefore, as students of God and His Word, our task is learn what the Bible declares about God in the Trinity and how we are to rightly relate to the Trinity in worship and glory!

Definition of the Trinity:

The central dogma of Christian Theology is that God exists as One God, one Lord, one in perfect (**SUBSTANCE**), while simultaneously existing as three Persons in (**SUBSISTENCE**): Father, Son and Holy Spirit. God is one and yet self-differentiated.

The God who reveals Himself to mankind is: **ONE GOD**

-**Essentially** (in essence)

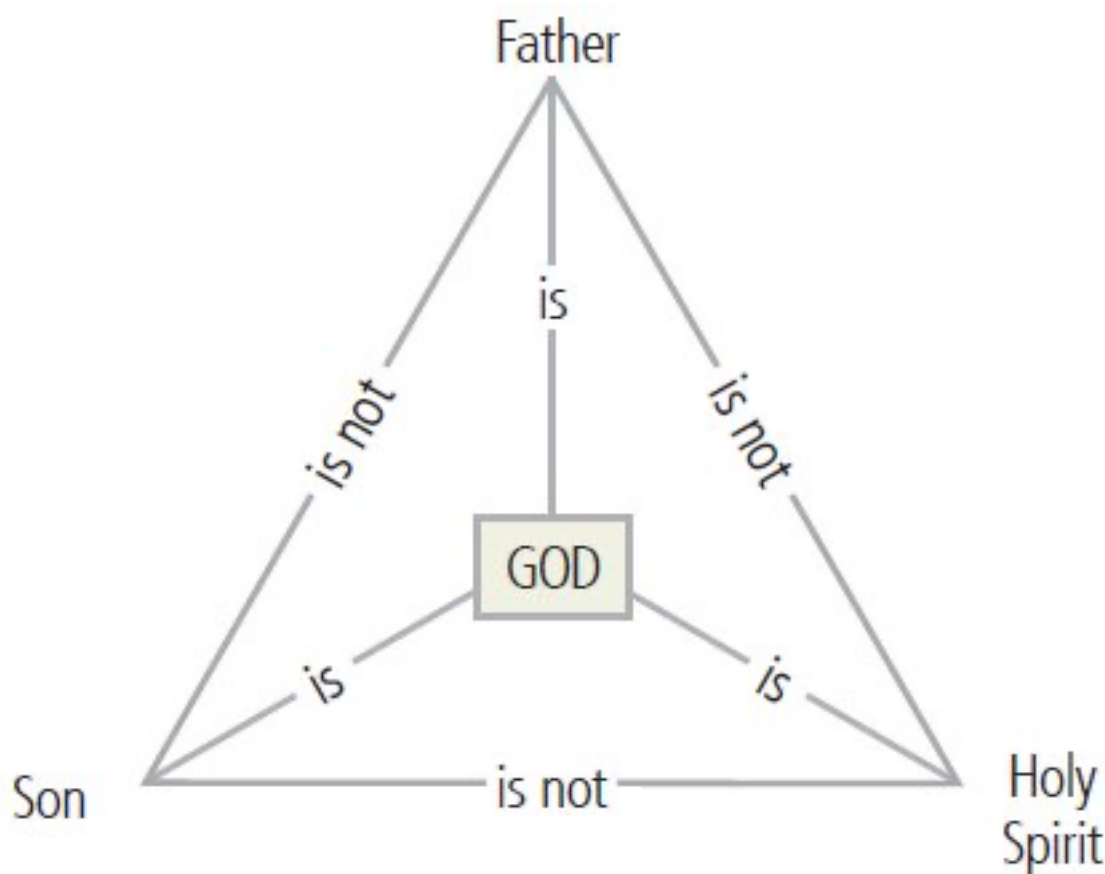
-**Equally** (in equality)

-**Eternally** (in eternity)

-**Concurrently** (simultaneously), presenting in three distinct ways (forms) of existence.

There is only (and has only ever been) ONE GOD, one united, complete, perfect singular God. We hold to the Christian Worldview of **MONOTHEISM** = **mono** (one) **theism** (God). God is ONE. And God has expressed Himself (singular) to us in redemptive History (general revelation) and through Scripture (special revelation) as existing simultaneously in three persons – the Father, the Son, and the Holy Spirit. All are GOD (singular) and each are distinct and different in person. The Father is **NOT** the Son, nor the Spirit.

This ancient diagram illustrates this difficult to grasp biblical reality. The Father, the Son, and the Spirit are ALL GOD, ONE God (monotheism). And yet, as GOD, each person of the Trinity is distinct: The Father and Son are different persons within the ONE united Godhead; the Spirit is NOT the Father nor the SON. And yet, all are GOD.



In summation: There are three persons within the Trinity; each person is God; each person is also distinct; and there's only one God. One God in threeness. Confused yet? ☺

Within the study of God (**THEOLOGY**) perhaps there is no more glorious and yet confusing doctrine than the subject of the **Trinity**. Nowhere does the Bible **EXPLAIN** the Trinity (that God exists eternally in Three distinct Triune Personages); rather, the Bible declares the Trinity's existence and nature (Mt. 28:19; 1 Cor. 8:6; Gen.1:26). The Bible teaches that God is most perfectly expressed through the Triadic Nature of God the Father, God the Son, and God the Holy Spirit (each Person perfectly related to the Other in **ESSENCE** and **PURPOSE**, yet distinct in **ROLE** and **REALITY**). Thus, the biblical God is a Triune God! No one can explain why or how this is possible. The concept of the Trinity is beyond our mind and ability to truly understand or explain (Dt. 29:29; Is. 55:8-9; Ro. 11:34; 1 Cor. 2:16). God's infinite and perfect nature will never be fully understood by finite, incomplete, and depraved mankind (1 Cor. 13:12). However, God has called us to search His Truth and accept His self-revealed, self-attesting nature as God, just as He has proven Himself to be the only true and wise God in this universe (Ro. 16:27).

- “The **Trinity** (Latin for *threeness*) speaks of a Triunity (lit. = three in oneness) and is composed of three perfectly integrated Persons without separate existence – while so completely united as to form **ONE** God.
- The divine nature subsists in three personal distinctions – Father, Son, and Holy Spirit. These Triadic Personages form the **relational** and functional aspect of the Godhead, while the Oneness in substance, essence, and co-eternity form the **unity** of the **Godhood**.
- Most of us are not able to explain how a copier machine works, but that doesn't mean it is not real, irrational, logically absurd, nor even immensely helpful.
- The Triune nature of the Godhead demonstrated the relational nature of God and hints toward why He created mankind to **RELATIONALLY** enjoy Him in divine fellowship. God did not need to create anything, for He was already perfectly related. Yet, within His creation certain aspects of the universe imitate His triadic nature relationally.

SUMMATION

1. **There is only one God** (e.g., Dt. 6:4; Neh. 9:6; Rom. 3:30, Eph. 4:4-6)
2. **The Father is God** (e.g., John 6:27)
3. **Jesus is God** (e.g., John 1:1, 11-14; John 20:28; Rom. 9:5; Col. 1:15-20; Col. 2:9; Phil. 2:6-11; Peter 1:1)
4. **The Holy Spirit is God** (e.g., Acts 5:3–5; 2 Cor. 3:17)
5. **These Three are distinct persons, each being fully God** (e.g., John 14:16–17) **and unified as One.**

NOTES:

Scriptural declaration of God as Trinity (Tri-Unity), as Three Co-Eternal, Co-Equal Persons operating as One Divine Being – as “God.”

Let's take time and read aloud each of these scriptures and process the Trinitarian theme and formula within them:

Genesis 1:1-2, v. 26

Isaiah 6:8

Isaiah 48:12-16

***Jesus declares the Trinity: Matthew 28:18-19**

Luke 1:35 & Matthew 1:23 – at the Incarnation

Matthew 3:16-17

Jn. 17:24

Galatians 4:6

Ephesians 2:18

1 Corinthians 12:4-6

***1 Corinthians 8:6**

2 Corinthians 13:14

***1 Peter 1:1-2**

1 Peter 3:18

Romans 14:17-18

Romans 15:30

1 Jn. 5:7-8;

To fully understand or even explain God's Nature as Trinity is impossible with the finite human mind. However, we can attempt to understand the Trinitarian **CONCEPT** and know it is the clear teaching of the Word of God (Deut. 29:29). Below are several scriptural and non-scriptural **illustrations** and **examples** of the Trinity.

*No illustration is perfect, but these might help us understand God's nature (Job 11:7).

Scriptural Examples of the Trinity

(Note the active personages of the Trinity interacting with One another simultaneously)

- 1. The birth of Jesus.** In Luke 1:35 an angel appeared to Mary he said, *"The Holy Spirit will come upon you, and the power of the Most High (the Father) will overshadow you, and for that reason the holy Child (the Son) shall be called the Son of God."* All three members or persons of the trinity are mentioned in this verse concerning Mary's miraculous conception.
- 2. The discourse of Jesus in John 14 and 15.** In these verses all three persons of the trinity are mentioned and often interchangeably. The Father is mentioned in John 14:2, the Son in John 14:7-9, and the Holy Spirit in John 14:15-18 and 15:26.
- 3. Creation.** All three persons of the Trinity or Godhead are referred to as participating in creation. The Holy Spirit in Genesis 1:2 is seen *"Moving over the surface of the waters"* just prior to creation. The Son of God is mentioned as being a part of creation, *"His Son, through whom also He made the worlds"* (Hebrews 1:2).

Both the Father and the Son are involved in creation. Of the Son it is said, *"For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities, all things have been created through Him and for Him"* (Colossians 1:16; cf. vss. 15-20).
- 4. The baptism of Jesus.** Luke 3:21-22 says, *"Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, You are My beloved Son, in You I am well-pleased."* Here we see the Son being baptized, the Holy Spirit descending upon Him, and the Father speaking out of heaven.
- 5. Paul's benediction.** In 2 Corinthians 13:14 Paul says to the Corinthians, *"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all."* He pronounces a blessing on them utilizing all three persons of the Trinity.

6. The resurrection of Christ. All three persons of the Trinity are seen as active participants in the resurrection. The Father raised Jesus from the dead, *“God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways”* (Acts 3:26).

Jesus claimed He would raise Himself from the dead. He said, *“Destroy this temple, and in three days I will raise it up. He was speaking of the temple of His body”* (John 2:19 and 21).

The Holy Spirit also is said to have raised Jesus from the dead, *“But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”* (Romans 8:11).

Each person of the Trinity was equally involved in the resurrection.

Non-Scriptural Examples of the Trinity

- 1. Man.** Man was made in the image of God (Genesis 1:26). Man is made up of three parts. He has a body, soul and spirit. Take away any part of him and he ceases to be, yet there are three distinct parts to man. Man has three parts, a trinity, yet he is one man.
- 2. The Sun.** There are three parts to the sun – heat rays, light rays and chemical rays. Heat rays are felt and not seen, light rays are seen but not felt. Chemical rays have an effect though they are not seen nor felt. All together we have sunshine, three rays and one light. Without one aspect we would have no sunlight. The same is true of the Trinity or Godhead. God is made up of the three distinct parts or persons, take away any aspect and we cease to have God.
- 3. Addition and Multiplication.** In addition, $1 + 1 + 1 = 3$. In multiplication three ones multiplied together equals one. Three ones equals one? I don't pretend to be a mathematician, but that doesn't make much sense to me. However, I know it's a mathematical fact. Likewise, we may not be able to completely grasp the concept of three persons in one God, but it's a Biblical fact.
- 4. A Triangle.** A triangle has three sides. Take away either side and it will cease to be a triangle. It's similar with the trinity (Godhead). Take away one aspect and He ceases to be God.
- 5. The Universe.** “Uni” means one, yet the universe is made up of space, time and matter. Take away any of the three components and it is no longer a universe. The same is true of God, take away any one of His persons and He ceases to be God.
- 6. Water.** In thermodynamics, the Triple Point of a substance is the temperature and pressure at which three phases (gas, liquid and solid) of that substance coexist simultaneously in thermodynamic equilibrium. Water under pressure, in a vacuum, and at a given temperature below freezing, simultaneously exists as liquid, steam and ice. We see the Trinity (the Godhead) represented in all aspects of creation such as in the Triple Point of water (Romans 1:20).

7. Our government. The United States Government is one government with three branches: executive, judicial and legislative. There are three distinct and active parts of the one government. So it is with God, there are three distinct persons within the one God.

One simple way to get at the difference between **person** and **substance/essence/nature** is to say that the Trinity is “three **Who’s**” and “one **What.**”

To help think through the difference between a “who” and a “what,” here is an example:

Who are you?	Fluffy	Michael	Justin
What are you?	Dog	Archangel	Human Being

Applied to the TRINITY it looks like this:

Who are you?	Father	Son	Holy Spirit
What are you?	God	God	God

	Father	Son	Holy Spirit	Fluffy (Dog)	Michael (Angel)	Justin (Human)
Person?	Yes	Yes	Yes	No	Yes	Yes
God?	Yes	Yes	Yes	No	No	No

APPLICATION - How does the reality of the Trinity affect our life:

Why the Trinity Matters in your own doctrine, in your devotional life, and in your ministry within a local Church

- A. Issues of Relationships.** As God exists, we too were created in His image as relational beings. God created us to exist in community. In family units, in biblical discipleship as a Christian community (Church), and civilly, in right relationship with those in the greater community at large in which we live, serve, & model Christlikeness. The Trinity exists in perfect relationship with One another. Thus, as the pinnacle of His creation, humans are to exist in right relationship with one another (in familial, ecclesial, and civil units).
- B. Issues of Redemption.** The *reality* of the Trinity makes the incarnation and ultimately redemption, possible. In God's eternal creativity, the Father planned to send the Son to the earth as a human being in order to affect perfection in the law (immaculate) and atone for the sin of the whole world. The Father SENT (gave) the Son. The Son willingly left heaven (kenosis) and went to earth and became a human being (incarnation -God in the flesh). The Son willingly gave up His sinless human life and was put to death as a criminal. God raised Jesus from the dead (resurrection). Because Jesus became **a man** (human) and was sinless (impeccable), He was able to become the "Second Adam" to represent all humanity to the Father, appease God's righteous judgment (propitiation) due to all humanity, and atone for the sins of the whole world (expiation); yet, **as God**, Jesus was also able to render as righteous (imputation) all the elect who are redeemed by saving faith through His grace (regeneration), forgiving their sin, erasing guilt and shame (justification), and permanently indwelling man with a part of His very divine nature through the Spirit of God (sanctification) who applies salvation (in real time) to His elect. God the Father, God the Son, and God the Spirit all play a vital role in the redemption of mankind. The reality of the Trinity makes redemption possible.
- C. Issues of Rightful Authority.** Who is our spiritual authority? Believers are to submit to church eldership as defined by Scripture and modeled in the Trinity?
- 1. Jesus** willfully and joyfully submitted Himself to the Father (Mt. 26:42; Mk 14:36; Jn 6:38; 1 Cor. 15:58) (47X in N.T. = Jesus submitted to the Father's will)
- We see the principle of submission epitomized within the very nature of Trinity itself and in God's creation (**Lordship**) which reflects His very nature; we see submission (obedience) as critical in the creation of the three divine Institutions (Marriage/family, Church, and the Government) which exist to advance God's purpose, Kingdom, and rule upon this earth. Submission to **headship** is a divine principle needed for right relationships with both God and fellow man. Though Jesus is equally God, He willfully submitted Himself to the Father to do His will. Within the nature of the Trinity, each being co-equal and each being God, Jesus models submission (willful surrender) to the Father in order to accomplish God's purpose & greater glory.
- 2. In Salvation**, man submits himself to Jesus Christ as his Lord, as his Headship & spiritual authority. (Job 22:21; Jas 4:7; 1 Cor. 6:19-20). Lordship implies our surrender and obedience to Jesus in ALL things.

3. In the three **Divine Institutions** on earth:

-Family -Wife submits to Husband as her headship; Children submit to Parents (Eph. 6:1).
(Titus 2:5; 1 Pt. 3:5; Eph. 5:22-24; Col. 3:18)

-Church (Church members submit to elders as their spiritual authority) (Heb. 13:17; 1 Pet. 5:2)

-Government (Citizens submit themselves to the governing authorities in civil matters of law)
(Titus 3:1; Rom. 13:1-7; 1 Peter 2:13-14)

ISSUES of incorrect Doctrine or False Doctrine (HERESIES)

Trinitarian Heresies

Christinity in its early stages was seen as a sect of Judaism. It took some time before it was seen as a separate faith. Emerging from Judaism, Christianity had to remain monotheistic. That is, it had to maintain the belief in the existence of only one God. At the same time, Jesus had revealed that He and the Father are one, and that to have seen the Son *is* to have seen the Father. He affirmed the disciples' declaration of His divinity.

Likewise Jesus spoke of the Holy Spirit as another advocate of the same kind as him. Jesus said he would reveal himself to the disciples through the Spirit. Fundamentals of Trinitarian theology can be found in John 14. It describes the relationships between the persons of the Godhead and their relationship with us.

Over the first four centuries the understanding of the Trinitarian nature of God was refined and codified in the Creeds, which define the orthodox understanding of the nature of the Trinity. Many people challenged this understanding over the years and so we have a good list of all the ways in which we can have a sub-par understanding of the nature of the Trinity. Their views have been defined by the church since those times as "heresies".

Trinitarian Heresies

Name

Adoptionism - The belief that Jesus was born only as a human (not divine) and that he was a very virtuous man, and was later adopted as "Son of God" when the Spirit descended on him at His baptism.

Problem: Denies the Divinity of Christ

Arianism -The belief that Christ was the first and most eminent of God's creations, but still a created being

Problem: Denies the Divinity of Christ

Ebionitism -The belief that Jesus was human with special charismatic powers.

Problem: Denies the Divinity of Christ

Macedonianism - The belief that the Holy Spirit is a created being.

Problem: Denies the Divinity of the Holy Spirit

Modalism (Sabellianism) - The belief that the Father, Son and Holy Spirit are merely “modes” of the one Godhead, not distinct Persons.

Problem: Denies the Personhood of the Trinity

Partialism - The belief that the Father, Son and Holy Spirit are “parts” of the one God. Only together are they God. They are not each fully God in themselves.

Problem: Denies the Divinity of the Persons

Tritheism -The belief that the Father, Son and Holy Spirit are three separate gods, sharing one substance, but not one being.

Problem: Denies the unity of the Godhead

“They have forsaken Me, the fountain of living waters, and hewn themselves cisterns – broken cisterns that can hold no water.” (Jer. 2:13)

In an area of theology as complex as that of the doctrine of the Holy Trinity, it is not surprising that a variety of heretical ways of approaching the subject have developed. Heresies concerning the explanation of the doctrine of the Holy Trinity appeared in a variety of guises throughout Church history, but most have polarized along two extremes: Monarchianism and Tritheism. Those who overemphasized the aspect of the Oneness of the Holy Trinity to the point of compromising the Eternality, Equality, or Distinction among the Three Hypostasis are said to profess Monarchianism. At the opposite extreme, those who divide the Godhead into three separate entities have embraced Tritheism, which was never formally promulgated in the history of Christian doctrine.

‡ Monarchianism: is an excessive and unscriptural insistence on the rigid Unity of the Godhead, which precludes the existence of a Trinity. There are three subcategories within Monarchianism:

1. Modalistic Monarchianism (**Modalism**)
2. Dynamic Monarchianism (**Adoptianism**)
3. **Arianism**

I. Modalism:

The term “Modalism” describes the common element of a group of Trinitarian heresies, associated with *Noetus* and *Praxeas* in the late second century, and Sabellius in the third. Sabellius introduced a more sophisticated form of Modalism giving it the name Sabellianism, which is the notion that the One Unique God manifested Himself in three different modes or stages. Sabellianism maintains that the Singular

God appeared initially as the Father (Creator and Lawgiver) in the Old Testament. God then manifested Himself in the four Holy Gospels as the Son (Redeemer), meanwhile ceased to exist as the Father. Beginning with the Day of Pentecost, God began to manifest Himself as the Holy Spirit (Giver of Grace), and is therefore no longer either the Father or the Son. There is no difference, save the appearance and chronological manifestation among the Three Persons of the Holy Trinity; there are thus three names for the same Person.

‡ Sabellianism therefore denies the Eternal coexistence of the Father, the Son, and the Holy Spirit. It teaches that God is Three Persons only in relation to the world in so many “manifestations” or “modes.” Present day groups that hold to this heresy are the United Pentecostal and United Apostolic denominations.

The identification of the Son as the Father Himself led to the charge of Patripassianism (Latin: *patris* “father”; *passus* “to suffer”), which became another label for Modalism. Patripassianism is the teaching that it was the Father who became incarnate, was borne of a virgin, and who suffered and died on the cross.

‡ An analogy for Sabellianism: The heresy of Sabellius can be illustrated by the analogy of the water that exists in three different forms or modes: ice, liquid, and vapor. Thus it is the same water but in different forms the same way the Father, Son, and Holy Spirit are claimed to be mere manifestation of the one God.

II. Adoptianism:

This heresy is associated with Paul Samosata, Bishop of Antioch. It maintains that only the Father is

genuinely God, and thus, that neither the Son nor the Holy Spirit can properly be accorded the same rank of Deity as the Father. Hence, Adoptianism tend to believe that Lord Jesus Christ was merely a man upon whom the Father conferred special favor or status that he never genuinely possessed. To them the Son was appointed, adopted, or elevated to a god during his baptism, but certainly never is in the same way in which the Father is God. Further, proponents of Adoptianism also deny that the Holy Spirit is a distinct Person or Hypostasis within the Godhead, but is instead merely a manifestation of the Father’s grace.

III. Arianism:

This heresy bears some resemblance to Adoptianism; it denies both the Eternality and the Absolute Deity of the Son. This heresy holds that the Son is not of the same Divine Essence as the Father. Arianism teaches that the Son had been begotten at some point in time. Hence by extension, as a common Arian expression asserts, “There was a time when The Son was not!” (More details in lecture I: “Heresies concerning The Nature of Our Lord Jesus Christ” – Christology)

‡ Present day groups that hold to this heresy are **Jehovah's Witnesses and the Adventists**.

‡ The doctrine of the Holy Trinity is the distinctive mark of the Christian religion setting it apart from all other religions of the world. Therefore, any group that does not believe in the Holy Trinity is not worthy to be called Christian even though it may introduce itself as such.

Athanasian Creed (500AD?)

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one Eternal.

As also there are not three incomprehensibles, nor three uncreated, but one Uncreated, and one Incomprehensible. So likewise, the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. And yet they are not three almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three lords, but one Lord.

For as we are compelled by the Christian verity to acknowledge each Person by Himself to be both God and Lord, so we are also forbidden by the catholic religion to say that there are three gods or three lords.

The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is of the Father, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.

And in the Trinity none is before or after another; none is greater or less than another, but all three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world; perfect God and perfect man, of a rational soul and human flesh

subsisting. Equal to the Father, as touching His godhead; and inferior to the Father, as touching His manhood; who, although He is God and man, yet he is not two, but one Christ; one, not by conversion of the godhead into flesh but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of person. For as the rational soul and flesh is one man, so God and man is one Christ . . .

This is the catholic faith, which except a man believe faithfully, he cannot be saved.

[taken from <http://www.carm.org/christianity/creeds-and-confessions/athanasian-creed-500-ad>]

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