

The Holy Trinity



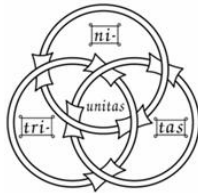
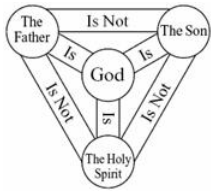
INTRODUCTION

1. *Reasons for this study*

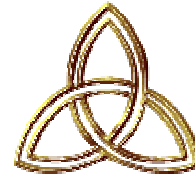
- A. We do not talk about or question the Trinity, even if we have **doubts**
- B. The Trinity is **highest revelation** from God because it is about Him. It is the most important **truth** because it is **revelation** about the most important **One!**
- C. How can we say we want to **know God**, yet not want to **know about Him?**
- D. A **living** faith and true **worship** should be based on the **truths** of God's revelation.
- E. True worship means to worship God **as He is**, not as we might **want him to be!**
- F. Do we really **love** God if we do not know him or if we have to **edit** Him in some way because He's too **difficult** to **understand?**
- G. Though God is **unique** and far beyond anything we can **comprehend** our belief in His nature is not **irrational.**

2. *Knowing God*

- A. What is Paul's hope for the Ephesian Christians (and us) in **Ephesians 1:16-17?**
That we know God better
- B. What is the mark of a mature faith as shown in **Ephesians 4:11-13?**
Unity in the faith and in the knowledge of the Son of God
- C. What can Christians do that the world cannot according to Jesus in **John 14:16-18?**
Know the Holy Spirit
- D. What does Peter tell us to do in **2 Peter 3:18?**
Grow in the grace and knowledge of Jesus
- E. Why should we grow in our knowledge of God according to **Colossians 1:10-12?**
It pleases God!
- F. What is the result of knowing who God is according to **2 Peter 1:2-3?**
We receive abundant grace and peace and everything we need



The Holy Trinity



3. *Defining the term "Trinity"*

A. How would you define the doctrine of the Trinity?

Sample definition:

There is one God.

The Father is called God, The Son is called God, The Holy Spirit is called God.

The Father, Son, & Holy Spirit are persons (They have characteristics of personality: individuality and self awareness - they speak, will, etc.)

The three persons are eternal and uncreated.

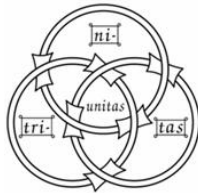
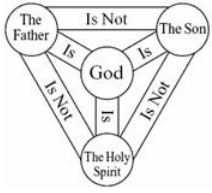
Since there is only one God, the three person are the one God who is eternal and uncreated.

(For more definitions, see the next page)

B. Find one or more Bible verse(s) that support your definition above. List them here

Matthew 28:19

C. How many times is the word Trinity found in the Bible? **NONE!**

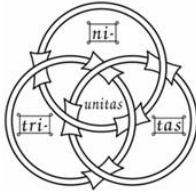
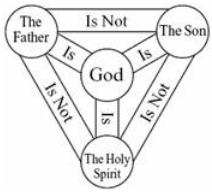


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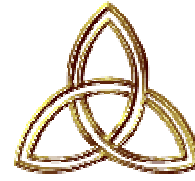


Some Definitions of “The Trinity”

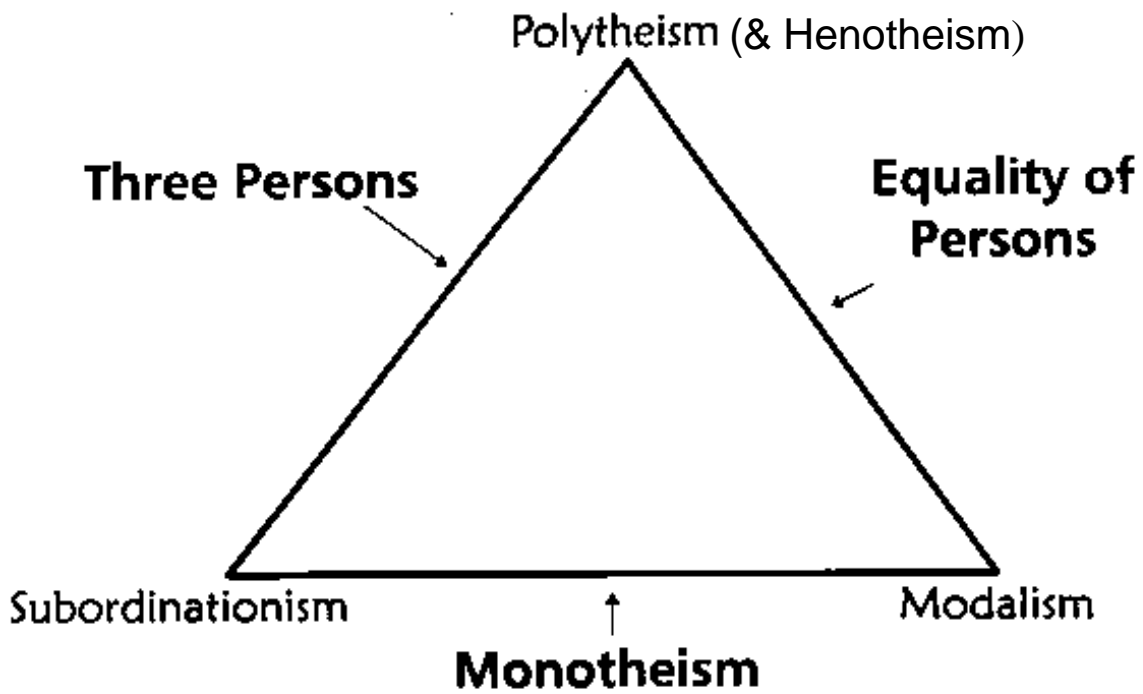
1. "So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God." (from *The Athanasian Creed*)
2. The eternal, infinite Spirit (**John 4:24**), subsisting in 3 Persons, Father, Son, and Holy Spirit. God is one (**Deuteronomy 6:4; Isaiah 44:6; 48:12; 1 Timothy 2:5**). God is also three. Plurality is indicated in Elohim (Heb. “God”), pl. form expressing not a plurality of gods, but a plurality in one God (and hence construed with the singular verb form, e.g., **Genesis. 1:1**) (*Lutheran Cyclopedia*)
3. “There is one divine essence, which is called and which is truly God, and ... there are three persons in this one divine essence, equal in power and alike eternal: God the Father, God the Son, God the Holy Spirit. All three are one divine essence, eternal, without division, without end, of infinite power, wisdom, and goodness, one creator and preserver of all things visible and invisible.” (*Augsburg Confession I 2–3*)
4. On the basis of the Holy Scriptures we teach the sublime article of the Holy Trinity; that is, we teach that the one true God, **Deuteronomy 6:4; 1 Corinthians. 8:4**, is the Father and the Son and the Holy Ghost, three distinct persons, but of one and the same divine essence, equal in power, equal in eternity, equal in majesty, because each person possesses the one divine essence entire, **Colossians 2:9, Matt. 28:19**. (St. Louis: *Concordia Publishing House, N.D.*) [Adopted 1932] (from www.lcms.org)
5. There is one eternal being of God - indivisible, infinite. This one being of God is shared by three co-equal, co-eternal persons, the Father, the Son, and the Spirit. (*James White - <http://aomin.org/trinitydef.html>*)
6. THERE IS BUT ONE LIVING AND TRUE GOD.
WHILE GOD IN HIS INNERMOST NATURE IS ONE, HE, NEVERTHELESS, EXISTS AS THREE PERSONS.
THE TERMS "FATHER "SON" AND "HOLY SPIRIT" DESIGNATE DISTINCT PERSONS WHO ARE OBJECTIVE TO EACH OTHER (*Lorraine Bottner -http://www.jude3.net/boettner_trinity.htm*)
7. God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God. (*Systematic Theology, Wayne Grudem, p.226*).
8. The term designating one God in three persons. Although not itself a biblical term, "the Trinity" has been found a convenient designation for the one God self-revealed in Scripture as the Father, Son, and Holy Spirit. It signifies that within the one essence of the Godhead we have to distinguish three "persons" who are neither three gods on the one side, nor three parts or modes of God on the other, but coequally and coeternally God. (*Evangelical Dictionary of Theology, Walter Elwell--Editor, p.1112*)
9. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.
THE WESTMINSTER CONFESSION OF FAITH (1646)

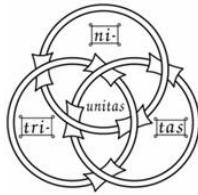
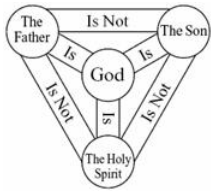


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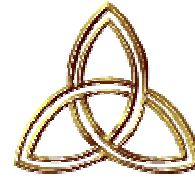


The Trinity Triangle





The Holy Trinity



Trinitarian Controversies in the Early Church

Match each of the heresies below with one or more Bible verses that refute it.

Jesus was fully human (a prophet), but not divine.	John 20:28
Jesus was fully God, but not human. Jesus appeared to be human and only appeared to suffer.	Philippians 2:6
Jesus the man became the Christ at his baptism and was adopted by the father after his death. The Holy Spirit was not a distant personal entity but simply a manifestation of the grace of the Father.	Hebrews 1:8
Father, Son, and Spirit are merely three names or manifestations (modes) of one person.	John 1:1,14
Christ is God's first and greatest creation in eternity past. Jesus was a divine being but nonetheless created by (and consequently inferior to) the Father at some point, before which the Son did not exist.	Matthew 3:16-17
	1 John 4:1-3
	Colossians 2:9
	John 14:24-26

Review of Trinitarian and Christological Controversies

Adapted from *Chronological and Background Charts of Church History*, Robert C. Walton, 1986, Zondervan

Heresy	Doctrine	Church/Biblical Response
Gnosticism <i>(pre-Christian)</i> <i>Proponents:</i> Simon Magus, Marcion <i>Opponents:</i> Tertullia & Ireneus <i>Present Day:</i> Christian Science	A philosophical system built on Greek philosophy that taught matter was evil and the Spirit was good. Includes the doctrine of salvation by secret knowledge.	1 Timothy 6:20
Ebionism <i>(1st century)</i> <i>Proponents:</i> Jews, first generation after the cross <i>Opponent:</i> Origen <i>Present Day:</i> Muslims, Atheists.	Jesus was fully human (a prophet), but not divine	John 1:1,14; 8:58; 10:30; 20:28; Philippians 2:6; Hebrews 1:8
Docetism <i>(1st century)</i> <i>Proponent:</i> Marcion <i>Opponent:</i> Ireneus	Jesus was fully God, but not human. Essentially taught that Jesus only appeared to be human and only appeared to suffer.	John 1:14; 1 John 1:11; John 4:1-3; 2 John 7
Adoptionism, Dynamic Monarchianism <i>(2nd century)</i> <i>Proponent:</i> Paul of Samasota <i>Opponent:</i> Hippolytus <i>Present Day:</i> Jehovah's Witnesses, Christadelphians, Unitarians	Jesus the man became the Christ at his baptism and was adopted by the father after his death. The Holy Spirit was not a distant personal entity but simply a manifestation of the grace of the Father.	Synod of Antioch (268) John 1:1; Philippians 2:6; Colossians 2:9;
Modalism, Sabellianism, Patripassionism, Modalistic Monarchianism <i>(2nd & 3rd century)</i> <i>Proponent:</i> Sabellius <i>Present Day:</i> Oneness Pentecostalism <i>Opponent:</i> Tertullian	Father, Son, and Spirit are merely three names or manifestations (modes) of one person.	Matthew 28:19; Matthew 3:16-17; John 1:1; John 14:24-26
Arianism, Ontological Subordinationism <i>(4th century)</i> <i>Proponent:</i> Arius of Alexandria <i>Opponent:</i> Athanasius <i>Present Day:</i> Jehovah's Witnesses, Christadelphians, Unitarians	Christ is God's first and greatest creation in eternity past. Jesus was a divine being but nonetheless created by (and consequently inferior to) the Father at some point, before which the Son did not exist.	First Ecumenical Council of Nicaea (325) Matthew 1:23; John 1:1, 18; John 17:5 (but see Isaiah 42:8); John 20:28; Philippians 2:6; Colossians 2:9
Apollinarianism <i>(4th century)</i> <i>Proponent:</i> Apollinarius	Christ had a human body and a human sensitive soul, but no human rational mind, the Divine <i>Logos</i> taking its place	Council of Alexandria (362) First Council of Constantinople (381)
Nestorianism <i>(5th century)</i> <i>Proponent:</i> Nestorius	The <i>Logos</i> indwelt the person of Jesus, making Christ a God-bearing man rather than the God-man. Accused of teaching two persons within Jesus Christ.	Ecumenical Council of Ephesus (431) Second Council of Constantinople (553)
Eutycheanism <i>(5th century)</i> <i>Proponent:</i> Eutyches	The human nature of Christ was absorbed by the <i>Logos</i> . Christ had one nature.	Ecumenical Council of Chalcedon (451)
Monophysitism <i>(6th century)</i>	Christ had one nature.	Attempted compromise in the 2 nd Council of Constantinople (553) failed. Ultimately condemned in the Third Council of Constantinople (680)
Monothelitism	Christ had no human will, just the one divine will.	Third Council of Constantinople (680)

The Seven Ecumenical Councils

First Ecumenical Council (325)

The First Ecumenical Council was summoned by Emperor Constantine the Great in 325, May 20th. The Council assembled at Nicaea in the province of Bithynia of Asia Minor and was formally opened by Constantine himself. It established the Nicene Creed as the fundamental statement of Christian faith.

We (I) believe in one God. The Father Almighty. Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten not made; of one essence with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose Kingdom shall have no end.

Second Ecumenical Council (381)

First Council of Constantinople. Convened by Theodosius I, then emperor of the East and a recent convert, to confirm the victory over Arianism, the council drew up a dogmatic statement on the Trinity and defined Holy Spirit as having the same divinity expressed for the Son by the Council of Nicaea 56 years earlier.

And (We believe) in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified; Who spoke by the Prophets. In One Holy, Catholic, and Apostolic Church. I acknowledge One Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

The Creed was thereafter known as the Nicene-Constantinopolitan Creed or Symbol of Faith.

Third Ecumenical Council (431)

The Council of Ephesus was convened by Emperor Theodosius. The Council condemned the doctrines of Nestorios, Archbishop of Constantinople, who taught that there were two separate persons in the Incarnate Christ, the one Divine and the other Human.

Fourth Ecumenical Council (451)

The Council of Chalcedon was convened by Emperor Marcian and his wife Poulcheria in 451. It had to deal with another controversy about the Person of Christ. Eutyches, an Archimandrite in Constantinople, held that the human (less perfect) nature of Christ had been completely absorbed by His divine nature and thus the two had been confounded into one. Thus, after this union, Eutyches held, there was only one nature in Christ. Hence his heresy was called 'monophysitism' (of one nature). The Council condemned this teaching and affirmed that there were two perfect natures in the one Person of Christ unified 'unconfusedly, unchangeably, indivisibly, and inseparably'. Christ is simultaneously "truly man and truly God."

The Seven Ecumenical Councils

Fifth Ecumenical Council (553)

The Second Council of Constantinople was convened by Byzantine Emperor Justinian I to settle the dispute known as the Three Chapters. In an attempt to reconcile moderate Monophysite parties to orthodoxy, Justinian had issued (544) a declaration of faith. The last three chapters anathematized the writings of Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa for Nestorianism.

While the charge was true of their writings to a certain extent, the Council of Chalcedon had cleared those men of any personal heresy. Justinian's edict slighted the council and encouraged Monophysitism; it was deeply resented in the West. Pope Vigilius, resisted at first, but eventually was forced to support the edict.

Under pressure from the Western bishops he then reversed himself. In retaliation, Justinian called a council at Constantinople; it was attended by only six Western bishops, boycotted by Vigilius, and dominated by Justinian and the Eastern bishops. The council approved the imperial edict and seems to have censured Vigilius. The pope was forced to ratify the council's work the following year. The West, in general, was slow in recognizing it as an ecumenical council, but ultimately it was accepted - mainly because of the orthodoxy of its pronouncements.

The Council confirmed the Church's teaching on the dual nature of Christ, and reaffirmed that He is both Truly God and Truly Man.

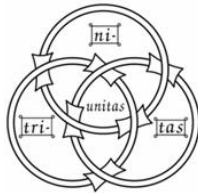
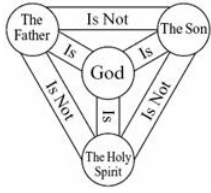
Sixth Ecumenical Council (680-81)

The Third Council of Constantinople was convoked by Byzantine Emperor Constantine IV to deal with Monotheletism.

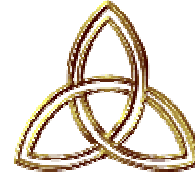
The Council proclaimed that "Christ had two natures with two activities: as God working miracles, rising from the dead and ascending into heaven; as Man, performing the ordinary acts of daily life. Each nature exercises its own free will". Christ's divine nature had a specific task to perform and so did His human, without being confused nor subjected to any change or working against each other. "The two distinct natures and related to them activities were mystically united in the one Divine Person of our Lord and Saviour Jesus Christ".

Seventh Ecumenical Council (787)

The Second Nicean Council was the last of the seven church councils commonly accepted as authoritative by both Roman Catholic and Eastern Orthodox churches. The Council voted to allow the veneration but not the worship of icons.



The Holy Trinity



There is One God

1. **Elohim** (2596) (**Genesis 1:1**)

- A. The GENERIC word for God, Elohim is a PLURAL word.
- B. But Elohim, when speaking of God is used with SINGULAR verbs.
- C. This usage is UNIQUE in all RELIGIONS and LANGUAGES.
- D. This usage suggest PLURALITY in UNITY. This is not PROOF of the Trinity, but the doctrine of the Trinity is CONSISTENT with the text.

2. **Yahweh** / Jehovah (5000) (**Genesis 2:4**)

- A. The NAME of God which means HE IS or HE WILL BE. (similar to **Exodus 3:14**)
- B. This word refers to the fact that God is SELF-EXISTENT and ETERNAL
- C. The actual pronunciation for this word is UNKNOWN
- D. This name is actually FOUR letters, with no VOWELS.
- E. This word is usually translated as LORD and shown in CAPITAL letters.

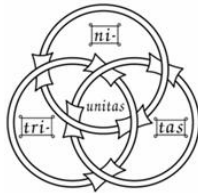
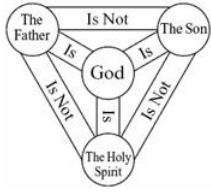
3. **Adonai** (449) (**Genesis 15:2**)

- A. A PLURAL word, usually translated as LORD.

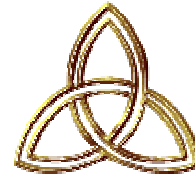
When speaking of our God, these words are used interchangeably and often as compound words:

1. Yahweh-Elohim (LORD God) **Genesis 2-4; 9:26; Exodus 3:15-18; 4:5; 2 Samuel 7:25**
2. "Yahweh is Elohim" **Deuteronomy 4:35, 39; Psalm 100:3**
3. "Elohim is Yahweh" **Psalm 33:12; Psalm 144:15**
4. Adonai-Yahweh (Lord GOD) **Genesis 15:8; Isaiah 7:7; Exodus 34:23**
5. Adonai-Elohim (Lord God) **Daniel 9:3 Psalm 86:12**
6. Adonai = Yahweh **Exodus 4:11-13**
7. Adonai = Elohim = Yahweh **Deuteronomy 10:17**

Clearly, these three Old Testament words refer to ONE being, who is GOD.



The Holy Trinity



There is One God

1. *The Bible states that there is only one God*

A. Explicit statements

1. OT: **Deuteronomy. 4:35, 39: 6:4; 32:39; 2 Samuel 22:32; Isaiah. 37:20; 43:10; 44:6-8; 45:5, 14, 21-22; 46:9**
2. NT: **John 5:44; Romans 3:30; 16:27; 1 Corinthians 8:4-6; Galatians 3:20; Ephesians 4:6; 1 Timothy 1:17; 2:5; James 2:19; Jude 25**

B. *There is none like God (in His essence)*

1. **Exodus 8:10; 9:14; 15:11; 2 Samuel 7:22; 1 Chronicles 17:20; Psalm 86:8-10; 1 Kings 8:23; Isaiah 40:18, 25; 44:7; 46:5, 9; Jeremiah 10:6-7; Micah 7:18**

C. *Being like God a Satanic lie*

1. **Genesis 3:5; Isaiah 14:14; John 8:44**
2. Fallen man became "like God" only in that he took upon himself to know good and evil, not that he acquired godhood: **Genesis 3:22**

D. *There is only one TRUE God*

1. Explicit statements: **2 Chronicles 15:3; Jeremiah 10:10; John 17:3; 1 Thessalonians 1:9; 1 John 5:20-21**
2. What about verses that state that there are "gods"? **Psalm 82:6; John 10:34-36; 1 Corinthians 8:4-6**
3. All other "gods" are therefore false gods (idols), not gods at all: **Deuteronomy. 32:21; 1 Samuel 12:21; Psalm 96:5; Isaiah 37:19; 41:23-24, 29; Jeremiah 2:11; 5:7; 16:20; 1 Corinthians 8:4; 10:19-20**

E. *There can only be one "Most High" God*

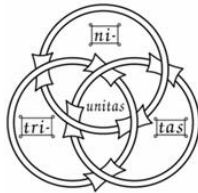
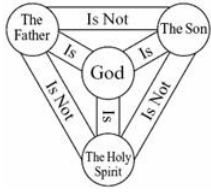
1. Explicit statements: **Genesis 14:22-23** (said of Yahweh); **Psalm 57:2** (said of Elohim)

F. *God is a unique being*

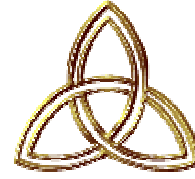
1. There is only one God, thus unique: see 1A.
2. There is none even like God: see 1B.
3. God is the only one being to be worshipped and served **Deuteronomy 6:13; Matthew 4:10**
4. God can only be known insofar as the Son reveals Him: **Matthew 11:25-27; John 1:18**
5. Analogical language needed to describe God: **Ezekiel. 1:26-28 Revelation 1:13-16**
6. God is transcendent, entirely distinct from and different than the universe, as the carpenter is distinct from the bench
 - A. God is separate from the world: **Isaiah. 40:22; Acts 17:24**
 - B. God is contrasted with the world: **Psalm 102:25-27; 1 John 2:15-17**
 - C. God created the world: **Genesis 1:1; Psalm 33:6; 102:25; Isaiah 42:5; 44:24; John 1:3; Romans 11:36; Hebrews 1:2; 11:3; Colossians 1:16**

Attributes of God As Evident in Each Person of the Trinity

	God (The Father)	Jesus Christ	The Holy Spirit
God	1 Corinthians 15:24; Philippians 1:2	John 1:1,14; Colossians 2:9; Hebrews 1:8	Acts 5:3-4
Lord	Matthew 11:25	Luke 2:11; John 20:27-29	2 Corinthians 3:17-18
Creator	Genesis 1:1; Isaiah 44:24	John 1:3; Colossians 1:16	Job 33:4
omnipotent	Genesis 17:1; Isaiah 43:13 Jeremiah 32:17, 27 Matthew 19:26	Daniel 7:13-14; John 13:3; 1 Peter 3:22; John 17:2	1 Corinthians 2:4 Romans 15:18-19
omnipresent	1 Kings 8:2; Psalms 139:7-10 Proverbs 15:3 Jeremiah 23:23-24 Acts 17:24, 27-28	Matthew 28:19-20 Ephesians 1:23	Psalms 139:7-10
omniscient	Job 34:21-22 Psalms 139:1-6, 11-18; 147:5 Romans 11:33-36 1 John 3:19-20	John 16:30; 21:17 <i>He knew their thoughts:</i> Matthew 9:4; 12:25; 22:18 Mark 2:8 Luke 5:22; 6:8; 9:47; 11:17 John 2:24-25; 5:42; 6:6; 16:19; Acts 1:24 <i>He knew the future:</i> Matthew 16:21; 20:18-19 John 2:19-22; 12:23-33	John 14:26 1 Corinthians 2:10-11
immutable	Malachi 3:6	Hebrews 13:8	1 Corinthians 12:4-11
eternal	Genesis 21:33 Exodus 3:14 Psalms 90:2; 102:27 Isaiah 41:4 Romans 1:23; 16:27 1 Timothy 1:17; 6:16 Revelation 4:8	Isaiah 44:6; 48:12 1 Timothy 1:17; 6:16 Revelation 1:4, 5, 8, 11, 17; 2:8; 21:6; 22:13 Hebrews 7:23-25 <i>pre-existent to creation:</i> Micah 5:2 John 1:1-3; 8:58; 17:5, 24 1 Corinthians 8:6 Ephesians 3:9 Colossians 1:15-7	Hebrews 9:14
holy	Revelation 15:4	Acts 3:14	Romans 1:4 John 14:26
sanctifies	1 Thessalonians 5:23	1 Corinthians 1:2	1 Peter 1:2
searches	Jeremiah 17:10	Revelation 2:18, 23	1 Corinthians 2:10
gives life	Genesis 2:7; John 5:21	John 5:21	2 Corinthians 3:6



The Holy Trinity



Jesus Christ is God

A. Explicit Statements

1. **John 1:1**

And the Word was with the God. And God was the word (*Properly translated as "and the Word was God"*)
 kai ho logos en pros ton theon. kai theos en ho logos

Mark 12:27; Luke 20:37-38; John 3:2; 13:3; Romans 1:21; 1 Thessalonians 1:9; Hebrewa 9:14; 1 Peter 4:10-11
(These verses are similarly constructed. Note how they are translated)

John 1:18 _____

Titus 2:13 _____

John 20:28 _____

Hebrews 1:8 _____

Acts 20:28 _____

2 Peter 1:1 _____

Romans 9:5 _____

1 John 5:20 _____

B. Jesus identified with Yahweh

Romans 10:9-13

1 Peter 2:3-4

Psalm 34:8a

Philippians 2:9-11 **Isaiah 45:23-24**

1 Peter 3:14-15

Isaiah 8:12-13

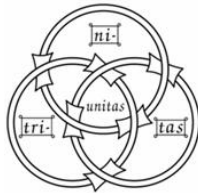
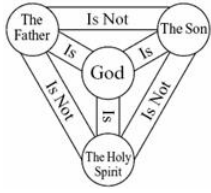
Hebrews 1:10 **Psalm 102:25**

1 Corinthians 8:6

Deuteronomy 6:4

C. Jesus has the titles belonging only to God

1. *The first and the last:* **Isaiah 44:6; Revelation 1:17**
2. *King of kings and Lord of lords:* **1 Timothy 6:15; Revelation 17:14**
3. *Savior:* **Isaiah 43.11; John 4:42; 1 John 4:14; Titus 3:4; Jude 25**
4. *Shepherd:* **Genesis 48:15; Psalm 23:1; John 10:11; Hebrews 13:20**
5. *Rock:* **2 Samuel 22:47; Isaiah 44:6-8; 1 Corinthians 10:4**



The Holy Trinity



Jesus Christ is God

D. Jesus received the honors due to God alone

1. Honor: **John 5:23**
2. Love: **Matt. 10:37**
3. Prayer: **John 14:14; Acts 1:21-25; 7:59-60; 2 Corinthians 13:7; 2 Thessalomians 2:16-17**
4. Worship (proskuneô): **Matt. 28:16-17; Hebrews 1:6; Matthew 4:10 (see Deuteronomy 6:13) Revelation 19:9-10**
5. Doxological praise: **2 Timothy 4:18; 2 Peter 3:18; Revelation 1:5-6; 5:13**
6. Faith: **John 3:16; 14:1; etc.**
7. Glory: **Isaiah 42:8; John 17:5**

E. Jesus does the works of God

1. Creation: **Isaiah 44:24; John 1:3; Colossians 1:16-17; Hebrews 1:2; Hebrews 2:10**
2. Sustains the universe: **Colossians 1:17; Hebrews 1:3**
3. Salvation
 - a. In General: See C.3 above
 - b. Forgives sins: **Mark 2:1-12; Luke 5:17-26**
4. Judgment: **Matthew 25:31-46; 2 Corinthians 5:10**

F. Jesus has all the incommunicable attributes of God

1. All of them: **Colossians 2:9; Hebrews 1:3**
2. Unchangeable: **Hebrews 1:10-12 (see Psalm 102:25); Hebrews 13:8**
3. Eternal: **John 1:1; 8:58; Colossians 1:17**
4. Omnipresent: **Matthew 18:20; 28:20; Ephesians 1:23; 4:10; Colossians 3:11**
5. Omniscient: **John 16:30; 21:17**
6. Incomprehensible: **Matthew 11:25-27**

G. Jesus is "equal with God"

1. **John 5:17-18**
2. **Philippians 2:6**

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic* Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

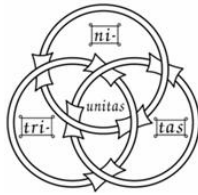
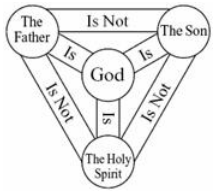
Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

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 Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almighty, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords.

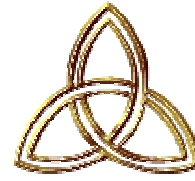
The Father is made of none: neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together, and coequal: so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully 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 reasonable 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 be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

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



The Holy Trinity



Defining the term “Trinity”

A. How would you define the doctrine of the Trinity?

B. Find one or more Bible verse(s) that support your definition above. List them here