

*WitnessKit Bible Study:
Bible Doctrines As a System
of Thought*

Class 6:
The Trinity

God Is One

Deuteronomy 6: ⁴ "Hear, O Israel: The LORD our God, the LORD *is* one! ⁵ You shall love the LORD your God with all your heart, with all your soul, and with all your strength. ⁶ "And these words which I command you today shall be in your heart. (NKJV)

The Trinity Is ONE.

The word Trinity does not occur in the Bible, but it expresses a truth found there.

God is complicated. God is One God in Three Persons.

The first word for God in Genesis 1 is *Elohim*, which is a plural word that takes a singular verb when describing God. It gives the impression that God is complicated.

In fact, He is more complicated than we can fully understand.

We will introduce the concept of the Trinity

Using some ideas and a diagram from
*Answering Islam, the Crescent in the Light
of the Cross*, by Norman Geisler.

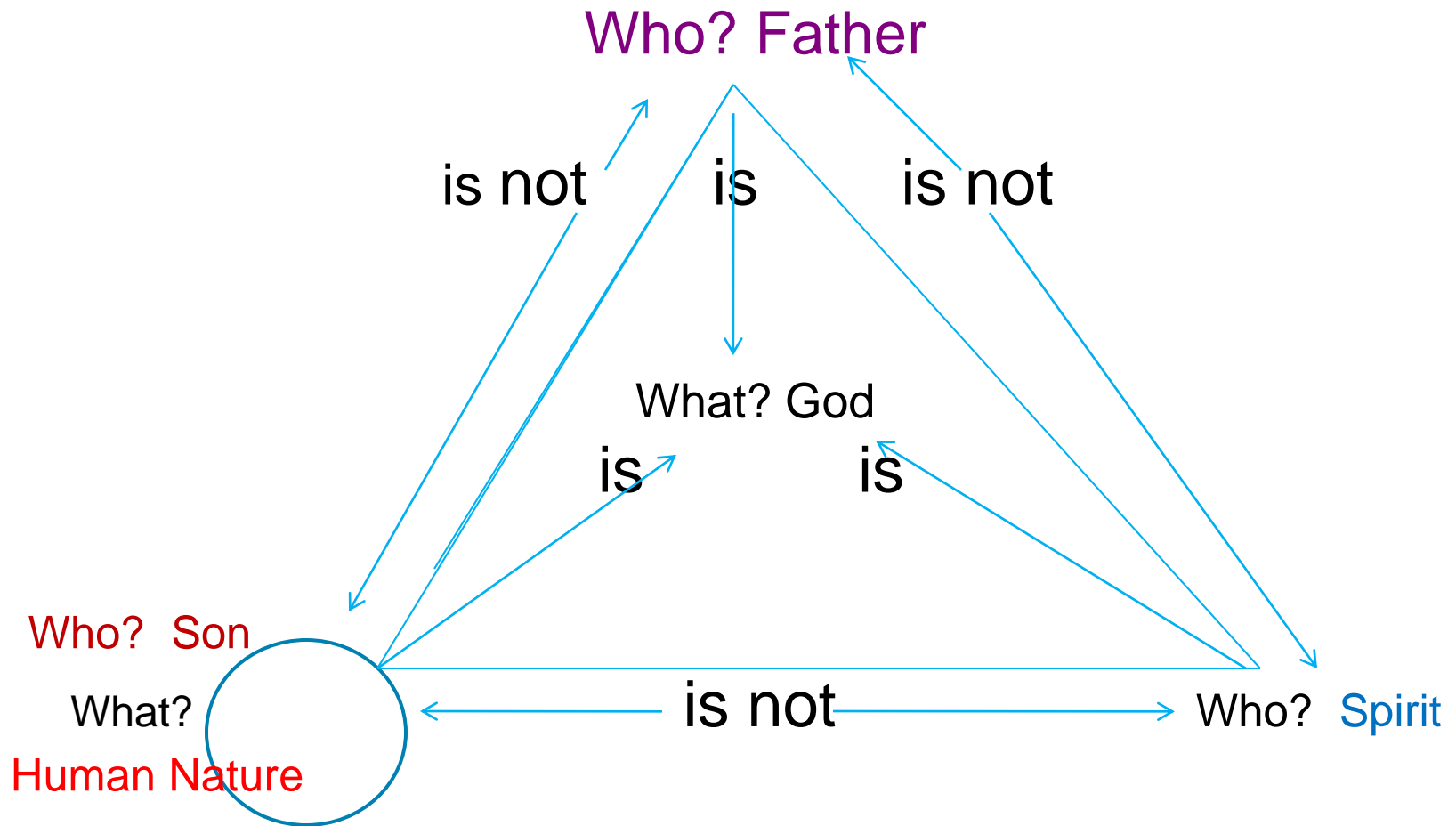
The Logic of Non-Contradiction

- Sometimes the logic of non-contradiction is described as “**A is not Non-A.**” A more precise description is that “**something cannot be A and Non-A at the same time and in the same sense.**”
- Water can be ice and steam in essence—in chemical composition. Liquid water cannot be ice or steam in physical state at the same time that it is liquid. Chemical composition and physical state are different senses or ideas or meanings.

To Say Ice and Steam Are Water

- Is not an irrational statement, if you are talking about chemical composition.
- To say “Ice and steam are not water,” is not an irrational statement if you are talking about physical state.
- We can apply logic to the idea of Trinity as shown in the next diagram. The Trinity is not an irrational idea, but IS a complicated idea—so complicated we can’t quite reach it.

Illustrations of the Trinity.



Essence and Persons

- Trinity means God the Father, God the Son, and God the Holy Spirit are ONE in essence or nature, three in Persons.
- The Father, the Son, and the Holy Spirit are Three in One—Three Persons in One Essence.
- Humanly speaking, we do not see multiple human persons in one essence. We are creations of God, and God Himself is more complicated than we are. It is a general principle that Creators are more complicated than their creations.

Illustrations of the Trinity.

The introductory ideas are a human explanation of the Trinity that shows the concept to be very complicated, but NOT irrational.

God should be difficult to understand and more complicated than a god that we would make up, since so many things in creation are beyond our understanding. Once God revealed the information about Himself as Trinity, it is perfectly coherent.

The logic of non-contradiction as applied to the Trinity

- The Trinity does not mean that God is both three persons and one person at the same time. That would contradict the law of logic.
- The Trinity does not mean that there are three natures in one nature or three essences in one essence. That would contradict the law of logic.
- The Trinity means that there are three Persons in One Essence. While God is One and Three at the same time, He is not One and Three **in the same sense. He is One in the sense of His essence, Three in the sense of His Persons.**

Some religious worldviews

- Treat God as complicated, but not as consistent with logic, holding religious truth to be an irrational category. If irrationality is allowed, then flights of fancy are permissible and don't have to match anything else.
- The Bible does not allow that approach. The Bible does hold mysteries beyond human understanding, but it expresses religious truth in a way that is consistent with reason.
- The Bible uses a technique that requires searching in order to find God.

The Biblical Approach

Is not to gather the information together in one place, as we are doing today, and tell us about the Trinity.

Rather, the Bible gives us little glimpses of the Trinity as the book unfolds over its 1500 years of being written.

Those glimpses are all coherent with each other, and are beyond what a human could put together on his own. This is another of those ways the Bible lets us know who the Author is, beyond the human writers.

The Trinity

- Justice and mercy meet at the cross of Jesus Christ—and both stand true forever, every moment, in God’s character.
- The Trinity makes that possible. The Judge took the penalty for our sins. The Judge satisfied justice for each of us.
- God did not demand that someone else who was innocent die for us, but rather, Himself, in His infinite Person of His Son. (Acts 20:28)

We can love God more by understanding Him better, by finding

The Trinity Expressed in the Bible

His Triune Nature expressed in the Bible.

1. The Trinity in the Old Testament
2. The Trinity in the New Testament
3. The Superimposing of Persons and Actions

The Trinity in Moses' Writings

In Genesis 1, God spoke the light and the world into existence, and then His Spirit hovered over the waters He had created. His Spirit is presented as Himself, yet somewhat different.

We see the Presence of God localized in the cloud that hovered over the tabernacle in Numbers 9:15-23. Yet God is seen as infinite in Numbers 11:23.

Numbers 9:15-23

- 15** Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the Testimony; from evening until morning it was above the tabernacle like the appearance of fire.
- 16** So it was always: the cloud covered it *by day*, and the appearance of **fire** by night. **17** Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents.

Numbers 9:15-23

¹⁸ At the command of the LORD the children of Israel would journey, and at the command of the LORD they would camp; as long as the cloud stayed above the tabernacle they remained encamped. ¹⁹ Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the LORD and did not journey. ²⁰ So it was, when the cloud was above the tabernacle a few days: according to the command of the LORD they would remain encamped, and according to the command of the LORD they would journey.

Numbers 9:15-23

21 So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey. **22** *Whether it was* two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey;

Numbers 9:15-23

but when it was taken up, they would journey.

²³ At the command of the LORD they remained encamped, and at the command of the LORD they journeyed; they kept the charge of the LORD, at the command of the LORD by the hand of Moses. (NKJV)

Here the Holy Spirit in the cloud and fire was providing guidance and protection for the people.

The Trinity in Moses' Writings

We see the Holy Spirit empowering individuals for service in Exodus 31:1-6 and in Numbers 11:24-29—a very localized expression of God's Infinite Presence. The types of service are different in the two passages—creativity and leadership—but the Holy Spirit provides power for each type with His indwelling Presence.

Exodus 31:1-6—Creativity

¹ Then the LORD spoke to Moses, saying: ² "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. ³ **And I have filled him with the Spirit of God**, in wisdom, in understanding, in knowledge, and in all *manner of* workmanship, ⁴ to design artistic works, to work in gold, in silver, in bronze, ⁵ in cutting jewels for setting, in carving wood, and to work in all *manner of* workmanship. ⁶ And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all who are gifted artisans, that they may make all that I have commanded you: (NKJV)

Numbers 11:24-29—Leadership

²⁴ So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. ²⁵ Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did *so* again. ...²⁹ Then Moses said to him, "Are you zealous for my sake? Oh, that all the LORD'S people were prophets *and* that the LORD would put His Spirit upon them!" (NKJV)

Messiah in the Books of Moses

Messiah is the Prophet like Moses that the people must hear. Exodus 32:31-33 and Deuteronomy 18:15-19.

Messiah is the infinite Priest who carries Israel on His shoulders and over His heart. Exodus 28:2, 9-12, 29-30

Messiah is the King who is both Priest and King on His throne—so His crown is symbolized on the earthly high priest's turban. Exodus 28:36-38, and 29:6

The symbols such as the crown on the High Priest's turban were described in Moses' writings.

The Crown's meaning related to Messiah and the symbol of the Holy Spirit as the "Eyes of the LORD" were explained in Zechariah's prophecy— chapters 3 and 6.

Messiah is the Prophet like Moses. Exodus 32:31-33 and Deuteronomy 18:15-22.

**³¹ Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold!
³² Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written." ³³ And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (NKJV)**

Messiah is the Prophet like Moses. Exodus 32:31-33 and Deuteronomy 18:15-22.

Moses was willing to lay down his life so the people would be forgiven. But he was not qualified to do so. God refused Moses' offer.

Messiah is the Prophet like Moses in this way, according to John chapter 10, where Jesus says He lays down His life for us, and He has the authority to lay it down and to take it up again. Jesus is qualified by virtue of a sinless life and by virtue of an infinite nature. His infinite nature can cover the sins for all. The Trinity is again the key to the promise.

Messiah is the Prophet like Moses. Exodus 32:31-33 and Deuteronomy 18:15-22.

¹⁵ "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, ¹⁶ according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.' ¹⁷ And the LORD said to me: 'What they have spoken is good.

Messiah is the Prophet like Moses. Exodus 32:31-33 and Deuteronomy 18:15-22.

1⁸ I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. ¹⁹ And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.

Messiah is the Prophet like Moses in that same way.

God spoke with Moses face to face.

- Messiah has always been alive in heaven, seeing God the Father face to face.
- Numbers 12:6-8a ⁶ Then He said, "Hear now My words: "If there is a prophet among you, *I*, the LORD, make Myself known to him in a vision; I speak to him in a dream. ⁷ Not so with My servant Moses; He *is* faithful in all My house. ⁸ I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. (NKJV)

Messiah is the infinite Priest who carries Israel on His shoulders and over His heart.

Exodus 28:2, 9-12, 29-30² And you shall make holy garments for Aaron your brother, for glory and for beauty. ...⁹ Then you shall take two onyx stones and engrave on them the names of the sons of Israel:¹⁰ six of their names on one stone, and six names on the other stone, in order of their birth.¹¹ With the work of an engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold.¹² And you shall put the two stones on the shoulders of the ephod *as* memorial stones for the sons of Israel.

Messiah is the infinite Priest who carries Israel on His shoulders and over His heart.

So Aaron shall bear their names before the LORD on his two shoulders as a memorial. ... ²⁹ So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place*, as a memorial before the LORD continually. ³⁰ And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually. Ex 28:29-30 (NKJV)

The stones were symbols.

Messiah is infinite. He carries ALL the people on His shoulders and over His heart as He intercedes for us all before His Father.

Messiah is the King who is both Priest and King on His throne—so His crown is symbolized on the earthly high priest's turban.

Exodus 28:36-38, and 29:6³⁶ "You shall also make a plate of pure gold and engrave on it, *like* the engraving of a signet: HOLINESS TO THE LORD.
³⁷ And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban.
³⁸ So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD. ...⁶ You shall put the turban on his head, and put the holy crown on the turban. (NKJV)

The Trinity in the Historical Books Section of the Old Testament

Further passages such as I Kings 8:27 realize that heaven and the highest heaven cannot contain God, and yet He dwelt with His people in the location of the temple. So His abiding Presence and His infinite Presence are conceptually different, yet the same.

I Kings 8:27 ²⁷ But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! (NKJV)

The Eyes of the LORD

2 Chronicles 16:9 ⁹ For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of *those* whose heart *is* loyal to Him. (NKJV)

Zechariah's prophecy explains that "the Eyes of the LORD" represent the Holy Spirit.

Messiah in the Historical Books

The Son of David who will be King forever.

2 Samuel 7:16 ¹⁶ And your house and your kingdom shall be established forever before you. Your throne shall be established forever." ' "

(NKJV)

The Trinity in the Psalms and Poetic Books of the Old Testament

Job 33:4 The Holy Spirit creates each human being during gestation.

Job 19:25-27 ²⁵ For I know *that* my Redeemer lives, And He shall stand at last on the earth; ²⁶ And after my skin is destroyed, this *I know*, That in my flesh I shall see God, ²⁷ Whom I shall see for myself, And my eyes shall behold, and not another. *How* my heart yearns within me! (NKJV)

Messiah is the Redeemer who will stand on the earth at the time of the resurrection of the righteous. That means He will have a physical form. Other passages in the Old Testament predict that as well.

The Trinity in the Psalms and Poetic Books

Job 9:32-23 ³² "For *He is* not a man, as I *am*,
That I may answer Him, *And that* we should go
to court together. ³³ Nor is there any mediator
between us, *Who* may lay his hand on us both.
(NKJV)

Messiah is the Mediator between God and humans that Job realized he needed. Job knew he was righteous, yet that he could not claim righteousness in his own strength before a Holy God. He needed an Advocate who is both God and human to intercede for him.

The Trinity in the Psalms and Poetic Books

Psalm 2 presents The LORD and His Anointed, His Son, who will rule over all the earth.

If people, including kings and judges, do not seek refuge in the Son, they perish. If people do seek refuge in the Son, they are blessed.

This Psalm declared Messiah God's SON about 1000 years before the Virgin birth. So the use of the word SON is about the eternal kinship of these two Persons of the Trinity. The dearest and most abiding human relationship between men is between fathers and sons, and that is the comparison God is making.

God has always been alive.

God has always been alive

One God in

Three Persons:

God the Father

God the Son

God the Holy Spirit.

The Trinity in the Psalms and Poetic Books

Psalm 22: The suffering Messiah, forsaken by God, dying with pierced hands and feet, experiencing reproach, His bones out of joint, His heart like wax, melted within Him, and yet raised to praise God in the assembly. “Let your heart live forever!”—a promise for those who seek Him.

The descriptions of this Psalm are an exact representation of the things that happened to Jesus on the cross, written 1000 years before.

The Trinity in the Psalms and Poetic Books

Psalm 51:11, in King David's prayer of repentance, reveals the Holy Spirit as indwelling David for the purpose of fulfilling God's calling. David fears losing God's Spirit due to his sin.

The New Testament gives us the information that the Holy Spirit will never leave us or forsake us. But we do have to fear loss of fellowship with God due to sin.

The Trinity in the Prophetic Books

Isaiah chapter 53 is a precise description of the Suffering Messiah who will make atonement for the sins of Israel. The last few verses of the previous chapter say that Messiah will make atonement for Gentiles as well. So the Messiah for Israel is Messiah for all.

Isaiah 11:1-10 shows that Messiah is God, because He does things only God can do.

The Trinity in the Prophetic Books



Jeremiah 33:15-17 The Kingly Messiah will also be the Suffering Messiah—the LORD our Righteousness.

Jeremiah 31:31-34 The New Covenant is for Israel.

Joel 2:28 The New Covenant is for all mankind who will sign on. The New Covenant will bring the Holy Spirit to indwell all who belong to God.

The Trinity in the Prophetic Books

- Daniel 7:9-14 Messiah will be King for all and His kingdom will last forever.
- Zechariah 2:10-13. Messiah is God and Messiah is King for all.
- Isaiah 49 It is too small a thing for Messiah to only be for Israel. He will bring God's salvation to the ends of the earth. While Messiah brings Gentiles into His kingdom, Israel feels rejected, but God has inscribed Israel on the palms of His hands. He will never forget Israel.

The Trinity in the Prophetic Books

Daniel 9:24-27 The Suffering Messiah had to come during the time of the Roman Empire—before the Romans destroyed Jerusalem in AD 70. Only Jesus Christ fits the prophecies.

The Trinity in the Prophetic Books

Isaiah 44:1-6 proclaim that God's Spirit, The LORD, and His Redeemer the LORD of Hosts are Singular—"I am the first and I am the last, and there is no God besides Me." This is a clear expression of God's Triune Being.

Isaiah 48:12-16 describe God the LORD, His Sent One, or Messiah, and His Spirit. The LORD is speaking using the pronoun "I" throughout these verses, and then "I" expresses Messiah's words. The Speaker changes without changing. This shows that the Messiah and God are the same in essence of being.

The Trinity in the Old Testament

- A concept throughout the Old Testament is this: God wants us to only worship the TRUE GOD. He does not want us to worship fake gods or false concepts about Him. So pursuit of the truth about the Trinity really matters to God.

We can love God more as we understand Him better by finding

The Trinity Expressed in the Bible

His Triune Nature expressed in the Bible.

1. The Trinity in the Old Testament
2. **The Trinity in the New Testament**
3. The Superimposing of Persons and Actions

The Trinity in the New Testament

John 1:1-9 says The Word (revealed as Messiah later in this chapter) created all that has been made, and He has life that is the light of humans—in fact of every human.

In John 1:1, God is revealed as complicated. The Word was with God in the beginning and the Word was God in the beginning.

The Trinity in the New Testament

- John 1:10-13. An amazing promise is given for those who receive the Word. The Word gives them the right to become children of God. Other passages describe this as adoption into God's family.
- John 1:14-18. Jesus Christ is the Word.
- He brings grace and truth to us and He explains God to us.

The Trinity in the New Testament

John 1:29. Jesus Christ is able to do exactly what we all need. He takes away the sins of the world because He is the Lamb of God.

This connects to ideas in Isaiah 53 where the Suffering Messiah is presented as a silent lamb who takes the chastening that we deserve. The Suffering Messiah is cut off out of the land of the living, becoming a guilt offering, yet He will see His offspring—His children by adoption—indicating the resurrection.

The Trinity in the New Testament

John 3:31-36. The One whom God has sent—
Messiah—does these things:

He speaks the words of God.

He has all things given into His hand by His
Father.

John 5:19-29. Jesus Christ gives life to whom He
wishes just as the Father raises the dead and
gives them life.

Jesus has the delegated authority to judge,

The Trinity in the New Testament



and Jesus has the responsibility to give life instead of judgment to those who hear His word and believe God the Father who sent Jesus.

He has the authority to call forth the dead to the resurrection of the righteous or of the wicked.

In verse 23, giving honor to the Son is equated with giving honor to the Father.

In verse 46-47 of John chapter 5, Jesus said that Moses wrote about Him, and that if His listeners believed Moses, they would believe Jesus' words.

The Trinity in the New Testament

Sometimes critics will claim that Jesus did not call Himself Messiah or the Son of God. However, He called God His Father MANY times throughout the Gospels. He often called Himself the Son of Man—referring to Daniel’s description of Messiah in Daniel chapter 7 verses 13-14.

A phrase that occurs in the Gospels is “My time has not yet come.” In my opinion, Jesus delayed the charge of blasphemy, for which He was executed, by making His claims oblique.

The Trinity in the New Testament

Toward the end of His earthly ministry, Jesus became more open about His identity. Earlier He demonstrated His identity through His actions, later in words.

John 10:27-30 reports Jesus' open claim to membership in the Trinity. **27 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. 30 I and My Father are one." (NKJV**

The Trinity in the New Testament

Read John 14:1-11. How does this passage describe Jesus' role in the Trinity?

He is the One who is preparing a place for us in heaven now. He will come for us. If we have seen Him, we have seen God the Father. He is the way to the Father. Faith in Him is the source in our lives for God's power. He promises to give us His Spirit to be with us forever.

What does it say Jesus does for us in relation to our journey into eternity?

He gives us eternal life. He is the way, the truth, and the life.

The Trinity in the New Testament

How does this compare to Isaiah 59:20-21?

The Redeemer will come to those who turn from transgression and will give God's Spirit and His words to them and their children and grandchildren from now and forever more. It is the same promise.

Read John 14:12-26. What other Member of the Trinity is mentioned here and in the Isaiah passage just read?

God's Spirit, the Holy Spirit.

The Trinity in the New Testament



In John chapter 15 the differing roles of the three Members of the Trinity described, using a metaphor of grapevine and branches.

Jesus is the Vine and we are the branches.

God the Father is the owner and caretaker of the vineyard. He prunes and lifts up to the light according to the need of the branches to become fruitful.

Jesus cleanses the branches and is the source of fruitfulness.

The Trinity in the New Testament

Jesus is the Source of openness in prayer and receiving answers—prayers that those who abide in Him ask. As the vine—the root stock—He is the Source of God's love and of our joy. He is the Source of communication from the Father.

He has a right to be called Master, but calls us His friends.

The Holy Spirit is the Helper—the Counselor and Comforter who will bear witness to people about Jesus.

The Trinity in the New Testament

John 16:7-15. The Holy Spirit convinces the worldly person of sin and righteousness and judgment.

He convinces the worldly person of sin because of the natural unbelief in the amazing miracle of Jesus—people have to grasp the concept of sin to even begin to understand why Jesus came and suffered.

The Holy Spirit convinces the world of righteousness because Jesus' beautiful, perfect life is not presently visible in this world.

The Trinity in the New Testament

The Holy Spirit convinces the world of judgment, because Satan and evil and death and hell have been judged through the death and resurrection of Jesus.

The Holy Spirit gives each person intuitive knowledge of these things.

That is a measure of God's fairness and kindness toward humans, that He gives us extra help in understanding these basic concepts.

The Trinity in the New Testament

In the life of the one who has invited the Holy Spirit into his life, He guides us into all truth.

He discloses matters of the future.

He glorifies Jesus. He discloses the things of Christ to us.

Of course, we have to do our part and study those things. With His help, we can and should study even by ourselves. He will help us notice the important ideas as we study.

The Trinity in the New Testament

These descriptions are from only one book of the New Testament.

The New Testament has 22 books, and all are in agreement about the Trinity—that The Trinity consists of One God in Three Persons: God the Father, God the Son, and God the Holy Spirit.

We can love God more as we understand Him better by finding

The Trinity Expressed in the Bible

His Triune Nature expressed in the Bible.

1. The Trinity in the Old Testament
2. The Trinity in the New Testament
3. The Superimposing of Persons and Actions

The Superimposing of Persons and Actions

Once you accept the idea of the Trinity, the concept begins to show up **throughout** Scripture. The concept is woven like a thread throughout most passages.

One way to see the concept is to watch for passages that speak of God as doing something, and then of a specific Person of the Trinity as doing that same thing. This way, God shows us, rather than telling us, the important matter of His complex unity. Here are a few examples.

The Superimposing of Persons and Actions

Which two Persons of the Trinity are superimposed in

- Romans 8:9-11?
 - ▣ The Holy Spirit and Christ Jesus
- Ezekiel 34:1-24?
 - ▣ The LORD God and Messiah. Both are called The Good Shepherd—verse 11-16, 23, 24 and 31.

The Superimposing of Persons and Actions

Which two Persons of the Trinity are superimposed in

- **Isaiah 48:12-16.** The LORD God and Messiah—the Sent One—are superimposed. The passage also mentions God's Spirit.
- **John 1:1-4.** The Word—later described as the One who became flesh and dwelt among us, and God.
- **I Corinthians 8:6.** God and Jesus Christ the Lord.

The Superimposing of Persons and Actions

Which Persons of the Trinity are superimposed

- in Daniel 7:13-14?
 - The Son of Man and The Ancient of Days. Messiah and God. Both have an everlasting kingdom which will not be destroyed demanding that all peoples, nations, and men of every language serve Him.
- Psalm 139:7-12.?
 - The LORD and God's Spirit.

The Superimposing of Persons and Actions

Which Persons of the Trinity are superimposed?

- Psalm 45:6-7
 - God and Messiah.
- Isaiah 44:6
 - ⁶ "Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: '*I am* the First and *I am* the Last; Besides Me *there is* no God. Isaiah 44:6 (NKJV) Both the LORD and the Redeemer are speaking with one voice, proclaiming that they are One God. So God and Messiah are superimposed

The Superimposing of Persons and Actions

Which Persons of the Trinity are superimposed

- Hebrews 13:8.?
 - ▣ Jesus Christ and God—the same yesterday, today, and forever.
- John 1:18?
 - ▣ God and Jesus.
- Acts 2:22 and John 10:17-18.
 - ▣ Jesus and God the Father.

The Superimposing of Persons and Actions

Which Persons of the Trinity are superimposed

- Philippians 2:9-13?

- ▣ In verse 9-11, Jesus and God the Father, and then in verse 13, God the Father and the Holy Spirit.

- Acts 17:30-31?

- ▣ The Judge—God—and Messiah—the Judge.

The Superimposing of Persons and Actions

Which Persons of the Trinity are superimposed?

- John 17:21-23
 - ▣ God and Jesus.
- John 10:27-30.
 - ▣ God and Jesus.
- Revelation 22:12-13, 20 and Isaiah 48:12.
 - ▣ God and Messiah. Both are THE First and THE Last.

The Superimposing of Persons and Actions

Which Persons of the Trinity are superimposed?

- Titus 3:4-7.
 - ▣ All three.
- John 5:22-30 and Genesis 18:25.
 - ▣ Jesus and God the Father.
- Genesis 1:1-3.
 - ▣ God and His Spirit.

The Unfolding Light of the Trinity



Remember that the Bible was written by many human authors over the course of about 1500 years.

This superimposition technique shows up throughout—from the first chapter of Genesis to the last chapter of Revelation. The technique is not awkward, like an afterthought. It is part of the poetry of the entire text.

It indicates an Author above the human authors, guiding their work.

Because the Trinity Is True

- We can be confident before God. We can trust Him to adopt us into His family, and we can believe that He loves us as a Perfect Father loves His children. When we receive Him and His kingdom in our hearts, we become His family. What a privilege! From that moment on, we have a Perfect Father who will always be there for us and who will always want what is best for us.

Because the Trinity Is True



- Our theme verses tell us He was willing to pay the most costly price to make that possible. The only barrier is sin, and He paid the price to take it out of the way.

Romans 8:1-2

- There is therefore now no condemnation for those who are in Christ Jesus.
- For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Micah 7:18

- ¹⁸ Who *is* a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage?
- He does not retain His anger forever, Because He delights *in* mercy. ¹⁹ He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea. (NKJV)

Homework

In 3 Sets

Homework Class 6 Set 1

- Does the word Trinity occur in the Bible?
- How does the name for God, *Elohim*, a plural word that takes a singular verb when describing God, match the idea of Trinity?
- In Genesis 1, How many Persons of the Trinity are described, and what are their actions?
- Further passages such as I Kings 8:27 realize that heaven and the highest heaven cannot contain God, and yet He dwelt with His people in the location of the temple. How does the idea of the Trinity resolve this paradox?

Homework Class 6 Set 1

- Deuteronomy 6:4 proclaims emphatically that the LORD is One. Psalm 2 describes God's Anointed—Messiah—as God's Son who will be King above all kings, and who will be either the Judge or the Refuge of individuals. If He is our Refuge, what happens?
- If He is our Judge and holds wrath toward us, what happens?
- Clearly Messiah's relationship to God His Father is different from all others.

Homework Class 6 Set 1

- Isaiah 9:6-7 establishes that Messiah will be born—God with us. His Kingdom will be eternal. Which of His names include names that only apply to God?
- Genesis 3 establishes that Messiah will defeat Satan—that Satan will bruise Messiah’s heel and that Messiah’s bruised heel will crush Satan’s head. How is the Virgin Birth mentioned in this chapter?
- Isaiah 11:1-9 describes Messiah as having the Spirit of the LORD resting upon Him, as totally righteous judge who can slay the wicked with His speech, or His breath, and as One who is able to heal creation from the effects of sin. Could a mere human do these things?

Homework Class 6 Set 1

- Isaiah 44:1-6 proclaim that God's Spirit, The LORD, and His Redeemer the LORD of Hosts are Singular—"I am the first and I am the last, and there is no God besides Me." This is a clear expression of God's Triune Being.
- Isaiah 48:12-16 describe God the LORD, His Sent One, or Messiah, and His Spirit. The LORD is speaking using the pronoun I throughout these verses, and then "I" expresses Messiah's words. The Speaker changes without changing. This shows that the Messiah and God are the same in essence of being.
- Isaiah 53 expresses Messiah's suffering to bear our iniquities. The last few verses of chapter 52 apply Messiah's work to which people groups?

Homework Class 6 Set 1

- A concept throughout the Old Testament is this: God wants us to only worship the TRUE GOD. He does not want us to worship fake gods or false concepts about Him. So pursuit of the truth about the Trinity really matters to God.
- Read Isaiah 49:1-6. What two things does Messiah do in this passage?
- How many people groups are included, and who are they?

Homework Class 6 Set 1

- Sometimes both Israel and Messiah are called God's Servant in Isaiah's prophecies. Here Messiah is called Israel. There is a family connection between Messiah and Israel, because Messiah is born to Israel through the lineage of King David.
- Who has brought a Biblical worldview and belief in the Old Testament to the whole world? Who is the obvious candidate for Suffering Messiah who has fulfilled this prediction?

Homework Class 6 Set 2

- Read John 1:1-5. What did the Word do, according to these verses?
- In John 1:1, God is revealed as complicated. The Word was with God in the beginning and the Word was God in the beginning.
- Read John 1:6-9. What does this passage reveal about the Word?
- Read John 1:10-13. What happens to those who receive the Word?

Homework Class 6 Set 2

- Read John 1:14-18. Who is the Word?
- What did He bring to us and do for us?
- Read John 1:29. What did Jesus come to do? He takes away the sins of the world because He is the Lamb of God.
- How does this connect to ideas in Isaiah 53?
- Read John 3:31-36. List things in these verses that the One whom God has sent—Messiah—does.

Homework Class 6 Set 2

- Read John 5:19-29. What responsibilities did Jesus Christ claim?
- How is the Trinity revealed by verse 23?
- In verse 46-47 of John chapter 5, Jesus said that Moses wrote about Him, and that if His listeners believed Moses, they would believe Jesus' words. In Exodus 32:30-35, Moses offered himself—his own name in the book of life—in payment for the nation's sin. God did not accept Moses' offer. Moses had his own sins to deal with, so he really could not make that payment for the nation.

Homework Class 6 Set 2

- However, in Deuteronomy 18:15, God said He would raise up a prophet like Moses from among Israel, and **that everyone must listen to His words**. Jesus Christ was like Moses in that He offered His life for the sins of all the people, and God received His offer, because Jesus had no sins of His own to pay for.
- How does John 10:14-18 report Jesus' offer to lay down His life, and God the Father's acceptance of the offer?
- John 10:27-30 reports Jesus' claim to membership in the Trinity. How did He say that?
- Read John 14:1-11. How does this passage describe Jesus' role in the Trinity?

Homework Class 6 Set 2

- What does it say Jesus does for us in relation to our journey into eternity?
- How does this compare to Isaiah 59:20-21
- Read John 14:12-26. What other Member of the Trinity is mentioned here and in the Isaiah passage just read?
- Read John chapter 15. How are the differing roles of the three Members of the Trinity described here?

Homework Class 6 Set 2

- Read John 16:7-15. What does the Holy Spirit do in the life of the unbeliever—the worldly person?
- What does the Holy Spirit do in the life of the one who has invited Him into his life?

Homework Class 6 Set 3

- Once you accept the idea of the Trinity, the concept begins to show up **throughout** Scripture. The concept is woven like a thread throughout most passages. One way to see the concept is to watch for passages that speak of God as doing something, and then of a specific Person of the Trinity as doing that same thing. This way, God shows us, rather than telling us, the important matter of His complexity. Here are a few examples.
- Which two Persons of the Trinity are superimposed in Romans 8:9-11?

Homework Class 6 Set 3

- Which two Persons of the Trinity are superimposed in Ezekiel 34:1-24?
- Which two Persons of the Trinity are superimposed in Isaiah 48:12-16?
- Read **John 1:1-4**. Which Persons of the Trinity are superimposed here?
- Read **I Corinthians 8:6**. Which Persons of the Trinity are superimposed here?
- Read Daniel 7:13-14. Which Persons of the Trinity are superimposed here?

Homework Class 6 Set 3

- Read Psalm 139:7-12. Which Persons of the Trinity are superimposed here?
- Read Psalm 45:6-7. Which Persons of the Trinity are superimposed here?
- Read Isaiah 44:6. Which Persons of the Trinity are superimposed here?
- Read Hebrews 13:8. Which Persons of the Trinity are superimposed here? What characteristic do they share?
Read John 1:18. Which Persons of the Trinity are superimposed here?
- Read Acts 2:22 and John 10:17-18. Which Persons of the Trinity are superimposed here?

Homework Class 6 Set 3

- Read Philippians 2:9-13. Which Persons of the Trinity are superimposed here?
- Read Acts 17:30-31. Which Persons of the Trinity are superimposed here?
- Read John 17:21-23. Which Persons of the Trinity are superimposed here?
- Read John 10:27-30. Which Persons of the Trinity are superimposed here?
- Read Revelation 22:12-13, 20 and Isaiah 48:12. Which Persons of the Trinity are superimposed here?
- Read Titus 3:4-7. Which Persons of the Trinity are superimposed here?

Homework Class 6 Set 3

- Read John 5:22-30 and Genesis 18:25. Which Persons of the Trinity are superimposed here?
- Read Genesis 1:1-3. Which Persons of the Trinity are superimposed here?
- Remember that the Bible was written by many human authors over the course of about 1500 years. This technique shows up throughout—from the first chapter of Genesis to the last chapter of Revelation. It indicates an Author above the human authors, guiding their work.