

# The Mystery of the Trinity

A Foundational Bible Study    Kevin S Lucas, Bible Teacher

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” I Peter 1:2

To properly begin an examination of the essential doctrines of the Trinity, let us begin with a crucial passage:

Psalm 139:6 “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”

Here the psalmist stands in awe at the great God of the Old Testament and compares the infinite ocean of the truth of God to his limited ability to receive it. This recognition is the birthright of all who come in contact with the biblical God. He is transcendent. This is not a word we use every day and so it would bear some explanation. Transcendent or transcendency comes to us from the Latin. “Trans” means across or beyond. “Scando” or “scendo” means to climb. Putting these two words together we get the sense of the word transcendent: to climb across or beyond. God’s nature climbs beyond or above what we can describe. We can but stand with our toes in the vastness of the ocean of the truth of God. The nature of God is far beyond our poor power to describe let alone understand! God cannot be put upon an examining table or viewed under a microscope. In fact, all that we really know about God are the few things that He has revealed about Himself. I suspect we will spend all eternity coming to know and love Him more and more as the ages roll.

God has given us for great revelations of himself which can be divided into two general categories:

1. Natural revelation-God revealing himself to man by that which He made, maintains, and molds in nature.

A. Creation (Psalm 19:1-4 a; Romans 1:20)

B. Conscience (Romans 1:8-25; 2:14-15)

C. Control [in theological textbooks known as Providence] (Acts 17:24-27; Daniel 4:34-35)

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Please note that natural revelation can only reveal God's power and His existence, but we can know little else about God without His supernatural revelation. For example, we know the Bible teaches that God is a God of love. However, if we looked at nature only we would be forced to admit with Darwin that nature is "red with tooth and claw" - that is that nature is harsh and bloody. There is naturally nothing of the love of God in nature. Natural law is inexorable - the truth of the observation that "we do not break the law of nature but rather it breaks us" is clearly seen. If you wish an example of this truth just watch what happens when a person leaps from a tall building- he does not break the law of gravity, but the law of gravity surely will break him!

2. Supernatural revelation-God reveals Himself to man by two specific and special interventions in human history (Hebrews 1:1-2)

A. The Word Inspired-(II Timothy 3:16-17; II Peter 1:19-21; John 6:63) inspired = 'breathed into' - just as God breathed a living spirit into the shell of the man he created in Eden and man became a living entity created in God's image, so God breathed into the letters and words of the Old and New Testaments so that the Bible became a living revelation of Himself.

B. The Word Incarnate-(John 1:1-2, 14, 18; 14:7-9) 'carnos' = flesh or skin - God became a Man, a perfect Man, God in flesh, the Lord Jesus Christ God's perfect representation of Himself to serve both as a revelation of Himself and a redemption from sin for humanity. [It is at this point, the nature of the incarnate son of God that most religious cults depart from the teachings of God's Inspired Word.

The Bible clearly teaches that God is a Trinity which proves to be a major point of departure and a "stumblingblock" for most of the cults and false religions in the world today. But this is a doctrine we could not know apart from the Inspired Word, and we cannot understand it fully with the natural mind. It is a transcendental truth. It goes beyond our human power of reasoning. In the words of Daniel Webster, "do you expect to understand the arithmetic of heaven?"

It would be helpful to approach this subject knowing that understanding it fully is a human impossibility. We must, however, accept it scripturally to avoid the many serious errors in doctrine that stem from a misunderstanding

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of the scriptural teaching on this very point. Broadly speaking down through the ages men have erred on either side of one of these two concepts:

### **The Unity of God**

Unitarianism  
Jehovah's Witnesses  
Christian science

### **The Tripartite Nature of God**

Mormonism  
Roman Catholicism  
The Charismatics

The clearly revealed biblical truth is that God is a Trinity or Tri-unity. Tri = "three" and unas = "one". God is a three in one Being. There are two ways of approaching the subject: inductively or deductively. Induction is the method of systematic theology. It begins with the premise "God is a Trinity." He is one in substance, but separate in subsistence. The approach goes to the Scriptures to find support. This is a very good method, but it fails to allow the scriptural teaching to unfold itself, it risks our imposition of our own thinking by being selective in the verses we look at, and it does not allow us to exercise our intellectual curiosity and exploring fully God's pronouncements. Where the cults often fail is that they begin with a basic premise which is faulty and twist the Scriptures to match their premise.

Therefore, in this brief study we will approach the subject deductively. This is not to say that we do not have a premise, but we will set ourselves to discover the true as we logically ask five questions:

1. Does the Bible teach that there is only one God?
2. What are the characteristics of God?
3. Do the Scriptures teach that there are individual and distinct members of the Godhead?
4. Do all the characteristics of God apply to each member of the Godhead?
5. What then do the Scriptures tell us about the doctrine of the Trinity?

By answering these questions, we can "fill up the corners" around the doctrine of the Trinity.

Does the Bible teach that there is only one God? This doctrine is the great dividing line between the Judeo-Christian viewpoint in the ancient pagan world. Monotheism, the belief in one and only one God, is the hallmark of three great world religions: Judaism, Christianity, and Islam. The word monotheism is made up of the words "monos" = one and "theos" = God. Our

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Bible states over and over again that there is only one God. In the Bible there are two streams of teaching on this subject.

1. Implicit - that which is hinted at by the Scriptures.
2. Explicit - that which is clearly revealed by the Scriptures.

Let's briefly consider the implicit teaching of the Scriptures about the unity of the Monotheistic God:

1. The Scriptures teach that God has been in existence for all of eternity, having no creator. (Genesis 1:1; John 1:1-2; Psalm 90:1-2) the implication is that He is an eternal being and there is no other credible report of an eternal being, there must be only one God.
2. The Scriptures maintain that God created everything that is currently in existence. (Genesis 1:2; John 1:3; Psalm 19:1) the implication is that since God alone created the world, then there must not be any other God either help or hinder Him. Therefore, He alone is God and there is only one God.
3. The Scriptures maintain that God was able to judge the world unhindered and to destroy all but those who worshiped and followed Him. (A lesser example of this is found in Genesis 3:14-24 and a greater example is found in Genesis 6:1-13) if God alone could judge and execute that judgment without being hindered or aided, it makes sense that there is only one God.
4. The Scriptures maintain that God was able to defeat the people who worshiped other gods and to intrude upon those areas where the other so-called gods were considered to be sovereign. Examples of this phenomenon include but are not limited to: God's defeat of the entire pantheon of Egyptian gods in the Exodus, Elijah's defeat of the prophets of Baal on Mount Carmel, and the defeats of the Canaanites and the Philistines by the children of Israel. Got attacked each of these "gods" in the very area of their own supposed control and prominence if these were actually gods, how could they have allowed Him to do this? Clearly, his victory over all other so-called gods implies that He alone is God. God was able to give his people specific long-range predictive prophecy which in every case has been literally fulfilled. No other religious group can claim 100% fulfillment; in fact, many do not even attempt predictive prophecy. The Lesson of the Jehovah's

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Witnesses, which we will investigate in detail is a good example of the repeated failure and eventual abandonment of date setting predictive prophecy by a religious cult. Yet, Daniel's Prophecy of the seventy weeks, his prophecy detailing the world empires which would follow Babylon, the predictive prophecies of the Coming and Ministry of the Lord Jesus Christ and hundreds of other prophecies clearly reveal the amazing accuracy of the Bible. There is only one God whose plans and programs cannot be defeated or delayed but can be detailed with incredible accuracy in His own Word.

5. Crucial to our current study, the God of the Bible claims to be the only way of salvation for humanity. He steadfastly maintains a monopoly on saving grace. In fact, God himself came in the form of His Son, the Lord Jesus Christ, to save us from our sin by His vicarious death on the cross of Calvary. If there had been any other way, or any other God, there might be another way of salvation or another Savior. We declare that redemption loudly shouts that there is only one God. (Ephesians 4:4-6)

We can clearly see by deductive reasoning and by implication that the Scriptures teach that there is but one God. If that were all that we had we might be firmly convinced that there is one and only one God. However, we have the very clear and explicit teaching of the Scriptures on this point.



1. The Shema – Deuteronomy 6:4 “Hear, O Israel: The LORD our God is one

LORD:” שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

שמע ישראל יהוה אלהינו יהוה אחד

*Hear, O Israel, the LORD our God is one LORD*

This statement marks the declaration that LORD our God is One. Interestingly, the word *echad* in Hebrew can imply a unity in diversity (the word for one and only one, i.e., unique, is more often rendered as *yachid*). For example, in Exodus 26:6 the various parts of the Tabernacle (*mishkan*) are to be constructed so that "it shall be one (*echad*) tabernacle," and Ezekiel spoke of two "sticks" (representing fragmented Israel) as being reunited into one: "and they shall be one (*echad*) stick in My hand" (Ezek. 37:19). Moses also used *echad* in Genesis 2:24 when he wrote, "And they (husband and wife) will become one flesh (*basar echad*)."

2. There are many passages both in the Old and New Testaments which teach that there is only one God:

a. The law of Moses decreed that there is only one God and demands worship of Him alone. "And God spake all these words, saying, 2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:1-6

b. The people of Israel were specifically told that God's dealings with them were to prove that there was only one God. "Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. 36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. 37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of

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Egypt; 38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. 39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.” Deuteronomy 4:35–39

c. All sacrifices made to all other gods are actually made to demons since there is but one God. Deuteronomy 32:6-18 “They provoked him to jealousy with strange gods, with abominations provoked they him to anger. 17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. 18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”

d. The prophet Isaiah was very clear that there is only one God. Isaiah 43:10–12 “Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no saviour. 12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.” Isaiah 44:6–8 “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.” Isaiah 45:5–7 “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. 7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.” Isaiah 45:12 “I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.” Isaiah 45:18–22 “For thus saith the LORD that created the heavens; God himself that formed

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the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. 19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. 21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. 22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” Isaiah 46:9 “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,”

But the unity of God is not an Old Testament concept only. There is explicit teaching in the New Testament concerning the fact that there is only one God.

e. 1 Corinthians 8:4–6 “As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

f. Ephesians 4:3–6 “Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.”

g. James 2:19 “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”

(There are many other verses that could be cited, some of which are included in the supplement to this page, but these are more than sufficient to prove

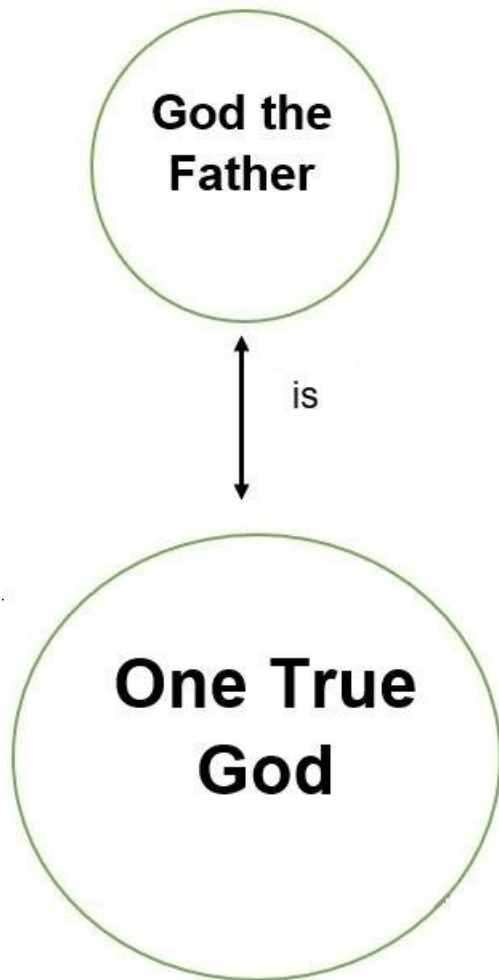


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the point.) Therefore, we have established the first point in our model of the Trinity:

1. Evidence-only Scripture can reveal the Trinity. It is not a natural doctrine nor are there any corresponding ideas found in nature.
2. By explicit and implicit truths we have established that there is one and only one God.
3. Polytheism, Hinduism, Buddhism, Mormonism and other cultic groups clearly embrace teachings that do not agree with the clearly revealed truth of Scripture.
4. Practical ramifications:
  - a. If indeed there is but one God, then it is my obligation to seek to know Him, obey Him, and give myself holy to Him alone.
  - b. If there is one God and He has revealed himself as He claims in the Bible, that it is my obligation to accept what He has revealed about Himself, and to stand in opposition to any other so-called revelation or manifestation of a “god.”
  - c. If there is but one God, then there is but one source of love, power, wisdom, and life. I must rely on this God for all of these things.
  - d. If there is but one God, then it should be my desire to bring others to know Him.

Now we have established the first point in our model of the Trinity of answered the first question: “is there only one God?”. By explicit and implicit proofs, we have demonstrated that God is alone, unique, and separate from all the material creation which He has made, and we have established that there is only God. It is our purpose then, to answer the next question: “what are the characteristics of that God?” This will allow us to then examine each of the other members of the divine Trinity to determine if they match up with each other equally and scripturally. Since no one disputes the Deity of the Father (even the Unitarians will admit this), we will use God the Father as the yardstick of Deity. And so, our model will look like this:



What are the attributes of God the Father? They can be divided into two categories:

**A. Existence** – that which makes Him a person.

**B. Essence** – that which describes His personality.

## **God the Father – Existence and Essence**

**A. The Existence of the Father** – What Makes Him a Person?

1. Life - Deuteronomy 5:26 (This is the same Hebrew word in Genesis 2:7 – the breath of life and became a living soul), John 6:57 (living Father).

2. Self-Awareness – Numbers 14:20-21, 28; Isaiah 45:5-7

3. Will – Genesis 1:3, 26-27; Ephesians 1:3-5; I Thessalonians 4:3

4. Intellect – Genesis 1:4-5; 3:22

5. Emotion

a. Love – John 3:16; Hosea 11:1

b. Hate – Proverbs 6:16-19

c. Wrath – Deuteronomy 9:7-8, 18-20

d. Sorrow – Hosea 11:1-9

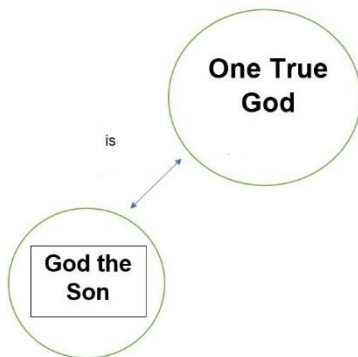
e. Joy – Zephaniah 3:17

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6. Eternality – Psalm 90:2; Genesis 21:33; Revelation 6:9-11 El Olam = the Everlasting God (God of Eternity)

### **B. The Essence of the Father – What is He Like?**

1. Unchangeable (Immutability)-Malachi 3:16; James 1:17
2. Unlimited (Infinite)
  - a. Not bounded by space-I Kings 8:27
  - b. Not bounded by time-Revelation 6:9-11; Ephesians 1:4
3. All Knowing (Omniscience)-Psalm 147:4-5; 139:16
4. All Powerful (Omnipotent)-Genesis 17:1; Daniel 4:35
5. All Present (Omnipresent)-Psalm 139:7-11
6. Love-I John 4:8 *ο θεος αγαπη εστιν*
7. Holiness-Leviticus 11:44; Isaiah 40:25; I Peter 1:15
8. Righteousness (Justice)-Psalm 11:7; Daniel 9:7; Acts 17:31
9. Sovereignty-Acts 15:18; Ephesians 1:11; Psalm 135:6; Proverbs 16:4; Ephesians 1:14
10. Spirit (Incorporeality)-John 4:24
11. Truth-I John 5:6, 8-10; John 5:31-39



These are the attributes of God, and as we have illustrated, the attributes of God the Father. Logically our next step is to examine the scriptural record to see if God the Son and God the Holy Spirit match these criteria. Let us begin by considering the Deity of the Lord Jesus Christ using the very same criteria

### **C. The Existence of the Son – What Makes Him a Person?**

1. Life-John 1:4; 5:26; I John 1:1-2
2. Self- Awareness-John 17:5; John 1:1, John 17:24
3. Will-Luke 22:44; Hebrews 12:2

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4. Intellect-Matthew 7:28-29; Luke 2:40; John 2:24-25

5. Emotion

a. Love-Mark 10:17-21

b. Hate-Revelation 2:6; Matthew 23:1-39 (This powerful passage and demonstrates the depth of the hatred of the Lord Jesus Christ for false religion. These are the most withering words to come from the lips of the Savior.)

c. Wrath-John 2:13-17 (The cleansing of the temple by the Lord Jesus Christ demonstrates His fierce wrath. Most of the book of the Revelation of Jesus Christ also demonstrates His fierce wrath against those who would despise His mercy.)

d. Sorrow-Isaiah 53:4; Luke 19:41-44

e. Joy-Hebrews 1:8-9

6. Eternality-John 8:58; 17:3-5; Micah 5:2 compared with Matthew 2:4-6; Luke 1:32-33 compared with Isaiah 9:6-7; John 1:1-2; Hebrews 7:24

### **D. The Essence of the Son – What is He Like?**

1. Unchangeable (Immutability)-Hebrews 13:8; 7:24; 1:10-12

2. Unlimited (Infinite)\*-see below

a. Not bounded by space-Ephesians 3:17; John 14:23; Matthew 28:20

b. Not bounded by time - Matthew 28:20; Hebrews 7:16-17, 24-28

3. All Knowing (Omniscience)-Hebrews 4:15; John 1:47-49

4. All Powerful (Omnipotent)-

a. Authority-Matthew 28:18; Mark 2:10

b. Ability-Matthew 8:27 etc.

5. All Present (Omnipresent)-Matthew 28:20

6. Love-John 13:34; 14:23; 15:12-13

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7. Holiness-Hebrews 7:26-27; 4:15

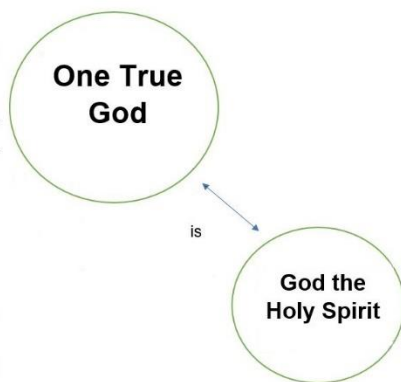
8. Righteousness (Justice)-John 16:18-11; Hebrews 1:9

9. Sovereignty-Hebrews 1:8 (The use of the word Lord references Christ)

10. Spirit (Incorporeality)-John 1:1,14; (note Hebrews 2:14-16); Hebrews 10:5

11. Truth-John 1:14,17; John 14:6

\*The Lord Jesus Christ, by nature of His hypostatic union (the perfect union of His Divine Nature and Perfect Human Nature created through the miracle of the virgin birth) voluntarily limited the independent exercise of His divine prerogatives, but He retained full possession of them. He did not emptied Himself of His deity when He assumed His humanity. And even though He has eternally a body and a perfect human nature (which he took at the incarnation becoming the God-Man, the theanthropic Person, He shall retain forever His divine nature and He is not bounded by space or time.



Now that we've established the deity of Christ without question, we must move to the Holy Spirit, which frankly is a much more difficult study because of His nature and mission. Therefore, let me preface these remarks by looking a crucial passage of Scripture. "Howbeit when he, The Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:

and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." John 16:13-15 The Lord Jesus Christ Himself here points out that it is the nature and mission of the Holy Spirit not to draw attention to Himself, but rather to point to the Lord Jesus Christ. The great desire of the Spirit of God is to point to Jesus. Beware of any movement which overemphasizes the Spirit of God because you know on the basis of this Scripture that that movement cannot be of God. This verse alone eliminates much of the modern charismatic movement but also makes it difficult to find the kind of

depth in scriptural proof of the existence and essence of the Holy Spirit. However, with that warning in mind, it is possible to see from the Scripture that the Holy Spirit is in fact a real person and that He is God. Let us briefly look at the Scripture:

**E. The Existence of the Holy Spirit – What Makes Him a Person?**

1. Life- Genesis 1:2; John 14:16; Revelation 22:17; II Corinthians 3:3
2. Self-Awareness- Ephesians 4:30; Isaiah 6:1-13
3. Will-I Corinthians 12:11; Acts 16:6-8; II Peter 1:21
4. Intellect-Romans 8:27; John 16:5-15; I Peter 1:12; II Peter 1:21
5. Emotion
  - a. Love-Galatians 5:22; Romans 5:5
  - b. Hate-Acts 5:3-4, 9
  - c. Wrath-Acts 5:5,10
  - d. Sorrow-Ephesians 4:30; Hebrews 10:29
  - e. Joy-Galatians 5:22
6. Eternality-Genesis 1:2; Revelation 22:17

**F. The Essence of the Holy Spirit – What is He Like?**

1. Unchangeable (Immutability)-Genesis 1:2 compared with Revelation 22:17
2. Unlimited (Infinite) - Ephesians 1:13-14
3. All Knowing (Omniscience)-Isaiah 40:13; I Corinthians 2:12
4. All Powerful (Omnipotent)-Job 33:4; Psalm 104:30; II Corinthians 1:22
5. All Present (Omnipresent)-Psalm 139:7
6. Love-Galatians 5:22
7. Holiness-compare Acts 28:25 with Isaiah 6:1-13
8. Righteousness (Justice)-Ephesians 5:9

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9. Sovereignty-I Corinthians 12:11; Isaiah 6:1-13

10. Spirit (Incorporeality)- almost goes without saying sent his very name is Holy Spirit or Holy Ghost. However, see I Corinthians 12:3-ff

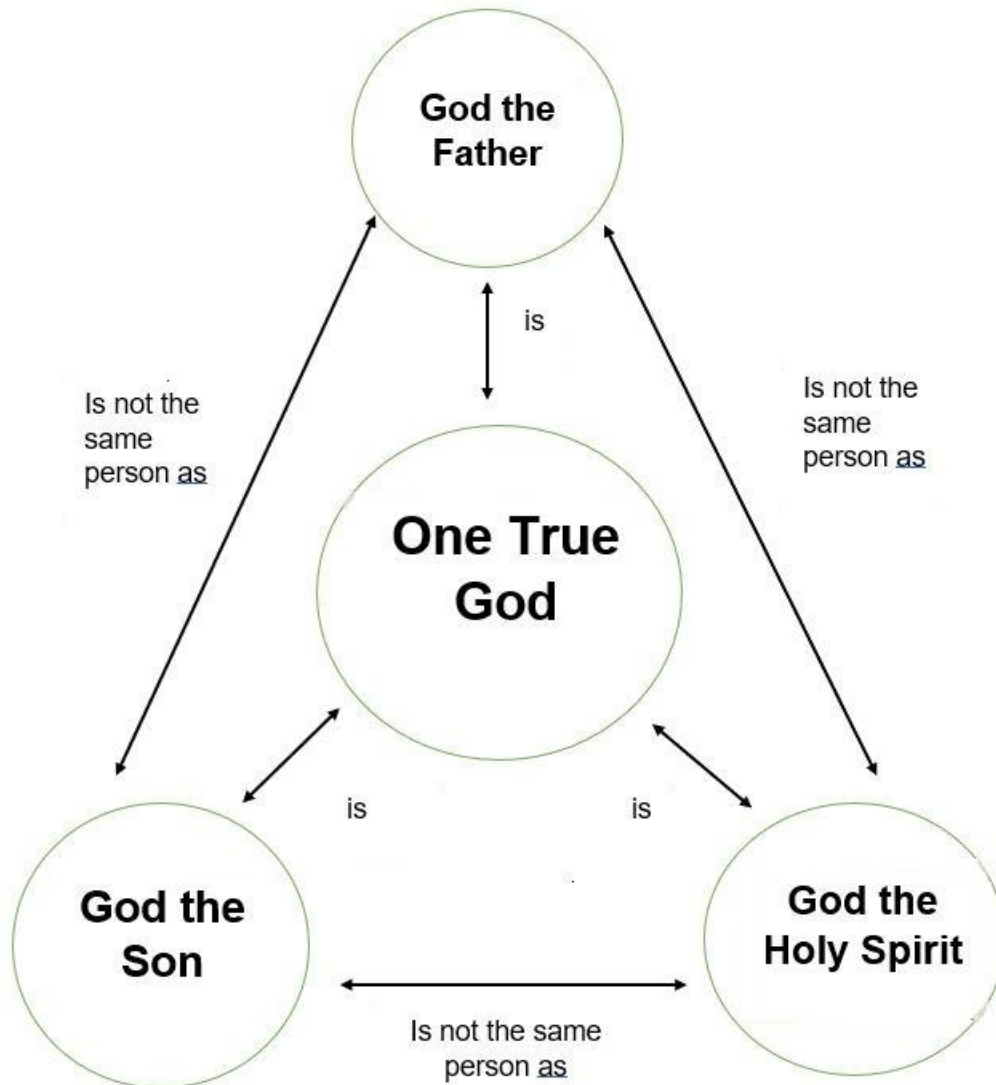
11. Truth-John 16:13; I Peter 1:22

Therefore, we have clearly established-

1. The Scriptural teaching that there is one true God
2. The Scriptural teaching that there are three persons in the Godhead-Father, Son, and the Holy Spirit, each of whom are clearly revealed as being truly God by the clear teachings of Scripture.
3. We have also developed the characteristics of God and demonstrated that each member of the Trinity possesses each of the characteristics.

We want to look at the fact that God the Father, God the Son, and God the Holy Spirit are separate and distinct from One Another-though God is One, They are also Three Persons. All of this, of course is not logical, but remember that we are dealing with the mathematics of heaven and when it comes to God  $3 = 1$  and  $1 = 3$  with no contradiction what ever and are scriptural model of the Trinity will look like this upon its completion:

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1. God the Father is not the same Person as God the Son and vice versa.
  - a. The God the Father is distinguished from the God the Son. (Lord to LORD) Genesis 19:24, Hosea 1:6-7; Hebrews 1:5-14; Isaiah 59:15-21
  - b. God the Son is distinguished from God the Father. Matthew 3:17; 16:17; 17:5; 22:41-46; Luke 23:34; John 1:41-42; Mark 15:34
2. God the Holy Spirit and the Lord Jesus Christ are separate and distinct persons. Matthew 1:20-22; 3:16; 4:1; John 14:16; 15:26
3. The Members of the Trinity perform different functions in the plan of God. The individual work of the members of the Trinity is a Bible study in itself



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which you will study if you take systematic theology. However, we will give a few examples of the individual work of each member of the divine Trinity

### a. The Distinct work of God the Father:

- 1.) The Father is the Author of divine decree-Psalm 2:7-9
- 2.) The Father is the author of divine election (He chose the Lord Jesus Christ to be the vessel of salvation and all in Christ to be the elect)-Ephesians 1:3-6
- 3.) The Father is the Begetter and Sender of the Lord Jesus Christ-John 3:16
- 4.) The Father is the disciplinarian of His children-Hebrews 12:9

### b. The Distinct Work of the Lord Jesus Christ, God the Son:

- 1.) The Son of God is the Creator and Sustainer of all of Creation. Colossians 1:16-17; John 1:3
- 2.) The Son of God was the Perfect Revelation of God to fallen humanity as the Incarnate Word of God. John 1:14; John 17; John 14:8-11
- 3.) The Son of God perfectly fulfilled the law of God so that He could provide the perfect sacrifice for the sin of humanity. Romans 5:18-21; Galatians 4:4-6
- 4.) The Son of God provided a perfect redemption for fallen humanity as evidenced by God raising Him from the dead on the third day. Romans 1:4; Hebrews 9:24-28
- 5.) The Son of God provides the perfect pattern and example for the daily life of His earthly people. Hebrews 12:1-2; I Peter 2:18-25; Ephesians 2:1-11
- 6.) The Son of God is currently our Advocate and Great High Priest in Heaven. Hebrews 4:14-16; 5:1-10; 8:24-9:14; I John 2:1
- 7.) The Son of God will return to rule and reign over the earth for 1000 years before delivering the kingdom back to God. Revelation 19:1-20:6

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8.) The Son of God will judge the quick and the dead as God's ultimate jurist. Revelation 20:11-15; John 5:22-29

### c. The Distinct Work of God the Holy Spirit:

1.) The Holy Spirit was active in the Creation of the World. Genesis 1:2

2.) The Holy Spirit was active in the Inspiration of the Scriptures and has safeguarded their preservation down to this day. II Peter 1:21

3.) The Holy Spirit was active in empowering the servants of God in the Old Testament by coming upon them temporarily for a task that needed His power. I Samuel 10:6-13; Judges 13:25; Judges 16:20

4.) The Holy Spirit is active in indwelling and empowering the children of God in the New Testament Church. I Corinthians 6:19

5.) The Holy Spirit convicts the sinner of sin, righteousness, and judgment. John 16:7-11

5.) The Holy Spirit regenerates the sinner by means of God's Word creating saving faith and acceptance of the Gospel of Grace. Titus 3:5

6.) The Holy Spirit baptizes the saved into the body of Christ at the moment of salvation. I Corinthians 12:13; Romans 6:1-10

7.) The Holy Spirit seals the believer and makes him/her secure for eternity. Ephesians 1:13; 4:30

8.) The Holy Spirit teaches the believer and leads him/her into truth. John 16:12-15

9.) The Holy Spirit gifts every believer to function where needed in the body of Christ, the Church. I Corinthians 12:11; I Peter 4:10; Ephesians 4:11; Romans 12:6-8

10.) The Holy Spirit produces the fruit of the Spirit in the obedient believer. Galatians 5:22-23

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11.) The Holy Spirit intercedes in the prayer life of the believer making our prayers acceptable before God. Romans 8:26; Ephesians 6:18

4. The Three Members of the Trinity are distinguished from each other in the Scripture.

- a. Matthew 28:19
  - b. Matthew 3:16-17
  - c. II Corinthians 13:14
  - d. Ephesians 1:2, 13; 2:18-20; 3:4-7
  - e. I Thessalonians 1:1, 3, 5, 6ff
- and others

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