

THE BIBLICAL BASIS FOR THE HOLY TRINITY

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“It is but right that our hearts should be on God, when the heart of God is so much on us. If the Lord of glory should stoop so low as to set his heart on sinful dust, methinks we should easily be persuaded to set our hearts on Christ and glory, and ascend to him, in our daily affections, who so much condescends to us.” Richard Baxter, *The Saints’ Everlasting Rest*

HOW IS THE GOD OF THE BIBLE LIKE AND UNLIKE OTHER GODS?

One of the main doctrines that Christians are supposed to believe is the Holy Trinity. But most believers do not know why we believe in the Trinity. Or how such a belief has anything to do with our daily lives.

HOW WOULD YOU DESCRIBE GOD AS TRINITY?

1. HOW DO CHRISTIAN KNOW GOD IS TRINITY? WHAT ARE THE SOURCES?

- A. *Jesus Christ*. His Words, Life, and Death and Resurrection from Dead
- B. *The Bible*
- C. *Christian Experience*: We experience God as Father, Son, and Holy Spirit
- D. *Christian Tradition*: Since the early church all Christian groups affirm the Holy Trinity.

WHICH IS THE MOST IMPORTANT SOURCE FOR KNOWING GOD IS FATHER, SON AND SPIRIT?



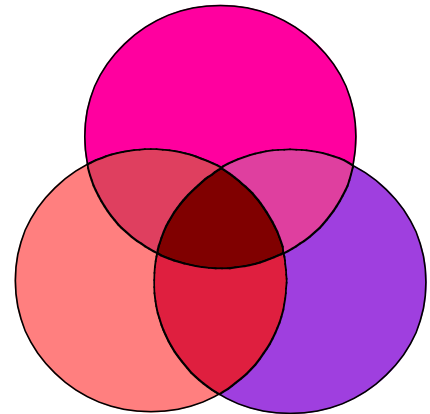
2. WHAT IS THE DOCTRINE OF THE HOLY TRINITY?

A. *THE TRINITY*: The one true God eternally exists as three persons—the Father, the Son, and the Holy Spirit—one in nature, equal in glory, and distinct in relations.

B. *What Does This Mean?*
There is One God, not three Gods.

Three Eternal Persons in Relationship.
God is fully, wonderfully personal.

C. *What Is Revealed of God in Creation and the Bible Points to God Outside of Time. Father, Son, Spirit.*



3. THE NICENE [-CONSTANTINOPOLITAN] CREED: AD 325/381

We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father, God from God, Light from Light,
true God from true God, begotten, not made, of one Being with the Father.
Through him all things were made.

For us and for our salvation he came down from heaven:

By the power of the Holy Spirit he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and
the Son. With the Father and the Son he is worshiped and glorified. He has spoken
through the Prophets.

We believe in one holy catholic [universal] and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

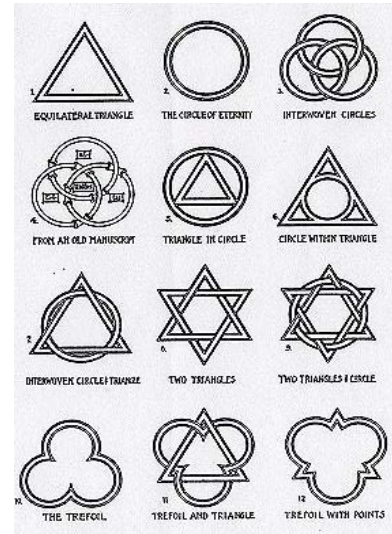
We look for the resurrection of the dead, and the life of the world to come. Amen.

4. WHAT ARE ILLUSTRATIONS OF THE TRINITY?

H₂O: Ice, Water, Vapor

Sun: Fire, Light, Heat

Other illustrations to explain the Trinity?



WHAT IS HELPFUL ABOUT ILLUSTRATIONS?
WHAT DOES NOT HELP?

5. HOW CAN WE SPEAK OF INFINITE GOD?

A. *God Is Beyond Us.*

B. *But in Grace God Comes to Us in Ways We Can Understand.*

C. *We Trust God's Own Words about Himself: Father, Son, and Holy Spirit*

REFLECTION. QUESTIONS?

OLD TESTAMENT EVIDENCE OF TRINITY

WHY IS IT IMPORTANT TO SEE TRINITY IN THE OLD TESTAMENT?

- 1. GOD IS ONE.** Against the polytheistic religions of that era, the great emphasis of the OT is the oneness of the only true God, the God of Israel (Deut 4:39; 6:4; 32:39; Isa 42:8; 43:10).
- 2. COMPOSITE ONENESS.** The common word "one" (*'ehad* 960t in OT) speaks of a composite unity (Gen 2:24 "one flesh"). A related word, *yahid* denotes "solitary, alone," yet it is not used of God in the OT (cf. Zech 12:10). In the 12th century AD, Rabbi Maimonides replaced *'ehad* with *yahid* to exclude Trinity in his articles of Jewish faith.

3. **PLURAL TERMS.** God speaks using the designation “we” and “us” (Gen 1:26; 3:22; 11:7; Isa 6:8); some relate this to angels or a divine council but only with difficulty. *Elohim* and *Adonai* are both in the plural form yet almost always used with singular verbs and modifiers as proper names. Other plural terms for God are rarely translated (Eccl 12:1 lit. “Creators”)

4. **DIVINE AGENTS.** The OT and Intertestamental view revealed God with a multiplicity of personal realities. **The Spirit of God** (Gen 1:2), **the Word of God** (1:3; Ps 33:6), **Wisdom of God** (Prov 8:22-31), **the Angel of God** (Exod 3:2-15, and sometimes the **Messiah** (Isa 9:6; Mic 5:2) were seen as both God yet God distinct from God. These apparent divine agents and attributes were personified and described with God’s own attributes.

5. **GOD DISTINCT FROM GOD.** Isa 48:16, 44:6; 63:8-11, 16; Zech 12:10; Pss 45:6-7; 110:1.

REFLECTIONS. HOW STRONG IS EVIDENCE FOR THE TRINITY IN THE OT? WHY IS IT IMPORTANT TO SEE THIS? WHAT DOES IT MEAN FOR US AS CHRISTIANS?

THE FATHER IS GOD

Of the Persons of the Godhead the Father may be the least known. No one debates the fact that the Father in the Bible is God (John 6:27; Eph 4:6; 1 Pet 1:3).

WHAT IS THE ROLE OF HUMAN FATHERS TODAY?

WHAT DOES IT MEAN TO CALL GOD FATHER?

AND WHAT DOES IT NOT MEAN?

1. **“FATHER”:** *ABBA* (*Aramaic*) is found only 3 times in the NT and was used by infants and grown sons to show endearment and respect (Rom 8:15; Gal 4:6). Father was not used much of God in the OT (14t), perhaps to distinguish the God of Israel from the pagan gods as progenitors of semi-gods and humans. The term *Father* (*Pater*) is used especially in John (122t) in contrast to Matt (45t), Mark (5t), Luke (21t) or Paul (4t).

2. **OF WHOM IS GOD FATHER?** Christ (Matt 3:17; 11:27), Israel (Exod 4:22), angels, (Job 1:6) all believers (Rom 8:14-17), glory (Eph 1:17), light (James 1:17), all (Eph 4:6), which indicates that He is the Head of the Godhead and Fount from which all proceeds.
3. **WHAT ARE THE FATHER'S ROLES?** What does he particularly do?
- A. *The Creator of all Creation:* Gen 1:1, Exod 20:11, Ps 89:1, Isa 45:18, Act 17:24-28; Rom 11:36; Rev 4:11.
- B. *Sovereign Ruler, Lord of Heaven and Earth:* Deut 10:14,17; 2 Kings 19:15; Dan 4:34-35; 7:10; Matt 11:25; Eph. 1:3-5, 11; 1 Tim 6:15; Rev 4:2-5:13.
- C. *Lord Chief Justice: He Is the Judge:* "Holy, Holy, Holy" (Isa 6:3; Rev 4:8); Gen 18:25; John 3:36; yet to Jesus is given the right to judge all things (John 5:22; 2 Tim 4:1); note Rev 6:16-17; 20:11.
- D. *Loving Reconciler:* The Father loves the world (John 3:16), established the plan of redemption (Eph 1:3-14), calls one to salvation (Rom 8:28-30; 1 Cor 1:9), forgives the sinner (John 3:16), justifies the guilty (Rom 3:24-26; 5:1-2), adopts the newborn believer (Gal 4:6-7), and makes us a new creation (2 Cor 5:17). He is love (1 John 4:8,16).
- E. *Him to Whom All Things Return:* 1 Cor 15:24-28.
 God the Father is "the Alpha and the Omega" (Rev 1:8; cf. 21:6), yet the Son, too, participates in the divine identity as "the Alpha and Omega, the First and the Last, the Beginning and the End" (22:13; cf. 1:18; 2:8). As the Father is worshipped in heaven so also is the Lamb (Rev 4-5). When the New Earth is inaugurated, "the Lord God Almighty and the Lamb" (21:22) share the divine throne (22:1, 3). In all the roles of God the Father, there is shared mutuality and oneness within the Godhead. To understand particular activities as ascribed especially to the Father does not mean exclusively to the Father. That the Son and the Spirit participate in the activities of God the Father is evidence that they, too, are to be understood and worshipped as fully God.
- F. *What Are Other Roles of God the Father?* What are metaphors that describe our relationship to God? (e.g., Potter and clay)

HOW IS GOD AS FATHER DIFFERENT FROM HUMAN FATHERS?**HOW DOES GOD THE FATHER SERVE AS A MODEL FOR HUMAN FATHERS TODAY?****THE SON IS GOD**

The central belief of Christianity is the eternal and deity of Jesus Christ with the Father. The Savior uniquely exists as a divine-human being, unparalleled by any other.

WHAT DOES IT MEAN TO CALL JESUS CHRIST GOD'S "SON"?**WHAT DOES IT NOT MEAN?**

When Jesus calls himself the Son, the One and Only Son, it is very clear that God the Father does not have wives or that anyone gives birth to the eternal Son. It is a way of speaking of their relationship from before creation. The Father has always been the Father and the Son has always been the Son at the Father's side.

1. JESUS IS GOD: IN HIS OWN WORDS**WHY DID JESUS OFTEN CONCEAL HIS DEITY? WHEN DID HE MOST REVEAL IT?**

Jesus most revealed that he is the Son of God before those who already wanted to kill him.

- A. *John 8:58*: "Before Abraham was I Am."
Other "I Am" statements in John's Gospel.
- B. *John 10:30*: "I and the Father are one."
- C. *Luke 22:66-70* (Mark 14:61-65; Matt 26:63-65): Jesus as "the Son of God" is the heavenly "Son of Man" (Dan 7:13-14) to be worshiped by all peoples.
- D. *Matt 28:19-20*: Now resurrected, Jesus' Great Commission is to "go and make disciples of all nations, baptizing them in the Name of the Father, the Son, and the Holy Spirit."

2. NEW TESTAMENT STATEMENTS THAT JESUS IS GOD

- A. *John 1:1-3*: “the Word was with God and the Word was God...Through him all things were made; without him nothing nothing was made that has been made.”
- B. *John 1:14, 18*: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father.... No one has ever seen God, but the one and only Son [*lit.* the only begotten God], who is himself God and is in closest relationship with the Father, has made him known.” God the One and Only [Only Begotten] God who is at the Father’s side”
- C. *John 20:28*: Thomas’s confession: “My Lord and my God!” Jesus, “Blessed are those who have not seen and yet have believed.”
- D. *Phil 2:5-8*: Jesus’ example of humility, “who being in very form God”
- E. *Col 1:15-19; 2:9*: The Son is “image of the invisible God”; he is Creator of “everything” ever created; “in him all the fullness of deity (*theotēs*) dwells in bodily form”
- F. *Heb 1:2-13*: God’s Son, “whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God’s glory and the exact representation of his [God’s] being, sustaining all things by his powerful word.” All the angels worship him,” with OT passages for God applied to him.
- G. *Other NT Statements that Jesus Is God*:
 Acts 10:36 “Lord of all”; 20:28, the blood of God; Rom 9:5 “Christ, God over all”; 1 Cor 8:4-6; Titus 2:13 “our great God and Savior Jesus Christ” (Granville-Sharp Rule); 2 Pet 1:1 “our God and Savior Jesus Christ.”

3. INDIRECT EVIDENCES THAT JESUS IS GOD

- A. *Divine Attributes*: Pre-existence (Isa 9:6; Mic 5:2; John 1:1, 14; 8:58; 17:5; Col 1:16), omnipresence (Matt 8:27; 18:20; 28:20), omnipotence (Matt 28:18; Heb 1:3), immutability (Heb 13:8), sovereignty (Mark 2:5-7; John 2:19; 10:17-18), holy (Mark 1:24, John 8:29, 46; 2 Cor 5:21; Heb 4:15).
- B. *Divine Titles/Works*: Creator of all things (John 1:3; Col 1:16; Heb 1:2); Sustainer (Col 1:17; Heb 1:3); Born of a virgin, conceived of Holy the Spirit (Isa 7:14, Matt 1:23, Luke 1:35); Emmanuel, God with us (Matt 1:23); Son of God/Most High (Matt 14:33; 16:16); Alpha and Omega (Rev 22:13 cf. 1:8; 21:6); Savior, Redeemer, Holy One (Isa 43:10); King of Kings and Lord of Lords (Rev 19:16); Mighty God, Father of Eternity (Isa 9:6).
- C. *Jesus Is Worshiped*: Exod 20:3-6 makes worship of other gods forbidden; however, Jesus is worshiped at birth, during his ministry, before his death, and after the resurrection: Matt 2:11; 14:33; 21:14-16; 28:9,17; Luke 19:38-40, John 20:28. He is the image (*eikōn*) of the invisible God and the exact representation (*karaktēr*) of his being (Heb 1:3). In other words, Jesus is the living icon (idol) of God.

4. DIFFICULT SAYINGS AND TITLES OF JESUS

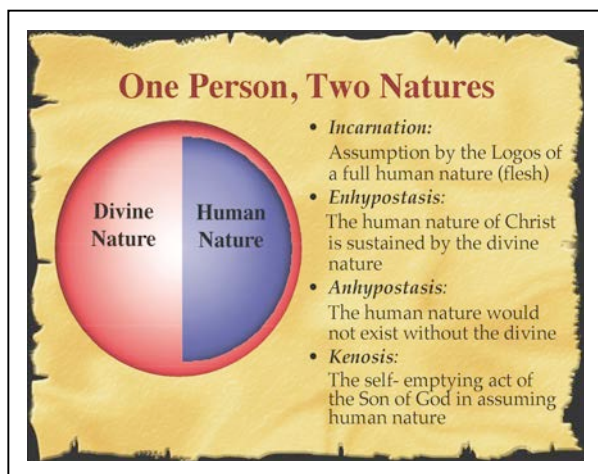
- A. *You Are the Only True God*, John 17:3. Jesus prayed this to the Father. But John 1:18 says Jesus is “the One and Only/Begotten God” at the Father side; note 17:5.
- B. *The Father Is Greater than I*, John 14:28. Greater in position. Not a different higher God. Just as the Prime Minister is greater than I, as in rank, importance; note 5:22-23.
- C. *Firstborn of Creation: Col. 1:15*. The word “firstborn” (Gk. *prōtotokos*) is used 8t in NT, 6t of Jesus Christ (Luke 2:7; Rom 8:29; Col 1:15, 18; Heb 1:6; Rev 1:5). In the ancient world, the term indicates the legal right as primary heir, not necessarily someone born first (Deut 21:16). Example: Isaac not Ishmael was declared Abraham’s firstborn (heir).
- D. *Beginning of the Creation of God: Rev. 3:14*. The word “beginning” (Gk. *archē*) translates as “first cause, origin, fount, authority, sovereign, ruler.” Jesus is the “beginning” in the sense that he is the first cause (creator) of creation, thus also its sovereign.
- E. *Only Begotten, One and Only*: Ps 2:7; John 1:14, 18; 3:16, 18; 1 John 4:9
 The term “only begotten” (Gk. *monogenēs*), from OT (LXX Ps. 2:7; cf. Zech 12:10), is applied to Jesus 5t in the NT. Today it is usually translated “one and only,” however it is closely related to “only begotten” (from same Gk root), and often depicts an only child (Luke 7:12; 8:42; 9:38; Heb 11:17) and parallel with “beloved.” The word does not mean that the Son was the offspring of God. Rather the Son is of one Being with the Father, *eternally begotten* (not made), ever and equally generated from the Father. While “begotten” according to his humanity from the virgin Mary, the Son’s eternal begottenness distinguishes him from the Father and the Spirit. Thus, the historical church (as we must today) understood *eternal begottenness* of the Son as a way of distinguishing between the Trinitarian persons outside of time, the Godhead *en si*.

5. JESUS AS GOD AND MAN:

The greatest difficulty of the early church was to understand the declarations of Jesus’ deity coupled with those of his humanity. If he is God, then in what sense is he human? See Isa 9:6; Rom 1:1-4; Heb 1:1-4:16.

B. B. Warfield, *The Person and Work of Christ*, ed. S. G. Craig (P & R, 1950), 67-68.

"These manifestations of a human and Divine consciousness simply stand side by side in the records of Our Lord's self-expression. Neither is suppressed or even qualified by the other. If we attend only to the one class we might suppose Him to proclaim Himself wholly Divine; if only to the other we might equally easily imagine Him to be representing Himself as wholly human. With both together before us we perceive Him alternately speaking out of a Divine and out of a human consciousness; manifesting Himself as all that God is and as all that man is; yet with the most marked unity of consciousness. He, the one Jesus Christ, was to His own apprehension true God and complete man in a unitary personal life."



THE HOLY SPIRIT IS GOD

At first glance, there seems to be a lack of evidence concerning the personal deity of the Holy Spirit. Perhaps this is because the purpose of the Spirit is to glorify the Son and Father; and because his work is more subjective. The Spirit is mentioned at least 100t in the OT (Heb *ruach* 389t = spirit, wind, breath, mind, soul, Spirit; cf. Isa 63:10-11) and in the NT about 260t (Gk *pneuma* 379t), the "Holy Spirit" 92t.

1. THE SPIRIT IS TOGETHER WITH THE FATHER AND THE SON

The Father, Son, and Holy Spirit are found together over 130t in the NT, without any particular order in the text, but with fairly distinct roles. Matt 3:16-17; 28:19; Luke 10:21-22; John 3:34-36; John 14:23-26; Acts 7:55-56; Rom 15:30; 1 Cor 12:3-6; 2 Cor 13:14; Eph 1:17; 4:4-6; 5:18-20; 2 Thess 2:13-14; Heb 2:3-4; 1 Pet 1:2-3; 3:18; 1 John 4:2; Jude 19-21; Rev 21:9-11.

2. THE HOLY SPIRIT IS A DISTINCT PERSON

Certain cults deny that the Holy Spirit is a person, saying he is only a divine force. Whereas some references to the Spirit appear impersonal, others are very personal yet also show him to be distinct from the Father and Son.

A. *The Spirit Demonstrates Intelligence:* 1Co 2:10-13; Isa 40:13

B. *He Manifests His Own Will:* Acts 8:29; 9:31; 13:2; 15:28; 16:6-7; 1 Cor 12:8, 11
Note the Spirit speaks as "I" and "me."

C. *The Spirit Shows Emotions:* Eph 4:30; Heb 10:29; Isa 63:10.
We can grieve and insult the Spirit.

D. *He Helps Us as the "Other Counselor"* (lit. "one the same kind" as the Son): John 14:16, 26; 15:26; 16:7; Rom 8:26; note 1 John 2:1.

E. *Blasphemy of the Spirit.* Matt 12:31-32. One can blaspheme the Father or the Son and be forgiven; but one dare not blaspheme the Spirit.

3. THE HOLY SPIRIT APPEARS DESCRIBED AS GOD

A. *"In the Name of the Father, and the Son, and the Holy Spirit"* Matt 28:19

B. *To Lie to the Spirit Is to Lie to God,* Acts 5:3-4, 9

C. *"Now the Lord is the Spirit,"* 2 Cor 3:17-18.

D. *The Word of the Spirit Is the Word of God*

2 Sam 23:2f; Isa 40:13-18; 1 Cor 2:10-13. Compare Isa 6:9 with Acts 28:25ff; Ps 95:7ff with Heb 3:7ff; Jer 31:31f with Heb 10:15ff.

4. **INDIRECT EVIDENCES THE SPIRIT IS GOD**

A. *Divine Attributes of the Spirit:*

John Calvin: "All the specific attributes of God are attributed to Him (the Spirit) as also to the Son." Omniscience (Isa 40:13; 1 Cor 2:10); omnipotence (Isa 40:13-17); omnipresence (Ps 139:7-9; 1 Cor 2:10-11); holy (Eph 4:30); truth (John 14:17; 15:26; 16:13); life (Rom 8:2); are all ascribed to the Holy Spirit. He is the Spirit of grace (Heb 10:29) and glory (1 Pet 4:14). Also, to quench (1 Thess 5:19) or to grieve (Eph 4:30) the Holy Spirit is to do so to God.



B. *Divine Works of the Spirit:*

The conception of Jesus (Matt 1:20; Luke 1:35); creation of the universe (Gen 1:2; Isa 40:12; Ps 33:6) inspiration of Scripture (2 Tim 3:16; 2 Pet 1:20). The Spirit ministers to Christians; He regenerates (John 3:5-7); baptizes (1 Cor 12:13), seals (Eph 4:30) and inhabits (1 Cor 6:19). Therefore, we are legitimate sons of God (1 John 3:9) and the temple of God (1 Cor 3:16). The Spirit comforts us (Acts 9:31) intercedes for us (Rom 8:26) gives us spiritual gifts, and will resurrect us (Rom 8:11).

C. *The Spirit's Titles:*

The Holy Spirit is: "the Spirit of YHWH" (Judges 3:10), "the Spirit of the Father" (Matt 10:20), of the Son/Christ (Rom 8:9; 1 Pet 1:11; Phil 1:19; Gal 4:6). He is the "other Counselor" (Gk *allos parakletos*) of the same kind as Jesus himself (Jn 14:16, 26; 15:26; 1 John 2:1). The Spirit shares in the titles of the Father and the Son.

We see that the Holy Spirit is God as are the Son and the Father, yet there is but one God.

SHOULD WE WORSHIP THE HOLY SPIRIT?

SHOULD WE PRAY TO THE HOLY SPIRIT?

QUESTIONS ABOUT THE HOLY SPIRIT?

"It is of maximum importance to decide whether the Holy Spirit is a Divine Person who deserves our worship, faith, love and submission to Himself, or if He is simply an influence which comes from God, or a power, or an illumination that God gives. If the Holy Spirit is a Person, a Divine Person, and we do not recognize Him as such, then we are robbing a Divine Being of the worship, faith, submission and love that He deserves." R. A. Torrey

TRINITY TOGETHER IN THE BIBLE: THE FATHER, SON AND HOLY SPIRIT IN THE NEW TESTAMENT

WHAT THEN ARE MAJOR REASONS IN THE BIBLE FOR BELIEVING IN GOD AS HOLY TRINITY?

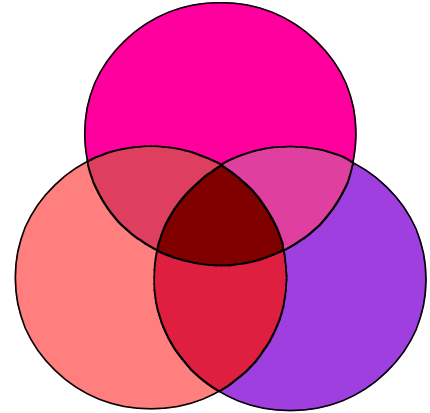
1. SUMMARY OF THE BIBLICAL EVIDENCES.

A. *Old Testament*

B. *God as Father*

C. *Jesus as the Eternal Son*

D. *Holy Spirit Is God*



E. *All Together:* the Father, Son and Holy Spirit are each defined as God, each as distinct persons, and as to creation and salvation with distinct roles in the activity of God, in over 130 passages in the NT.

2. HOW DO THE PERSONS OF THE TRINITY RELATE TO ONE ANOTHER? Gospel of John.

A. *The Son and the Spirit Were with God.* John 1:1-2, 18; 3:11, 31-34; 5:19; 6:38; 16:13-15
Jesus sees and hears the Father; the Spirit hears, speaks what he receives of the Son and the Father; Jesus goes forth led of the Spirit; the Spirit reveals the Father.

B. *They Know and Testify of One Another.* John 7:29; 8:55; 10:15; 16:13-14; 17:25
The Father knows the Son and the Son knows the Father; cf. 1 Cor 2:11-13; Rom 8:9

C. *Each Person Freely Chooses the Other.* John 5:17, 21-22; 11:41; 12:27-28; 13:15.
The divine fellowship is not mechanical or obligatory but through deliberate choice. Jesus freely submits to the Father (and Spirit), as does Spirit to Father and Son, and the Father "gives all things" to the Son (3:35; 13:3; 16:15).

D. *Each Person Reflects Self-Giving Love.* John 5:20, 23; 8:29; 10:17-18; 15:9.
Each person in the Trinity glorifies and honors the others. The Father loves and honors the Son (3:35; 12:26; 17:23-26) and the Son loves the Father (14:31). Spirit enjoys being the most self-giving. In John's Gospel, we see noun "love" 37t, verb "to love" 7t, *agapao*.

- E. *The Father, Son, and Holy Spirit Each Indwell the Other (Perichoresis)*. John 10:30; *14:7-10, 20; *17:21-23. With no confusion of persons, each member of the Godhead mutually indwells the other. God is one in dynamic reciprocal abiding in the other. Similar to God living in us, yet we are not God (we are still distinct persons).

Lesson: The Son's self-emptying and submission to the Father is that which fills him with the Father and the Spirit, yet makes him all the more the Son. So it is with the Christian. The more we allow the Lord to live and reign within us, the more we become the persons God made us to be. This is godliness, Christlikeness, true Spirituality.

- F. *The Son and the Spirit Come Forth from the Father: Eternal, Relational Order*. In God's revelation in his Son and the Spirit, we see an order of relationship. Each person is fully God, each does what he loves to do. We also see each with roles that reflect something of the eternal relations. The Father is always the Father, the Spirit is always the Spirit. The Son "comes" from Father (22t), is sent by Father or heaven (44t). The Spirit *proceeds* (John 15:26) from Father. And so there is unity and diversity of persons.

WHAT ARE LESSONS FOR OUR LIVES AS CHRISTIANS FROM GOD AS TRINITY?

3. THE NT CHURCH GREW IN UNDERSTANDING WHO GOD IS

The early church did not waver from belief that God is one. Yet believers were also experiencing God in a threefold way. As Thomas exclaimed, Jesus is "My Lord and my God!" (John 20:28). Paul exclaimed, "The Lord is the Spirit" (2 Cor 3:17). Jesus commanded that we baptize "in the Name of the Father, the Son, and the Holy Spirit" (Matt. 28:19). Early believers came to understand that three persons are revealed as the one God. More than 130 Trinitarian passages are found in the NT, with each person manifesting certain roles and order as Father, Son, and Holy Spirit—even in epistles not usually seen in Trinitarian light (Heb, 1 Peter, Jude). Three Persons are regularly experienced in our salvation: the Father choosing, the Son fulfilling, the Spirit applying; and in Christian life; and in the life and worship of the church. In perfect unity, as undivided Trinity, virtually everything God does reveals this wondrous Three-in-One and One-in-Three.

REFLECTION? QUESTIONS? WORSHIP.