



# Session 3

Of God, and of the Holy Trinity

# Session 3 Overview

## ➤ Westminster Confession of Faith

- Chapter 2 Of God, and of the Holy Trinity
- \* Chapter (9) Of the Holy Spirit

## ➤ Catechism

- **Q. 7. What is God? (WSC Q.4)**
- **Q. 8. Are there more Gods than one? (WSC Q.5)**
- **Q. 9. How many persons are there in the Godhead? (WSC Q.6)**
- Q. 10. What are the personal properties of the three persons in the Godhead?
- Q. 11. How doth it appear that the Son and the Holy Ghost are God equal with the Father?



# What is God? (Q7)

- There is **One** true God. (Deut. 6:4, Jer. 10:10, 1 Cor. 8:4, 6)
- **Infinite** (Job 11:7–9, Psa 147:5, Deu 32:4)
- **Invisible** without body, parts, or passions; (Num 23:19, John 4:24, 1 Tim. 1:17)
- **Immutable** (James 1:17, Mal. 3:6) impossible for God to lie (Heb 6:18 NAS)
- **Immense** (1 Kings 8:27, Jer. 23:23–24, Pro 15:3, Psa 139:7–10, Col 1:17)
- **Eternal** (Psa 90:2, Rom 16:26, 1Pe 5:10)
- **Incomprehensible** (Psa 145:3, Job 11:7, Rom 11:33–34)
- **Almighty** (Gen 17:1, 2Ch 20:6, 1Ch 29:11–12)
- **All knowing** (Ezek. 11:5, Act 15:18, Heb 4:13)
- **Loving** (2Ch 20:21, Psa 139:1, 1 Joh 4:8,)
- **Gracious** (Ex. 34:6–7, Psa 111:6, Joe 2:14, )
- **Merciful** (Psa 86:17, Luk 1:78, Eph 2:5)
- **Holy** (Ps. 145:17, Rev 4:8)
- **Just** (Ex. 34:7, Job 34:14, Jer 9:25)
- **All-sufficient** (Ps. 145:17, Acts 17:24–25, Rom 11:33–34)
- **Spirit** (Joh 4:24)



## Q. 8. Are there more Gods than one? (WSC Q.5)

- ▶ To you it was shown that you might know that the LORD, **He is God; there is no other besides Him.** (Deu 4:35,39)
- ▶ Turn to Me, and be saved, all the ends of the earth; **For I am God, and there is no other.** (Isa 45:22; NAS see also 45:5,14,21;46:9)
- ▶ And understand that I am He. **Before Me there was no God formed, And there will be none after Me.** (Isa 43:10 NAS)
- ▶ And that **I am the LORD your God And there is no other;** (Joe 2:27 NAS)
- ▶ You have truly stated that **He is One; and there is no one else besides Him;** (Mar 12:32 NAS)
- ▶ We know that there is no such thing as an idol in the world, and that **there is no God but one.** (1Co 8:4 NAS)



# False views of the Trinity

## Non-Christian explanations of the trinity

- ▶ **Modalism:** This view teaches that there is **one God but changes personality**. At one time He is the Father, another the Son, and another the Holy Spirit. This is taught by **United Pentecostal Church International** called The Oneness of God.
- ▶ **Tritheism:** This view teaches that there are **3 gods**: The Father, Son, and Holy Spirit. This is similar to **Mormons teaching** of the Godhead.
- ▶ **Arianism:** This view teaches that there is **One person of God the Father. Christ and the Holy Spirit are not God**. This is similar to **Jehovah Witness** teaching on Christ.

## Incorrect explanations of the trinity.

- ▶  $1 \times 1 \times 1 = 1$
- ▶ Egg parts shell, white, and yolk
- ▶ Water as ice, steam, and liquid
- ▶ Worker, husband, and father
- ▶ Body, soul, and spirit
- ▶ Three leaf clover

**The claim that there is no explanation of the trinity.**

**The claim that the Trinity is comes from a Pagan three headed god.**

**The claim that the Trinity is nothing more than Greek philosophy.**



# Quotes from the Early Church Fathers

- ▶ But the Holy Spirit does not speak His own things, but those of Christ, and that not from himself, but from the Lord; even as the Lord also announced to us the things that He received from the Father. (Ignatius 30–107 a.d. The Epistle of Ignatius to the Ephesians Chapter IX)
- ▶ **For with Him** were always present the **Word and Wisdom**, the **Son and the Spirit**, by whom and in whom, freely and spontaneously, **He made all things**, to whom also He speaks, saying, “Let Us make man after Our image and likeness;”. (Ireneaus 120–202 a.d. Against Heresies Book IV Chapter XX)
- ▶ O mystic marvel! **The universal Father is one, and one the universal Word; and the Holy Spirit is one and the same everywhere**, . . . (Clement of Alexandria 153–217 a.d. The Instructor. Book I Chapter VI)
- ▶ Besides, if, from that perfect knowledge which assures us that **the title of God and Lord is suitable both to the Father, and to the Son, and to the Holy Ghost**, (Tertullian 145–220 a.d. Against Praxeas Chapter XIII)
- ▶ After these points, now, we proved to the best of our power in the preceding pages that **all things which exist were made by God, and that there was nothing which was not made, save the nature of the Father, and the Son, and the Holy Spirit**; (Origen 185–254 a.d. Origen De Principiis. Book IV Chapter I.35)



# How many persons are there in the Godhead? (Q8)

- ▶ **How many persons are there in the Godhead? (Q9) and What are the personal properties of the three persons in the Godhead?(Q10)**
  - WCF 2:3 In the unity of the Godhead there be **three persons, of one substance, power, and eternity**: God the Father, God the Son, and God the Holy Ghost.
    - the Father is of none, neither begotten, nor proceeding;
    - the Son is eternally begotten of the Father
    - the Holy Ghost eternally proceeding from the Father and the Son.
- ▶ **How doth it appear that the Son and the Holy Ghost are God equal with the Father? (Q11)**
  - A. The Scriptures manifest that the **Son** and the **Holy Ghost** are God equal with the **Father**, **ascribing** unto them such **names, attributes, works, and worship**, as are **proper to God only**.



# Early Church Fathers

## Tertullian

Whatever you think, there is a **word**; whatever you conceive, there is **reason**. You must needs speak it in your **mind**; and while you are speaking, you admit speech as an interlocutor with you, involved in which there is this very reason, whereby, **while in thought you are holding converse with your word**, you are (by reciprocal action) producing thought by means of that converse with your word. Thus, in a certain sense, **the word is a second person within you, through which in thinking you utter speech**, and through which also, (by reciprocity of process,) **in uttering speech you generate thought. The word is itself a different thing from yourself**. Now how much more fully is all this transacted in God, whose image and likeness even you are regarded as being, inasmuch as **He has reason within Himself even while He is silent**, and **involved in that Reason His Word!** (Tertullian Against Praxeas Chapter V)

## Augustine

And so there is a kind of **image of the Trinity** in the **mind** itself, and the knowledge of it, which is its offspring and its **word** concerning itself, and **love** as a third, and **these three are one, and one substance**. (Augustine On the Trinity Book IX. Chapter 12.18)



# Scientific proof of God

1. **Infinity exists** because quantities have no beginning or end.
  - Counting numbers, dividing matter, travelling in one direction.
2. **The Physical universe** dies, erodes, ceases and **is finite**.
  - Everything is in a state of Entropy (gradual decline into disorder).
3. **Something is required to make/start/force the universe** into existence.
  - Newton's First law: an object at rest tends to stay at rest unless forced.
4. **The Infinite started the motion** of the physical universe.
  - Only the infinite could possibly put the universe into motion.
5. **Intelligence only could force the universe** into motion.
  - Because of the precision of the functions of the universe, chance or random events could not have forced the universe into motion.
6. **The infinite must think (mind), speak (word), and have a will (desire).**
  - God then is trinity of the Mind (Father), Word (Son), and Desire (Spirit).



Mathematical representation of the Trinity	
Statement	Reason
$G = \text{God}$ $M = \text{Mind}$ $W = \text{Word}$ $S = \text{Spirit}$	Given Definition
$G = \infty$ $G = M$ $G = W$ $G = S$	Given <b>God is infinite:</b> Even from eternity...(Isa 43:13)...one Lord (Mark 12:29) <b>Father:</b> Our Lord and Father; (Jam 3:9) <b>Son:</b> Jesus Christ is Lord (Phi 2:11) <b>Spirit:</b> Now the Lord is the Spirit; (2Co 3:17)
$M = \infty$ $W = \infty$ $S = \infty$	The Mind, Word, and Spirit are infinite. By the <b>substitution property</b> .
$M = W$ $W = S$ $S = M$	The Mind, Word, and Spirit are equal to each other. By the <b>transitive property of equality</b>
$M + W + S = \infty$ $M - W - S = \text{Indeterminable or } \infty$ $M \bullet W \bullet S = \infty$ $MS/W = WM/S = MS/M = \text{Indeterminable or } \infty$ $MWS \infty^x = \infty$	The Mind, Word, and Spirit cannot be more than one. By the <b>properties of Addition, Subtraction, Multiplication, Division, and powers of infinity</b>



# Next Lesson – Session 4

- ▶ Westminster Confession of Faith

- Chapter 3 Of God's Eternal Decree
- Chapter 4 Of Creation
- Chapter 5 Of Providence

- ▶ Catechism

- **Q. 12. What are the decrees of God? (WSC Q.7)**
- Q. 13. What hath God especially decreed concerning angels and men?
- **Q. 14. How doth God execute his decrees? (WSC Q.8)**
- **Q. 15. What is the work of creation? (WSC Q.9)**
- Q. 16. How did God create angels?
- **Q. 17. How did God create man? (WSC Q.10)**
- **Q. 18. What are God's works of providence? (WSC Q.11)**
- Q. 19. What is God's providence towards the angels?
- **Q. 20. What was the providence of God toward man in the estate in which he was created? (WSC Q.12)**