

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

The Trinity: Basic Truths, Pt. 5
Selected Passages

Keywords: Trinity, God, Theology Proper, Plurality

PowerPoint Presentation included: NONE

SermonAudio Blurb: In this continuation on the Trinity we will now consider the deity of Jesus Christ.

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I. Introduction.

- A. We continue this study on the Trinity today.
- B. We have so far seen the oneness of God.
- C. Secondly, we have looked at many O.T. passages seeing that plurality within the Godhead was pervasive throughout.
 - 1. One key point made in this part of the study was that some of the O.T. passages we looked at were messianic in nature.
 - 2. In other words, they were speaking about the coming Messiah and they called Him God/Yahweh.
 - 3. Therefore, when we come to the N.T. and see Jesus, who is the Messiah, we must attach that meaning to Him....He is God. And then, in a few weeks I will endeavor to prove that beyond any doubt besides rank unbelief.
- D. Thirdly, we have looked in the N.T. to see how the plurality of the Godhead becomes very defined into the number three. They were the Father, the Son, and the Holy Spirit.
- E. Fourthly, we then began to consider the deity of each person in the Godhead.
 - 1. Specifically we found that the Father is truly God.
 - a. This is a belief that is commonly held but little thought is given to it today.

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- b. This title speaks to a key relational orientation toward all people.
 - (1) A Caring and Merciful Father.
 - (2) A Father to even His Rebellious Children.
 - (3) We can approach Him as Father.
 - (4) He gives to us as a Father.
 - (5) He is merciful and forgives.
 - (6) He makes us His children.
- F. We now will turn our attention to the deity of Jesus Christ and the Holy Spirit.
- G. The value of understanding better the Trinity is truly infinite.
 - 1. The reason is that we are dealing with who God is rather than what God does. It is simply contemplating the one true God.
 - 2. When you think about the gospel, the hope of salvation in Jesus Christ, you are contemplating the Trinity, you just don't realize it most of the time.
 - a. As you begin to dig deeper into the essence of the gospel you are delving into the very person of God.
 - b. When God determined to save us He did not put creation to work to do so. Rather He put Himself to work if you will
 - c. It is easy to look at your salvation from the perspective of the benefits it brings you. But if you stop there you fail to see the true glory of the gospel, where God is revealed, as Father, Son and Holy Spirit.
 - d. The gospel message is that we are being called into an encounter with the Triune God. We are what we are because of the triune God acted on our behalf that we might know Him.

II. The Deity of Each Person in The Trinity.

- A. The Son.
 - 1. The N.T. is replete with references to the deity of Jesus Christ.
 - 2. "God."

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- a. Matthew 1:23.
 - (1) To the Jew, names were much more than a way to identify.
 - (2) It spoke a story and often it involved God.
 - (3) Jesus had many names or titles, Jesus (Savior), Christ (Messiah), Son of God, Son of Man, and this one, Immanuel (God with us).
 - (4) So at the very beginning of Jesus' time on earth was this clear declaration that God had come to visit man.

- b. John 1:1, 14.
 - (1) I have taken you to this passage many times so most of you should know it well. However it is such a key passage that it bears repeating and should be of help to those who are new.
 - (2) Most religious Jews would also perk up when they heard the term "the Word."
 - (3) By the time John wrote the gospel there had been much study and discussion about the concepts of "the Word of God" and "Wisdom" in the Bible as being personal.
 - (4) An example of this is found in Genesis 1:3, where the Bible says, "then God said." The Jews saw that God's word was the agent by which God created the universe.
 - (a) Another passage would be Psalm 33:6, " By the word of the LORD the heavens were made, And by the breath of His mouth all their host."
 - (b) In fact, over 100 times the phrase "the word of the Lord came . . ." in reference to the prophets.
 - (c) Many of the Jews believed that this Word, although not actually a person, was given in the Bible an almost personal presence.
 - (5) Here we have three basic truths about the Word, who we know from John 1:14, was Jesus Christ.

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- (a) First, the Word is eternal (1a).
 - i) This verse points us back the before Genesis 1:1.
 - ii) The verb “was” is important to note here because it does not give any sense of origin or beginning.
 - a) It simply means a continuous existence.
 - b) The Word always was.
 - c) “In the beginning” is being emphasized in this sentence.
 - d) Genesis 1:1 looks at the beginning of Creation, while this verse looks past that to the when time did not exist, eternity past.
 - 1) In the beginning God created, assumes the pre-existence of God. Or He would not have been there to create.
 - 2) John 1:1 says that in that time before time, the Word simply “was.”
 - e) A Jew would expect that the next words to follow “in the beginning” would be “God,” but John surprises them by saying “the word” instead.
 - f) **Micah 5:2** is a prophecy of the Messiah, notice how it also speaks of Christ’s eternality, “But as for you, Bethlehem . . . From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.”

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- 1) The Christ would come out from the realm of eternity to rule Israel.
 - g) **Isaiah 9:6** “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”
 - 1) Notice how the Christ was called “mighty God”, but also “eternal Father.”
 - 2) A more literal translation would be “father of eternity.”
 - h) All John is doing is affirming that this thing called the “word:” has always existed and has no beginning whatsoever.
 - i) The Word did not begin to be/to exist, rather, at the point in eternity that all other things began to exist He already was!
- (b) Secondly, the Word had an intimate relationship with the God the Father.
- i) Notice that in this verse we don’t see the word “father.” That doesn’t come out until verse fourteen, when John writes, “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.”
 - ii) This part of the verse is hard to translate and still bring out the richness of what is said.

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- a) A literal translation would be, “the Word was toward God.”
- b) But that still does not convey the unique relationship between the Word and God.
- c) The idea here is an intimacy between the two, there was a genuine fellowship. But not fellowship between a greater and a lesser being, but between equals.
 - 1) ἦν πρὸς τὸν θεόν “He was face to face with God.”
- d) The Word wasn’t subordinate to God, this phrase says that He is equal to Him. He existed as closely with God as is possible, without being mixed in with God.
 - 1) What this is, is the start of John’s great revelation of the Trinity; he shows that there was God, and someone called the Word who was with Him in an equal sense.
- iii) Notice the flow again.
 - a) First John tells us that the Word was eternal, having always existed.
 - b) Now he broadens that to say that the Word is not only eternal, but he is on an equal basis with God.
 - c) Before going on to the last part, notice that in verse 2 he repeats these first two points. By doing this he reemphasizes the truth of what He has just said.

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- d) John now gives the final, crowning statement about our Lord, Jesus Christ.
- (c) The Word is God.
 - i) Not only is He having an intimate, equal relationship with God, but He himself is God.
 - ii) Once again we see the two parts of the Trinity come into view.
 - iii) To the Jew, who was the primary reader of this gospel, this is an earth-shattering statement.
 - a) Israel believed in one God, but failed to see the great mysteriousness of who God actually was.
 - b) The way John writes this leaves no room for debate. You cannot try to say, as the Jehovah Witnesses say, “the Word was a god.” That is improper grammatically and is only done by them because they already deny that Jesus is God.
 - c) Make no mistake about it, John is telling us right up front that when we view Jesus Christ, we must view Him as God, nothing less will do, nothing less is acceptable.
- c. John 1:18.
 - (1) If you have the KJV you will notice that it use the word “son” rather than God. That is based off of a poor reading from the Greek manuscripts.
- d. John 20:28.
 - (1) Note the response by Jesus.

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- e. Romans 9:5.
- f. Heb. 1:8.
- 3. We see also that the bible shows him to be equal with God.
 - a. 2 Cor. 4:4.
 - (1) εἰκὼν (image) we get the word 'icon' from it.
 - (2) It is a visible representation or manifestation of a heavenly form or reality.
 - (3) We have Satan being called "god" for he is the false god of this world. Behind every idol, every false religion, every bit of worldly philosophy lies Satan and his deceptions.
 - (4) And what is it that he is seeking to obscure? (The glory of Christ, who is the true God). He desires man to worship him, not the true God.
 - b. Col. 1:15.
 - (1) Same Greek word.
 - (2) This is telling us that Christ shares with His Father the essence, the nature, of being God. And therefore, He alone is able to display and reveal God to man.
 - (3) John 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.
 - (4) Exodus 33:20 is where God tells Moses that no one can see Him and live. So how do we see God? We see Him only through His Son.
 - (5) We see this another way in Heb. 1:3 where there are two truths about Christ.
 - (a) He is the radiance of the Father's glory.
 - i) John 12:41 These things Isaiah said, because he saw His glory, and he spoke of Him.
 - ii) The word 'radiance' means "effulgence."

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- a) Now that is a helpful word isn't it?
 - b) Simply put, it means, a flashing for of light. Or here, better, a flashing forth of glory.
 - iii) No prophet would ever would ever say that out from his being comes the very glory of God. A prophet was a moon, a reflector of glory. Christ is the sun itself.
- (b) χαρακτήρ (exact representation, a precise reproduction).
- i) What was the second commandment?
 - ii) **Exodus 20:4** "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.
 - a) "Make an idol" notice how it is said in the KJV, "Thou shalt not make unto thee any **graven** image"
 - iii) χαρακτήρ came from a tool for engraving. To make anything as a representation of God was forbidden. For nothing could do so. All things fall short.
 - a) But not with Christ.
 - b) He alone is the truth "graven image" of God. He alone can display to the world the person and nature of God.
 - c) Because He is God.
- c. Col. 2:8-13.
- (1) Point out how it is necessary for Christ to be God for him to be able to make us "complete (10).
 - (2) Show the link between gospel and deity.

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III. Conclusion.

- A. Understand that God the Father is a glorious, eternal Father who loves us.
- B. Understand the God the Son is a glorious savior, who died and rose again for the forgiveness of our sin.
- C. But unless God the Spirit works we would all still be dead in our sins.
- D. Next week we will consider the massive ways the Holy Spirit works that we might know Him better.