



Theology Proper: The Triune Nature of God (Deuteronomy 6:4)

Introduction to the Trinity

Deuteronomy 6:4-5

“There is one living God (Deuteronomy 6:4; Isaiah 45:5-7) who exists in three co-equal, co-eternal yet distinct Persons: Father, Son, and Holy Spirit.” *The CCFW website.*

I. **There is one God** (Deut 6:4-5)

- The Hebrew word for “one” here is *‘Ehad* and *‘Ehad* can carry compound unity.
 - For example, one bunch of grapes, one team, one family
 - In Genesis 2, the two become one (*‘Ehad*) flesh (Gen 2:24)

II. **God exists in Three Persons** (Matt 28:19, 2 Cor 13:14)

- We see this throughout the whole of Scripture (Psalm 2:7-12, Num 17:28, 1 Sam 16:12-13)
- In the New Testament, we get a clearer picture of who the Triune God is (Matt 28:19, John 14-16, 2 Cor 12:14)

Think about the practical implications of this:

- The Trinity of God is the essence of who He is.
- What this means is that God is a God of deep and personal relationship because He exists in not *one* person, but *three* Persons, who exist in an eternal, loving, self-giving relationship with one another
 - And as people made in God’s image, *we* are made for relationships because God exists in relationship.

This has a number of implications for you and how you relate to God:

- God is love because God is Triune (1 John 4:8)
 - God is love in the sense that He is eternally and essentially loving by nature *in and of Himself*.
 - If God were not Triune, He could not “be love” like this, at least in the sense of agape love (sacrificial, self-giving). In order to love, there must be an object that receives the love.
 - Because the Triune God exists in three Persons who are eternally fellowshiping, loving, sharing themselves, and glorifying one another, we

can say that our Triune God is essentially and eternally love by nature.

Unlike a single-person god, He is not dependent on His creation to be so.

- Second, it changes the way that you act in your relationships with other people (Mark 12:31, Philip 2:3-4)

1. The Father

- I. **The Father is Creator** (Acts 17:24-28, Gen 1:1)
- II. **The Father is Reconciler** (Col 1:19-20, 2 Cor 5:18-19, Jn 3:16, Rom 5:10)
- III. **The Father is Abba Father to believers** (Rom 8:15, Mark 14:36)

2. The Son

- I. **The Son is co-Creator** (Jn 1:1-3, Col 1:15-18)
- II. **The Son is the God-Man.** (Philip 2:3-11, John 1:14)
 - Fully God and fully human.
 - Implicit claims to be God in the life of Jesus:
 - Forgiving sins (Luke 7:48)
 - Receiving worship (Matt 2:11, Luke 19:37-40, John 20:28-29)
 - Explicit claims of divinity:
 - 7 I am statements – Bread of life (John 6), Light of the world (John 8), the Door (John 10), the Good Shepherd (John 10), the Resurrection and the Life (John 11:25), The way, the truth, and the life (John 14:6), the true Vine (John 15)
 - “Before Abraham was born, I am” (John 8:58).
 - “I and the Father are one” (John 10:30).
 - See Philip 2:3-11.
 - Biblically, this is what Scripture claims.
 - Theologically, He *has* to be both fully God and fully man.
 - He had to be fully God in order to live the perfect sinless life we could not and break the curse of sin.
 - He had to be fully man because otherwise He could not die for humanity. He could not redeem what He did not become Himself. (Heb 2:14-18)
- III. **The Son is Our Mediator and Intercessor** (1 Tim 2:5, Heb 7:22-25)

3. The Holy Spirit

- I. **The Holy Spirit is Co-Creator** (Gen 1:2, Ps 33:6)
- II. **The Holy Spirit is A Person** (Eph 4:30, Acts 16:6, 1 Cor 12:11)
- III. **The Holy Spirit is Our Helper** (John 14:16-17, 1 Cor 6:19, Gal 6:25, Eph 5:18)
 - The Scripture commands us to walk in step with the Spirit (Gal 5:25).
 - We’re to be filled with the Spirit (Ephesians 5:18).
 - His primary work is to get us to **look at and to look like Christ.**

4. The Trinity Conclusion