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Week 7: God the Father and the Trinity

God is able to be known, and at the same time, is full of incomprehensible mystery. One of those mysteries is the plurality of **the Godhead**. Our **God**, the **God** of the Bible, **is one God in three Persons**.

We call this **the Trinity**.

I wish I could eloquently and simply explain the mystery of **the Trinity**, but it is impossible. It's like trying to explain the internet to an ant. But, despite the complexity of the plurality of **the Godhead**, **the Trinity** isn't a liability to our faith; rather, it sets our faith apart from all other religions. Our finite minds can't quite comprehend all of this, but I consider **the Trinity** to be the most beautiful and foundational truth of our faith.

Deuteronomy 6:4 declares: **The LORD our God, the LORD is one** (see my commentary on **Deuteronomy**, **to see link click [Bw](#) - Sh'ma Isra'el**).

Isra'el's **God, the God** we worship, is distinct and unequalled. **He** is not powerful over just one area of our life, but in all of life. **He** is sovereign, reigning over and in control of all things. **He** is altogether holy and set apart from everything and everyone. There is none like **Him**. Yet, **He** is infinitely faithful, making a way for us to be holy before **Him**, through the ministry of **Himself, His Son, Yeshua Messiah**, and **the Ruach Ha'Kodesh**. This is the delight and distinctiveness of our faith.



The word **Trinity** is not found in the Bible, but the concept is made clearer as we study the Bible from **Genesis** to **Revelation**. There are a dozen examples of **the Trinity** in the

Scriptures, but three in particular are **Isaiah 48:16-17, Matthew 28:19, Acts 10:38**. These passages point to **the Trinity** as being active together, each **Person** coequal with the others. Each **Person** is eternal, having existed and will exist forever; being all-knowing (omniscient), all-powerful (omnipotent), ever-present (omnipresent), and unchanging. **They** are perfect in their union, sharing in divine perfection, action, and mission. There is no hierarchy with one Person being more powerful or supreme than the other.

Each **Person** of **the Trinity** is distinct from the others. **The Father** is not **the Son** or **the Spirit**, **the Son** is not **the Spirit** or **the Father**, and **the Spirit** is not **the Father** or **the Son**. **The Father** brings about **the Son**, and **the Spirit** proceeds from **the Father** and **the Son**. **They** are unified, and yet distinct - **one God** - not three gods or three views of one **Person**. **The Trinity** is an antimony, two things seemingly at odds with each other, but both are true.

They are also distinct in **their** roles. **The Father** exercises the primary role in creation (working with **the Son** and **the Spirit** to create). **The Son** exercises the primary role in salvation (working with **the Father** and **the Spirit** to save). **The Spirit** exercises the primary role in our being set apart for **God's** holy purposes (working with **the Father** and **the Son** in our being conformed into the image of **Christ**).

God chose us in **Him** by **His** eternal plan, sent **Yeshua** to redeem us by shedding **His** blood, then sealed us with **His Spirit** as a down payment of our eternal security. Without the plurality of **the Godhead**, our faith would be in vain.

It's OK to be a little bit baffled about **the Trinity**. It is a mystery that will not be completely understood until we are in heaven. But that doesn't mean we discard or ignore it. To know **God** is to know **Him** as **the Trinity**. And knowing **the One** we worship helps us to correctly talk about, think about, and praise **Him**. **He** is an incomprehensible mystery, yet close and personal. **He** is **the Father** who generates all life, **the Son** who reveals **the Father** and saves **God's** people, and **the Spirit** who is **the Giver** of eternal life, comfort, and guidance.

ADONAI is three Persons - but one God. **He** is unlike anything or anyone in the universe. **He** is beyond what we can think or imagine. **He** is good, and **He** cares about you.

Finally, the Church has believed in **the Trinity** for 21 Centuries. Cults never believe in the Trinity. Therefore, to be a believer, is to believe in **the Trinity**!

Study questions for Lesson Seven: God the Father and the Trinity

Can **God** be known? *Yes*

Is **God** a mystery? *Yes*

What do we call this mystery? ***The Trinity**, One **God** in three **Persons***

Can our finite minds explain this mystery? *No*

Is the word Trinity found in the Bible? *No*

Then how is the concept made clear? *When we study the Bible from Genesis to Revelation*

What Scriptures point to **the Trinity**? ***Deut 6:4, Isaiah 48:16-17, Matthew 28:19, Acts 10:38***

Is there a hierarchy within **the Trinity**? *No, they are all co-equal*

Is each person of **the Trinity** distinct from each other? *Yes*

Do they have different roles? *Yes*

What is the primary role of **the Father**? ***The Father** exercises the primary role in creation*

What is the primary role of **the Son**? ***The Son** exercises the primary role in salvation*

What is the primary role of **the Spirit**? *Being set apart for **God's** holy purposes*

Is it ok to be a little baffled by **the Trinity**? *Yes*

When will we understand it completely? *When we get to heaven*

Can you be a believer and not believe in **the Trinity**? *No!*