

Doctrine of the trinity
theology religion
essay



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The doctrine of the Trinity is one of the most fascinating and yet difficult theological ideas to comprehend. The Bible does not explicitly explain the Trinitarian view of God making it hard to understand. The term “trinity” cannot be found in the Bible. However, the teachings that God is one and three persons can be supported by Biblical evidence. There are passages and verses in the Bible that can support the claim that there is a Father, Son and Holy Spirit; a Triune God.

According to Erickson (2003) the Trinity refers to the deity of God, existing in three persons. This doctrine explains the unity of God as He exists in three persons, however remains as always one God. Ware (2005) defines the Trinity as one God, eternally exists and fully expressed in three persons, Father, Son and Holy Spirit. Each member of the Trinity is equally God, eternally God and fully God (Ware, 2005); rather than there being three God's this doctrine claims there is only one God.

Dr. Tony Evans (1996) describes the Trinity as the Father not being the son, and the Son is not the Spirit; yet each is equally and fully God. He provides an illustrative and yet easy ways to better understand this concept. Dr. Evans (1996) says the Trinity can be viewed as a pretzel, “a pretzel interlocks, often you will see three holes in it. One hole represents the Father, one represents the Son, and on the Holy Spirit. They are distinct holes, but they intertwine to make one pretzel”. In this case God the Father is God, Jesus is God and so is the Holy Spirit, God. It may seem as if the concept could possibly contradict itself, however there is biblical support to prove this idea. Through analyzing each of the three persons of the Trinity, this doctrine can be portrayed.

The first and most important person of the Trinity is God the Father. The Father is in his position and authority; supreme among the person of the Godhead. The Father who is above all the nations is also above the king whom he sets over the nations. His supremacy is both over the nations themselves and over the king whom he places over the nations. The Father is the wise designer the grand architect of all that has occurred in the Creation (Col. 1: 12-13) Father designed salvation and creation, (1 Cor. 8: 6) One God for whom all things exist, and (Heb. 1: 2) Father appointed Son as heir of all things. Everything in heaven and earth, everything from creation to ultimate eternal life in heaven and hell is both planned according to the purpose of God's will and accomplished according to the counsel of the will. God is the grand architect, the wise designer of everything that happens (Ware, 2005). The Father is the giver of every good and perfect gift. He is always infinitely wise and good in his authority; he can rightly be trusted and worshiped. The Father is worthy of the highest because he exhibits a remarkable care, wisdom, goodness, and in how he does his work (Ware, 2005).

God is independent (self-existent) (Psalm 115: 3, John 5: 26; Rom. 11: 35-36); infinite (Psalm 90: 1-2, Psalm 33: 11; 93: 2; 145: 13; Heb. 1: 8-12); eternal (Gen. 21: 33; Neh. 9: 5-6; John 8: 58; Rev. 1: 8); incomprehensible (beyond human understanding) (Job 36: 26; Isaiah 40: 18-26; Mat. 11: 27; Rom. 11: 33-34); supreme (pre-eminent) (Col. 1: 15-19; Ex. 15: 1, 11, 18; Rev. 19: 11-16); sovereign (Isaiah 46: 10; Psalm 135: 6; Dan. 4: 35; Eph. 1: 11); transcendent (above and beyond man) (Job 37: 23; Exodus 33: 20-23; Psalm 104: 1-4; Isaiah 40: 21-26; 1 Tim. 6: 15-16); the One and Only God (1 Cor. 8: 6; Deut. 6: 4; Isaiah 45: 21-22; 1 Tim. 2: 5); majestic (Exodus 15: 6, 7,

11; Job 37: 22; Psalm 8: 1, 9; Jude 25); present everywhere (Jer. 23: 23-24; 2 Chron.: 2: 6; Psalm 139: 7-16; Acts 17: 27-28); all-knowing (1 Kings 8: 39; Psalm 139: 1-6; Prov. 3: 19-20; 1 Cor. 2: 10); all-powerful (Gen. 18: 14, 1 Sam. 2: 6-7; Psalm 18: 13-15; Rev. 19: 6); and never unchanging (Psalm 102: 27; Mal. 3: 6; James 1: 17.)

The Son is also fully God. He is not one-third God, but fully God. The Son alone is not fully God but He eternally exists along with the Father and the Spirit. He is the creator and sustainer; all things brought into existence by the Son (John 1: 2-3), all things created by and through Him (Col. 1: 16), He continues creation by holding it together (Col. 1: 17), through whom are all things and Christ created all things (1 Cor. 8: 6, Heb. 1: 2). The Bible also teaches that the Son is distinct from the Father (Rom 1: 7, 2 Pet 1: 17). The word Son was “with God” in the beginning (John 1: 1, 17: 5). The Father and Christ have a relationship (Matt 3: 17, Luke 10: 22). The Father sent the Son to do His will (John 3: 16-17, 5: 30).

Jesus is the sovereign ruler over the world and all things in it, of all the nations of the world and particularly of the people of God's choosing, Gentiles and the Jews. Jesus is the firstborn over all creation, the head of the church, light of the world, son of God, word of life, Alpha and Omega, Emanuel, bread of life, deliverer, Lamb of God, mediator, rock, and resurrection of life. The Son is the only path to God. Jesus said “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14: 6).

Jesus is love (John 13: 1; John 15: 13; 1 Cor. 13: 3); joy (Prov. 15: 13; John 15: 11; John 17: 13); peace (Matt. 5: 9; Col. 3: 15; Phil. 4: 7); patience (Matt. 27: 14; Rom. 12: 12; James 1: 3, 12); kind (Eph. 4: 32); goodness (Matt. 19: 16); faithfulness (Matt. 17: 19; Matt. 25: 21; 1 Cor. 12: 9; Heb. 11: 1; 1 Thes. 5: 24); forgiving (Luke 23: 34; Eph. 4: 32; Col. 3: 13); humble (Luke 22: 27; Phil. 2: 8; 1 Peter 5: 3-5); fairness (Matt. 7: 12); courageous (Deut. 31: 6; 1 John 4: 4); friendship (Prov.); honesty & truthfulness (2 Cor. 8: 21; Eph. 4: 25); dependable (1 Cor. 4: 2; Col. 1: 10); contentment (Rom. 9: 19-21); generosity (Deut. 16: 17); purity & holiness (Matt. 5: 8; Phil. 4: 8; 1 Tim. 1: 5; 1 Tim. 5: 22; James 4: 8); confident (Phil. 4: 13); and encouraging (Psalm 119: 28; Psalm 143: 3; Matt. 3: 17; John 14: 1)

The Holy Spirit is also fully God. The Holy Spirit embraces eternally the backstage position in relations of the Father and Son. The Holy Spirit has the role of authority over the incarnate Son, his purpose in this work of empowerment and anointing to advance the work of the Son to the glory of the Father. Even when the Spirit has identically the same nature as the Father and the Son, he is fully and equally God, he willingly accepts the behind the scene position in everything that the Triune God does. The Holy Spirit speaks (1 Tim. 4: 1, Act 8: 29, Act 10: 19-20, Act 13: 1-4); teaches (John 14: 26, John 14: 16-17); bears witness (John 15: 26-27); guides, hears, tells (John 16: 12-13); Forbids (Act 16: 6-7); and the Holy Spirit intercedes (Rom. 8: 26, Rom. 8: 34).

In creation, redemption, and consummation, he willingly accepts the role of supporter, helper, sustainer, and in all respect he forsakes the spotlight (Ware, 2005). The Holy Spirit is the Agent of the Father and Son. Peter stated <https://assignbuster.com/doctrine-of-the-trinity-theology-religion-essay/>

“lying to the Holy Spirit” is the same thing as “lying to God” (Act 5: 3-4). Paul also equated “God’s temple” with “a temple of the Holy Spirit” (1 Cor. 3: 16-17, 6: 19-20). The Holy Spirit is indeed a divine person because He possesses a mind, emotions, and a will.

A false view of the Trinity is the beliefs of Arianism. Arius is the father of Arianism. They believe that God the Father created Jesus Christ but members of the Trinity are not the same essence; the Son was of a lesser essence than the Father. Alexander Bishop of Alexandria argued against Arius that the Son was eternal and not created by anyone. The members of the Trinity were one because they were only one person. Arianism described the Son as a second God standing between the first cause and creatures made out of nothing. God alone was without beginning the Son was originated, and once had not existed. They deny that the Son is of one essence, nature, and substance with God. He’s not consubstantial with the Father, and therefore not like Him, or equal in dignity.

Another false view of the Trinity is Modalism, one person but three different manifestations. They believe that Jesus was God acting in one mode or role, and the Holy Spirit at Pentecost was God acting in a different mode. God does not exist as the Father, Son, and Holy Spirit at the same time. Rather, He is one person and has merely manifested himself in these three modes at various times. Modalism denies the basic distinctiveness and coexistence of the three persons of the Trinity.

The current heresies involving the Trinity the doctrine of Unitarianism believe that God is only one person and reject that God is three persons.

Unitarianism does not believe that Jesus is God; they do not believe that Jesus is God and it is questionable if Jesus was the Son of God. Their point of view of Jesus was seeing him more like a prophet rather than God in the flesh. Not all Unitarians believe in God or even use the word. Some find the word God meaningless; others believe it is too burdened with wrong ideas to be useful. Unitarianism rejects the mainstream Christian doctrine of the Trinity, or three Persons in one God, made up of Father, Son and Holy Spirit. They believe that God is one being - God the Father, or Mother. Jesus was simply a man, not the incarnate deity. For some, notions of the Holy Spirit offer a closer fit with their understanding of the divine.

Unitarians agree that Jesus didn't think of himself as God although he sometimes seems to speak of himself as God in the Bible. They are inclined to say that this is based on a misunderstanding of the text and the culture of his time. Jesus did not survive in a physical sense; he survived in a poetic or metaphorical sense in that his spirit lives on in the churches and believers inspired by him.

Other current heresies involving the Trinity are the Jehovah Witnesses. Jehovah's Witnesses believe Jesus was Michael the archangel making Jesus a created being. They reject the deity of Christ and the Christian belief in the Trinity; only Jehovah is considered God. Also, since they believe Jesus was formerly an angel, it implies Jesus was a created being and that is a false statement. Jesus was neither created or an angel, He is God and was involved in the creation process according to John chapter one. In addition this religion believes in praying only Jehovah, or God the Father. A Trinitarian

can pray to God, Jesus or the Holy Spirit because they're all one; it's talking to the same being.

The Trinity's relationship to the believer to the Father is the believer prays to the Father, not to God in general (Matt. 6: 9-13), the Father chose believers (Eph. 1: 3-5), the Father sent his Son (1 John 4: 10), and believers are now children of the Father (John 1: 12). The relationship with the Son is the Son's righteousness pays for the believer's sins (Rom. 4: 22), the Son is the only way to have a relationship with the Father (John 1: 12), Christ allows the believers to pray to the Father (Eph. 2: 18), and the Son is the high priest between believers and the Father (Heb. 7: 23). The relationship with the Holy Spirit indwells all believers (1 Cor. 3: 16). New creation joins the Holy Spirit and believer (2 Cor. 5: 17), and the Holy Spirit seals each believer (Eph. 1: 13). The Holy Spirit establishes spiritual gifts to all believers and empowers believers in prayer (Rom. 8: 26-27).

In conclusion, the author of this paper's personal view of the Trinity is God the Father, Son, and the Holy Spirit. The author believes in the Trinity because each member is God. In Matthew 3: 16-17 talks about the baptism of Jesus. God is the Holy Spirit descending on God the Son while God the Father proclaims His pleasure in the Son. Jesus is being anointed by God, his Father with Holy Spirit. God is infinite. The author of this paper strongly believes in the Trinity because it has saved a lot of people in this sinful world and with God the Father, Son, and Holy Spirit, anything is possible.

Lord Jesus cares for everyone so much He has us alive so that each and everyone could make known to the Lord Jesus the only way to true hope,

only way to escape from the stronghold of sin, only way to peace, only way to be good, only way to new life, only way for no guilt, only way for no shame, etc. and for most importantly the only way for living forever with Him.