

The revelation trinity in the bible theology religion



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The Doctrine of Trinity is one of the cardinal philosophies upon which we as Christians have based our faith upon. This religion is therefore reliant on our apprehension of who or what this Triune God truly is that the Trinity is associated with (Grudem, 1994, p. 226) . One could specify it as individuals “ God everlastingly exists as three individuals, Father, Son and Holy Spirit and each individual is to the full God, and there is one God ” (Grudem, 1994, p. 226) . Berkhof. H (1986) besides agrees that there is merely One God and this is the 1 God (Berkhof, 1986, p. 167) that the Christians belief in, which is besides referred to as monotheism (Owino, 2012) . The philosophy of Trinity could besides be referred to “ as the result of a procedure of sustained and critical contemplation on the form of Godhead activity revealed in Bible and continued in Christian experience ” (McGrath, 2011, p. 239) .

Furthermore Trinity itself means “ tri-unity ” or “ three-in-oneness ” (Grudem, 1994, p. 227) .

The Doctrine of Trinity is therefore a Christian belief system based on One Godhead God who presents himself in three individuals at different phases as He sees it tantrum. These three individuals are of one substance in this one merely God.

Biblical BASIS OF THE TRIUNE DOCTRINE

B. 1 The Interpretation of the Bibles

The word Trinity is non found in the Bible ; nevertheless facets of the Three can be found in the Scriptures. It is hence imperative that the reading of the Scripture be such that the human head will understand the message from the text ; so as to observe and understand the disclosure of the one God in the Trinity. Assorted attacks were applied from the Patristic period through the Middle Ages (McGrath, 2011, pp. 130-132) to bespeak the danger of premise that the Bible can be read as is and understood at face value.

The first attack was the belief that the Bible had four different senses and therefore a defined method was to be applied to read the Bible consequently. It dealt with the actual textual message and religious which included the philosophy that defines what Christians were to believe, the moral facets of the Bible, and the hope they found in the Bible (McGrath, 2011, p. 132) . This method was referred to as the “ Quadriga ; actual, allegorical, tropological and the anagogical sense of the Bible ” (McGrath, 2011, p. 132) . It was used by the Alexandrian school, Antiochene school, besides Ambrose of Milan, Augustine, Bernard of Clairvaux and Martin Luther (McGrath, 2011, pp. 132-133) . Erasmus of Rotterdam and Huldrych Zwingli in the Reformation period were concerned with the underlying and the natural sense of the Bible. There were besides other attacks for the reading of the text and it should hence be noted that the reading plays an of import function in how the message is perceived and understood (McGrath, 2011, pp. 134-135) .

It is hence of import that whatever is read from the Old and New Testaments as scriptural beginnings should uncover the text message as was intended at clip of entering or composing of the Bible.

B. 2 The Inspired Word of God

Grudem W (1994) chiefly to that clarifies that the Bible is so the Word of God (Grudem, 1994, p. 50) . This Word of God was uttered to ordinary people whom God inspired through His Spirit “ God-breathed ” (McGrath, 2011, p. 135) to compose it down ; therefore what is stated as a disclosure of God in the Bible should be taken as a true contemplation of this One God. These records and Hagiographas of those divine writers in obeisance are functioning as a great benefit for all coevals after them, since it is available in composing and non merely carried over orally to the following coevals to read and understand this One God (Grudem, 1994, p. 50) .

B. 3 The being of God

Does this God truly exist who inspired people to enter about Him and what He says? Assorted bookmans as from early ages developed assorted points of going in their chase to proof the being of a being which they called and referred to as God. We find from the Patristic Period c. 100-c. 700 (McGrath, 2011, p. 5) theologians like Irenaeus of Lyon who sees God as a ‘ shepherd ‘ that cares for His creative activity and who was working for the salvation of humanity from the autumn of Eden therefore holding a intent for making humanity (Gonzalez, 2010, pp. 84-85) , secondly there is Origen of Alexandria who through his work proved that there is “ merely one God the Godhead and swayer of the universe ” (Gonzalez, 2010, pp. 93-94) but to advert merely two.

Scholars from the Middle Ages c. 700-c. 1500 (McGrath, 2011, p. 22) like Anselm of Canterbury ' s ontological statement of God ' s being define God as " that than which no greater thing can be conceived " (McGrath, 2011, p. 180) seeing God than as a supreme being above all things and Thomas Aquinas ' s " Five Ways " of statements were based on the creative activity with God being the Godhead. He argued the being of God through his " statement from gesture, causing and design " (McGrath, 2011, pp. 182-184) in that God is seen in all these through his creative activity. The kalam statement of Arabic school of doctrine supports the being of God in their cosmogonic statement that God is the lone cause for the being of the existence (McGrath, 2011, pp. 184-185) .

Scholars from the Modern Period c. 1750 to show (McGrath, 2011, p. 66) like William Paley proofs the being of God in the elaborateness and the daintiness of the creative activity which indicates that it should hold had been created by God (McGrath, 2011, pp. 185-187) .

I therefore understand from the treatments that this one and merely God exist before being itself, because he is being! God ' s being is therefore non a point of uncertainty but a clear certainty, His Word is available in the signifier of the Bible all that remains now is the scriptural cogent evidence of Him being Trinity.

B. 4 The Revelation of the Trinity in the Bible

The footings Old and New Testament were invented by Marcion (Ketuvim. org, 2004) .

The disclosure of the Trinity as found in the canon of the Old Testament:

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God presents himself as singular and plural. God is talking to person harmonizing to Genesis 1: 26 and Isaiah 6: 8 mentioning to himself as ' us ' , or I and ' our ' . Here we find that God presents himself as singular and plural, talking to himself as if person else in him will answer on his treatment, an indicant of a more-in-one ; alining with the Trinity construct (Grudem, 1994, p. 227) . Additionally the Bible implies that there is more than one individual called Lord as we read " salvage them by the Lord their God " Hosea 1: 7 (NRSV, 1989) and " The Lord says to my Godhead " Psalm 110: 1 (NRSV, 1989) . This deduction brings about the Father-Son relationship in these texts ; therefore mentioning to the Trinity construct (Grudem, 1994, p. 228) .

God presents himself in spirit signifier. We read " rebelled and grieved His Holy Spirit " Isaiah 63: 10 (NIV, 1999) , and " The Spirit of the Lord will come upon you " 1 Samuel 10: 6 (NIV, 1999) , moreover " and the Spirit of God was vibrating over the Waters " Genesis 1: 2 ((NIV, 1999) .

God as the spirit active in the worlds he created ; bespeaking that there is another kernel of God that represents him. This representation is in the nature of God of being religious (Grudem, 1994, p. 228) and (Thiessen, no day of the month, p. 119) .

God presented as the one and merely God: We read: " Hear, O Israel, the Lord our God is one Lord " in Deuteronomy 6: 4 (NRSV, 1989) with the same sentiment shared by Mark 12: 29 as Jesus Christ quote it straight (Knoch, no day of the month) . This is emphasized by Solomon when he dedicated the

Temple " O Lord, God of Israel, there is no God like you " 1 Kings 8: 23
(NRSV, 1989) .

God presents himself in the human signifier. He takes on the signifier of an angel but with human characteristics ; in Genesis 16: 7-14 (NRSV, 1989) , Hagar met with the angel of the Lord and when he left she referred to him as the Lord. Harmonizing to Exodus 3: 2-5 (NRSV, 1989) , the angel of the Lord spoke to Moses but he hid his face because he was afraid to look at God. Harmonizing to Judges 6: 11-23 (NRSV, 1989) , Gideon realised tardily that he was in treatment with the angel of the Lord. This disclosure of God in human signifier is an indicant that he can look as such and therefore hold the kernel of being human in the Trinity as Jesus Christ in the New Testament (Grudem, 1994, p. 229) and (Thiessen, no day of the month, p. 120) .

The Old Testament therefore has adequate disclosure that supports the being of the three-in-one construct of God.

The disclosure of the Trinity as found in the canon of the New Testament:

The baptismal of Jesus, Matthew 3: 15-17 (NIV, 1999) ; God the Father upon the baptismal of His Son acknowledges that from Eden and the Holy Spirit descends on the Son, all three together in perfect harmoniousness (Grudem, 1994, p. 230) ,

The avowal by Jesus: We find " .. baptizing them in the name of the Father and of the Son and of the Holy Spirit " in Matthew 28: 19 (NRSV, 1989) . " I am going up to my Father and your Father, to my God and your God " John 20: 17 (NRSV, 1989) .

These two poetries besides indicate that there is a nexus between Christ and God (Grudem, 1994, p. 230) and (Heaven. net. nz, Scriptures that are used to back up the Trinity Doctrine, 2012) .

The name association by the New Testament writers:

Father associated with God: “ the love of God ” Luke 11: 42, “ praising God ”
Luke 13: 13

Jesus associated with Lord: “ how much the Lord ” Mark 5: 19, “ Lord learn us
” Luke 11: 1

Holy Spirit as assistant and uncovering the truth: “ Holy Spirit will learn ”
Luke 12: 12, “ Spirit of truth ” John 16: 13

These are but some from the so many poetries that illustrate how the writers presented the three individuals so a definite differentiation could be found when describing on each one.

Paul ‘ s avowal: Paul without any uncertainty on the being of the Trinity references them as the Spirit, the Lord and God in 1 Corinthians 12: 4-6. He farther confirms in 2 Corinthians “ The grace of the Lord Jesus Christ, the love of God, and the Communion of the Holy Spirit be with all of you ” 2 Corinthians 13: 13 (NRSV, 1989) and (Grudem, 1994, p. 231) .

He confirms the Father-Son relationship “ and every lingua confess that Jesus Christ is Lord, to the glorification of God the Father ” Philippians 2: 11 (NRSV, 1989) .

This statement: " One Lord, one religion, one baptism ; one God and father of all, who is above all, and through all, and in you all " Ephesians 4: 5-6 (NRSV, 1989) clarifies the philosophy of Monotheism and non Tritheism as is found in the Bible (Knoch, no day of the month) .

In decision the scriptural grounds as supported by the legitimacy of it being the Word of God and Him being the merely One as was written and recorded by writers from different periods and contexts for the apprehension of the readers therefore confirms that the Trinity is holding its foundation in the Scriptures and it is based on the Bible. The activities and interpersonal relationship of these three individuals in One can be linked between them as per the reading of the scriptural texts.

HISTORICAL DEVELOPMENT OF THE DOCTRINE OF THE TRINITY

When one applies the other definition of the philosophy of Trinity which defines it " as the result of a procedure of sustained and critical contemplation on the form of Godhead activity revealed in Bible and continued in Christian experience " (McGrath, 2011, p. 239) do one understand the grounds behind the rational growing which came about as was instigated by the turning Numberss of trusters who wanted to cognize more and be informed on this construct. Assorted bookmans such as Tertullian, Arius, the Cappadocian male parents, Augustine of Hippo, Charles Wesley and others, in chase of developing a better apprehension of this construct of Trinity released beliefs as per their perceptual experience which in bend brought about statements and heated arguments amongst them as will be discussed (McGrath, 2011, pp. 239-242) .

The point of going is the vocabulary used to depict this new construct. The great theologian Tertullian (c. 160-c. 225) conceptualised the nomenclature of Trinity as he invented the three words “ Three ” (Trinitas) , “ Person ” (Persona) and “ Substance ” (Substantia) ” (McGrath, 2011, pp. 239-240) . His construct dealt with the three individuals in one God, the function each individual played and that they were from one substance (McGrath, 2011, pp. 239-240) .

The Cappadocian male parents, showing the eastern place more particularly so Basil of Caesarea (c. 330-79) further strengthened the foundation by the verification of the “ deity and the coequality of the Father, Son and Holy Spirit ” (McGrath, 2011, pp. 17, 240) .

The “ Perichoresis ” (McGrath, 2011, p. 241) construct of the three individuals being “ a community of being ” (McGrath, 2011, p. 241) another edifice block of the Trinity which reflected on the relationship of the three in sharing in the life each other ; an thought which was affirmed by Leonardo Boff, et Al (McGrath, 2011, p. 241) .

Augustine of Hippo (354-430) who presented the western place (McGrath, 2011, pp. 11, 18) agreed with the “ Appropriation ” (McGrath, 2011, p. 241) construct which refers to the individualism of each individual for a specific intent at a given clip in admittance of the integrity of the actions of the Trinity (McGrath, 2011, p. 241) .

The oecumenic credos ; Apostle ‘ s Creed and the Nicene Creed farther construct on the advancement in that it besides confirmed and recognised the Godhead, Son and Holy Spirit as the Trinity. Constantine (306-37) was <https://assignbuster.com/the-revelation-trinity-in-the-bible-theology-religion/>

the Roman Emperor under whose reign Christian freedom brought about the finalization of the individuality of Christ being of substance as the Father, by convening the Council of Nicea (325) (McGrath, 2011, pp. 8, 14, 17) .

Athanasius (c. 293-373) wrote a pact in opposing the Arian theory to corroborate Christ as the Son of God ; “ On the Incarnation of the Word ” (McGrath, 2011, p. 11) . The Athanasian Creed was written during the sixth century ; even though it might non hold been written by Athanasius does it cover with the Trinity (Heaven. net. nz, The history behind the development of the Trinity Doctrine, 2012) . Arius denied the full divinity of the Son and argued that he was created by God and that the Father is older than the Son (Heaven. net. nz, The history behind the development of the Trinity Doctrine, 2012) .

This is therefore the result of a arduous procedure to beef up the Doctrine of Trinity with all the elements of the Trinity being covered, even Charles Wesley the great Methodist Hymn author in the Reformation Period attests to the Three as he alludes in his anthem “ Father of Mankind be of all time ador ‘ d ” (McGrath, 2011, p. 242) since he was convinced of its being by the plants of these great bookmans and theologians! .

CURRENT DEBATES ON THE TOPIC AND WHETHER THESE DEBATES HAVE HAD AN IMPACT ON THE TEACHINGS OF YOUR CHURCH ON THE TRINITY

D. 1 The arguments and attacks by bookmans and theologians

The verification of the Nicene Creed brought approximately more competition and arguments alternatively of doctrinal stableness between the

bookmans in the critical cogent evidence of the linkage between three individuals in the Trinity. The initial argument was around the Holy Spirit referred to as the “ Filioque contention ” (McGrath, 2011, p. 247) as the 3rd identified individual of the Trinity. The eastern attack supported by Greek patristic authors asserted that the Father was the beginning from which both Son and Spirit derived ; it being the Father who breathed the Spirit and engender the Son whereas the western attack supported by the Cappadocian male parents and Augustine referred to the Spirit as being from both the Father and the Son ” (McGrath, 2011, p. 247) . The eastern attack wants to corroborate the deity of God as the exclusive beginning whereas the western attack intended to bespeak the mutualness between the Son and the Spirit. McGrath AE. (2011) believes that these attacks will stay controversial between the eastern and the western Christians without any resoluteness in the foreseeable hereafter (McGrath, 2011, p. 249) .

I tend to understand and align with the logical thinking of the western bookmans ; as supported by the three text from John ; “ the Spirit of truth who comes from the Father ” John 15: 26 (NRSV, 1989) , “ the Advocate will come to you ; but if I go, I will direct him to you ” John 16: 7 (NRSV, 1989) and “ he breathed on them and said to them, “ Receive the Holy Spirit ” “ John 20: 22 (NRSV, 1989) . These three scriptures give indicant as to the Spirit being from both the Father and Son.

Further treatments and attacks by the 6 outstanding theologians will be discussed as follows:

The Cappadocian male parents

Their attack served as a defense mechanism of the godly integrity of the Trinity. They acknowledge the one Godhead in three different “ manners of being ” (McGrath, 2011, p. 250) . The Father is seen as the being that imparts to both the Son and the Holy Spirit ; in the Son being “ begotten of the Father and the Spirit being continuing from the Father although they have one nature. The Father expresses Fatherhood where the Son expresses sonship and the Holy Spirit the ability of redemption ” (McGrath, 2011, p. 250) .

Augustine of Hippo (354-430)

The Son and the spirit are posterior to the Father in the procedure of redemption but they remain coequal in infinity. The spirit is seen as the love that unites the Father and Son and the eventual Godhead gift that joins humanity with God. Thomas Aquinas ‘ s Treatise on the Trinity and Calvin ‘ s Institutes were influenced by Augustine ‘ s attack conveying about the consensus within the western tradition (McGrath, 2011, pp. 250-252) .

Karl Barth (1886-1968)

He assigns a superior function to Trinity in his Church Dogmatics, because it reveals who God is and God uncovering himself. He sees the philosophy as explanatory and regulative to boot as the Word of God been spoken and been heard. He literally reinstated the importance of the Trinity (McGrath, 2011, pp. 252-253) .

Karl Rahner (1904-84)

He presented two attacks to analyze the dealings in the Trinity. The “ economic Three ” which dealt with the experience of diverseness and integrity of God ‘ s self-disclosure in history and the “ subjective Three ” which expresses God ‘ s diverseness and integrity as it is God ; therefore God ‘ s disclosure we experienced is the internal God itself (McGrath, 2011, pp. 254-255) .

John Macquarrie (1919-2007)

His attack is from an existential philosopher position. He sees the Father as a “ aboriginal Being ” ; the ultimate possibility of being, the Son as the “ expressive Being ” ; the possibility to show the aboriginal Being in the universe and the Spirit as the “ unitive Being ” ; the upholder of the integrity between the Beings and the booster of integrity degrees between God and humanity (McGrath, 2011, pp. 255-256) .

Robert Jenson (born 1930) .

He place accent on the correct name for the God which was made known through Jesus Christ. He argues that this God should be identified as the Father, Son and Holy Spirit. A informant to the God of the Scriptures. The Three encourages us to be precise to the God we speak about (McGrath, 2011, pp. 256-257) .

Remarkable geographic expedition and advancement are seen in treatments of the Three in recent divinity:

We find F. D. E. Schleiermacher who agrees that the Trinity has an of import location in the Christiandom Creeds as the declaration of religion, with Jurgen <https://assignbuster.com/the-revelation-trinity-in-the-bible-theology-religion/>

Moltmann underscoring the brotherhood of the three Godhead individuals conveying it in relation to societal Trinity of true human community of the church and society (McGrath, 2011, pp. 257-258) . Eberhard Jungel urges Christians “ to rediscover its ain typical vision of God ” (McGrath, 2011, p. 259) with Catherine Mowry LaCugna holding that the philosophy is really God ‘ s intimate Communion with humanity through the Son and the Holy Spirit (McGrath, 2011, pp. 259-260) . Last, a more across-the-board attack should be applied harmonizing to Sarah Coakley sing the male attack of the Three. She provides a model for the critical attack sing feminism and the Trinity (McGrath, 2011, pp. 260-261) .

D. 2 The impact on the cosmopolitan church

The impact these different arguments and attacks had on the philosophy conveying approximately assorted developments in the signifier of divinities in the life of the church ; such as

A Trinitarian divinity of mission: this is the response to outreach by the church.

A Trinitarian divinity of worship: this reflects the manner how people think and worship

A Trinitarian divinity of expiation: this clarifies the ground of Christ ‘ s decease

A Trinitarian divinity of ecclesiology: this is the designation of trusters as being associated with the Triune God, instead the traditional “ organic structure of Christ ” attack.

These divinities are the result of the impact Trinity had on the church in the response to the “ Trinitarian geographics of religion ” (McGrath, 2011, p. 261) and (McGrath, 2011, pp. 262-264) .

D. 3 The impact on the Methodist Church of Southern Africa (MCSA)

Numerous sum of literature are available on the divinity of John Wesley (1703-91) the laminitis. This is to inform people on the ideas and believes of Methodism, like Wesley ; a field adult male for apparent people ; considering on the cardinal alliance of Methodism with the Creeds (Hulley, 1987, p. 87) . Charles Wesley (1707-88) in his anthem Hail! Holy, sanctum, sanctum Lord upholds the belief of Methodism in the Three of God. “ Whom One in Three we know ” , “ One undivided Trinity we proclaim ” , “ Thee sanctum Father we confess, Thee holy Son adore, Thee Spirit of truth and sanctity ” , “ Three individuals every bit godly ” and “ Supreme, indispensable One, adored in co-eternal Three ” (British Methodist Conference, 1983, hymn 6) .

The church throughout the old ages applied visions and missions with respect to the mentioned divinities, like The New Land Journey to boot the Four Pillars ; which deals with Spirituality, secondly Justice, Service and Reconciliation, thirdly Development and Economic Empowerment and fourthly Evangelism and Church growing (MCSA, 2003, pp. 11, 30-31) .

Decision

We as ordinary people from all walks of unrecorded can now with assurance belief in this God who can commune with us his creative activity as humanity because we have a brief apprehension of the ‘ Triuness ’ of this one and

merely God ; as is mentioned in the most popular and controversial Christian fiction written by Wm Paul Young, (2007) “ The Shack ” in which the chief character Mack had an brush with the Three. He gets the chance, in his minute of deep Sadness to pass a whole weekend with God ; the Father, Son and Holy Spirit. The evangelical recording creative person Michael W. Smith in his reappraisal states that “ The Shack will go forth you hungering for the presence of God ” (Young, 2007, pp. 9 and reexamine page) refering to the Trinity and I agree with him so! How much more than can we non besides see the Trinity as we now have some apprehension of this Triune God.

The Doctrine of the Trinity is a personal experience with the God known as the Father, Son and holy Spirit in our lives, as Knoch. AE affirms:

“ A full-toned Christian experience requires a God who is triune. It needs and knows God as Father ; it needs and knows God as Son and Redeemer ; it needs and knows God as Holy Spirit and Sanctifier ; each a distinguishable individual and each God. Be it remembered, a true, full-toned Christian experience is Trinitarian, non Unitarian.

Let us hear the Gloria Patri:

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and of all time shall be, universe without terminal. Amons.
” (Knoch, no day of the month) .

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