

From the 1689 Second London Confession (1st London Confession – 1644, also used the basic framework of the Westminster Confession – 1647)

Why study the Trinity?
This is who God is!
But, I don't understand
the Trinity, therefore it
must not be true!
Whoa – you are
assuming that a finite
creation can
comprehend an infinite
Creator. I don't
understand infinity. I
cannot comprehend
eternity past. But that
does not mean that I
deny it. Granted,
Trinity is a word that
does not appear in the
Bible. It is a word that
expresses how God is.
God is a tri-unity. God
is three-in-oneness.
The clues for this are in
the OT, and the fuller
development of this is
in the NT.

Genesis 1.26 – “Let us
make man in our
image, after our
likeness.” (no other
examples in the
Hebrew of a king using
a “plural of majesty”)

Isaiah 6.8 – “Whom
shall I send and who
will go for us?”

Modalism – One God –
3 manifestations, 3
expressions (different
than 3 distinct persons)
Creflo Dollar

TD Jakes
Benny Hinn
Rod Parsely

On the Trinity

“In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit, of one substance, power and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; (major distinction from the Mormons and all pagan religions) the Son is eternally begotten of the Father; (major distinction from the JW’s, Muslims) the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.”

The fact that the word Trinity does not appear in the Bible does not mean that doctrine of the Trinity does not appear in the Bible. When we study the texts, we are driven by the text to conclude that there is One God, Who Eternally exists in Three Person, Who each are Equally God. Therefore, to arrive at this doctrine is not, as B.B Warfield stated, “passing from Scripture, but entering more thoroughly into the meaning of Scripture. We may state the doctrine in technical terms, supplied by philosophical reflection, but the doctrine stated is genuinely Scriptural doctrine.”

Review p. 104-105 – The OT teaching on the Trinity

Warfield’s observation (metaphor) is that the OT is like “a chamber richly furnished but dimly lighted; the introduction of light brings into it nothing which was not in it before; but it brings out into clearer view much of what is in it but was only dimly or even not at all perceived before. The mystery of the Trinity is not revealed in the Old Testament; but the mystery of the Trinity underlies the Old Testament revelation, and here and there almost comes into view. Thus the Old Testament revelation is not corrected by the fuller revelation which follows it, but only perfected, extended and enlarged.”

Review 105-106 – The NT teaching on the Trinity

In the NT, the doctrine of the Trinity is assumed. This truth appears to be fully embraced by the early believers without struggle or debate and from the earliest days is assimilated into the thinking and teaching of the church. How do we account for the fact that in the OT the doctrine of the Trinity is present but certainly not in an obvious fashion and is not really explained. But in the NT, there is no systematic presentation of the Trinity, but there is a basic assumption of it. It almost looks as if there is something that is missing in the middle. Once again, Warfield is helpful. “The revelation itself was made not in word but in deed. It was made in the incarnation of God the Son, and the outpouring of God the Holy Spirit. The relation of the two Testaments to this revelation is in the one case

that of preparation for it, and in the other that of product of it. The revelation itself is embodied just in Christ and the Holy Spirit.