

Week 8: The Names and Persons of God (The Trinity)

Grudem_{ST} 14; Grudem_{BD} 6; Ryrie 7-8

The Names of God: God's descriptions of Himself (Ryrie, 51-57)

- A. *Elohim* (אֱלֹהִים) - God
1. Usage – used about 2,310 times in the OT for the one true God (Gen. 1:1)
 2. Meaning – the strong One, the mighty Leader, the supreme deity
 3. The Plural Form – A plural of majesty which denotes God's unlimited greatness and supremacy
 4. Relationships of This Name
 - a. In relation to His sovereignty (Deut.10:17; Neh. 2:4; Is. 54:5; Jer. 32:27)
 - b. In relation to His Creation (Gen.1:1; Is. 45:18; Jon. 1:9)
 - c. In relation to His judging (Ps. 50:6; 58:11)
 - d. In relation to His works with Israel (Deut. 5:23-24; 8:14-15; Ps. 68:7)
 5. Compound Names – *El Shaddai, El Elyon, El Olam, El Roi*
- B. *Yahweh* (יהוה) – Tetragrammaton (YHWH) – LORD
1. Usage – used about 5,321 times in the OT
 2. Origin of the Word – apparently from the root *hawa* which denotes Him as the self-existent One
 3. Revelation of the Name – though used prior, the full significance was revealed to Moses (Ex. 6:3)
 4. Sacredness of the Name – as God's Personal Name, it became so sacred it was not pronounced
 5. Significance of the Name
 - a. Emphasizes God's changeless self-existence (Ex. 3:14 with John 8:58)
 - b. Assures God's presence with His people (Ex. 3:12)
 - c. Connected with God's power to work on behalf of His people (Ex. 6:6)
 6. Compound Names – *Yahweh Yireh, Nissi, Shalom, Sabbaoth*
- C. For other names, their meaning, interpretation & interconnectedness, see the supplemental handouts

The Persons of God (The Trinity): (Grudem 227-258)

God eternally exists as three persons, Father, Son, and Holy Spirit. Each person is fully God, and there is one God

- A. The Doctrine of the Trinity is Progressively Revealed in Scripture
1. Partial Revelation in the Old Testament
 - a. God sometimes refers to Himself using plural pronouns (Gen. 1:26; 3:22; 11:7; Is.6:8)
 - b. Some passages refer to more than one person as God (Ps. 45:6-7; 110:1; Mal. 3:1-2)
 - c. The Holy Spirit is distinct from God (Gen. 1:2; Is. 63:10)
 - d. The Angel (messenger) of the LORD is sometimes called LORD (Gen. 16:13; Jud. 6:11,14)
 2. More Complete Revelation in the New Testament
 - a. Some passages mention the three persons as distinct (Matt. 3:16-17; 1Cor 12:4-6; 2Cor. 13:14; Eph. 4:4-6; 1Pet. 1:2; Jude 20-21)
- B. Three Statements Summarize the Biblical Teaching
1. God is Three Persons
 - a. Father (Gen. 1:1), Son (John 1:1,14) & Holy Spirit (Acts 5:3-4)
 - b. But each Person has different primary functions in relating to the world
 2. Each Person is Fully God - (Ps. 139:7-8; Mark 2:5-12; 1Cor 2:10-11)
 3. There is One God - (Deut. 6:4; 1Kings 8:60; Is. 45:21-22)
- C. Survey of the History of the Doctrine (Ryrie, 64-67)
1. Tertullian (ca 165-220) first to use the word 'Trinity' although his understanding was not accurate
 2. Dynamic Monarchianism (Adoptionism) (ca 210) – Jesus was a man adopted by God at baptism
 3. Modalistic Monarchianism – Father became incarnated in the Son (Patripassianism/Sabellianism)
 4. Arius (250-336) – Son created by and inferior to the Father, Holy Spirit created by the Son (Arianism) (*homoiousios* – similar substance as opposed to *homoousios* – same substance)
 5. Council of Nicaea (325) – stated that the Father and Son are of the same substance (*homoousios*)
 6. Augustine (354-430) in *De Trinitate* states that each of the three Persons of the Trinity possesses the entire essence and that all are interdependent on the others

Questions: Can you be saved and deny the doctrine of the Trinity? Should such a person hold a church office?