



Section 2: Concerning The Godhead (Cont.)

Question 7: Of whom does the Godhead consist?

Answer 7: The Godhead consists of the Father, the Son, and the Holy Ghost, distinct in person, yet one in essence.

Memory Verse: **1 John 5:7**

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Support Verses: **Matthew 28:19**

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Matthew 3:16-17

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Discussion Points:

1. Discuss the use of the term "trinity" to describe the Godhead.

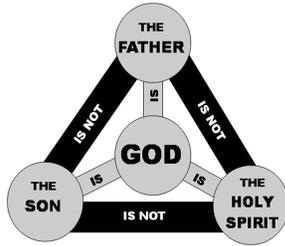
- The word "trinity" is not used in the Bible, but is a good word to describe the triune nature of the Godhead.
- The word can be traced back in English to the 13th century, and has its origins in Latin (trinitas), being used in the 2nd century by the church father, Tertullian.
- Other Latin formulations that first appear in Tertullian's work are "three persons, one substance" as the Latin "tres personae, una substantia" (believed to be the Latin translation of the Koine Greek phrase "treis hypostases, homoousios").
- So as you can see, the word "trinity" is not of recent origin, and has been an acceptable description of the complex substance of the Godhead for the nearly 2000 years of the church age.
- Very simply put, it is a compound word that puts together the concept of being 3 (tri) in person, and yet a unity (1) in substance... Hence, "tri" + "unity" = "trinity."

2. Discuss the distinction between each person of the Godhead.

- The three persons of the Godhead are one in essence, but distinct in nature.
- That is, each is God, but each is not the other.
- Though this is incomprehensible to the finite mind, it is apprehensible by faith.



- The best we can do to comprehend such a concept is to visually illustrate it with the following diagram, however, the incomprehensible nature of the subject, just as any attempt to illustrate it, is not done complete justice by the following:



- So, just as the illustration of the egg, or water, or the sun, though they all convey some understandable concept that relates to the trinity, they still fall short of defining the triune nature of God.

- One of the best literary attempts at a description is the simple, "One what (God), three Who's (Father, Son, & Holy Ghost)."

3. Discuss the role of each person in the Godhead as it relates to the believer.

- The triune nature of the Godhead is reflected in the believer like nowhere else in God's creation.

- The believer is the restored image of the invisible God, and as such fills the place in God's creation as the "clearly seen" (Romans 1) nature of the triune nature of the Godhead.

- The trichotomous make up of man has a one to one correspondence to the triune nature of God, consider:

God the Father	- Man's soul	(identity)	(relationship)
God the Son	- Man's body	(physicality)	(locational)
God the Holy Spirit	- Man's spirit	(activity)	(fellowship)

- So, as you can see, even the best attempt at explaining the Trinity falls terribly short.

- That said, we must be very careful to not base our acceptance of a fundamental doctrine such as the trinity on our ability to comprehend its complexity.

- Just because you don't understand something, does not mean it isn't true!

Notes:

Psalms, Hymns, Spiritual Songs:

- "Praise Ye The Triune God" (Hymn - #66 - Rejoice Hymns)
- "Holy, Holy, Holy" (Hymn - #85 - Rejoice Hymns)