

The Trinity  
Matthew 3:16-17

BIG IDEA: God is one in \_\_\_\_\_ and three in \_\_\_\_\_, and this knowledge forms the basis for our \_\_\_\_\_ with him.

- I. The Orthodox Doctrine of the Trinity
  - a. There is \_\_\_\_\_ God in \_\_\_\_\_ persons.
  - b. One in \_\_\_\_\_ three in \_\_\_\_\_.
    - i. The \_\_\_\_\_
    - ii. The \_\_\_\_\_
    - iii. The \_\_\_\_\_
  - c. The key to an orthodox understanding of the Trinity is “distinction without \_\_\_\_\_.”
- II. A Biblical-theological Perspective
  - a. The \_\_\_\_\_ Bible (the Old Testament) is clear that there is only one God.
    - i. The NT agrees.
  - b. The \_\_\_\_\_ of this one God is seen in the Hebrew Bible (OT).
    - i. Revelation is progressive.
    - ii. The “Angel of the LORD” theophanies
      1. Examples: Genesis 22; Zech. 3:1-4
    - iii. The personhood of the Holy Spirit
      1. 2 Samuel 23:2-3
  - c. In the \_\_\_\_\_, Jesus is clearly depicted as being equal with God, yet distinct from God.
    - i. Phil. 2; Rev. 5
  - d. the Holy Spirit is clearly portrayed as a \_\_\_\_\_.
    - i. 1 Cor. 12:11; Eph. 4:30

The Trinity  
Matthew 3:16-17

BIG IDEA: God is one in \_\_\_\_\_ and three in \_\_\_\_\_, and this knowledge forms the basis for our \_\_\_\_\_ with him.

- I. The Orthodox Doctrine of the Trinity
  - a. There is \_\_\_\_\_ God in \_\_\_\_\_ persons.
  - b. One in \_\_\_\_\_ three in \_\_\_\_\_.
    - i. The \_\_\_\_\_
    - ii. The \_\_\_\_\_
    - iii. The \_\_\_\_\_
  - c. The key to an orthodox understanding of the Trinity is “distinction without \_\_\_\_\_.”
- II. A Biblical-theological Perspective
  - a. The \_\_\_\_\_ Bible (the Old Testament) is clear that there is only one God.
    - i. The NT agrees.
  - b. The \_\_\_\_\_ of this one God is seen in the Hebrew Bible (OT).
    - i. Revelation is progressive.
    - ii. The “Angel of the LORD” theophanies
      1. Examples: Genesis 22; Zech. 3:1-4
    - iii. The personhood of the Holy Spirit
      1. 2 Samuel 23:2-3
  - c. In the \_\_\_\_\_, Jesus is clearly depicted as being equal with God, yet distinct from God.
    - i. Phil. 2; Rev. 5
  - d. the Holy Spirit is clearly portrayed as a \_\_\_\_\_.
    - i. 1 Cor. 12:11; Eph. 4:30

- e. All three persons of the Trinity are often portrayed in parallel, as distinct but \_\_\_\_\_.
- i. Matthew 28:19-20; 1 Cor. 8:6; 12:4-6; 2 Cor. 13:14

III. Historical-theological Perspective

- a. Two errors:
  - i. Privileging the one over the \_\_\_\_\_
  - ii. Privileging the many over the \_\_\_\_\_
- b. From the beginning, the church believed in \_\_\_\_\_.
- c. The first followers of Jesus Christ believed that Jesus was \_\_\_\_\_.
- d. And the church taught and believed the Jesus was not the \_\_\_\_\_.
- e. The doctrine of the Trinity wasn't developed formally until \_\_\_\_\_ forced the followers of Jesus to defend orthodoxy.
- f. Two distortions:
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_

IV. Why It Matters

- a. Truth \_\_\_\_\_.
- b. \_\_\_\_\_ matters.
- c. Our \_\_\_\_\_ with God is Trinitarian.

- e. All three persons of the Trinity are often portrayed in parallel, as distinct but \_\_\_\_\_.
- i. Matthew 28:19-20; 1 Cor. 8:6; 12:4-6; 2 Cor. 13:14

III. Historical-theological Perspective

- a. Two errors:
  - i. Privileging the one over the \_\_\_\_\_
  - ii. Privileging the many over the \_\_\_\_\_
- b. From the beginning, the church believed in \_\_\_\_\_.
- c. The first followers of Jesus Christ believed that Jesus was \_\_\_\_\_.
- d. And the church taught and believed the Jesus was not the \_\_\_\_\_.
- e. The doctrine of the Trinity wasn't developed formally until \_\_\_\_\_ forced the followers of Jesus to defend orthodoxy.
- f. Two distortions:
  - i. \_\_\_\_\_
  - ii. \_\_\_\_\_

IV. Why It Matters

- a. Truth \_\_\_\_\_.
- b. \_\_\_\_\_ matters.
- c. Our \_\_\_\_\_ with God is Trinitarian.