



Section #9:
Wednesday Night Church
Winter Series 2025

“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

EXPLORATION I

CATEGORY: THE BEING OF GOD

1/8

~~Section #1: God Exist, the Beginning the Creator~~
1/15

~~Section #2: God the Craftsman, sustains, incomparable, Unknowable Know~~
1/22

~~Section #3: God is Good, Spirit, Light, Judge, Love (FRUIT/HS)~~
1/29

~~Section #4: God Unchangeable, Faithful & True, Holy LATER~~

EXPLORATION II

CATEGORY: THE NAMES OF GOD (God as)

LET ME INTRODUCE TO YOU Facet of his Character
2/5 (Jenni)

~~Section #5: God, Yahweh, I AM, Provider, Healer~~
2/12

~~(Section #6: X-God is Love~~
2/19 ~~Section #7: The God Who Sees Me~~ Genesis 16:13 – El Roi

2/26 Section #8:
I am Almighty God Genesis 17:1-2 – El Shaddai
The LORD Will Provide Genesis 22:14 – Jehovah-jireh

3/5 – BAPTISM

EXPLORATION III

CATEGORY: GOD IN 3 PERSONS

3/12 PR. ROBIN

Section #9: Trinity, RaisedJC

3/19 Section #10:

One, Father Compassion, Christ

3/26 Section #11:

Lord, Flesh, Lamb, Mediator

4/2 Section

#12: Shines, KoK, Son of Man

EXPLORATION IV

CATEGORY: THE ATTRIBUTES OF GOD

4/9 PR. ROBIN

Section #13:

Knowledge, Greatness, Justice, Mercy

4/16 (Easter is 4/20)

Section

#14: Wisdom, Stength, Wrath, Grace

4/23 Section

#15: Majestic, Mighty, Happiness, Speaks

4/30 – OPEN

Section #16: Fire, Fear, Friendship, Glor

Other Names/Attributes: Omnipresent, Omniscient, Omnipotent Attributes. Shepherd, Right, There. Banner, Sanctifies, Peace, Most High, Hosts, Rock, God of Israel The FEAR of Isaac-Ge 31:42)

GOD IS...now, prove this with scripture.

Theology: The Study of God.

Without Theology, we just end up with personalities.

Theology matters because: It trains our thoughts and develops our expectations. It guides decisions. It teaches us about the LORD.

Philippians 3:8-11

8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; **10 that I may know Him and the power of His resurrection**, and the fellowship of His sufferings, being conformed to His death, 11 if, by any means, I may attain to the resurrection from the dead.

In Exploration I, we looked at the Being of God

In Exploration II, we looked at the Names of God,

Tonight, we begin Exploration III, where we start looking at God in 3 Persons.

GOD IS Journal – (on whiteboard)

Name of God:

Scripture Reference:

Response:

Have I met this facet of God?

Where would I?

How would I know Him?

How does this **BEING** (attribute) of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

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With no personal response, we risk this being just head knowledge that makes no difference in our daily relationship with Him.

GOD in 3 PERSONS:**LET ME INTRODUCE TO YOU**

Two topics:

1. The Trinity
2. Jesus Christ being raised from the dead

THE RESPONSE:when we meet a facet of HIM, there is ALWAYS a response

White Board:**What do we know about the Trinity?****You may have heard of these examples:**

3 parts of an egg, water/steam/ice, etc. all fall short.

For two thousand years it has been the foundation of Christian orthodoxy; denial of the Trinity in some form is a fairly sure sign that a “Christian” group is a cult.

1. Trinity

A. Terminology:

- Though the term “trinity” does not occur in the Bible, it had very early usage in the church. Its Greek form, *trias*, seems to have been first used by Theophilus of Antioch (d. A.D. 181), and its Latin form, *trinitas*, by Tertullian (d. ca. A.D. 220).

B. Definition:

In Christian theology, the **term “trinity” means that there are three eternal distinctions in the one divine essence, known respectively as Father, Son, and Holy Spirit.** These three distinctions are three persons, and one may speak of the tripersonality of God. We worship the triune God. The Athanasian Creed expresses the trinitarian belief thus, “We worship one God in the Trinity, and the Trinity in unity; we distinguish among the persons, **but we do not divide the substance.**” It goes on to say, “**The entire three persons are coeternal and coequal with one another, so that ... we worship complete unity in Trinity and Trinity in unity.**”

This doctrine is important because:

It is contrary to the clear statement and meaning of Scripture to speak of the Father, Son, and the Holy Spirit as three gods or as three modes in which the One God has revealed Himself. Through the centuries such false teachings have created division and devastation in the church. Though the concept of a ‘three in One’ Trinity has no parallel in the human world, it is absolutely scriptural and essential to a proper understanding of the multifaceted nature of God. Other Scripture references

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support the nature of the one true God and the relationship between the three persons.

Zechariah 14:9, Matthew 1:21-23, 11:25-27, 28:19, Luke 1:35, John 1:1, 2, 14, 18, 29, 49, 5:17-30, 32, 37, 8:17-18, 14:16-17, 15:26, 17:11, 21, Acts 2:32-36, Romans 1:1-3, 7, 14:11, 1 Corinthians 1:24, 15:24-28, 2 Corinthians 13:14, Philippians 2:8-9, Hebrews 1:1-13, 7:3, 12:2, 1 Peter 1:8, 3:22, 1 John 1:3, 4, 2:22-23, 3:8, 4:1-5, 10, 14, 2 John 3, 9, Revelation 1:13, 17, 4:8-11, 5:6-14, 7:9-10

C. Father/Son/Holy Spirit: Trying to understand the Trinity means we review specifically, however, we should keep in mind while we work through that exercise, there remains overarchingly the UNITY of the Trinity. **MORE ABOUT THAT LATER.**

- the Bible teaches that the Godhead consists of three divine Persons—Father, Son, and Holy Spirit—each fully God, each showing fully the divine nature (Luke 3:21, 22).
 1. **The Father** is the fountainhead of the Trinity, the Creator, the first cause. He is the primary thought, the concept of all that has been and will be created. Jesus said, "My Father has been working until now, and I have been working" (John 5:17).
 2. **The Son is the "Logos"** or expression of God—the "only begotten" of the Father—and He Himself is God. Further, as God incarnate, He reveals the Father to us (John 14:9). The Son of God is both the agent of creation and mankind's only Redeemer.
 - a. Jesus didn't begin. He didn't become the Son when He was born physically to Mary. From eternity past, He was the Son, He continues to be the Son, He will always be the Son.
 3. **The Holy Spirit**, the third Person of the Trinity, proceeds from the Father and is worshipped and glorified together with the Father and the Son.
 - a. He inspired the Scriptures, empowers God's people, and convicts the world "of sin, and of righteousness, and of judgment" (John 16:8).
- D. All three Persons of the Godhead are eternal. The Father exists and has existed forever. With Him always existed His expression, the Son. Always the Father loved the Son, and the Son loved and served the Father. From that relationship of love exists the Spirit of God, who is eternal and has existed forever.
 1. The Father did not exist first, then later the Son, and still later the Spirit. They all three have existed from before there was anything that could begin three distinct Persons all functioning as One.

E. Scriptures mentioning the Trinity:

- Jesus baptism:
 - Matthew 3:16-17: Upon the occasion of Jesus' baptism, all three Persons in the Trinity were present and active. The Father spoke from heaven, the Son was fulfilling all righteousness, and the Spirit descended upon the Son like a dove.
 - Mark 1:9-11: 9 It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. 10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him

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like a dove. 11 Then a voice came from heaven, “You are My beloved Son, in whom I am well pleased.”

- Isaiah 42:1 Here is My Servant, whom I uphold, My chosen One in whom I delight; I will put My Spirit on Him, and He will bring justice to the nations
- Isaiah 43:10-11, Genesis 1:1, Deuteronomy 6:4, Matthew 28:19, Luke 3:22

F. The Unity of and in the Trinity:

- The unity of God means that there is but **one God and that the divine nature is undivided and indivisible.**

That there is one God is the great truth of the Old Testament (Deut. 4:35, 39; 1 Kings 8:60; Isa. 45:5f.). The same truth is frequently taught in the New Testament (Mark 12:29–32; John 17:3; 1 Cor. 8:4–6; 1 Tim. 2:5).

- But God is not merely one, **he is the only God; as such, he is unique** (Exod. 15:11; Zech. 14:9). There can be only one infinite and perfect being. To postulate two or more infinite beings is illogical and inconceivable.
That the divine nature is undivided and indivisible, is intimated in Deut. 6:4, “Hear, O Israel! The Lord is our God, the Lord is one!” (cf. Mark 12:29; James 2:19).
- **God does not consist of parts nor can he be divided into parts.** His being is simple, numerically one, free from composition; man’s is compound, having both a material and an immaterial part. But God is spirit and is not susceptible of any such division.
- This unity is, however, not inconsistent with the conception of the trinity, **for a unity is not the same as a unit. A unit is marked by mere singleness.**
 - The **unity of God allows for the existence of personal distinctions in the divine nature**, while at the same time recognizing that the divine nature is numerically and eternally one.
 - **Unity does imply that the three persons of the trinity are not separate essences within the divine essence.** Many sects and cults have broken with the historical Christian faith at this point by failing to accept the doctrine of three persons but one essence.

G. Erroneous teachings about the Trinity:

The doctrine of the trinity must be distinguished from both Tritheism and Sabellianism.

Tritheism denies the unity of the essence of God and holds to **three distinct Gods**. The only unity that it recognizes is the unity of purpose and endeavor. God is a unity of essence as well as of purpose and endeavor. The three persons are consubstantial.

Sabellianism held to a **trinity of revelation, but not of nature**. It taught that God, as Father, is the creator and lawgiver; as Son, **is the same God** incarnate who fulfills the office of redeemer; and as Holy Spirit, **is the same God** in the work of regeneration and sanctification. In other words, Sabellianism taught a modal trinity

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as distinguished from an ontological trinity. Modalism speaks of a threefold nature of God, in the same sense in which a man may be an artist, a teacher, and a friend, or as one may be a father, a son, and a brother. But this is in reality a denial of the doctrine of the trinity, for these are not three distinctions in the essence, but three qualities or relationships in one and the same person.

H. Interacting with the Trinity: **Hayford Handouts****The Trinitarian Defense:**

The New Testament authors speak of the Trinity in a way that assumes their readers will understand what they are teaching. When we read the New Testament, it is clear we are not witnessing a new theological concept being introduced. Nowhere is the doctrine of the Trinity laid out like the doctrines of salvation of the Church. The New Testament is built on the assumption of the Trinity, and references are made to the unified workings of the Father, Son, and Holy Spirit without explanation.

1. The Father
2. The Son
3. The Holy Spirit

Testimony Interview: Pastor Michelle Ingram

God is eternal, free, unchanging, and though He is all-sufficient, He loves us and wants to have an authentic, day by day, moment by moment relationship with us.

Gregory of Nazianzus, who famously mused,

No sooner do I conceive of the One than I am illumined by the Splendor of the Three; no sooner do I distinguish Them than I am carried back to the One. When I think of any One of the Three. I think of Him as the Whole, and my eyes are filled, and the greater part of what I am thinking of escapes me. I cannot grasp the greatness of That One so as to attribute a greater greatness to the Rest. When I contemplate the Three together, I see but one torch, and cannot divide or measure out the Undivided Light.

GOD IS Journal

God in 3 Persons: The Trinity

Scripture Reference: Matthew 3:16-17; Mark 1:9-11; Isaiah 42:1

Response:

Have I met each member of the Godhead?

How would I know Him?

How does this **BEING** (attribute)of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

THE RESPONSE:when we meet a facet of HIM, there is ALWAYS a response

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2. **The power that raised Jesus from the dead:** a portion of what They “do”; their actions/work

Romans 8:11

CEB: ¹¹ **If the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ from the dead will give life to your human bodies also, through his Spirit that lives in you.** ¹

NKJV: ¹¹ **But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.** ²

It’s fine to understand the Trinity in theory, but the resurrection shows them in action.

- We have Christ Jesus raised from the dead by the Father, made alive by the Spirit, and then sending the Spirit (who in verse 9 of this passage is also called “the Spirit of God” and “the Spirit of Christ”) to live in his people and raise them too.
- The one thing that should be clear is that the resurrection really happened. God is even given a description, **the title** “He who raised Christ Jesus from the dead,” as a result of it.

This way of referring to God is as old as Christianity. The first Christian documents, Paul’s letters, use this name several times, and make so many references to the resurrection it is almost overwhelming.

Christian preaching from Acts onward assured the world that Jesus had been raised from the dead. **Often, the historical fact of the resurrection was used as the basis for confrontation**, whether with unbelievers (in Acts) or with churches (in Corinthians). It is historically certain that within thirty years of Jesus’ death on the cross, there were growing groups of people all around the Mediterranean saying that Jesus had been resurrected. Perhaps the most vital question a skeptic can ever ask is: Were they right?

We certainly start from an empty tomb; even non-Christian historical scholars admit as much. We can be sure of this for three main reasons.

- First, if the tomb was not empty, **then the Christian movement would have been instantly torpedoed just** by someone going and getting the body.
- Second, the Christian story about the bribe to the soldiers (Matt. 28:11–15) would only have been needed **if there was a story about soldiers falling asleep**, which in turn would only have been needed **if the tomb was actually empty** and people needed to find a way to explain it.

¹ [*Common English Bible*](#) (Nashville, TN: Common English Bible, 2011), Ro 8:11.

² [*The New King James Version*](#) (Nashville: Thomas Nelson, 1982), Ro 8:11.

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- Third, the Christians made the empty tomb central to their early preaching, which **would have been a very silly move unless people knew it was true**. The empty tomb is as secure a historical fact as we are likely to find.

There are four main theories to explain how this happened, two of which can be ruled out from the start.

(1) The authorities, whether Jewish or Roman, **stole Jesus' body**, and the disciples mistakenly assumed he had been raised, inventing stories of appearances afterward. The reason this is so clearly wrong is that both the Jewish and Roman authorities were, within a short period of time, trying to stop the Christian movement from growing, and if they had stolen his body they would simply have produced it.

(2) Jesus did not really die, **but fell into some sort of unconscious state**, then revived in the tomb, and moved the stone himself. This is even more ridiculous, if you know anything about Roman crucifixion. Soldiers executed hundreds of people a year, they knew exactly what they were doing, and no one could survive it, far less roll away a two-ton stone and then take out two guards: “It is noticeable that even those historians who are passionately committed to denying the resurrection do not attempt to go by this route ... The only other thing worth pointing out about this theory is its remarkable self-reference: though frequently given the *coup de grace*, it keeps reviving itself—carrying about as much conviction as a battered but revived Jesus would have done.”

(3) **The disciples stole the body**, and then pretended to have seen him alive afterward. If people are going to say Jesus did not rise from the dead, this is the best option they have. But consider it for a moment. The most obvious problem with it is that many of the witnesses were killed and tortured for their proclamation of Jesus' resurrection, experiences you would be very unlikely to go through with if you had made it up. Of course, people today are martyred for all sorts of strange ideas, but there is a difference: Right-minded people may die for things they can't prove are true, but they won't die for things they *can* prove are *not* true. (This is even clearer when you are dealing with unbelieving skeptics, which is certainly what Paul and James, the brother of Jesus, were.) Then you've got the women finding the body—as much as we don't like it, women were just not acceptable as witnesses to first-century Jews, so if you were inventing a story about an empty tomb, you would never have women being the ones to find it. Worst of all, the sources we have are unanimous that the disciples were definitely not expecting Jesus to rise from the dead. Option 3 simply does not stack up.

Which only leaves us with

(4): **that God raised Jesus from the dead**. Notice that the argument we have used has not assumed that there is a God—the word wasn't even mentioned—but rather, it has just not assumed that there isn't (which, perhaps, is the main difference between the Christian and the skeptic at this point). **We are saying, as a historical conclusion, that there is only one plausible explanation for the empty tomb, let alone the numerous resurrection appearances we know about. And this means that the resurrection**, the most wonderful cooperation between Father, Son, and Spirit that has ever been seen, actually happened.

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So when we refer to God as “he who raised Jesus from the dead,” we are not speculating based on mysticism, but concluding based on evidence. We are founding our faith on a firm fact, that in Jerusalem around AD 30 something happened that changed history forever. God raised Christ Jesus from the dead.

GOD IS Journal

God in 3 Persons: The power that raised Jesus from the dead

Scripture Reference: Romans 8:11

Response:

Have I experienced “the power that raised Jesus from the dead” through the Holy Spirit?

How would I know Him?

How does this BEING (attribute) of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

THE RESPONSE:when we meet a facet of HIM, there is ALWAYS a response

Resources:

- Henry Clarence Thiessen and Vernon D. Doerksen, *Lectures in Systematic Theology* (Grand Rapids, MI; Cambridge: William B. Eerdmans Publishing Company, 1979), 255.
- Jack Hayford, *Hayford Bible Handbook*
- John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Ro 8:11.
- Craig R. Koester, *The Word of Life: A Theology of John’s Gospel* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2008), 47–54.
- Larry Richards, *Every Name of God in the Bible*, Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 110–127.
- William Evans and S. Maxwell Coder, *The Great Doctrines of the Bible*, Enl. ed. (Chicago: Moody Press, 1974)
- Maranatha Assembly of God Membership Class Material
- Andrew Wilson, *Incomparable: Explorations in the Character of God*, 10Publishing, England, 2021, previously published by Kingsway, 2007
- Mark Jones, *God Is: A Devotional Guide to the Attributes of God*, Crossway, 2017
- John R. W. Stott, *The Incomparable Christ*, Inter-Varsity Press, 2001
- Ben Witherington III, *Who God Is: Medications on the Character of Our God*, Lexham Press, Bellingham, WA 2020

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