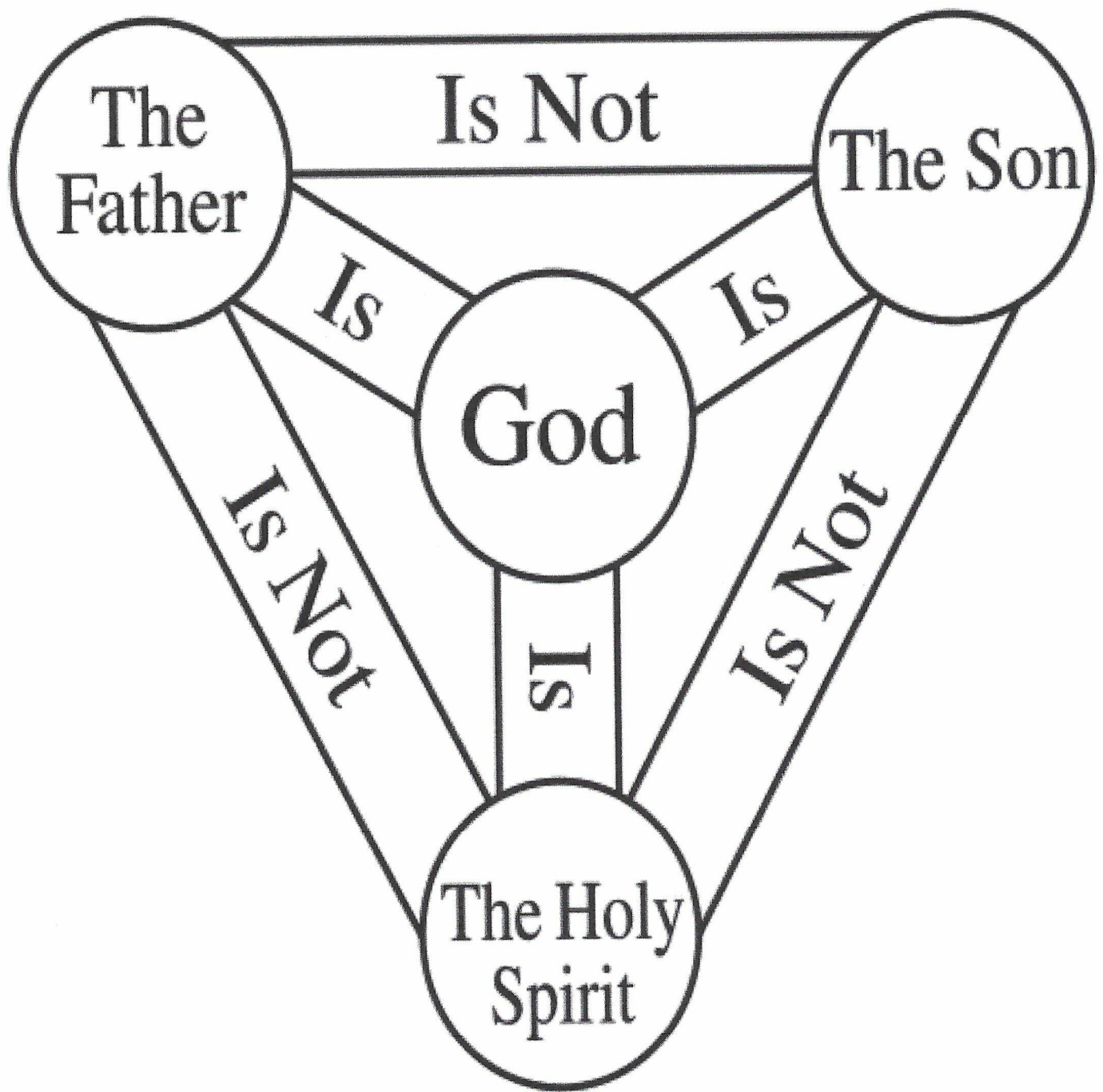






1 John 5:7-8

⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

⁸And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

Jesus is fully God, just as the Father and Holy Spirit are fully God.

1. DISTINGUISH BETWEEN TWO DOCTRINES:

Modalism	Trinitarianism
One person who manifests in three modes	One God in three distinct persons
Denies distinct personhood of Father, Son, and Holy Spirit	Affirms distinct personhood of each
God exists in different forms at different times	All three persons coexist eternally
One essence shared among the modes	One essence shared among the distinct persons
Emerged in the 2nd-3rd century, often seen as heretical Primarily merged as early Christianity began to clarify between Father, Son, and Holy Spirit	Established doctrine affirmed by early church councils 325 Nicaea 301 Constantinople
Teachings of Primarily a priest name Sabellius, Third-century priest and theologian who taught that the Father, Son, and Holy Spirit are three modes or manifestations of one indivisible God rather than three distinct persons. He was excommunicated as a heretic in AD 220 by Pope Callixtus I.	Trinity was formally articulated in response to heresies like Arianism, (teaches Jesus was created by God and is distinct from Him, rejecting the traditional notion of the Trinity.) particularly through the Council of Nicaea in 325 AD, which affirmed the co-equality of the Father, Son, and Holy Spirit.

2. JESUS, SON OF GOD - GOD'S SON - SON OF MAN

- **Son of God** refers to Jesus Christ in Christianity. Indicating HIS DIVINE NATURE and HIS ASSIGNMENT AS Messiah.
- It is a title and signifies Jesus is of the same essence as God.
- When Christians say Jesus is God, they are making a statement about His nature, not collapsing Him into the person of the Father.
- The phrase "Son of God" must be read within its ancient context. In the biblical world, sonship communicated shared nature and authorized representation.
- Suggest divinity and intimate connection with the Father
- **God's Son**- The term, Son of God should not be confused with God the Son, which refers to the second person of the Trinity while the Son of God emphasizes Jesus' relationship with the Father. While "Son of God" emphasizes Jesus' relationship with the Father, "God the Son" highlights his divine nature within the Trinity

- **Son of Man**

- By calling Himself the Son of Man, Jesus showed that He truly shared in the human condition. He was born of a woman, experienced hunger, thirst, weariness, sorrow, and even death.
- The title therefore emphasizes that Jesus is not detached from human struggles but fully entered into them.
- Yet the Son of Man is not just about humility. Jesus also used the title in reference to His authority and future return. Matthew 24:30 says, "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory." Thus, the Son of Man encompasses both suffering and exaltation. It reminds us that Jesus was truly human, yet He is also the messianic figure who will rule with everlasting dominion.

3. DEFINE BEGOTTEN

- Means only one of its kind within a specific relationship
 - Hebrews 11:17
- Means only one of its kind or class unique in kind
 - John 3:16
 - John 1:14, 3:18
 - 1 John 4:9

4. DEFINE PERSONS

Definition of Person in the Trinity

In the context of the Trinity, a person refers to a distinct bearer of the divine essence. The three persons of the Trinity are:

- God the Father
- God the Son (Jesus Christ)
- God the Holy Spirit

Each of these persons is co-equal and co-eternal, meaning they exist together in unity without hierarchy. They share the same divine nature but are unique in their modes of existence.

Key Characteristics of Divine Persons

Characteristic	Divine Persons	Human Persons
Essence	One divine essence	Individual human essence
Distinctiveness	Three distinct persons	Each human is a unique individual
Eternity	Co-eternal existence	Temporal existence
Relationship	Interpersonal relationships	Interpersonal relationships

5. DEFINE FULLY DIVINE, COETERNAL, CONSUBSTANTIAL, COEQUAL/INTEGRAL

Belief	Description
FULLY DIVINE	Jesus is fully divine, <u>sharing the same essence as God the Father and the Holy Spirit.</u>
COETERNAL	Jesus is coeternal with the Father and the Holy Spirit, meaning He has always existed.
CONSUBSTANTIAL- CO-EXISTENCE	Jesus is consubstantial with the Father and the Holy Spirit, indicating that all three are of one substance. Exist in the same substance. Share same nature. Exist simultaneous as three distinct yet they share the same essence. Unity without division. Existing at the same time.
INTEGRAL TO THE TRINITY- CO-EQUAL	Jesus is not a lesser being; His divinity is essential to the Christian understanding of the Trinity.

<https://theologyinfive.com/jesus-god-and-son-of-god/>

<https://www.gotquestions.org/God-in-three-persons.html>

<https://www.gotquestions.org/Trinity-Bible.html>

<https://www.biblebelievingchristian.org/post/the-trinity-the-god-who-is-three-in-one>

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<https://www.bibleanalysis.org/can-you-explain-the-difference-between-son-and-son-of-god-in-the-bible/>

<https://bibleask.org/what-do-the-son-of-man-and-the-son-of-god-differ/>

https://biblehub.com/topical/t/trinitarian_presence.htm

https://biblehub.com/q/what_is_trinitarianism.htm

<https://christiandefense.org/general/8743/>

<https://www.thegospelcoalition.org/blogs/justin-taylor/what-do-we-mean-by-person-and-essence-in-the-doctrine-of-the-trinity/>

<https://www.cru.org/us/en/train-and-grow/spiritual-growth/core-christian-beliefs/understanding-the-trinity.html>

PSALMS 32:1-2

i. “The word blessed is in the plural, *oh, the blessednesses!* The double joys, the bundles of happiness, the mountains of delight!” (Spurgeon)

b. **Blessed is the man to whom the LORD does not impute iniquity:** David spoke of *real* forgiveness by the declaration of God, not merely the quieting of a noisy conscience or an imagined peace with God. This was a standing with God declared and given, not earned.

i. In these first two verses, David used three words to describe sin.

- The idea behind **transgression** is crossing a line, defying authority.
- The idea behind **sin** is falling short of or missing a mark.
- The idea behind **iniquity** is of crookedness and distortion.

ii. In the first two verses, David used three terms to describe what God does to put away sin.

- The idea behind **forgiven** is the lifting of a burden or a debt.
- The idea behind **covered** is that of sacrificial blood covering sin.
- The idea behind **does not impute** is bookkeeping; it does not count against a person.

David Guzik

<https://enduringword.com/bible-commentary/psalm-32/>

transgression	forgiven
sin	covered
iniquity	does not impute

Three Tenses of Salvation

The following chart summarizes the **THREE TENSES OF SALVATION** however the 3 divisions of this chart are not meant to imply that the Christian life is a dull, mechanical matter composed of steps we must go through, but in fact is a joyful, dynamic, supernatural relationship with the Living God enabled by His Living Spirit Who uses His Living Word to change us daily into the image of Jesus!

2 Co 3:18+ (NASB) But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

2 Co 3:18+ (AMPC) And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.



THE THREE TENSES OF SALVATION

JUSTIFICATION

SANCTIFICATION

GLORIFICATION

Past Tense

"I have been saved"
([Eph 2:8](#); [2:9+](#))

Present Tense

"I am being saved"
([1 Cor 1:18+](#))

Future Tense

"I will be saved"
([1Th 1:10+](#), cf [1Th 5:9+](#))

Past Point
Spiritual Birth

Present Process
Spiritual Growth

Future Point
Spiritual Perfection

Positional Sanctification

Progressive Sanctification

Prospective Sanctification

Redemption of the Soul
Commenced

Redemption of the Soul Continued

Redemption of the Soul Completed

How God sees us in Christ

How saints are in conduct

What saints shall be in glory

Perfect standing in holiness

Daily growth in holiness

Ultimate likeness to the Holy One

Through faith in Christ's finished
work on the Cross and His
resurrection
([Jn 19:30+](#), [Ro 3:22,23, 24,25,26+](#))

Through Christ's present work of
intercession for us and His power
in and through us ([Heb 7:25+](#), [Ro 8:34+](#), [Eph 3:17+](#),

Through Christ's future return and
our transformation ([Php 3:20,21+,1 Jn 3:2+](#))

Of and by the Spirit
([John 3:5+](#), [Titus 3:5+](#))

From the Spirit
([2Cor 3:18+](#))

Through the Spirit
([Ro 8:11,30+](#), [Eph 4:30b+](#))

Adoption as Sons of God

Maturation as Sons of God

Manifestation as Sons of God

Result of our union with Christ

Result of the Spirit's work in us
using God's Word

Result of total transformation by
God

Saved from the penalty of sin

Saved from the power of sin

Saved from the presence &
pleasure of sin

Consecration of the body
([1Cor 6:19,20+](#))

Deterioration of the body
([2Cor 4:16+](#))

Redemption of the body
([Ro 8:23+](#))

True of all believers At moment of
salvation

Begins in all believers at the point
of salvation

Finished in all believers when we
enter the Lord's presence

Positional and "automatic"

Progressive and changeable

Eternal and final

By the Father's Will
([Jas 1:18+](#))

Through the Father's Word
([Jn 17:17+](#))

In the Father's Time
([1Co 15:52+](#), cf [Mt 24:36+](#), [Acts 1:6, 7+](#))

Accomplished by the death of
Christ

Accomplished by the Spirit, the
Word, faith, prayer, divine
discipline, etc.

Accomplished by the resurrection
of Christ ([1Co 15:23+](#))

Entirely God's Work	Believer's "cooperate" With the Spirit (Php 2:12+, Php 2:13NLT+) 100% Dependent/100% Responsible	Entirely God's Work
Perfect in This Life	Not Perfect In this Life	Perfect in The Life to Come
The Same in All Believers	Greater in Some Believers Than Others	The Same in All Believers

