

**The 1689 Confession of Faith; Chapter 2, Paragraph 3 – “Of God and the Holy Trinity”, Message # 54 – “Christ’s Baptism & The Trinity”, Presented in the Adult Sunday School Class by Pastor Paul Rendall, on November 8<sup>th</sup>, 2020.**

**Paragraph 3** – In this divine and infinite Being there are three subsistences, d) the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, e) yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is f) eternally begotten of the Father; the Holy Spirit g) proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

d) 1<sup>st</sup> John 5: 7; Matthew 28: 19; 2<sup>nd</sup> Corinthians 13: 14; e) Exodus 3: 14; John 14: 11;  
1<sup>st</sup> Corinthians 8:6; f)John 1:14,18; g)John 15:26; Gal 4: 6)

**1. Where in the Bible do we find the Divine Trinity mentioned?**

We do not find the word “Trinity” mentioned anywhere in the Bible, but the 3 Persons subsisting in the Divine Essence are mentioned in a number of places.

For instance –

**Matthew 28: 19 and 20** – “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”

**Also Mathew 3: 13-17** – “Then Jesus came from Galilee to John at the Jordan to be baptized by him.” “And John tried to prevent Him, saying, ‘I need to be baptized by You, and are You coming to me?’” “But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’” “Then he allowed Him.” “When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.” “And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”

**2. Some important terms have been defined.**

**The Term “Essence”** – Zacharias Ursinus says that the term “Essence” “is taken from the Greek Ουσια and it signifies – A Thing subsisting by itself – Not sustained by another, although it may be communicated to more.” “By the term Essence, we are to understand, in reference to this subject, that which the eternal Father, Son, and Holy Spirit are considered, and declared to be, singly and absolutely in themselves, and which is common to the Three.” “The Essence is “the very Being of God – the very, Eternal, and only Deity.”

**John 1: 18** – “No one has seen God at any time.” “The only begotten God who is in the bosom of the Father, He has declared Him.”

**John Gill says on this verse**– “This denotes unity of nature, and essence, in the Father and Son; their distinct personality; strong love, and affection between them; the Son's acquaintance with his Father's secrets; his being at that time, as the Son of God, in the bosom of his Father, when here on earth, as the son of man; and which qualified him to make the declaration of him: he hath declared him. The Persic and Ethiopic versions further add, "to us"; he has clearly and fully declared his nature, perfections, purposes, promises, counsels, covenant, word, and works; his thoughts and schemes of grace; his love and favour to the sons of men; his mind and will concerning the salvation of his people: he has made, and delivered a fuller revelation of these things, than ever was yet; and to which no other revelation in the present state of things will be added.”