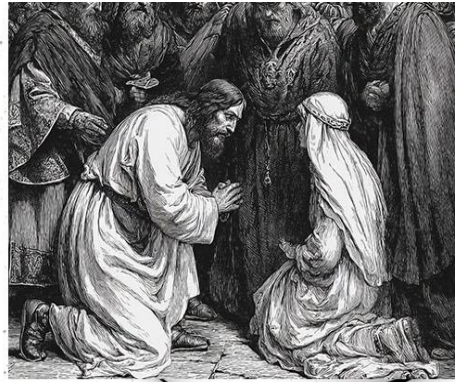
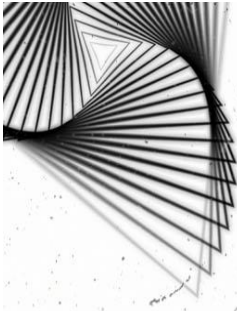
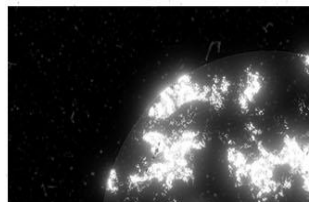
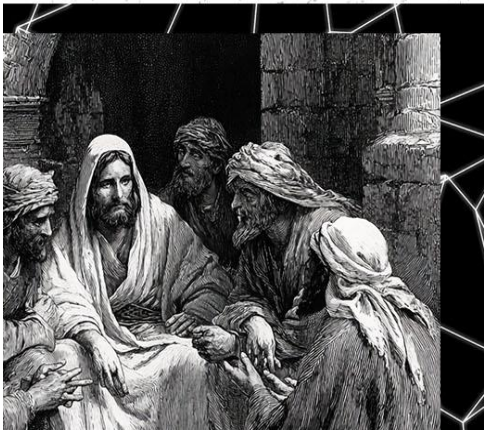




12

GOSPEL-CENTERED FOUNDATIONS

Wk 2



The DOCTRINE of GOD

2

You were shown these things so that you might know that the LORD is God; besides him there is no other.

Deut 4:35 (NIV)

Intro

Check out the introduction video from Pastor Chase at:

www.templebiblechurch.org/studyfall25/

Overview

In this session, we will look at the nature of our Triune God. We will discuss a basic understanding of what is meant by the Trinity and some of the most common errors as well as get a brief overview of some of his attributes.

Warming Up

- Read Article II Sections 2 & 3 from the TBC Constitution for our statement of belief regarding the nature of God and the Trinity.
- How would you describe the difference between knowing God and knowing about God? What is the importance of each?
- Was there anything in this week's sermon that you have questions about or thought was particularly interesting?

Wk 2 Case Study

Over the last several months, you have been cultivating a relationship with a friend that is a practicing Hindu. Over time, you have had several opportunities to have spiritual conversations with him and you are hopeful that God is at work. One evening you shared an update with members of your home group who have been regularly praying for the friend. Cindy, one of the newer members of the group asked a question. “If your friend is faithful in his religion, why do you want him to change? There is only one God, right, even if some groups believe a few different details about him? Aren’t all religions just different ways of connecting to that same God?” She continued, “Shouldn’t we focus our attention on people who aren’t trying to serve God at all?”

- A 2025 survey of evangelical Christians revealed nearly 50% held the view that God accepts worship from all religions. So, how would you respond to Cindy?
- Where do you think the line is between having a few details wrong about God verses it actually being “another god”?

Understanding the Trinity:

The term “Trinity” is used to refer to the coexistence of the Father, Son, and Spirit as one God in the unity of the Godhead. One God in three persons. The term “Godhead” is frequently used for God when an emphasis on his triune nature is intended.

The triune nature of God is perhaps the most foreign and difficult aspect of God’s being for us to grasp because there is nothing in our experience that we can compare it to in more than just an elementary fashion. What is important is to understand that the members of the Trinity all share equally in essence, power and attributes, though they differ in role.

What the Trinity is NOT:

- *There are not 3 Gods. This is the error of polytheism.*
- *Jesus and the Holy Spirit are not lesser or created gods. This is the heresy of Arianism.*
- *There is not 1 God who just reveals himself in different modes (Father, Son, or Spirit) at different times. This is the heresy of modalism.*

For Study & Discussion

1) The Trinity is a difficult but very important concept for Christians.

- Have you ever had to explain it to someone? What did you say?
- Are there analogies that have been useful in helping you understand the Trinity? What are some of them? What are their strengths and weaknesses?
- What are some practical implications to God being Triune?

2) Look up the following passages and identify characteristics and attributes of God that are mentioned.

- Leviticus 10:1-3
- Psalm 100:5
- Jeremiah 9:24
- Acts 17:24-26
- Romans 3:21-26

- 1 Peter 1:14-16

- 1 John 4:8-10

3) One common mistake that can be made when talking about God occurs when one attribute is emphasized at the expense of others. All of his attributes work in harmony. This issue arises frequently when the culture talks about God's love.

- What distorted picture of God can occur if God's love is emphasized and his justice and other attributes neglected?
- What if his justice is emphasized and his love and mercy neglected?

2) Are there other areas where the Christian view of God comes into conflict with the views of the world? What are they and how do you answer? Are there any points where you personally struggle with the Christian view of God?

For Deeper Reflection

- 1) In the same 2025 survey of evangelical Christians mentioned earlier, 98% agreed with the Trinity but at the same time 50% viewed the Holy Spirit as a force and not a personal being. Despite the Trinitarian understanding of the Holy Spirit as fully God and sharing all the attributes of the Godhead, we tend to treat the Holy Spirit as less than that. In your personal spiritual life, do you feel you practically view the Spirit as something less than the Father or the Son? Elaborate.

- 2) Are there attributes or characteristics of God that you say you believe in but in practice act as though you do not? How can you grow to act more consistent with your stated beliefs?

- 3) In addition to the very helpful systematic theology resources mentioned in the introduction to this series, below are a few resources related to the topic in this section that are good resources for learning more.
 - Packer, J.I. *Knowing God* (IVP, 2023).
 - Sproul, R.C. *The Holiness of God*, Rev. (Tyndale, 1998).
 - White, James R. *The Forgotten Trinity* (Bethany, 2019).

APPENDIX

TBC CONSTITUTION

ARTICLE II: Doctrinal Statement

Section 1 — The Scriptures

We believe that all Scripture is given by inspiration of God, by which we understand that the whole Bible (the 66 books of the Old and New Testaments) is inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the Scripture in the original manuscripts. We believe that the whole Bible in the originals is without error. (2 Tim. 3:16; 2 Pet. 1:21)

Section 2 — The Godhead

We believe that there is only one God, but in the unity of the Godhead there are three eternal and coequal persons — the Father, the Son, and the Holy Spirit, known as the Trinity. These three are the same in essence having precisely the same nature, attributes and perfections, and are worthy of the same glory, confidence, and obedience. (Mat. 28:18-19; Mk. 12:29; Jn. 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6)

Section 3 — God the Father

We believe that God the Father is the Creator of all things through Jesus Christ, and He continues to sustain and preserve all things. In His nature God the Father is completely holy, omnipotent, omniscient, omnipresent, eternal, just, loving, and good. He is totally sovereign in all things past, present, and future. As such, God, by His own choosing, elected a people for Himself. He sent His only Son as the atonement for our sin. He is the Father of His people and is their provider and disciplinarian. (Psa. 139:1-18; Mat. 3:1, 6:30-32; Acts 17:29; Gal. 3:26; Eph. 1:3-6; Col. 1:16; 1 Jn. 1:5)

Section 4 — God the Son

We believe that the Lord Jesus Christ, the Eternal Son of God, became wholly man without ceasing to be wholly God. He was conceived of the Holy

Spirit and born of the virgin Mary in order that he might reveal God to man and redeem sinful man. We believe that He accomplished our redemption through His death on the cross as a substitutionary sacrifice. We believe that our salvation is guaranteed by His literal, physical resurrection from the dead. We believe that the Lord Jesus Christ is now in heaven, exalted at the right hand of God where, as High Priest, He is Intercessor and Advocate for all believers. (Lk. 1:35; Jn. 1:1, 14, 18; Rom. 3:24-26, 4:25; Heb. 1:3; 1 Jn. 2:1-2)

Section 5 — God the Holy Spirit

We believe that God the Holy Spirit is that Person of the Trinity who restrains evil in the world and convicts men of sin, righteousness, and judgment. He also regenerates those who would receive Christ as Savior and baptizes them at the moment of salvation into the Body of Christ, which is the Church. He indwells them permanently and seals them unto the day of redemption. The Holy Spirit bestows upon the believer spiritual gifts and empowers those yielded to Him. The Holy spirit leads, instructs, and fills believers as they are yielded to Him and are steadfast in the study of the Scriptures and in prayer. In all these, it is the ministry of the Holy Spirit to give the glory to Jesus Christ. We believe that enabling gifts for service are bestowed according to God's own will upon all believers by the Holy Spirit to be exercised for the glory of God and the edification of the Church. These gifts are sovereignly bestowed by God in order to fulfill specific purposes in His program. We believe that, as a sign to unbelievers, the biblical gift of speaking in tongues was speaking in existing languages which the speaker had never learned and that it was never the common or necessary sign of the baptism or filling of the Spirit. We further believe that while God may choose to heal supernaturally, the healing of the temporal body is not assured by Christ's atoning work on the cross, and that the complete deliverance of the body from sickness awaits the consummation of our salvation in the resurrection. (Gen. 6:3; Jn. 3:8, 14:16-17, 16:7-11; Rom. 8:23; 1 Cor. 12:4-11, 27-21, 14:21-22; Eph. 4:7-13, 39, 5:18; 2 Thes. 2:7; Titus 3:5)

Section 6 — The Angels and Satan

We believe that angels are spiritual beings who were created in a sinless state. We believe that Satan, the Devil, is a fallen angel who, by his own choice, is an enemy of God, and introduced sin into the world. We believe that he tempted Adam and Eve to sin and rules as god of this world. Satan was judged guilty at the cross and will ultimately be cast into the lake of fire for eternity. (Gen. 3:1-19; Isa. 14:12-14; Heb. 2:13-14, 2:14; 2 Pet. 2:4; Rev. 7:12, 20:10)

Section 7 — The Creation and Fall of Man

We believe that man was originally created in the image and after the likeness of God, free from sin. He subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God, lost his spiritual life, and became dead in sins and corrupt in nature. These effects of sin have been transmitted to the entire human race, Jesus Christ accepted, and thus every person born into the world is alienated from the life of God and incapable of remedying his lost and depraved condition apart from divine grace. (Gen. 1:26, 2:17, 3:1-24, 6:5; Psalms 51:5; Romans 3:10-19, 5:12-19; Eph. 2:1-3)

Section 8 — Salvation by Grace and Eternal Security

We believe that salvation, the gracious gift of God, is freely offered to all, but individually received by personal faith in the Lord Jesus Christ. His shed blood provides for the forgiveness of sin and satisfies all of God's righteous demands for our salvation. Salvation by grace through faith, of necessity, excludes all of man's attempts to procure salvation by good works of any kind, including baptism, partaking of the communion meal, or any other church ordinance. We believe that a Christian, also called a believer, is any person who has placed their faith solely and completely in the atoning work of the Lord Jesus Christ on the cross on their behalf, embracing the doctrine of salvation by grace. All the redeemed, having been born again, are retained in that state by the power of God and are, therefore, secure in Christ forever, without interruption. The believer's assurance of salvation is based upon the declared Word of God and reassured by the Holy Spirit. (Jn.

3:16-18, 10:26-30; Rom. 3:24-26, 6:23, 8:1, 16, 38-39; Eph. 2:8-10; 1 Jn. 5:11-13)

Section 9 — Sanctification

We believe that having been justified once and for all through the death and resurrection of Christ, the believer is counted righteous before God, and in Christ is set apart unto God. However, since the believer remains in this world, influenced by the world, the flesh, and Satan, there is the need for progressive sanctification (spiritual growth) whereby the believer matures in grace by the power of the Holy Spirit. Ultimately, the child of God will be wholly sanctified when he is taken to be with Christ and becomes like Him. (Jn. 17:17; 2 Cor. 3:18; Eph. 5:25-26, 6:13-17; 1 Thes. 5:23; Heb. 10:10, 14; 2 Pet. 3:18; 1 Jn. 3:2-3)

Section 10 — The Church

We believe that the universal Church, the body and bride of Christ, is a spiritual organism comprised of all born again persons from Pentecost to the rapture and is distinct from Israel. Every individual believer is made a part of the Church at the moment of salvation. We believe that the local church is an assembly of born-again believers in Jesus Christ who are voluntarily joined together in submission to the spiritual leaders in one locality, and as such, Temple Bible Church is a local, visible manifestation of His global, invisible Body. We believe that God has established elders to oversee and govern the local church and charged them with guiding and protecting His flock. In addition, God has called all believers to be part of a local congregation and to submit to their local elders and be accountable to one another. (Mat. 16:16-18; Acts 2:42-47, 20:28; 1 Cor. 12:12-27; Eph. 4:3-10; 1 Thes. 5:12-13; 1 Tim. 3:1-13; Titus 1:5-11; Heb. 13:17; 1 Pet. 5:1-3)

Section 11 — The Ordinances

We believe that Christ instituted the ordinances of Baptism and the Lord's Supper to be observed by believers until He returns. We believe in baptism by immersion for those who have professed faith in Jesus Christ. We believe that by water baptism a believer is publicly identified with our Savior in His death, burial, resurrection, and that it is not a condition of salvation. We believe that the Lord's Supper is a memorial of Christ's death by which He

established the new covenant. The elements of the Lord's supper are symbols of His body and blood. After solemn self-examination, every believer has a right to celebrate the Lord's Supper. (Mat. 28:19,20; Lk. 22:7-20; Acts 2:41, 8:36-39; 1 Cor. 11:23-26; Jas. 3:23)

Section 12 — The Dispensations

We believe that the Scriptures recognize various dispensations as periods of time which demonstrate God's relationship with His people. Three of these dispensations are extensively revealed in the Scriptures: the past dispensation of Mosaic Law, the present dispensation of Grace (the Church Age), and the future dispensation of the Millennial Kingdom. In every age, salvation is the gift of God by grace which is received by faith and based upon the shed blood of Jesus Christ. (Gen. 12:1-5; 15:6; 1 Cor. 9:17; Eph. 1:10, 3:2-11; Col. 1:25; Heb. 11:6)

Section 13 — The Second Coming *(Revised 7/14/2004)*

We believe in the personal, imminent coming of the Lord Jesus Christ to receive to Himself all those, alive and dead, who belong to Him. This blessed hope is the rapture of the Church, for which all believers should be constantly looking. Scripture also teaches that a period of great tribulation is coming. This time will end with the Lord Jesus Christ and His saints establishing His millennial kingdom on the earth. (1 Thes. 4:13-18; 2 Thes. 1:7-9; Titus 2:11-14; Rev. 20: 11-15)

Section 14 — The Eternal State

We believe that at death the souls of believers pass immediately into the presence of Jesus Christ. When Christ returns for the Church they will be reunited with their glorified bodies and associated with Him forever in glory. At death, the souls of unbelievers pass immediately into conscious torment in Hades. At the close of the millennium they will be reunited with their bodies, judged before the great white throne, then cast into the lake of fire, not to be destroyed but to be punished with everlasting separation from the presence of the Lord. (Lk. 16:19-26; 2 Cor. 5:8; Phil. 1:23; 2 Thes. 1:7-9; Rev. 20:11-15)

Section 15 — Personal Holiness

We believe that all the earth is the Lord's, that it is good, and that nothing is to be rejected if it is received with gratitude. All things are lawful but not all things are profitable. In this, the Christian is free yet bound to live a life pleasing to God, striving to conform to His will. We believe that it is not for believers to seek to dictate standards to others in those areas of life for which Scriptural precepts or principles are not clearly given. In all such matters of conduct and conscience, we believe the Christian is to be responsible to God. Consequently, as Christians, we are to maintain harmony with fellow believers and are to bear one another's burdens, doing so in love, responding not only in word, but in deed and in truth. In all these things we are to maintain a good reputation before the world for the sake of the Gospel. (Romans 14:3-22; 1 Cor. 8:10, 23-33, 9:19; 1 Tim. 4:4; 1 Pet. 2:5, 9; Heb. 2:17; 1 Jn. 3:11-24)

Section 16 — Special Concerns

We recognize that there are doctrines and practices over which people may disagree. The above doctrinal statement is the official stance of Temple Bible Church and will be taught as such. Anyone teaching under the auspices of Temple Bible Church must not teach contrary to these tenets. Recognizing the high priority that Scripture places upon unity, our obligation is to strive for unity. However, there may be times when we permit ourselves to "agree to disagree" on nonessential issues. For those issues not directly addressed in the doctrinal statement, the Board of Elders may prepare position papers as issues arise. If the Board of Elders feels a topic warrants a position paper, a committee led by at least two elders will be formed to research the topic and prepare the paper. Input from others will be gathered as needed. The Board of Elders will then read the paper and vote on its approval. A unanimous vote of the Board of Elders is necessary to adopt a position paper as an amendment to the constitution. Once adopted, the position paper will be made available to the congregation. (Acts 15:1-6; Rom. 14:5; Eph. 4:3-6; Col. 2:15)

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