

The Trinity and the Old Testament - 4/3/22

- Biblical, Un-biblical, Non-biblical words and concepts
- 2 extremes concerning the Trinity and the OT
- Loraine Boettner said: In regard to all of the great doctrines of the Bible we find that revelation has been progressive. What is only intimated at first is set forth clearly and fully as time goes on. The obscure hint in the Old Testament is found to coincide perfectly with the fuller revelations in the New. As with our physical eyesight God does not cause the sun to rise with a sudden flash, lest such strong and glorious light should blind us, so He has also borne with our immature spiritual eyesight; He did not at first manifest Himself in the wonderful personality of the Messiah, the sun of Righteousness, and in the personality of the Holy Spirit, but revealed Himself gradually, precept upon precept, line upon line, here a little, there a little, until our understanding was prepared to receive the whole truth. Since the doctrine of the Trinity is one which arises out of the completed redemption as it is presented to us in the New Testament and cannot be intelligently comprehended apart from that redemption, we should not expect to find it set forth with any clearness in the Old Testament. And yet, if the doctrine is a vital and necessary part of the Christian system we would expect that at least some foregleams or intimations of it might be given. And this we find actually to be the case.
- BB Warfield said: The Old Testament may be likened to a chamber richly furnished but dimly lighted; the introduction of light brings into it nothing which was not in it before; but it brings out into clearer view much of what is in it but was only dimly or even not at all perceived before. The mystery of the Trinity is not revealed in the Old Testament; but the mystery of the Trinity underlies the Old Testament revelation, and here and there almost comes into view. Thus the Old Testament revelation of God is not corrected by the fuller revelation which follows it, but only perfected, extended and enlarged.
- Herman Bavinck: The true development of the trinitarian ideas of the Old Testament is found in the New Testament
- Bavinck: The Old Testament conveys only an inexplicit indication of God's trinitarian existence

OT Adumbration of the Trinity is seen in:

1. Some passages speak of the one true God in _____

Genesis 1:1-5

Genesis 1:26-27

See also: Gen. 3:22; 11:7; 20:13; 35:7; Josh. 24:19; Ex. 20:2; Isa. 6:8; Eccl. 12:1; Isa. 54:5

2. Some passages speak of the one true God by referencing more than one _____

Genesis 19:24

Psalms 110:1

Isaiah 48:16

Isaiah 61:1-2

None of this contradicts Deuteronomy 6:4

3. Some passages speak of this figure called _____

Genesis 22:9-18; 31:11-13; Exodus 3:1-6; 23:20-23

Though there remain difficulties surrounding this character, a helpful summary is found in *Biblical Doctrine*, p. 196

1. His name was used interchangeably with God's name (Gen. 16:7, 13; 21:17, 19–20; 22:11, 14; 31:11, 13; 48:15–16; Ex. 3:2, 4; Judg. 6:11, 14, 16, 20–21, 23; 13:3, 22–23).
2. When the angel of Yahweh made promises, God made them (Gen. 16:10; 22:15–17; cf. 12:2; 13:16).
3. Yahweh's name was in the angel of Yahweh (Ex. 23:20–21).
4. People offered sacrifices to the angel of Yahweh (Gen. 22:11–13; Judg. 6:21; 13:16, 19–22).
5. As the predicted angel ("messenger") of the covenant, he would be "the Lord" (Heb. *adon*, Mal. 3:1).
6. People who saw the angel of Yahweh identified him by name as divine (Gen. 16:11–13; Judg. 6:22–23; 13:21–22).
7. The angel of Yahweh could forgive sins (Ex. 23:21; Zech. 3:3–4).
8. The angel of Yahweh claimed to be "God" (Gen. 31:11, 13; Ex. 3:2–6).
9. Yahweh sent the angel of Yahweh (Ex. 23:20–23; 32:34; Num. 20:16).
10. The angel of Yahweh and Yahweh spoke to each other (Zech. 1:12–13).

4. Some passages speak of _____ as a distinct and divine person

Genesis 1:2; 6:3

Nehemiah 9:20; Psalm 139; Isaiah 40:13; 63:10

5. Some passages speak of _____ as a distinct and divine person

Isaiah 9:6