

Questions and Answers

Trinity Series

Why are the books of prophets in the bible not written in chronological order?

The prophetic books are not strictly in chronological order as many of them overlap in times. Also, some are from the North, some from the South of Israel and some over both. Some are from pre-exile and some post-exile. A prophet like Isaiah overlaps ALL of these times and places. So putting the prophets in chronological order is difficult as the Jewish Old Testament didn't just order them in relation to time, but also their message and their audience.

Is there a special connection meaning from Ezekiel 40-48 to Revelation 21-22?

All of the references to the Promised Land and the temple in the Old Testament find their ultimate fulfillment in heaven. Revelation 21-22 give us a final picture of what our permanent residence in heaven will be like. All the Old Testament images are temporary and flawed by human sinfulness. They are a glimpse of the goodness of life in heaven under God.

How is God the Father portrayed in the Old Testament of the bible?

- Exodus 4:23 – God tells Moses to say to Pharaoh; “This is what the Lord says: Israel is my firstborn son, and I told you, ‘Let my son go, so that he may worship me’”
- Deuteronomy 1:31 – “Moses says: “in the wilderness. There you saw how the Lord your God carried you, as a father carries his son...”
- Deut 14:1 – “You are the children of the Lord your God.
- Deut 32:6 – “Is he not your Father and your Creator, who made you and formed you?” Isaiah 63:16 – “you Lord are our Father, our Redeemer from of old is your name”
- Isaiah 63:8 – “Yet you, Lord, are our Father. We are the clay, you are the potter; we are all the work of your hand.”
- Jeremiah 3:19 – “I thought you would call me “Father” and not turn away from following me...”
- Hosea 11:1 – “When Israel was a child, I loved him, and out of Egypt I called my son.”
- Malachi 1:6 – “If I am a father, where is the honour due to me?”
- Mal 2:10 – “Do we not all have one Father? Did not one God create us?”

In the Old Testament, God is the Father of ALL creation. But under his covenant with Israel, through Abraham, he chooses his own special people, whom he calls his own. A special people. Chosen from all mankind to be his very own special children. Under Jesus, we are set free from the law and made legitimate children and inheritors of our Fathers kingdom.

You spoke about God being angry when we do the wrong things. My question is didn't Jesus take God's anger on himself for our sins when he suffered and died on our behalf? I know I am never without sin in some way, so God must always be angry with me. When God looks at me, doesn't he see me covered by the blood of Jesus. Please elaborate.

I can't find a single verse in the New Testament that says: "God is not angry at you when you sin". Nor can I find a verse that says "God is angry at you when you sin."

We do know that he is displeased with us when we sin and he grieves. And we know he is pleased with us when we honour him.

Ephesians 4:29-32 - "29Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. 30And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. 31Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice."

Sin brings grief. But is there anger? He is displeased. He chastises us. But is he angry?

The question is: **What is anger?** If anger is vengeance and wrath and punishment, no, he is not angry with us. Because all of God's vengeance and wrath and punishment was placed on Jesus on the cross.

If anger is displeasure and grief that leads to rebuke, chastisement and discipline, then yes he is.

Hebrews 12:5-75 - "And have you completely forgotten this word of **encouragement** that addresses you as a father addresses his son? It says, "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son." 7Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father?"

Either way, God's anger at our sin, or because of our sin, is not punitive – that is, he does not PUNISH us, because he has already punished Christ fully and completely for the sins of the world. But he is not happy with our sin. And our sin will lead God to discipline us, because he loves us as our Father.

So, is he angry with us when we sin? He is displeased, but not vengeful. He will discipline, but not punish. He will not approve of sin, and he will look at us with the love of a Father, and never with contempt or disdain.

The reformer John Calvin said: God is angry at our vices, but merciful and kind towards us – offering us rebuke and discipline. It is not vengeance, but chastisement.

So our question should not be: Will what I do make God **angry**? The question should be: "Will what I do **please** God?"

Considering that “trinity” is a term people came up with to describe what we know about God, is it possible that God is in fact made up of more persons that we don’t know about?

Trinity is a word used to describe what the Bible tells us about God and his nature. So we notice in the Bible that God refers to himself as Father, and as Son and as Spirit. He does not refer to himself in terms of any other “person”. SO the trinity is a word from outside of the Bible used to bring together those three ideas of God’s person that are IN the Bible. If God is made up of more persons that we don’t know about, he has not told us in the Bible about that. And since Jesus is the complete and final revelation of God, we can be confident that he is not holding anything back from us!

- John 1:18 - "18No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known."
- John 14:26 - "26But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."
- Hebrews 1:3 - "The Son is the radiance of Gods glory and the exact representation of his being"

Orthodox Christian theology says that Father, Son and Spirit are all equally God as the trinity. Yet in John 14:28 Jesus says that the Father is greater than Him. Does this create a contradiction in this doctrine? How do we reconcile what Jesus says here with what we ought to know throughout the rest of the Bible?

John 17:5 – Jesus asks to be glorified with the glory he had BEFORE he came to earth. Philippians 2:7 tells us that Jesus made himself nothing, by taking the very nature of a servant. Jesus was “greater” himself, and he is about to return the Father who is “greater” – in other words, back to where he came from. The “greater” Jesus refers to here is the position of the Father. The position where he himself came from. And gave up. In order to become human and die for humans. Now he will return to the greater Father, the greater position in heaven, the greater place where he came from and belongs to. He and the Father are, of course, one. But God gave that up in the person of Jesus. He gave up his greatness. And now he will return to it. Because death could not hold him down!

Was the Lord called Father in the OT or did Jesus start the trend?

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