

Subject: The Trinity (The Triune God)

Structure the Sermon:

I stated at the beginning of 2024, that we were going to focus on 3 critical subjects in Christianity. We were going to study the Creation, the Trinity, and the end time called Eschatology. Each of these subjects is very important for the Christian believer. I call them foundational elements of Christianity. This means that this is what is underneath everything else that we believe, and it is what holds them up. If we crumble under the lies of the world concerning these three subjects, then the entire Christian belief system falls on its face. I say all of this in hopes that you see and feel the importance of the Creation, the Trinity, and Eschatology.

We completed the subject of the creation. And, if I counted right, this took us through 4 sermon lessons. If you missed participating in any of those sermon lessons, then you will have to listen to it on Sermon Audio and get the full message presented on that subject.

So today we move from the Creation series to the Trinity series. We are moving from talking about and understanding that God is the creator and in 6 days He created all things and declared all that He created to be very good. This truth about creation is profound for the Christian. This truth about creation is foundational for the Christian. And it is important, that this truth about creation, is believed by every Christian and that every Christian can articulate its meaning. The meaning of the biblical truth is that God is the creator of the universe. That He is the owner and maker of everything. And because of that then everything is under His control. Therefore, what He says goes. We are subject to Him. He did not have to do anything with us or for us, but He did, and we must be ever so grateful. Thank you, God. For not only did you make us, but you also saved us from sin and death. And granted to us eternal life. AMEN!

Now the question is, can and do Christians have different views about Creation? The answer is, Yes most definitely. But remember, there is but one truth concerning creation. Therefore, because there are different views, then someone's view has to be wrong. And to walk in error about the creation means to be walking outside the truth and power of God. No Christian willingly wants to live their lives walking like that.

Now for our next subject of concern, the Trinity. We want to talk about what the bible says about the Trinity. We want to talk about what we are to believe about the Trinity. And, we want to give you and me, and Christians everywhere, some talking points so that we all can engage the world with this important subject. This subject that is called the Trinity describes the Triune God.

The doctrine of triune God is progressively revealed in the scriptures. What do I mean by progressively? This just means that the truth about the Triune God is revealed gradually and increasingly throughout the bible. There is partial revelation in the Old Testament and complete revelation in the New Testament.

The actual and well-known word is the Trinity, which, as I said before, describes the Triune God. And, this word Trinity is not found anywhere in the scriptures, but the concept is there. Again, the word Trinity is not in the bible. And guess what, most of the unsaved worldly people know that. So, don't get discouraged about that fact, because we are really talking about the Triune God. The Trinity is a subject concerning the Triune God.

(1)Trinity is defined as God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God.¹ Louis Berkhof says, “The Bible teaches that while God is one, He exists in three Persons, called Father, Son, and Holy Spirit.” **(2)There is one God made up of three separate persons: all with the same essence but with unique wills and natures.**

What do I mean by essence, will, and nature? **(3)Essence means that the three persons in the one God have the same core substance.** They are each made up of the same stuff. **(4)They are each God. They are each holy. They are each righteous. They are each eternal. They each have no beginning and no ending.** They each are made up of the same core substance. But they each have different wills and natures.

(5)The Father's will was for His Son, Jesus Christ to die for the sins of the world.

(6)The Son of God's will was to be obedient to the Father's will and come from heaven and die for the sins of mankind.

¹ Wayne Grudem, Bible Doctrine (Grand Rapids, Michigan: Zondervan, 1999), 104.

(7)And the Father’s will for the Holy Spirit is to indwell mankind and give guidance, direction, and power. The Holy Spirit’s will is to be obedient to the Father and grant mankind the wisdom, and power of God.

And finally, let’s talk about the different natures of the Father, Son, and the Holy Spirit.

(8)The nature of the Father is that He is a Spirit, and we worship Him in Spirit and Truth.

(9)The nature of the Son is that He is the word of God who became a man.

(10)And in becoming a man the Son has a dual nature of undiminished deity united with perfect humanity forever and without confusion of attributes. He is one person with two natures (divine and human). Jesus Christ is that man and He is both completely divine and completely human. 100% divine and 100% human. 100 % God and 100% man.

(11)The nature of the Holy Spirit is obedience to both the Father and the Son. In His nature, He is the one who comforts, who encourages, who rebukes, who corrects, and instructs.

So, the Trinity teaches us that God is One God and that He has three separate persons, the Father, the Son, and the Holy Spirit. Each of those persons is made up of the same core substance, but they each have different wills and natures.

What does the bible say about all of this? Let’s look and see.

The scriptures defend this in passages such as (12)Gen. 1:26; ^{1:26}**Then God said, “Let us make humankind in our image, after our likeness, so they may rule over the fish of the sea and the birds of the air, over the cattle, and over all the earth, and over all the creatures that move on the earth.”**. The pronouns in this passage reveal that God used every person in the Triune God (the Trinity) when He created mankind. The antecedents of the pronouns are the Father, the Son, and the Holy Spirit. It was the Father, Son, and the Holy Spirit who joined together to make mankind in the image and likeness of the one triune God.

Other passages such as Genesis 11:7 identify the three persons in the One God. (13) ^{11:7}**Come, let’s go down and confuse their language so they won’t be able to understand each other.”**

The word let’s in English is the abbreviation for let us. Again, the going down to confuse the language of the people was accomplished by the Father, Son, and the Holy Spirit. The three persons in the one Triune God.

However, there are many Christians who believe that this does not prove multiple persons when God says words such as, “Let us”, but instead reveals that he is speaking to the angelic host that surrounds Him. This would be highly unlikely because angels have no creative powers. They have no power to confuse languages. As a matter of fact, the only power they have is the power that God gives them. They are themselves created spiritual beings who are under the control of God and are created to serve Him. Therefore, Christians **should believe** that these passages do reveal separate persons and that God is speaking to the three persons of the triune God. I am not going to use the faith card here. But the syntax and grammar give us many reasons to believe that ‘let us’ means the Father, the Son, and the Holy Spirit.

But there are other passages which are **not so easily disputed** which identify the separate nature of God. Passages such as (14) **Psalm 110:1** says, ^{110:1} **Here is the LORD’s proclamation to my lord: “Sit down at my right hand until I make your enemies your footstool!”**

In other words, “The Lord said to my Lord” which is understood to refer to two separate persons called Lord. Of course, this points to a descendant of David who later we know to be Jesus Christ. Also, who is it that has permission to sit at the right hand of the Father in heaven? Jesus Christ, the Son of God. So, we understand this to say, that the Father said to the Son of God, Jesus Christ, sit down at my right hand until I make your enemies your footstool.

This is better understood from the Hebrew word order, which says, Yahweh said to Adoni, sit at my right hand. **Yahweh is the Hebrew word for God. And Adoni is the Hebrew is also God and Master.** So, God said to my God, sit at my right hand until I make your enemies your footstool. Those are passages that show us that in the Triune God has the person of the Father and the person of the Son. Now let’s see the Holy Spirit.

Also, **Isaiah 63:10** which says

^{63:10} But they rebelled and offended his holy Spirit,
so he turned into an enemy
and fought against them.

This explains that God’s people, “rebelled and grieved the Holy Spirit of God”, suggesting that the Holy Spirit is distinct from God himself.² So there you have it, the partial portion of the progressive revelation of the Triune God, the Trinity. The Father, the Son, and the Holy Spirit.

² Ibid, 104,105.

However, in the New Testament there is a complete view of the three separate persons of God. **Matt. 3:16-17** reveals three separate persons in one passage. Here is what it says, ^{3:16} **After Jesus was baptized, just as he was coming up out of the water, the heavens opened and he saw the Spirit of God descending like a dove and coming on him.** ^{3:17} **And a voice from heaven said, “This is my one dear Son; in him I take great delight.”** Grudem says that, “Here at one moment we have three members of the Trinity performing three distinct activities. God the Father is speaking from heaven; God the Son is being baptized, and is then spoken to from heaven by God the Father; and God the Holy Spirit is descending from heaven to rest upon and empower Jesus for His ministry.”³

Also, Matt. 28:19 and 20 which says, ^{28:19} **“Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,** ^{28:20} **teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.”**

This is the command that Jesus gave to His disciples before He ascended to the right hand of His Father in heaven. This identifies that the new converts are to be baptized in the name of the Father, and of the Son, and of the Holy Spirit. That baptism is in the name of the three persons of the one God. Just like before in the previous passage, the three persons of the one God are working together confirming that they each are distinct and separate persons.

Many other verses in the New Testament identify the three separate persons in the one God. Let me close with these final passages.

1 Cor. 12:4-6; ^{12:4} **Now there are different gifts, but the same Spirit.** ^{12:5} **And there are different ministries, but the same Lord.** ^{12:6} **And there are different results, but the same God who produces all of them in everyone.** This passage reveals that the gift-giving comes from the Holy Spirit. And that the ministries come from the Son of God, Jesus Christ. And that the results of them all come from God the Father.

2 Cor. 13:14; ^{13:13} **The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.** Now, everyone should be familiar with this verse. This is the verse that the preacher recites at the end of each worship service. This is also called the

³ Ibid, 106.

benediction. Paul, the writer, is appealing to God the Father, through a closing prayer, for the Son of God, to grant His grace upon the people. And for God the Father to grant His love to the people. And for God the Holy Spirit to communion with the people.

And now for the final verse for this first sermon of this series.

1 Pet. 1:2. Lets start with verse 1. **^{1:1} From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen ^{1:2} according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure!**

Peter is revealing to the scattered believers and also to us, that they are chosen for salvation and service by the foreknowledge of God the Father. And that they are set apart and called out from the world for obedience by the Spirit of God. And that they are cleansed by the precious shed blood of Jesus Christ.

In summary and conclusion, the true God is one God in three persons; each person is himself fully God, with separate wills and natures, but with the same essence and substance.

This is the first sermon concerning the Trinity and the Triune God. AMEN