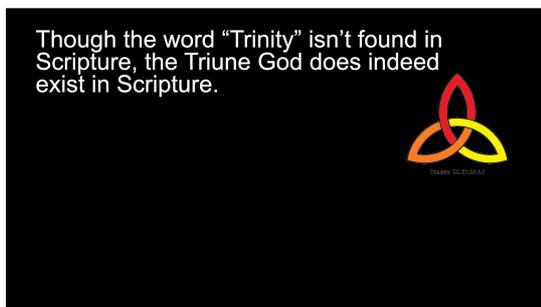
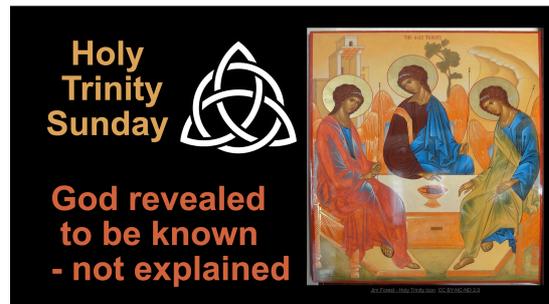


God Revealed to be Known — Not Fully Explained

Romans 5:1-5

The three persons of the Godhead are all mentioned in this text from Romans 5, sharing, as one, the work of justification, bringing us peace and love. The Trinity is one God existing in three Persons. Not three Gods, but three in one, revealed in Scripture through the prophets and confirmed by Jesus himself.



Though the word "Trinity" is

not found in Scripture, the triune God represented by the word "Trinity" does indeed exist in Scripture. Though it is a mystery beyond our full understanding, the church has always confessed the triune God.

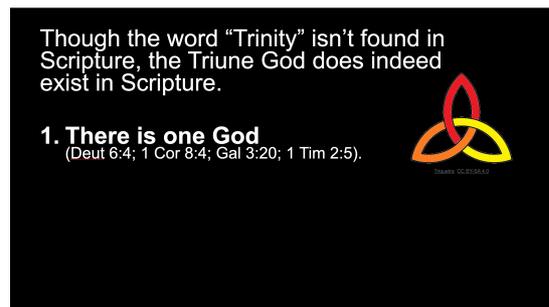
We confess three coexistent, co-eternal Persons who are God — just as we confess other mysteries of faith, such as Jesus being true man and true God.

If we are truly honest, we are each confronted by the mystery that Almighty, holy God could love, forgive and embrace us as his children despite our sin. That God's Son would shed his life blood for us, even before we were able to love him or know him completely, confounds us.

Jesus, the living Word, is the fullest revelation of God, but throughout scripture God reveals various aspects of his mystery.

1) There is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5).

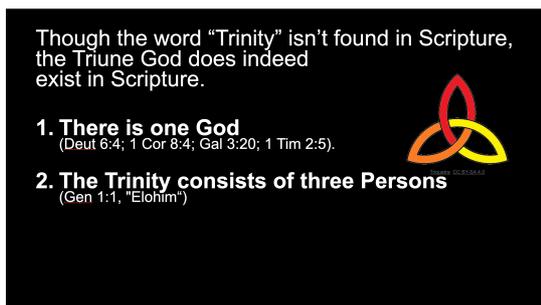
2) The Trinity consists of three Persons. In Genesis 1:1, the Hebrew plural noun "Elohim" is used. In Genesis 1:26, and elsewhere, the plural pronoun for "us" is used. In the Hebrew language, these definitely refer to



two or more. While not an explicit argument for the Trinity, it does denote the aspect of plurality in God.

Matthew 3:16-17 describes Jesus' baptism. God the Holy Spirit descends on God the Son while God the Father proclaims His pleasure in the Son.

Jesus commissions his disciples in Matthew 28:19 to baptise all nations in the name of the Father and the Son and the Holy Spirit. This and the Trinitarian



blessing in 2 Corinthians 13:13 are examples of three distinct Persons in the Trinity.

3) The members of the Trinity are distinguished one from another. In the Old Testament, The Spirit is distinguished from the "LORD" (Num 27:18); God the Son is distinguished from God the Father (Ps 45:6-7).

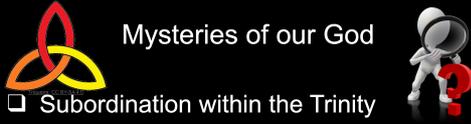
In the New Testament, Jesus speaks to the Father about sending a Helper, the Holy Spirit (John 14:16-17). Jesus didn't consider Himself to be the Father or the Holy Spirit.

Though the word "Trinity" isn't found in Scripture, the Triune God does indeed exist in Scripture.



1. **There is one God**
(Deut 6:4; 1 Cor 8:4; Gal 3:20; 1 Tim 2:5).
2. **The Trinity consists of three Persons**
(Gen 1:1, "Elohim")
3. **The members of the Trinity are distinguishable**
(Num 27:18, Ps 45:6-7, Jn 14:16-17).

Mysteries of our God



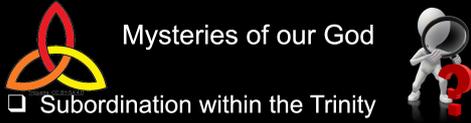
- Subordination within the Trinity

Another mystery is the subordination within the Trinity. The Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father; yet each is equally God. This is simply an area which our finite minds cannot understand concerning the infinite God.

The individual members of the

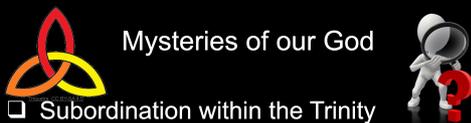
Trinity have different tasks, and yet none of them acts fully independently or alone. Jesus says "I and the Father are one". All three are one in will and purpose, love and being. We confess that the Son was present at Creation along with the Father and Spirit.

Mysteries of our God



- Subordination within the Trinity
- Individual members of the Trinity have different tasks, and yet none acts alone.

Mysteries of our God



- Subordination within the Trinity
- Individual members of the Trinity have different tasks and yet none acts alone.
- Jesus, who is God eternal, truly died. Another unexplainable mystery.

That Jesus experienced the full abandonment of God in the punishment that should have been ours. Jesus, who is God eternal, truly died, which is another unexplainable mystery.

For some, a mystery threatens faith, as they believe everything should be able to be comfortably grasped, tested, and fully explained. If not, it could be considered an invention of imagination on the level of a fairy tale. Such people want to isolate themselves

from the ridicule of the world. But why seek to avoid that which identifies us with Christ, who said his disciples would also be rejected by the world.

We need to take care not to either try to explain away the mysteries of faith, or to feel we have fully grasped them to the point there is no mystery. Any God that I could explain fully would surely not be the Almighty God, creator all things. Even if it were possible to do so, the mystery of his love for me, a rebellious sinner, would still remain.

Paul warns us in 1 Cor 13:1-2 that attempts to grasp God and own the spiritual gifts he gives can in fact distract us from the first command to love. 'If I speak

Paul warns us not to allow mystery to distract from the first command to love.

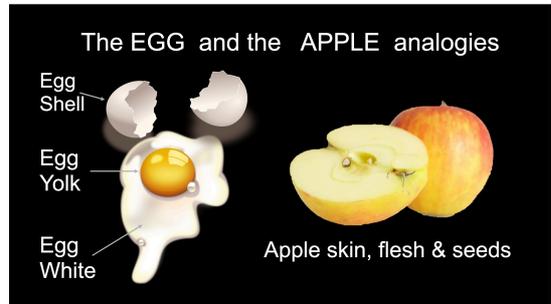


'If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.' 1 Cor 13:1-2 NRSV

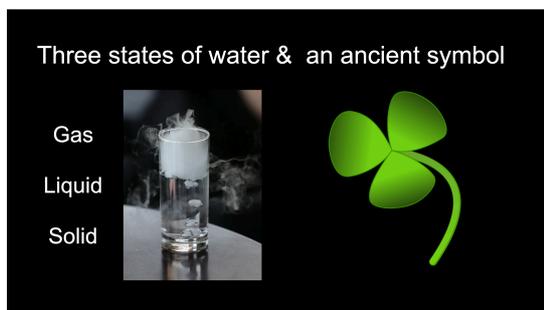
in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.'

With this in mind, I'd like to share some of the many attempts to develop illustrations of the Trinity. I say 'attempts' because none of the popular illustrations are completely accurate. After all, an infinite God cannot be fully described by a finite illustration.

The analogy of the egg fails in that the shell, white, and yolk are parts of the egg, not the egg in themselves; just as with the apple the skin, flesh, and seeds of the apple are parts of it, not the apple itself. The Father, Son, and Holy Spirit are not parts of God; each of them is God.



The water illustration is somewhat better, but it still fails to adequately describe the Trinity. Liquid, vapour,



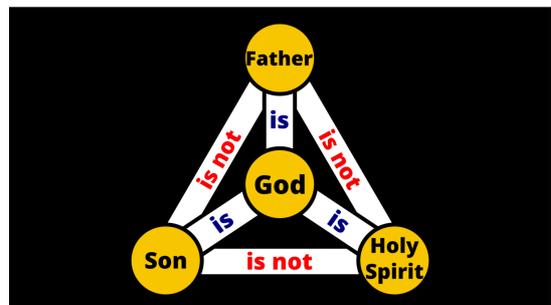
and ice are forms of

water. The Father, Son, and Holy Spirit are not forms of God: each of them *is* God, and God doesn't change from one form to another like some kind of quick change artist on a stage.

So, while these illustrations may give us a picture of the Trinity, the picture is not entirely accurate. An infinite God cannot be fully described by a finite illustration.

Sadly, the doctrine of the Trinity has been a divisive issue throughout the entire history of the Christian church. While the core aspects of the Trinity are clearly presented in God's Word, some of the side issues are not as explicitly clear.

Here is the best symbol for the Trinity I am aware of. It presents well that each member of the Trinity is God. The Father is God; the Son is God; the Holy Spirit is God. It also illustrates that Father, Son, and Holy Spirit are distinct persons from each other, but never distinct from being true God, and never separate.



What's the point of Holy Trinity Sunday? Surely not to simply discuss the mystery of God, the three in one. The Father is God, the Son is God, and the Holy Spirit is God — but there is only one God. That is the biblical doctrine of the Trinity. Beyond that, the issues are, to a certain extent, debatable and non-essential.

Rather than attempting to fully define the Trinity with our finite human minds, we would be better served by focusing on God's greatness and His infinitely higher nature.

"Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! Who has known the mind of the Lord? Or who has been his counsellor?"

Romans 11:33-34

Trinity Sunday celebrates God who has revealed himself as Father, Son and Holy Spirit, distinguishable but a perfect unity in will and love, cooperative in action and subordinate out of love; in the mystery of Three in One.

That the Son took on human flesh in order to die and to be raised again, still bearing human flesh, and then returned into the Godhead. These are mysteries to be celebrated.

How wondrous is our God, how amazing that he cares for me that I can know him, and love him as Father, Lord and Saviour, brother, teacher, friend, and lover of my soul.

Justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. Hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

"Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!"
(Romans 11:33-34)

How amazing that he cares for me that I can know him, and love him as Father, Lord and Saviour, brother, teacher, friend, and lover of my soul.

Christian hope is not destroyed by mystery. By the power of the Holy Spirit, we love and know the unknowable. By the Spirit we have faith in things unseen.

Hope is not destroyed by mystery



The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all, now and always. Amen.

2 Corinthians 13:13

Joined to Christ and by his indwelling, we are drawn personally into the mystery of the Triune God. This is not a just mystery to be enjoyed and celebrated in faith. This is our new birth in Christ and fellowship of all the saints within the Triune Fellowship that will keep us in all blessedness and righteousness forever.

Receive the Trinitarian blessing of 2 Corinthians 13:13:

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all, now and always.

Amen.

Video of the service including the above address: <https://youtu.be/UBI2w2hASiY>