

FOUNDATION OF FAITH!
THE TRIUNE GOD
PART 2

This morning we are continuing our series that I have called Foundation of Faith and we are currently in part two of our study on The Triune God. Last time we looked at what the Old Testament has to say regarding this issue and we saw that even in the Old Testament we can clearly see that there is a Triune God, a Holy Trinity of God the Father, God the Son and God the Holy Spirit. And please understand that I am not speaking of three Gods or tritheism or even one God who manifests Himself in three different modes, modalism. I am speaking of one God who manifests Himself in three distinct persons, a Triune God! And yes, it may not be clearly seen in the Old Testament, but with the light of the New Testament, it is clearly seen for us and we will see that this morning as we look at the New Testament Scriptures that show us there is a Triune God, a Holy Trinity!

Now here is the problem as one writer shows us. He wrote,

Explain the Trinity? We can't even begin. We can only accept it - a mystery, disclosed in Scripture. It should be no surprise that the triune Being of God baffles our finite minds. We should be surprised, rather, if we could understand the nature of our Creator. He would be a two-bit deity, not the fathomless Source of all reality.

- Vernon Grounds in Radical Commitment.
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That truly is a problem for us, that we cannot understand it with our finite minds. How can there be only one God and yet manifest Himself in three distinct persons at the same time? It is as Spurgeon said, "In attempting to define the Trinity or unveil the essence of Divinity, many men have lost themselves: here great ships have foundered. What have we to do in such a sea with our frail skiffs?" He also wrote, "I suppose, if any man looks long into the doctrine of the Trinity, he will be like one who gazeth upon the sun, and will be apt, first, to be dazzeled, and, then, to be blinded by the excessive light. If a man asketh that he may understand this great mystery, and refuseth to believe until he doth comprehend it, then he will be blinded, most assuredly."

You see, this doctrine of the Triune God or the Holy Trinity is one of those things we must believe by faith. If you are going to reject it until you fully understand it, you are in trouble. We are going to see this morning that the Scriptures are very clear on this subject and even though I don't fully understand it, because of what the Scriptures are teaching, I can believe it by faith and rest in that.

Let me explain it like this even though this is a crude or basic illustration. For me, I don't understand how electricity really works. I have some understanding and there are those that can understand it, and that is where this illustration falls apart. But let's focus on me, I don't get it. Steve tried to help me out and said just remember this in regards to the wiring, "White to white. Black to black. Pick up you paycheck in the morning." Now that is great until they use different colored wires and mess things up for me. Do I believe by faith that electricity is real? Absolutely, especially when I tried to put in a fan in our heater back in Illinois and I guess I didn't turn off the power supply and I didn't realize a screwdriver can fly out of your hand that far! Here's the thing. I may not fully understand electricity, but I truly believe it by faith and I rest in that. I turn on my light switch and the lights go on. I hit the remote for the television and it goes on.

Now granted, electricity is something you can know about if you studied it, but now apply this to the Triune God and we can't understand that concept with our finite minds, but are we willing to believe it by faith? I pray that we are and again, this is not an empty faith, it is a faith that rests upon the Scriptures and if we can trust Him for our salvation, can't we trust Him here, I hope so!

Let me share this with you and then we will be looking at the New Testament teaching on the Triune God. One writer put it like this,

. . . the doctrine of the Trinity is the distinctive mark of the Christian religion, setting it apart from all other religions of the world. Working without the benefit of the revelations made in Scripture, men have, it is true, arrived at some limited truths concerning the nature and Person of God. The pagan religions, as well as all philosophical speculations, are based on natural religion and can, therefore, rise to no higher conception than that of the unity of God. In some systems we find monotheism with its belief in only one God. In others we find polytheism with its belief in many separate gods. But none of the pagan religions, nor any of the systems of speculative philosophy have ever arrived at a Trinitarian conception of God. The fact of the matter is that apart from supernatural revelation there is nothing in human consciousness or experience which can give man the slightest clue to the distinctive God of the Christian faith, the triune, incarnate, redeeming, sanctifying God. Some of the pagan religions have set forth triads of divinities, such as, for instance, the Egyptian triad of Osiris, Isis and Horus, which is somewhat analogous to the human family with father, mother and child; or the Hindu triad of Brahma, Vishnu and Schiva, which in the cycle of pantheistic evolution personifies the creative, preservative and destructive power of nature; or the triad set forth by Plato, of goodness, intellect and will – which are not examples of true and proper tri-personality, not real persons who can be addressed and worshipped, but only personifications of the faculties or attributes of God. None of these systems have anything in common with the Christian doctrine of the Trinity except the notion of “threeness.”

- Loraine Boettner, *Studies in Theology*, pp. 80-81

So as we study the Scriptures my prayer is that the Holy Spirit would open these verses up to us so that we can clearly see the Triune God, the Holy Trinity and believe it by faith!

2. NEW TESTAMENT TEACHING ON THE TRIUNE GOD

Let's start out in the very beginning of the New Testament with the birth of Christ. In Matthew 1:20-23 the angel of the Lord is speaking to Joseph about his betrothed, Mary and we are told, **“But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.’ So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: ‘Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,’ which is translated, ‘God with us.’”** Also, in Luke 1:35 we are told, **“And the angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.’”**

Now look at what we are being told. First of all God the Father is God, we have looked at that in our past studies and here we are told that there is this **“angel of the Lord”** or an angel of God who is speaking to Joseph, an angel of God the Father. Then we are told that there will be a child that will be born, but no ordinary child, it is God who will dwell among us in the person of Jesus! And lastly, in Luke we see that the Holy Spirit will plant the seed for the Son of God to be born through Mary. And notice what it says of the Holy Spirit, **“the power of the Highest”** or it is saying God the Holy Spirit, the most High God will do this. Not three God’s, not one God playing different roles, but one God manifested in three distinct persons, God the Father, God the Son and God the Holy Spirit.

And please understand that it is not my intention this morning to show you all I can regarding Jesus being God and the Holy Spirit being God, we will dig into that when we look at them separately, but in saying that, you can’t escape that fact as you look at these verses, there is the Godhead, the Triune God, make no mistake about that.

Also, look at Matthew 3:13-17 where we are told, **“Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, ‘I need to be baptized by You, and are You coming to me?’ But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”**

Now for some, like the Jesus Only people, they believe that Jesus is the Father and the Holy Spirit, and He will play the different roles depending on what the situation is. That may sound good, but this is a difficult passage to swallow if you believe that way. Jesus must have emptied Himself and become the Holy Spirit and then threw His voice to be God the Father and speak. You see, it sounds ridiculous and it is. If you would just look at what is being said, you can clearly see the Father, the Son and the Holy Spirit all working at the same time. Now I would not build a doctrine from this one passage of Scripture alone, but it does say a lot about the Triune God. And the thing is, I don't have to base a doctrine on this one Scripture, because there are many more we will look at to show us that there is a Triune God! The Scriptures are full of references to one true God who is revealed or manifested in three separate persons: the Father, the Son, and the Holy Spirit.

Look at Galatians 4:4-7, which tells us, **“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.”**

First of all God sent His Son, and as the Scriptures tell us, He is God, Jesus is God. John makes that very clear in John chapter 1 as he tells us of Jesus, **“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. . . . And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”** John 1:1-2, 14.

John, in speaking of Jesus, and he opens up his Gospel with His eternal existence. No matter how far back in time you go, Jesus was there, He was there before time began! That goes along with what Micah 5:2 says he speaks of the birth of the Messiah, **“But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The one to be Ruler in Israel, Whose goings forth are from of old, From everlasting.”** That phrase, **“from everlasting”** speaks of being beyond the vanishing point or that He is eternal!

And John goes through great detail showing us that Jesus is God. You see, not only is Jesus eternal, but He has always been with God the Father. You see, there is only one God who is manifested in three distinct persons; the Father, the Son and the Holy Spirit. Also, not only is Jesus eternal, not only has He always been with the Father, but He is also God, that is what John is telling us.

Then, as we get to John 1:14 we see here this humanity added to His deity, God became flesh and dwelt or tabernacled or pitched His tent among us, the Incarnation! Remember what we read in Matthew 1:22-23 where we were told, **“So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: ‘Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,’ which is translated, ‘God with us.’”** Matthew is quoting out of Isaiah 7:14.

And Paul nails it for us as he speaks of the incarnation in I Timothy 3:16, **“And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.”**

So Paul is telling us in Galatians 4 that at a specific time God the Father sent forth His Son, Jesus Christ to tabernacle among us to redeem us from our sins, to buy us back out of the slavery of sin. But there is more here in Galatians chapter 4 for Paul not only tells us that God the Father sent God the Son into the world but that He also sent God the Holy Spirit or as Paul put it, **“God sent forth the Spirit of his Son into your hearts.”**

You see, Paul, in these verses has weaved the Holy Trinity for us to see. God sent forth His Son to redeem us from our sin. God the Father sent forth the Spirit of His Son into our hearts to give us the assurance we are children of God. And thus, we have God the Father, God the Son, and God the Holy Spirit; one God manifested in three distinct persons!

Listen to what New Testament and Evangelical scholar, Murray Harris had to say regarding Paul's letters and how they show two of the three persons of the Godhead. He wrote,

At the beginning of each of Paul's letters is a salutation that ends with a standardized formula: "Grace and peace to you from God our Father and the Lord Jesus Christ" (1 Corinthians 1:3 and elsewhere). The apostle is not saying that there are two distinct sources of grace and peace, one divine and one human; significantly the preposition *from* (in Greek) is not repeated before "the Lord Jesus Christ." Rather, Father and Son jointly form a single source of divine grace and peace. Of no mere human being could it be said that, together with God, he was a font of spiritual blessing. Only if Paul had regarded Jesus as fully divine could he have spoken this way.

- Murray J. Harris, *Three Crucial Questions About Jesus*, p. 77

This is an important point and one point we should not dismiss. This divine grace and peace cannot come from man, any man, only God and thus, Paul wants us to understand that Jesus is God, part of the Godhead, the second person of the Holy Trinity! And listen closely to what Dr. Robert A. Morey has to say regarding this as he drives home this point of what Paul is saying in his epistles. He wrote,

. . . Grammatically, the authors are looking equally to the Father and the Son for grace, mercy, and peace. They could do this only if they assumed that the Father and Son were equal in nature . . . they are indications of what the author is praying for and to Whom he addresses those prayers.

The apostles prayed to the Father and to the Son that They might grant the saints grace, mercy, and peace. The apostles looked up to heaven to both of them equally. The ontological relationship between the Father and the Son is clearly the assumption which underlies their prayers to them. The deity of the son is seen from the fact that He has to be omniscient to hear their prayers and eternal, omnipresent, and omnipotent to answer them.

The objection that the Father and the Son are only functioning as equals in all these passages misses the point. They can function as equals only because they are equal. The apostles assumed that the Father and the Son were ontologically one nature and equality. Thus, they could function as one.

- Dr. Robert A. Morey, Trinity – Evidence and Issues, p. 444

Again that is important for us to understand. And there is more. Turn to Matthew 28:19, which tells us, “**Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.**” If Jesus and/or the Holy Spirit were not God, then why would we baptize people in their name? We wouldn’t and yet Jesus is telling us that is exactly what we are to do!

Now let me also say this. When Jesus said, “**in the name of**” he was not laying down for us some sacramental formula. Then what is the point? The point is this and please do not miss it. What Jesus is telling us is that a believer has this wonderful union, this intimate relationship with the whole Godhead, with the Father, the Son and the Holy Spirit. There is nothing wrong in baptizing people using these words; I do it all the time because it think it is important to understand that the Godhead is actively involved in every part of your life!

What I also want you to notice is that it says, “**in the name of**” and not “**in the names of.**” It is singular and not plural as you would think it should be. Now you may not see it as a big deal but it is. Jesus is showing us the unity of the Trinity, of the Triune God and thus, it is “**in the name of**” and not “in the names of.” One name and yet three distinct persons! And thus, when a believer is baptized he is identified with everything that God is, the fullness of God, the Triune God! We are one with God the Father, God the Son and God the Holy Spirit and baptism doesn’t save us but it is an outward expression of what has taken place in your heart, that you have given your life to Jesus, you have asked for the forgiveness of your sins and that He is Lord of your life!

There is more. In II Corinthians 13:14 we are told, “**The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.**” Notice once again Paul is speaking of the Triune God, the Holy Trinity here in this benediction! And of all the benedictions that Paul gives in his epistles, this one stands alone in speaking of the three persons of the Trinity!

Now let me ask you this before I go on. Is it such a big deal that people don't believe in a Triune God, that they deny the Holy Trinity as long as they believe in Jesus? Absolutely because you are worshiping a false god, you are not worshiping the God of the Bible and thus, it is idolatry. You may not agree with me, but if you deny the Triune God then you are worshiping a god that you have made from the imagination of your own heart! And please understand, I don't think I am going overboard on this. If you deny what the Scriptures are teaching on God, then the god you have made up is not the God of the Bible and it is idolatry, as hard as that may be to swallow! And if you are worshiping a false god, then you are not saved. Thus, is this an important issue? You bet it is!

Thus, in saying that I think you will see what Paul has said here in II Corinthians is showing us that our Salvation is wrapped up in the Triune God, the Holy Trinity. Let me explain. First of all who sent the Son into the world? It was God the Father and it was based in His love for us as Paul said, "**the love of God.**" And this comes shinning through to us as we are told in John 3:16-17, "**For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**"

We also see this in Romans 5:8-10, where Paul tells us, **“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”**

Thus, it all begins with the love of God the Father for sinful man and He sent His Son to save us!

Next Paul tells us that it is through **“the grace of the Lord Jesus Christ.”** You see, it was through His sacrifice that this grace was effected or achieved for us. Paul put it like this in Romans 5:6, **“For when we were still without strength, in due time Christ died for the ungodly.”** Notice what Paul is saying here. God stepped in at the appointed time or the proper time, the perfect time to pay the penalty for our sins, for the ungodly, for you and me! Listen to how Spurgeon put it: “If Christ died for the ungodly, this fact leaves the ungodly no excuse if they do not come to him, and believe in him unto salvation. Had it been otherwise they might have pleaded, ‘We are not fit to come.’ But you are ungodly, and Christ died for the ungodly, why not for you?” You see, there is no excuse not to come to Him and receive the grace gift, the gift that is freely given to us in Christ, eternal life!

Also, in I Corinthians 15:3 Paul tells us, **“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures.”**

Who did Christ die for? He died for you and me, for sinners. Why did Christ die? For our sins, to pay in full the penalty for them! And all this, all that Christ has done for us is in fulfillment of what the Old Testament Scriptures have said.

And Peter reminds us in I Peter 3:18, **“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.”** How many times did Jesus suffer for our sins? Only once as He hung on the cross of Calvary and bore the sins of the world and the wrath of God was poured out upon Him, the wrath of God that was for you and me! Why did He do this? To bring us to God, to restore that relationship that was broken by sin. The word **“bring”** was used “of admission to an audience with the Great King.” (Blum). That is what Jesus has done for us and thus, when we refuse to have fellowship with God we are trashing the work that Jesus has done for us. You see, I couldn’t save myself because I am a sinner but Jesus was the perfect sacrifice and He paid in full the penalty for my sins, your sins in order that we can come before God and have fellowship with Him, with God the Father!

And then John tells us in I John 2:2, “**And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.**” In regards to this word “**propitiation,**” Alford tells us: “The word implies that Christ has, as our sin-offering, reconciled God and us by nothing else but by His voluntary death as a sacrifice: has by this averted God’s wrath from us.” You see, sin is no longer a barrier between God and man, if you receive Jesus as your propitiation for your sins! Yes, sin can hinder our fellowship with God, but our salvation is secure in Him! And so it is the grace of our Lord and Savior Jesus Christ that has reconciled us back to God, restored our fellowship with the Father because He paid in full the penalty for our sins and has extended this gift as a grace gift, not that we deserve it, but He has freely given it to us!

And lastly Paul tells us, “**the communion of the Holy Spirit.**” You see, it is because of what Christ has done that we can have that fellowship with the Holy Spirit, that communion with God the Spirit! It is His Spirit that indwells us.

Paul, in Romans chapter 8 we are told, “**But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. . . . But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**” Romans 8:9, 11.

Paul is telling us that the Holy Spirit indwells us and bears witness to us that we are saved; we have been adopted into the family of God. Paul, in Romans 8:16 tells us this fact as he says, “**The Spirit Himself bears witness with our spirit that we are children of God.**” On the other hand, if the Spirit of God is not in you, then the Spirit of Christ is not in you, and you are not saved, you are still lost in your sins.

Now Paul seems to speak of two different Spirits here in Romans chapter 8. Why does Paul speak of the “**Spirit of God**” and the “**Spirit of Christ**”? Is he speaking of two different things, two different Spirits? Not at all, what Paul is saying is that the Spirit of God, the Holy Spirit is the Spirit of Christ, which tells me that Jesus is God, it testifies of His deity! I do realize that some like to deny the fact of the deity of Jesus or say that He is a lesser God, but that is ridiculous!

And thus, the identifying mark of a believer, as I have said, is the indwelling of the Holy Spirit and as the Holy Spirit indwells us the characteristics of Jesus will flow through us; like love, compassion, joy, forgiveness, kindness, gentleness, self-control, and-so-on. What is controlling your life?

Here in Romans 8:11 Paul says that God has given a promise to all who receive Jesus as Lord and Savior, a spiritual resurrection not in the future, but here and now! Thus, if the Holy Spirit makes our spirit alive, then also by the Holy Spirit the flesh will be and is crucified. It is a spiritual resurrection now!

Then, in I Corinthians 6:19-20 Paul tells us, “**Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.**”

Did you know that as Christians our bodies are not our own? Now some of you may be shocked by that statement. Some of you may be offended by that statement. But that is exactly what Paul is saying here. Our body is the Lord's and thus, what we do in it does not only affect us, but it affects the Lord, we are representing Him and thus, we should live pure lives, holy lives, flee sexual immorality and-so-on. In fact, our bodies are the temple in which the Holy Spirit indwells and we have these bodies to glorify God with! What a way to look at this, it truly should humble us when we realize this fact.

Paul, in Galatians 4:6, which we looked at this morning already, said, “**And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’**”

First of all we have the Word of God that shows us we are children of God, adopted into the family of God. But that is not all we have. You see, it is the Spirit of God that confirms to us, speaks to our hearts that we are children of God, adopted into the family of God! Think about this for a minute. Can a human father give his own nature to his son? No, he can try to guide him but he can't give his own nature to his son. But God the Father can and does give us His nature by sending the Holy Spirit to dwell within the hearts of believers! What an awesome thing that truly is!

And it is out of all this, having a relationship with God through Jesus Christ that places us into the body of Christ or as Paul tells us in I Corinthians 12:13, “**For by one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves or free - and have all been made to drink into one Spirit.**” And thus, we see the communion of the Holy Spirit or the fellowship with the Spirit.

There it is, the salvation message seen in the Holy Trinity, the Triune God as the love of God the Father caused Him to send His only begotten Son to redeem us from our sins. We saw the grace of our Lord Jesus Christ extended to us as He was the sacrifice for our sins. And because of all that we have the communion or the fellowship with the Holy Spirit because the Spirit of God indwells us! The Triune God!

It is as Spurgeon said, “No study in Scripture is more interesting or profitable to the Christian than the revelation which is given to us concerning the Sacred Trinity, and the various parts which the divine Persons take in the work of our salvation.” I can’t agree more!

And in I Peter 1:2 Peter also makes this point as he tells us, “**elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ . . .**” In this verse we see Peter showing us how the Holy Trinity, the Triune God is involved in our salvation once again. He starts out with our election or how God the Father chose us out of His grace for the kingdom.

Now some come to the conclusion, like the five-point Calvinist, that God has predestined some for heaven and some for hell and you have no choice in the matter. If you want to be saved and yet God does not predestine you, then there is nothing you can do to change that. If you are predestined to be saved and yet you don't want to be, there is nothing you can do to change that, you are in. That is foolish. In fact, in II Peter 3:9 we are told, **“The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.”**

God's desire is that all should be saved. Then why aren't they? Because of our free will, we have a choice to enter in or reject what God is showing us. Now, if we enter in we are predestined and if we reject Jesus, then we are not! It is 100% God's sovereign will and it is 100% man's free will to choose. I know that is 200% but that is what the Scriptures say, God invites us in and we must enter by faith.

It is as Jesus said in Revelation 3:20, **“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.”** In Matthew 11:28-30 we are told, **“Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”** And in Isaiah 1:18, **“Come now, and let us reason together,’ Says the LORD, ‘Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.’”** It is an invitation!

Secondly, it is the sanctification of God the Holy Spirit working in our lives to perfect us, to make us like Him. In II Thessalonians 2:13-14 we are told, **“But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”**

And then thirdly, there is the blood of Christ that cleanses us from all our sins, it make us as white as snow. In I John 3:5 we are told, **“And you know that He was manifested to take away our sins, and in Him there is no sin.”** And in the last part of Revelation 1:5 we are told, **“. . . To Him who loved us and washed us from our sins in His own blood.”**

Do you see how the Holy Trinity is actively involved in our lives? Yes, the word “Trinity” is not found in the Scriptures but it doesn’t have to be. The Scriptures speak for themselves that there is one God manifested in three distinct persons, Father, Son and Holy Spirit.

Listen again to what Spurgeon says regarding our Triune God. He wrote, “Thus, then, you have the Son suffering for you, the Spirit applying to you the merit of his atoning sacrifice, and the Father well pleased with you because you are trusting in his beloved Son. Or, to put the truth in another form, the Father gives the great gospel feast, the Son is the feast, and the Spirit not only brings the invitations, but he also gathers the guests around the table.”

As we have been looking at our Triune God, the Holy Trinity over the past few weeks, I hope you have seen the reality of what the Scriptures are saying. Yes, the word, “Trinity” is not in the Scriptures but we see this doctrine taught throughout the Old and New Testaments! And if you deny it, you are negating what the Scriptures are saying and to deny the Holy Trinity means you are worshiping another god, not the Triune God of the Bible! Is it important? You bet it is!

Now, in saying that, can we truly understand how there can be one God manifested in three distinct persons? Absolutely not, even though some have tried. We have heard of the illustration of water, ice and vapor. In other words we see three different aspects of the same thing. You see, no matter what form it is in, it is still the same thing. Now that is a very crude picture of what the Holy Trinity truly is and for me, I can’t understand it with my finite mind, nor does God tell me I have to understand it. All He says it that I have to believe it by faith, it is what the Scriptures teach and if I want to negate this teaching of the Scriptures, what others am I going to negate?

Remember what Deuteronomy 29:29 tells us, **“The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.”** I may not understand it, but God has told me and I will trust Him. There are many things I don’t fully understand of God but I have learned to walk by faith and trust in the Lord who is holy and true, there is no darkness in Him at all! Thus, I can’t go wrong following what He is telling me!

Let me close this morning with these words from Spurgeon who wrote, “How is it that the Father is God, that the Son is God, and that the Holy Spirit is God, and yet that there are not three Gods, but one God? I cannot tell you. I know it is so, for it is revealed; but how it is so is not for us to guess, because it is not revealed or explained. Our understanding can adventure as far as the testimony, and no farther. Many attempts have been made by divines to find parallels in Nature to the Unity and the Trinity of God, but they all seem to me to fail.”

He also said, “We can never understand how Father, Son, and Holy Spirit can be three and yet one. For my part, I have long ago given up any desire to understand this great mystery, for I am perfectly satisfied that, if I could understand it, it would not be true, because God, from the very nature of things, must be incomprehensible.” May we believe in the Triune God by faith as we worship the true and living God; God the Father, God the Son and God the Holy Spirit, one God manifested in three distinct persons!

And I will leave you this morning with this, “**The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.**” II Corinthians 13:14.