

# Trinity Sunday

30<sup>th</sup> of May 2021

Opening prayer:

Gracious heavenly Father, we join the psalmist and pray: Your word is a lamp to our feet and a light to our path, may what I now say, honour you, O Lord. Amen.

Today is Trinity Sunday. There is no doubt that the Early Church Fathers have developed the Doctrine of the Trinity through careful examination of the Scriptures. You will not find the word or term Trinity in the Bible: yet this Biblical truth has continuously been proclaimed for two centuries.

In my sermon this morning, I will be looking at various texts to understand how the New Testament reveals that God is Father, God is Son, Jesus Christ, and God is Holy Spirit. I will work through portions of the Nicene Creed to guide this sermon.

**We believe in one God, the Father, the Almighty, maker of heaven and earth of all that is, seen and unseen.**

As Christians, we affirm our belief in One God. The First of the Ten Commandments is where the belief is directly founded. In Exodus chapter Twenty, we read these words:

**“I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. <sup>3</sup>“You shall have no other gods before me.**

The Lord God is one. There is no doubt that the Judeo-Christian scholars all agree that the LORD, Yahweh, is one. The truth of the oneness of God was not lost in the New Testament. Hence the Nicene Creed commences with that powerful statement: we believe in One God: The Father Almighty.

Turning to the Third Person of the Trinity: God the Holy Spirit:

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.**

The first commandment forbids worshipping anyone except God, Yahweh, the

LORD. Yet the early Church came to see that the Spirit of God was worshipped and glorified.

Genesis 1:1-2 we read;

**In the beginning, God created the heavens and the earth. <sup>2</sup>The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God was moving over the face of the waters.**

John 15:26 we read;

**But when the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me;**

John 14:26 we read;

**But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.**

Now I turn to Jesus Christ, who is the focus of much of the Creed:

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, of one Being with the Father;**

Matthew 1:22

**<sup>8</sup> Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; <sup>19</sup> and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. <sup>20</sup> But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; <sup>21</sup> she will bear a son, and you shall call his name Jesus, for he will save his**

people from their sins.”<sup>22</sup> All this took place to fulfil what the Lord had spoken by the prophet:<sup>23</sup> “Behold, a virgin shall conceive and bear a son, and his name shall be called Emman’u-el” (which means, God with us).<sup>24</sup> When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife,<sup>25</sup> but knew her not until she had borne a son; and he called his name Jesus.

We worship Jesus. Jesus is God the Son. Today’s Gospel reading from Matthew, the Great Commission, also highlights how Jesus was worshipped.

This morning I have read various scriptures to further point to the Biblical truth of the Trinity. We know each Person of the God-head is distinct in themselves. We know that the Son is not the Father, and the Father is not the Son. We also know the Son nor the Father are the Spirit and that the Holy Spirit is not the Father nor the Son.

God the Father, God the Son and God the Holy Spirit have been worshipped and glorified within the pages of the Bible. You can see how the doctrine of the Trinity was being formulated through revelation from the Scriptures. The early Christians desired to worship the One True God, The Father, The Son and The Holy Spirit.

The Holy Scriptures reveal there are three distinct Persons of the Godhead. Trinity Sunday reminds the Church of the oneness of God. The Fellowship that exists between the Father, Son and Holy Spirit.

Various theologians write about the Oneness of God as displayed in the Trinity; they employ the phrase they are in Communion with each other. They are One.

These distinct Persons of God, also being at the same time, One God, is a mystery. It is also an example of the oneness of God’s people.

Koi/non/ia

1. Christian Fellowship or Communion, with God or, more commonly, with fellow Christians.
2. While there is no exact translation in English, koinonia is a Greek word most closely associated with concepts of a holy, covenantal fellowship.

***we declare to you what we have seen and heard so that you also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. <sup>4</sup> We are writing these things so that our joy may be complete.*** (1 John 1:3-4)

As the Body of Christ, we are brothers and sisters in Christ. That is the meaning behind the phrase: having Fellowship with one another. The way Christians live and have Fellowship with one another is to give to the world an alternative. This alternative, in essence, is to be a foretaste of heaven itself. Hence the importance of Fellowship.

As God, the Father, God the Son and God the Holy Spirit are in deep Communion, and I dare say Fellowship with each other, we as the followers of God Jesus have entered into Koinonia with God and each other. We are called to grow that Fellowship as we come to know one another further.

To God the Father, God the Son and God the Holy Spirit be glory forever. Amen

**Resources:**

1. [Christian Theology by Erikson](#)
2. [IVP New Dictionary of Theology](#)
3. [PNTC The Gospel According John by Don Carson](#)