



The Trinity – February 7, 2019

Verses Covered

Deuteronomy 6:4 – 5

Genesis 1:26 – 27

2 Corinthians 13:14

1 Corinthians 12:4 – 7, 11

Psalms 139:1 – 4, 7 – 8, 13 – 14

John 14:7 – 9

John 8:58 – 59

Matthew 3:16

Matthew 24:36

John 4:3 – 6

John 17:1 – 5

Philippians 2:5 – 9

Alright guys, we're going to study something today that I do not understand. But if you don't teach it to your family, particularly your kids, you have a chance of losing them. We're going to look at the Trinity this morning. There are two types of cults in America. There are extremist cults. There's one, as a matter of fact, I can't remember the name of it, but it's about 60 miles from here and it's active at Texas A&M. And they're very precise in what they do. They find kids that are lonely, by themselves. They pull them in. One guy will catch them and say, "Hey, man. We've got a Bible study we want you to go to." They'll take them to the Bible study. They spend a little time with them. They meet some people that are friendly, nicely dressed, kind of middle class looking, very, very nice, love on them. They get them to a couple of those studies and then they'll take them to a week-long camp where they'll say to them, "Alright, we're going to take your phone, you're not going to have any outside contact. They actually do a type of brainwashing technique. They sleep-deprive them. They spend a lot of time with these people. They're indoctrinated. Within a week or two because of the love and because of the stuff they teach from the Bible that defies what we teach, what I'm going to tell you today. They suck them in and they're lost. We have a family in the church that had a girl, when I came here, that they had to pay a man \$25,000 to kidnap out of one of the cults and deprogram her. And to this day, she's never been right.

Then you have the mainline cults, Mormons, Jehovah's Witness. 75% of their converts come out of Baptist, Methodist, Presbyterian, and Lutheran churches. They're extremely adept at what they do. Both cults, whether they're mainline or extremist, you define them by the fact that they always deny the deity of Jesus and deity and personality of the Holy Spirit. Now we're going to look at the Trinity today. I'm going to walk you real quickly. We're going to cover a little bit of ground today. I'm going to walk you real quickly, obviously not exhaustive, over what the Bible says about the Trinity. Then I'm going to take you and I'm going to make you disbelieve from the Bible. I'm going to prove to you that Jesus is not God. And we're going to see if you can explain from the Bible why I'm wrong. But I'm going to use the Bible and I'm going to do exactly what the Mormons and Jehovah's Witnesses do when they come into your house. They are gifted.

Now I want you to turn to Deuteronomy 6:4 and I'm going to read you from Genesis 1. This is the conundrum that the Israelites found themselves in. The Bible says in Genesis 1:26

²⁶Then God said, "Let Us make man in Our image, after Our likeness;

And then He drops down and says,

²⁷God created man in His own image, in the image of God He created him;

He goes back to singular. And then Deuteronomy 6 is called the Shema. It is what Israel was demanded to believe. The first core belief Israel had was Deuteronomy 6:4

⁴"Hear, O Israel! The Lord our God, the Lord is one! ⁵You shall love the Lord your God with all your heart and with all your soul and with all your might.

He says **The Lord**, not the gods, but **The Lord God**.

So you have this kind of conundrum that God says, "Let us make man in our image." And then you have this statement that Israel has to live by that there is one God. So the premise that we operate out of Biblically is there is one God in three persons. Now it's always difficult. There is no perfect analogy. I don't grasp this. I'm not about to tell you I do. I don't understand my own nature: body, soul, and spirit. And how all that connects. I certainly don't understand God's nature. I've always heard the illustration, you've got 3 glasses of water, same size, same substance, absolutely identical. Three separate, but they're absolutely the same. There are all sorts of little things like that, metaphors. But the bottom line is you're just going to have to take what the scripture says and understand that you don't understand it. And that is key.

Now you're going to find a difficulty. When you study the creation narrative, let Us make man in Our image, you do not have God the Father making the cows, God the Son making the land, God the Spirit making the water. You don't have that. But when you come to redemption, then we see a shift. Remember in Ephesians 1:3 – 14, there's this statement about the Trinity. That God the Father decided to redeem us. God the Son accomplished that redemption, God the Spirit makes that redemption real in our life. So if God the Father doesn't decide to redeem us, Jesus doesn't go to the cross. If God the Father decides to redeem us, Jesus doesn't go to the cross; we're not redeemed. If God the Father decides Jesus goes to the cross, but the Holy Spirit does not convict us about what Jesus did 2,000 years ago, you can't be saved. So you have this Trinitarian picture.

You don't have it in creation. But in redemption, each person in the Trinity has a distinct role. So we see that in redemption. You do not see it in creation. And that's part of the difficulty.

Now we're going to fly. Walk through a couple of things with me. Look at 2 Corinthians 13:14. Last verse in the book. What did Jesus say when He said, "We baptize..." How are we supposed to baptize? In the name of what? Father, Son, and the Holy Spirit. Why all three? Because of Ephesians 1:3 – 14. So if I baptize in the name of the Spirit and He's not God, I've blasphemed. So when Jesus says, "Baptize in the name of the Father, Son, and the Holy Spirit" He is equating all three. Look at 2 Corinthians 13:14. Listen to what it says. It is a summation, and this is one thing I want you to see. There is a consistency in the New Testament about the Trinity. But it's the perfect summation of Ephesians 1:3 – 14.

¹⁴The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

You have the love of God. Why did He authorize our redemption? So you have an authorization. You have an accomplishment. And you have an applying. God the Father, God the Son, God the Spirit. Look at 2 Corinthians 13: the grace of our Lord Jesus Christ. Grace comes to Jesus Christ because God can't give you grace until Jesus dies on the cross. There is no grace. He says, and the love of God the Father authorized it because he loves us. And then he says, the fellowship of the Spirit. He's the one that takes this and applies it and makes it real in your life. So you have this great summation in 2 Corinthians 13:14 which is exactly what he elaborates on in Ephesians 1. So he is consistent across the board.

Go to 1 Corinthians 12. Let me show you something. You see the same thing inside 1 Corinthians 12. We're going to look at 4 – 7 and then verse 11. Now listen to what he says. Again, you find the Trinity here.

⁴There are varieties of gifts, but the same Spirit. ⁵There are varieties of service, but the same Lord. ⁶There are varieties of activities, but it is the same God who empowers them all in everyone.

Now look at what he said. It is God who empowers them all in everyone. Now look down in verse 11.

¹¹All these are empowered, same word he uses up there, by one and the same Spirit who apportions to each one individually as He wills.

So he says the Holy Spirit decides what gifts. How dare he do that when Jesus is the head of the church. So you've got this clear equation of the Holy Spirit with God and the Holy Spirit with Jesus. So you've got this Trinitarian view inside your gifts. You've got a Trinitarian view inside your salvation. You've got a summation of that and now you've got the Trinity working inside the church and directing your gifts.

Now let me define God. Go to Psalm 139. Now there are three Omni's. I don't know what it is about academics, why they can't use the word all. But for some reason they can't. Psalm 139, verse 1.

¹O Lord, You have searched me and known me. ²You know when I sit down and when I rise up; You discern my thoughts from afar.

⁴Even before a word is on my tongue, behold, O Lord, You know it altogether.

So the first thing we see is He's omniscient. He is all-knowing. There's nothing that God does not know. Then look at verse 7.

⁷Where shall I go from Your Spirit? Where shall I flee from Your presence? ⁸If I go to heaven, You are there; if I make my bed in Sheol, You are there.

He is all present. He is omnipresent. He is everywhere at all times. And then he says in verse 13.

¹³You formed my inward parts; you knitted me together in my mother's womb. ¹⁴I am fearfully and wonderfully made;

He is all-powerful. Now these are the three things that determine God. If you're going to define God He has to know everything, be everywhere, and be all-powerful. That's what you find in Psalm 139. It is the definition of God.

So if you're going to be a part of the Trinity, you've got to be able to do that. Now let me show you a couple of things, particularly Jesus is going to claim some things. Go to John 14. We're going to look at verses 7 – 9. Listen to what he says. It's right after His famous statement: I am the way, and the truth, and the life; no man comes to the Father except through Me.

⁷"If you had known me, you would have known My Father also; from now on you do know Him, and you have seen Him." ⁸Philip said to Him, "Lord, show us the Father, and it is enough for us." ⁹Jesus said, "have I been with you so long, and you still do not know Me, Philip? Whoever has seen Me has seen the Father; how can you say, 'Show us the Father'?"

So He equates Himself with the Father. He says, "I am God."

Now look at chapter 8 of John, verse 58 and 59. Now look at what he says. And really beginning in verse 57.

⁵⁷So the Jews said to Him, "You are not yet fifty years old, and You've seen Abraham?" ⁵⁸Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." ⁵⁹So they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

Verse 9 is correct if verse 58 is wrong. If He's not before Abraham, they should have stoned Him. So Jesus claims to be older than Abraham. He claims to be the Father. So you have this clear distinctive. And then look at Matthew 3:16. And, again, you see the Trinity.

¹⁶And when Jesus was baptized, immediately He went up from the water; the heavens were opened to Him, He saw the Spirit of God, there's the Holy Spirit, descending like a dove and coming to rest on Him, God the Son. ¹⁷Behold a voice from heaven said, "This is My beloved Son, in whom I am well-pleased."

You have God the Father. So here you have, again, the Trinity, right. Now look at chapter 4, verse 1.

¹Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Holy Spirit leads, He directs, Jesus. If the Holy Spirit is not God, Jesus just sinned because He's been directed by the Holy Spirit to go into the wilderness. There's nothing Jesus, He can't make one failure in His life, or He can't be redemptive on the cross. He followed the leadership of the Holy Spirit. Who, if He's not God, Jesus obeyed someone not God and He's no longer capable of redeeming us. So, again, He follows the Holy Spirit because He's the third person of the Trinity and now He's going to direct Him. In Ephesians, we won't go there, but in Ephesians 4:30 it says, don't grieve the Holy Spirit. Which indicates He is a person. You can't grieve a force. And again, we won't go there, we've looked at it. Acts 13:2. The Bible says the Holy Spirit spoke to the church. So the Holy Spirit feels, He speaks, and He leads. He is a person and He is God.

Now I'm going to come into your house and I'm going to prove to you that, in fact, Jesus is not all God. Go to Matthew 24:36. Now I'm going to ask you when I come in your house to define God for me. You're going to say: He's all-knowing, He's all present, He's all-powerful. So here we go. I'm going to sit in your living room and I'm going to read you this. Matthew 24:36.

³⁶"Concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.

So Jesus is not omniscient. Now go to John 4:3. So I'm taking these words straight from the lips of Jesus.

³He left Judea and departed again for Galilee. ⁴And He had to pass through Samaria.

So when He leaves one area, He goes into the next area. He's not in both at the same time. So He is not omnipresent. He is localized. He can only be in one place at a time. Then look in John 4:6

⁶Jacob's well was there. So Jesus, wearied as He was from His journey, was sitting beside the well. It was about the sixth hour.

John 4:6, He's tired. He is not omnipotent. You don't get tired. And then go to John 17:1 - 5. Listen to what Jesus says.

¹When Jesus had spoken these words, He lifted His eyes up to heaven and He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You,

This is exactly His prayer. This is the Lord's prayer. The model prayer is in Matthew 5. This is the Lord's prayer.

Now He asks for glory. If He's God, He ought to automatically have the glory. The fact that He has to ask for it shows He doesn't have it which means He is not God. If I come in your house and I read you all these three and you tell me, and I have a set presentation, God is all three things, but Jesus isn't any of these three things, and he asks for something that only God has, why doesn't He have it? Because He's not God. Now how do you answer that? From the scripture. Because that's what they're going to demand. If you can't answer, then one of two things will happen. You're going to, in time, go with them. Particularly the Mormons. They are nice looking. They dress well. They're conservative. You're going to wind up with them. Or if you don't, when they leave your house this is going to wear on you and you're going to doubt all the rest of this.

So how do you answer that? I need a passage of scripture that proves Jesus is still God even though He's not omniscient, He's not omnipresent, and He's not omnipotent. Philippians 2. This is the key. Now this is going to be a little difficult, but I'm going to walk through this as quickly as we can. Now listen to what he says.

⁵Have this mind among yourselves which was also in Christ Jesus, ⁶who, though He was in the form of God, did not count equality with God a thing to be grasped.

Now that is a really tough translation. It's a Greek word that refers, not to the act of stealing something, but to what you steal. If I steal something, then I'm going to take that thing and use it for something. If I go in the house and I steal a rifle, I'm going to fence it and take that money. I'm going to use what I steal. So basically what the text is saying, He did not count equality with God as a thing to be used. He is equal, but He didn't use His equality.

⁷But instead He made Himself nothing, taking the form of a servant, being born in the likeness of men. ⁸Being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.

So He says He is equal to God. He makes that statement, He's in the form of God. Can't be in the form of God if you're not God. There's no angel in the form of God. We're not in the form of God. Only God can be in the form of God. He doesn't take his equality as something to use. He still has it, but He does not use it. Instead, He becomes a man and He says, to the point of death. There are two things God cannot do. What are they? Can't die. What else? Can't sin, but that's, can't be tempted to sin. So Jesus comes. The only way He can be tempted to sin, that's why the passage in Hebrews, tempted in all ways like we are yet without sin, the only way to be tempted and to die is to become a man. He doesn't cease being God, but He does not rely on His deity to live the Christian life. When you go back to Matthew 3, God says, "This is my Son in whom I am well pleased." You'll notice two things. You have the word of God speaking to Him and you have the Holy Spirit directing Him. What are the two things we have that drive our life? Holy Spirit in us and this book the Holy Spirit wrote. He now lives off what we live off of. So He lives as a man. He's still God. But He lives as a man so that He can be tempted like we are so that when He comes to the cross, He has two kinds of righteousness. That's why He told John the Baptist, when John dunked Him and he said, "Listen I should be dunked by You." And Jesus said, "No, let this fulfill all righteousness." Because when Jesus dies, He's going to die with a holiness He has innately as God and He's going to die with a holiness He earned as a man. When He dies

with both those kinds of righteousness, now His death on the cross is capable of making payment for your sin. So He doesn't quit being God, but He doesn't use His deity, He lives under the authority of the word. He lives under the direction of the Holy Spirit. And as a result of that look at verse 9.

⁹Therefore God has highly exalted Him, and bestowed on Him the name that is above every name, ¹⁰So that the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

There's only one name above every name. That's God.

Nobody bows except to God.

So what he says is, after all this is done He is exalted back to His proper place. As a matter of fact, if you go back to John 17 he says something at the end of that. Listen to what he says in response to His glory in verse 4 & 5.

⁴I glorified You on the earth, having accomplished the work which You gave me to do. ⁵Now, Father, glorify Me in Your own presence, with the glory I had with You before the world existed.

He says, I had that glory but I yielded it in Philippians 2. I didn't quit being God, but now I trust, not in my deity, I choose to live in my humanity so that I can redeem men. So now these things make great sense. He's chosen not to use His omniscience. He's chosen not to use His omnipresence. And He's chosen not to use His omnipotence so that He can face temptation and die and that after that He's exalted, every knee bows, every tongue confesses to the omniscient, omnipresent, omnipotent, Almighty God who is, in fact, Jesus Christ.

Now if you don't get this to your family and your kids grow up nominally, spiritual, if the cults do get into the house they don't know what to do with it. And this is why 75% of the converts come from us because most of our people have no idea how to explain it. It is difficult. The Trinity is hard to explain, but it is in the scripture. Even though the word never appears clearly, the Trinity is in the scripture. One God in three persons. And you have a momentary shift in redemption. You don't see this in creation. You see it in redemption because God the Father authorizes it. God the Son accomplishes it by doing this so He can be tempted and die. And then He goes back to the Father and He's exalted.

The cults are good. They're out there. But you don't have to believe what they say. They're good at twisting scripture. But you need to know how to handle that.