

Trinity Lecture - Part 2 of 3

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[0 : 0 0] All right, take your Bibles, if you would, tonight, and turn to the book of Luke, chapter 10. I will give all of your note-taking pens a rest. I'm going to go ahead and make all these notes available after the series is over.

So if you're missing, if you're trying to get all the verses written down and things like that, don't worry about that. I'll get these out, and you guys can have those. Sunday morning, as I was teaching the lesson in Sunday school, I just happened to realize about 10 minutes into it that they had left the music on, the background music on.

It was kind of nice. Added a little something and a little musical background. So I thought, you know, the Trinity set to music tonight, how nice that would be. But there's two ways to look at a river.

There's more than two ways, but two primary ways. You can stand on the bank and see what you see and watch the river go by. And in doing that, you're going to see certain parts of the river, and you'll be able to watch the water flow by.

And then there's getting in a boat and going down the river. And in that way, you get a whole different view of things. And that is the way in which the Scriptures intend for us to understand them as a view from the inside.

[1 : 1 4] And I, like you, am a stakeholder in the faithfulness of God in the Scripture. I mean, this means something to us more than just the information that we get from it.

And so I'm not just reading the story of redemption. I'm in it. I'm in that story. And we are stakeholders in this.

And so when I look at the river from inside the river in a boat going down the river, I get a completely different view. That's the view that the Lord wants us to have about this.

How Christ reveals the Trinity is of the utmost importance to me because I've staked my life on Christ. I've staked my life on the Scriptures. And so where it's going is where I'm going also.

And so it's extremely important to me. And last week we looked at the Old Testament. And in the Old Testament we saw how God revealed himself as one God, a unified look at God, one God, in comparison to the many gods of all the nations that were around them.

[2 : 1 9] And so he revealed himself in that way. And then he talked about himself using the pluralistic pronouns. Let us make man in our image. Let us go down. Let's do these things.

Let us go down.

And this is primarily the place where Jesus is going to be teaching his disciples, specifically who he is, what he says, and what he does. And remember, we'll know about the Trinity what God chooses to reveal to us about the Trinity.

And so it is a family thing. There are some things that I listed that I said, these are the ways or these are some of the things in which Jesus used to reveal the Trinity to us.

I'll give you seven of them. There's more, I'm sure. And then I'll tell you that we're not going to look at all seven. We're going to look at two and a half. I think we can get that done. And I think that'll be the best investment of your time tonight and our time together in looking at those.

[3 : 43] The creation, of course, right? We saw how all three members of the Trinity made themselves known in the creation. Then the incarnation, we'll look at that. It's one of the ones we're going to look at.

The attributes of God demonstrated in the life of Christ. You're going to find that divinity is no less divine even when it's in a body of flesh.

And then the acts of Jesus as God in flesh because we see two different things. We see sometimes God doing human things. And then we see other times the man Jesus doing divine things.

And so understanding how those two work is a revelation of the Trinity. Of course, the transformation, we won't get a chance to talk about that tonight. But the transformation is triune God work in our life, right?

Salvation, redemption, regeneration, transformation. And then, of course, the resurrection. We looked at that last week. God raised Jesus from the dead.

[4 : 44] Jesus raised himself from the dead. And the Holy Spirit raised Jesus from the dead. And we saw the Trinity was at work there. And then, of course, future things. Jesus' return. And so, like I said, way too much for one lesson.

We're going to look at two and a half of those and focus on those as much as we can tonight. Remember our definition of the Trinity. God is one in essence. Manifest in three persons.

Yet God is undivided. And those three persons are not three parts of God. There are no parts. There's one God. And he's manifest in three persons. Yet God is undivided.

And on our three guidelines. Guideline number one is when you see any one member of the Trinity at work, just presume they're all there. That's an interesting thing we're going to look at again tonight. Remember that God is one unchanging God.

He's just one God. And he is unchanging. And remember that no interpretation of Scripture we come up with can do anything to give Jesus or the Holy Spirit a beginning or to lessen them in any way.

[5 : 47] They are co-equal with the Father. And so, Jesus primarily reveals the Trinity to his disciples. You know the disciple is the intended. That's who the Bible is written to.

It's the disciple of Christ. And say, well, what about the evangelistic parts of it? Well, it is very much evangelistic. But the disciple of Christ is the designed evangelist of the Bible. The Bible is supposed to come to us in the hands of somebody who's bringing us the gospel and the good news.

And so, as disciples of Christ, we are the intended audience that the author is writing to in the Scripture. And so, Jesus is going to show us that it's within salvation that we best understand his triune nature.

And so, we're going to start there in Luke chapter 10. I want to read you from verse 21 to 24. And Luke chapter 10, 21, he says, In that hour, Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent.

They're hidden from the wise and the prudent, right? The worldly wise and those of this world who try to just go after things intellectually. And hast revealed them unto babes. Even so, Father, for it seemed good in thy sight.

[7 : 06] All things are delivered to me of my Father. And no man knoweth who the Son is but the Father. And who the Father is but the Son, and he to whom the Son will reveal him.

Verse 23, And he turned him unto his disciples and said, Privately, blessed are the eyes which see the things that ye see. Verse 24, For I tell you that many prophets and kings have desired to see those things which you see and have not seen them.

And to hear those things which you hear and have not heard them. And so Jesus is pointing out to them that we as disciples were the intended audience for this message.

And when God wants to reveal things, he reveals them to his children. And if the Son, if we're going to know anything about the Father, we're going to have to know about it through the Son. And if we're going to know anything about the Son, we're going to have to know about it through the Father, what they've decided to reveal.

And so three goals for tonight. Quickly, the incarnation, how it reveals the Trinity, how Jesus taught that as the Trinity, the attributes of God in Jesus, and then the acts of Jesus and how they reveal the Trinity.

[8 : 13] Remember what he said. If you're going to know anything about the Father, you're going to know it from the Son. If you know anything about the Son, you're going to know it from the Father. And so they reveal each other. So first, we'll start off with the incarnation.

That is God in flesh. Right? The incarnation is God in flesh. John chapter 10, verse 30. I and my Father are one. That just makes it pretty plain.

And I'm going to give you tonight categorical evidence that Jesus Christ is God. Are you ready? The Bible calls him God. That's it. Categorical evidence.

The Bible calls him God. Why do we believe that Jesus Christ is God? The Bible calls him God. And so that is our evidence. That's what we have. With the focus on one God in the Old Testament, now we're going to transition to the focus on the incarnation of Christ.

And Jesus is going to reveal the triune nature of God in it. So let's move to John chapter 1. And we'll look at some verses in John chapter 1 about the creation.

[9 : 13] Verses 1 through 3. And the revelation of how the Trinity is at work there. He says in chapter 1, verse 1, in the beginning, the beginning of what?

The beginning of this world. The beginning of time, space, and matter. Before this, those three things didn't exist. There was no matter. So there needed to be no space. And since there was no matter and space, there was no need for time.

But in the beginning, when God created all of those things and he created the things to fill up those things, he already was. He already existed. He's the eternal God. He's the eternal Son of God.

And he's the eternal Spirit of God. The Word was with God. And the Word was God. Remember, last week we saw how the Word came to Abram. And in just a couple of verses, it wasn't Word anymore.

It was Him. Okay? And look what he says. He says, verse 2, The same, what's that? The Word, was in the beginning with God. So co-equal with God. And the same as God.

[10 : 14] Verse 3, All things were made by Him. We are no longer talking about the Word, but the subject is the Word. And so the Him is the subject. And so all things were made by Him.

By whom? By the Word, which is Jesus. And without Him was not anything made that was made. And so Jesus is critical in creation.

And we go down to verse 14. Familiar verse. You know this one very well. And the Word was made flesh. That's the Him. That's the He. That's Jesus.

Was made flesh. And dwelt among us. And we beheld His glory. This is really important. We beheld His glory. I want you to think about that for just a second.

Because we're going to talk about Jesus. Not in terms of what He may have left. But in terms of what He took on. Okay? Because we want to see how He is divine.

[11 : 09] And so we beheld His glory. The glory as of the only begotten of the Father. Full of grace and truth. This was a much heralded arrival of the Messiah.

This was a much waited on moment. That the Lord came and He dwelled among us. And He is going to. He brings salvation with Him. And then I want you to see verse 15.

John bare witness of Him and cried saying, This was He of whom I spake. He that cometh after me is preferred before me. For He was before me.

Right? And so John's just a little bit, a few months older. Than Jesus in natural terms. And in the terms of, you know. I don't speak as an authority on when babies are born.

Obviously. But I know that there was a few months ahead. John the Baptist was. And so in those terms. He was after John the Baptist. But in reality.

[12 : 05] He was way before John the Baptist. Because He's the eternal Son of God. So He's both before Him. And He is after Him. And this is the fact of the Incarnation. He says, verse 16.

And of His fullness. Of His fullness. Okay? The fullness of God. Of His fullness. Have all we received. And grace for grace. There's so much in that verse about salvation.

That we can't look at tonight. But remember. The glory of God. And the fullness of God. And then in verse 18. He says this. No man hath seen God at any time.

But we're about to. No man has seen God at any time. John says we're about to. The only begotten Son. Which is in the bosom of the Father. He hath declared Him.

So both there with them. Present in flesh. And in the bosom of the Father. And so Jesus is divine. The fullness of God.

[13 : 00] And the glory of God. Standing here with us. Revealing things to us. That there's no other way we could know. And so Jesus is going to declare and describe the Father.

With His life. Jesus the only begotten of the Father. Which is in the bosom of the Father. And also right there with them. And then in John chapter 14.

I'll read these verses for you. Verse 8 and 9. After a lot of time spent with Jesus. Philip is going to say. Lord show us the Father. And it suffices thus. Show us the Father.

And we'll be satisfied. Jesus saith unto him. Have I been so long time with you? And yet thou hast not known me. Philip. He that hath seen me. Hath seen the Father.

We're going to see next week. How the apostles are going to teach this. How they're going to teach it with. Out of the epistles. And it's a beautiful thing. It'll help us. Be able to teach this about Jesus. He that hath seen me.

[13 : 55] Hath seen the Father. How sayest thou then? Show us the Father. Now you shouldn't feel bad. When you don't get things about the Trinity. Right off the bat. This helps me. Because I look at this and I say.

You know. Philip was right there with him. And Philip said. Hey could you just show us the Father? And he said. I've been showing you the Father. And so sometimes as we read through scripture. We miss things. And we pass over things. And don't feel bad about that.

Philip was right there with him. And he missed some things too. Jesus. The eternal Son of God. Is going to. From eternity. Past. And into this world.

He is going to. Unite with a body of flesh. Through the power of the Holy Spirit. And it's one of those beautiful things in scripture. About Jesus. And about God dwelling here. With us.

And the role of the Holy Spirit. Often times is overlooked. And so we're pretty. We talk a lot about how. God the Father. And God the Son. We talk about the deity of Christ. And how he is God.

[14 : 49] I want to give the Holy Spirit. Just a little bit of. Spotlight tonight. And bring him into the picture. And show you. What he has been doing. This whole time. And what he's doing. As Jesus is here on this earth. And Jesus steps away.

From a glorified position in heaven. But not from any glory. I want you to think about that for a second. He steps away from a glorified position. But not from any glory.

We shouldn't define the incarnation. By what he may or may not have set aside. We should. Define it by what he took on. Galatians chapter 4 verse 4.

Says it this way. But when the fullness of time was come. God sent forth his son. Made of a woman. Made under the law. You saw in John chapter 1 verse 14.

That we beheld his glory. They looked and they beheld his glory. He didn't lay his glory down. What he did was he took on an inglorious body.

[15 : 46] For the work that he did here on this earth. But every bit as divine as he is. As Jesus the eternal son of God. Now there's future glorification coming for him. There's no doubt.

And we're going to see him in a way. That we've never seen him. Or the world's never seen him. Even better. Like the transfiguration. Only better. And so there's going to be. A lot of future revelation of his glory.

That's not been seen before. But certainly when he was here. It wasn't without glory. And it wasn't without the fullness of his divinity. He took part of our humanity.

The flesh part. Okay. Romans chapter 8 verse 3 says it this way. It was the likeness of sinful flesh. That means it looked like sinful flesh. But it wasn't sinful. Okay. And then Hebrews says that he was a.

He took part of the same. And so the part that he took. Was the part that was untainted by the blood of Adam. And Adam's sin. One day we're going to see him in a much more glorious visage.

[16 : 46] Than he's ever been seen before. But he didn't come without glory. And he didn't come without his fullness. You know God doesn't change. We know that from scripture right. God doesn't change. He doesn't.

Excuse me. He doesn't morph into things. He doesn't mutate into things. He doesn't change. Jesus is not two persons. He is one person. He's the glorious God who took on flesh and dwelt among us.

Okay. So consider his divinity. There's a word that the Bible uses. When it's talking about what the Holy Ghost did. And the word is overshadowed. I like that word because it's like this divine activity that's going on.

It's an indication of divine activity going on. When you get to the Mount of Transfiguration. It's going to be an overshadowing. Right before God speaks to them. And so that's kind of neat. When that happens.

People take note of what's going on. And there's an overshadowing. I want you to think about some things here. As we go to Matthew chapter 1. The role of the Holy Spirit in the incarnation.

[17 : 46] Is a revelation of the triune God. And how he's at work. Remember when we see one. We just should know they're all there. They're all there and they're all at work. So Matthew chapter 1 verse 18.

What a great way to start a verse. Now the birth of Jesus Christ was on this wise. It needs to be explained. Because it's different than any other birth you've ever heard about. The birth of Jesus Christ was on this wise.

When as his mother Mary was espoused to Joseph. Before they came together. She was found with child of the Holy Ghost. Right. And so the Holy Ghost is stepping into the picture here.

Verse 20. But while he thought on these things. While Joseph thought on these things. Behold the angel of the Lord appeared unto him. In a dream saying. Joseph thou son of David. Fear not to take unto thee Mary thy wife.

For that which is conceived in her. Is of the Holy Ghost. In verse 23. He says. Behold a virgin. Shall be with child. And shall bring forth a son.

[18 : 44] And they shall call his name Emmanuel. Which being interpreted is. God with us. Now. God is a spirit of course. John 4 24. And so if God's there.

The spirit of God is there. And we know that Jesus is there. Because Jesus is. The incarnate. God. And so. We see all three members of the Trinity. Here at work.

In the incarnation. In Luke chapter 1. Verse 35. Over. Two books over. Matthew Mark Luke 1 35. He says.

And the angel answered and said unto her. The Holy Ghost shall come upon thee. And the power of the highest. Shall. Overshadow thee. Divine activity. A covering of divine activity.

Therefore also that. Holy thing. Which shall be born of thee. Shall be called. The son of God. So let's talk about the Holy Spirit. And Jesus kind of. In his life. And. And how his.

[19 : 40] What. What part. The Holy Spirit. Is going to bring to bear here. We're going to go to the book of Acts. For the first verse on this. And I want you to look at this. Because. This is really important.

In Acts chapter 20. Verse 28. It's one of those verses. I'd like for you to look at. With me. Acts 20. 28. He says. Take heed.

Therefore unto yourselves. And all the flock. Over which the Holy Ghost. Hath made you. Overseers. There's your. Administrator of the church. Right there. The Holy Spirit. To feed the church of God.

Which he hath purchased. With. His own. Blood. Okay. And so. Now. We think about. Jesus blood.

And we know it was. Blood. I mean. It wasn't Adam's blood. It was from the Holy Spirit. But when he bled. They. Didn't think. His blood looks strange. It was just blood.

[20 : 36] Just looked like blood. But it was. Because he was in. In a human form. But the Bible. Is going to tell us here. What's of the Holy Spirit. What's of the Holy Ghost.

And that is so important. And it's so critical. And everything that happens. In salvation. Hebrews chapter 9. Verse 14. Says it this way. If you're in the Bible. Institute. You know. This is one of my favorite verses.

In the Bible. How much more. It's talking about. How God used the blood. Of. Animals. For. Sacrifices. At least. For the practical side. Of what he was teaching Israel.

He says. Now. In verse 9. In chapter 9. Verse 14. How much more. Shall the blood of Christ. Who through. The eternal spirit. Offered himself. Without spot to God.

Purge your conscience. From dead works. To serve. The living God. In that verse. Right there. You know. That redemption. Has nothing. To do with us. It's God. The son.

[21 : 30] Joining himself. To a body of flesh. Through the eternal spirit. Of God. So that Jesus. Had a human body. Of the virgin Mary. With no connection. To the blood of Adam. So that the blood.

Of the eternal spirit. God's own spirit. Became the offering. That God made. Of himself. To himself. It's hard to even. Get your mind around. But this is what God has done.

And provided us. For us. As our redeemer. As our mediator. God provided himself. A lamb. Just as he would. Just as he promised. Back in Genesis 22. The sacrifice.

That God made. Was himself. For us. He paid the debt. For us. To himself. The trinity. Appears all around. The incarnate Christ. You see it all the time.

We saw it in his birth. We just talked about that. You see it in his baptism. Go with me to Matthew chapter 3. Matthew chapter 3. And we'll see some things. And even though it looks like.

[22 : 24] Every member of the trinity here. All three members of the trinity. Are acting independently. Just remember that when you see them. When you see any one of those. Individually.

Just remember that all three. Are always manifest. Completely. In each one. So in Matthew chapter 3. Verse 13. The Bible says. Then cometh Jesus.

From Galilee to Jordan. Unto John. To be baptized of him. But John forbade him. Saying. I have need to be baptized of thee. And comest thou to me. And Jesus answering. Said. Unto him.

Suffer it. To be so now. For thus it becometh. Us. To fulfill all righteousness. Then he suffered them. And him. And Jesus. When he was baptized. Went up straight away.

Out of the water. And lo. The heavens were opened. Unto him. And he saw the spirit of God. Descending like a dove. And lighting. Upon him. And lo. A voice from heaven. Saying. This is my beloved. Son.

[23 : 18] In whom I am well. Pleased. And so. Here we see the. The spirit. He's called the Holy Spirit. In many places. He's called the spirit of God. The spirit of. Of Christ. But here we see. All three of these.

Even though they look like. They're in individual roles. We can see all three of them. Together. In each one. Of the. Of their individual. Persons. Romans chapter 8. Verse 9.

Helps us out with this. Connection. In the Holy Spirit. It says. But ye are not in the flesh. But in the spirit. If so be that the spirit of God. Dwelleth in you. Dwell in you.

Now if any man have not the spirit of Christ. He is none of his. And so in one verse. He's called the spirit of God. And he's called. The spirit of Christ. And so is the Holy Spirit. As part of.

The Trinity. Is. He is. The spirit of God. He's the spirit of Christ. And he's the Holy Spirit. He led Jesus in his ministry. You can read about that. He led Jesus.

[24 : 13] Into the wilderness. To face down temptation. Right. He didn't just face it. He faced it down. Which is a good lesson for us. And he also led him into the temple. And so he has been.

Leading. Jesus. And he has been leading him. In his. Ministry. And so. We've got this promise now. That Jesus is going to make. Of an indwelling.

Holy Spirit. I want you to go to John chapter 14. With me. John chapter 14. The promise of the indwelling. Holy Spirit. He's also called the. Comforter here. John 14.

We'll see that he is one spirit. There is one God. He has one will. And he is. All three members of the Trinity. Working together. All the time. In John chapter 14.

Verse 26. The Bible says. But the comforter. Which is. The Holy Ghost. Whom the Father. Will send in my name. He shall teach you all things. And bring all things to your remembrance.

[25 : 10] Whatsoever I have said. Unto you. So the Father is going to send you. A comforter. Right. From heaven. And then John chapter 15. Verse 26. He says.

But when the comforter is come. Whom I will send. Unto you. From the Father. Even the Spirit of truth. Which proceedeth from. From the Father. It's the relationship of the Spirit. And the Father.

He proceeds from it. We saw that in the Old Testament. Right. The Spirit of God went out. The Spirit of God. Did those things. Which the Lord sent him out. To do. And so he proceeded. From the Father. He shall testify of me.

And then in John chapter 16. Verse 7. He says. Over one page. Nevertheless. I tell you the truth. It is expedient for you. That I go away.

For if I go not away. The comforter will not. Come unto you. But if I depart. I will send him. Unto you. And so. Here we have. The Father is going to send. The comforter. And then we have.

[26 : 05] Jesus is going to send. The comforter. And then we have. The comforter is going to come. And what's that telling us? It's telling us. There's one God. With one will. Manifest in three persons. Yet God is undivided.

The correct reading. And interpretation. Of scripture. Is never going to compromise. The oneness of God. And the equality. Of the Father, Son, and the Holy Spirit. In things.

And so. We'll start off. That's section one. With a pattern. And I think I've got enough time. To get these. These other. One and a half done. But here's our pattern. The incarnation does not limit.

The triune God. The eternal son. From being God. It does not limit him. The incarnation. Is the work of Father, Son, and Holy Spirit. The work of Father, Son, and Holy Spirit.

Then goes on to be. Part of every single. Transformational ministry. In the Bible. Salvation. Sanctification. Everything. And then we see that. In just because he's in.

[27 : 02] A body of flesh. It does not limit. The Trinity. It is still. The divine God. Joining himself. To a body. Of flesh. All right. So now. We want to look for the attributes.

Of the Trinity. In Jesus. In Jesus the man. And so we're going to go. We're going to stay in the Gospels for that. We're going to look at that. And God's attributes. You know. The things that we attribute to God.

As his characteristics. And his. Some of his qualities. They fall into two big categories. Category number one is. Those things which he can give to us. And like. One of his attributes is love.

Well. He bestows love upon us. So that we can love. One of his attributes is holiness. And he gives us the. He gives us his holiness. Imputed. Righteousness and holiness. So that we can be those things too.

Then there's this category of stuff. That he reserves to himself. That I'd. Secretly like to have. Right. He's all knowing. I really would like to be that. More than just. I'd like to be all knowing. And not just. Try to be a know-it-all.

[27 : 58] Right. He is all powerful. We'd all certainly like that. And. But. And he is all present. We get along with the. With two of those pretty well. And Jesus in a body.

We. We understand that he can still be all powerful. We understand that he can still be all knowing. But all present. In a body of flesh. That's a bit of a tough one. Only until we. Get in the river.

And we flow down the river. And we. Experience God from. Within the economy of salvation. Inside the scriptures. And then he explains those sorts of things. To us. In the way he. Acted and lived his life.

So let's look at omniscient first. God knows everything. Unless he chooses not to know it. God knows everything. Unless he makes a choice not to know it. So in Matthew chapter 12.

Verse 25. He just knew their thoughts. He knew what they were thinking. And so. That's. That's just something. Anytime you went up against Jesus. He always knew your motives.

[28 : 54] Because he knows your thoughts. Because he's all knowing. And he knows what's going on inside of our heads. And our thoughts. And our minds. And then let's look at him being all powerful. Look at Mark chapter 4.

Mark chapter 4. One of the many times. In which. And if you just think about. Jesus having the power. Having divine power. To do things. To do miracles. And to forgive sin.

And to do. Those sorts of things. It's not a. It's not a problem for us. To understand how that works. Mark chapter 4. Verse 39. The Bible says.

He arose and rebuked the wind. And said unto the sea. Peace be still. And the wind ceased. And there was a great calm. And they said unto him. He said unto them. Why are you so fearful?

How is it that you have no faith? And they feared exceedingly. And said one to another. What manner of man is this? That even the wind and sea obey him. And we'll look at this distinction. In just a second.

[29 : 49] But. They. They looked at him. And they said. He's just a man. And how can he do these sorts of things? This is. This is one of those times. Where Jesus. The man. Is doing divine things. We're going to see some times.

Where God. Is doing some human things. And keeping those separate. Is how we're going to see. Different parts of the. Trinity revealed. Itself. So we see he's. Omnipotent.

He commands his creation. And it just does what he wants it to do. And so now. Let's go to. John chapter 1. Verse 48. And I want you to see a story. That you're familiar with.

And I want you to think about how. God is going to do. Jesus is going to do. What he's doing here. John chapter 1. Verse. 48.

The Bible says. Nathanael said unto him. Whence knowest thou me? Jesus answered. And said unto him. Before that Philip called thee. When thou wast under the fig tree. I saw thee.

[30 : 45] God is consciously aware. Of everything in the universe. All the time. There's nothing that he doesn't know. There's nothing that he's not aware of. There's nothing that's going on.

That he doesn't know about. And a body of flesh does not. Isolate his divinity. From his. From being omnipresent. There's nowhere that he is.

Not. And Philip found Nathanael. And Jesus saw the whole thing. Even though he wasn't physically there. Okay. And so Jesus is. Consciously aware of. Everything going on in the universe.

Always. And at all times. And so being in a body of flesh. Didn't limit his. Divinity. God is no less divine. And he lacks none of his unique attributes. Just because.

He has taken on. Flesh. Okay. Last thing. The acts of Jesus says. God incarnate. Remember that the Trinity is one God. Never three.

[31 : 39] Jesus is one person. Never two people. And seeing scripture through this lens. Is going to keep us from separating members.

Of the inseparable Trinity. They're inseparable. I mean you just can't. You just can't separate them. Or treating Jesus as if he's two people. He is just one person. Sometimes what belongs to all three members of the Trinity.

Looks like it's being done by one of them exclusively. And this is where it gets a little bit difficult sometimes to follow. Right. It looks like one member is doing something exclusively.

Absent from the other two members of the Trinity. What's our rule that we know from scripture? When you see one. You know they're all three there. Okay. And so let's look at a few things. Don't interpret these actions.

In a way that separates the Trinity's essential oneness. Right. It's one God. Father, Son, and Holy Spirit are equal and undividable in any way. Do see all three at work and look for them.

[32 : 39] You'll find things like we found already. All of them at work in creation. All of them at work in the resurrection. All of them at work in the incarnation. All of them at work in salvation. Okay.

And so we'll see these things going on. All of them at work in the resurrection. See the intensity of the moment. When one member of the Trinity is in focus.

But don't separate them. Because they're inseparable. Right. And so the humanity of Christ sometimes makes things a little bit difficult to keep straight. His humanity was physically in a lower position than God.

Remember? He stepped away from glory. But he did not relieve himself of glory. He didn't get rid of his glory. He positionally lowered himself. But we beheld his glory.

They beheld his glory. We behold it certainly in the scriptures. And they also understood the fullness of God. And how the fullness of God was revealed to him. Revealed to them when he was there.

[33 : 38] But his humanity was physically lower. In a lower position. Sometimes the scriptures read that way. And give you situations where you can see that he is lower in that situation.

Than physically. Than God. His humanity could do some things. That his deity didn't have to do. His humanity could learn. That deity didn't have to learn.

Because deity is omniscient. Right. His humanity could get tired. Deity never gets tired. And so when you're seeing those things. You're seeing how divine is doing human things.

And sometimes how human. The human aspect. Is doing divine things. And determine whether you're seeing God. Doing something human. Or whether you're seeing Jesus the man.

Doing something divine. For instance. Jesus is out walking on the water one night. And it's like. He's just walking. And almost like he would have passed by them. Right. He's out walking.

[34 : 38] Now. Who was walking on the water? Well it was the man. That was walking on the water. He was doing it by the power of God. But it was the man. That was walking on the water. As was the other man.

That got out. And started walking on the water that night. He was also just a man. And he wasn't walking on the water. By any of his own power. He was walking on the water. Because God somehow.

Helped him. Allowed him. To walk on that water. And so we see. Jesus the man. Doing a divine thing. And so when we see that. It's one of those things. Where we just have to.

Make the distinction. Between the two. But we never lower God. And we never take away his deity. And we never do anything that separates him. Or makes him less than. Than.

Co-equal with. With the father. And that's the way we read scripture. That's the way the disciples of God. Within salvation. Read scripture. God doing things. God made.

[35 : 35] God was made. Flesh. Romans tells us that. We'll look more at that next week. God was made flesh. Hebrews 5.8 says. He learned things. And so when we see those things.

Just remember. The humanity. Of. Of Jesus. Did some things. That deity didn't have to do. All right. And so. And the deity could do things. That the man couldn't do. God revealed his triune nature.

Through. Jesus. To see the river this way. You've got to be. In it. That's what he told his disciples. That's my analogy. What he told his disciples was. This is for your eyes.

This is for eyes of faith. This is for people that are. That are believers. Jesus taught his disciples. About the triune nature of God. Okay. With teaching. For regenerate minds and eyes. He told them.

Plain teaching. That declares the Father. Son. And Holy Spirit. Is one God. In three persons. But God is undivided. Through the demonstration. Of the attributes of God. That Jesus Christ.

[36 : 31] Clearly. Is God. And through the beholding. Of his glory. He took on. He united himself. He made a. He made a. Union. Between the divine. God.

And a body of flesh. So that he could. Die on the cross. For us. Shed. Blood. That was not Adam's. Blood. But blood. From the Holy Spirit. Of God. And make himself.

An offering. Of God. From God. To God. For our sin. And through the beholding. Of his glory. We see God. Doing human things. And we see the man. Jesus. Doing divine things.

And always try to keep them separate. And view those the way they are. And you'll see. The Trinity revealed. So many other things you can see. About the Trinity. As you read along in scripture. But here's what you have to do. You have to look.

And say. When I see. One of the members at work. I need to look for the. Understanding. Of how God is revealing. His triune nature in that. Now. Here's what we have left to do. I got one minute to give you.

[37 : 26] A. A. A. Synopsis of next week. What we have left to do. Considering that we may have. Actually done nothing so far.

In these last two weeks. In terms of the Trinity. As a topic. Right. What we have yet to do. Is we need to look now. At how the apostles. Taught this. Of course. It's the Holy Spirit.

Teaching. Right. But it's not like the apostles. Didn't know what they were talking about. God. And so the. We're going to see. How they taught. These sorts of things. How they described him.

How they would. Treat. Teach the Trinity. And then that will give us. The three sections. From scripture. We'll have the Old Testament. Look. At how he's one God. Okay. As comparison to. Others who had many gods.

We're going to see. How he revealed himself. In. Pluralistic language. But also. Talking about how. The word of God went out. The Holy Spirit went out. The Messiah was coming. So Messiah came.

[38 : 19] And the Trinity's involved. In the incarnation. The Trinity is involved. In the resurrection. The Trinity is involved. In everything about the life. Of Jesus Christ. And the Trinity is. Absolutely necessary.

By the way. By now. I hope you can see. That nothing but a triune God. Could effectively redeem you. That leaves Allah out. That leaves all the other.

Gods out. Who are not. Triune. Which is all the rest of them. And so. Without that triune nature. He could not remain holy. And redeem us. All part of. How God's plan of redemption.

Works together. Then we're going to see. We saw tonight. The triune God revealed in Christ. And then next week. We're going to see. How. Not only did he. Is he taught by the epistles.

But also. We're going to see. How the Trinity is involved. In. The second coming. And so. We did. We did. We did. We did. We did. We did.

[39 : 16] We did. We did. We did. We did. We did. We did. We did. We did. We did. We did. We did.

We did. We did. We did. We did. We did it. We did. We did.