

*Missio Dei Fellowship exists to glorify God by delighting in Him and making Him known through the proclamation of the gospel of Jesus Christ.*

## **Theology Bites–The Trinity, Pt 3**

### **Selected Passages**

**PowerPoint Presentation: None**

**Keywords: Orthodoxy, Sound Doctrine, Trinity, Deity of Holy Spirit**

**SermonAudio blurb:**

#### **I. Introduction.**

- A. We continue in this series on small bites of key theology.
  - 1. Two weeks back I introduced you to the doctrine of the Trinity. I showed you how the bible clearly speaks of the oneness of God as well as the plurality of the Godhead.
  - 2. Last week we saw that the New Testament clearly affirms the deity of Jesus Christ.
    - a. We really only scratched the surface there because we never considered other aspects of the subject such as how Jesus received worship, how He did acts that belonged only to God, how His claims were such that could only belong to God.
    - b. One thing just as an example, when we see the death of Jesus and then the resurrection we have some very good indication that Jesus is who He said He was or God the Father would not have raised Him. He would have remained dead as the false, fanatical messiah that really was.
- B. The importance of thinking of God in a Trinitarian way.
  - 1. I ended last week with a simple series of statements:
    - a. Understand that God the Father is a glorious, eternal Father who loves us.
    - b. Understand the God the Son is a glorious savior, who died and rose again for the forgiveness of our sin.
    - c. But unless God the Spirit works we would all still be dead in our sins.
  - 2. Example:

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- a. Jesus Christ must be understood through the presence and work of the Holy Spirit. He does not act alone, he acts through the Spirit.
    - (1) And, I might add, all of it according to the plan of God the Father. In other words, when we watch Jesus act, speak, die, and rise again we are actually watching the Trinity at work.
    - (2) That is a Christian view of Jesus' life and work.
      - (a) It was NOT an individual work that Jesus did on His own—which would not be a Christian view.
      - (b) That is unitarian, not Trinitarian.
  - b. When the Church gathers to worship and outsiders come in to see and hear, they should be confronted with the fact that God is triune. They should not walk away with a unitarian view of God.
  - c. This is one reason why I want those who pray publically to intentionally create a Trinitarian prayer.
3. Consider the Holy Spirit theologically before we get into the myriad of passages for today.
- a. The agent in which Jesus is begat in the womb.
  - b. The agent to bring communication from divine to human.
  - c. The agent to strengthen Jesus to do His works, especially that of being the perfect sin-bearer.
  - d. The agent that brings God's grace upon the person through a transforming of your mind and intellect. The bible calls it a new heart.
    - (1) This too is very Trinitarian. The Spirit gives us life (regeneration) as well as faith to trust in Jesus' work on his behalf and therefore unites us to Jesus so that we can then relate for the first time to the Father as our Father.
    - (2) He doesn't just give us life or a new heart and that is it.
    - (3) This work of the Spirit to unite us to Jesus radically affects us in one way that so many Christians struggle over—prayer.

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- (4) Because we are united to Christ, all our prayers are channeled through Jesus to the Father.
- (5) Your prayers do not stand on their own because you said so, but because, in a sense, they are the prayers of Jesus. So the Father is hearing them because Christ is bring them to Him.
- (6) Sometimes I think we wrongly think that we need that hour of prayer every day to really get the Father's attention.
  - (a) I think many spend their time in a lot of unfounded guilt because they don't find themselves praying like that. To pray an hour is wonderful, but there are two points that I must make if that is true of you.
  - (b) First, your prayers are never heard by the Father because of your time spent praying them. They are received because Jesus brings them to the Father.
  - (c) And second, do not perceive of yourself as more spiritual because you pray that amount. If you pray for an hour, let it be because you are filled with the confidence that the Father receives the prayers because they come through the Son.
- e. He is the agent of sanctification. He is who makes you holy.

John Owen argued that only the Christian is truly tempted. Why? Because only the believer has the Spirit within them resisting the sin that is in us. And only the Christian has true life within them.

## **II. The Bible and The Holy Spirit.**

### **A. The Holy Spirit.**

- 1. It is interesting to note that since the 4<sup>th</sup> century there has been essentially no debate whether the Spirit is God.
  - a. The only times that it is debated is when there is a question as to whether he is a person or merely a force.

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- b. This is related in a way to Jesus Christ actually. With Jesus we have a unique situation. The bible declares Him to be both 100 % God and 100 % man. There is no mixing of the natures.
  - (1) Many stumble over his divinity because of his humanity.
  - (2) They see the many passages that show him to be weary, hungry, etc and they wrongly conclude that he is **only** a man.
- 2. With the Spirit we do not have this problem. No one, to my knowledge, has every tried to make him a human. Therefore, once they accept that the Spirit is a person they also tend to see Him as God. Therefore . . . .
- 3. First, we need to see that he is a person.
  - a. There is personality attributed to him. The point behind all of this is that he is more than merely a force or power of God. He is a person.
  - b. Mark 3:22-30—He can be blasphemed. And to ascribe eternal damnation to this sin only makes sense if He is God.
  - c. John 14:16-17.
    - (1) We are able to know Him.
    - (2) We are helped and comforted by Him.
    - (3) He lives with and in us.
  - d. John 15:26—bears witness of Christ.
  - e. John 16:8—convicts.
  - f. John 16:13-14—gives guidance in revelation.
  - g. Acts 8:29—speaks to Philip.
  - h. Acts 13:2—speaks to the church.
  - i. Acts 16:6—forbids and prevents actions.
    - (1) What a mystery here. The Spirit preventing the preaching of the gospel.
    - (2) May we pray, oh we **must** pray, that the Spirit will move on the city of Kenosha. We have no hope if He forbids.
  - j. Romans 8:14—leads believers.

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- k. Romans 8:29—groans in intercession.
  - l. 1 Corinthians 2:10-13—teaches.
  - m. 1 Corinthians 12:11—dispenses gifts, showing that he has a will.
  - n. Ephesians 4:30—is grieved.
  - o. Hebrews 10:29—insulted (similar here to blaspheming the Spirit.)
4. Second, He possesses divine attributes.
- a. Omniscience—**1 Corinthians 2:10** For to us God revealed them through the Spirit; for **the Spirit searches all things**, even the depths of God.
  - b. Omnipresence—**Psalm 139:7** Where can I go from Thy Spirit? Or where can I flee from Thy presence?
  - c. Truth—**1 John 5:7** And it is the Spirit who bears witness, because the Spirit is the truth.
  - d. He is the Spirit of life in Romans 8:2.
  - e. He is the Spirit of love in 2 Timothy 1:7.
  - f. He is the eternal Spirit in Hebrews 9:14.
  - g. He is the Spirit of Glory in 1 Peter 4:14.
  - h. He is the “Holy” Spirit.
  - i. He is the Spirit of many things in **Isaiah 11:2**, And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.
  - j. He is the Spirit of grace in Hebrews 10:29.
5. Third, there are passages that bluntly state that He is God.
- a. Acts 5:3-4.
    - (1) Note that He is called God. Also note that He is able to be lied to and tested (verse 9).
  - b. 1 Corinthians 12:11-18.
    - (1) Both God and the Spirit place believers into the Body of Christ, the Church.

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- c. Acts 28:25 with Isaiah 6:1-13 (note who is speaking in Isaiah).
- d. 1 Corinthians 3:16 with 6:19.
  - (1) Notice how Paul is able to refer to it as a temple of God in one place and the temple of the Holy Spirit in another.
  - (2) In chapter three he is called the “spirit of God.”
    - (a) If the Spirit is not God then how can we in any true way say that we are a temple of God?
    - (b) How does something less than God dwelling in His Church make it His temple? It doesn’t.
    - (c) **Ephesians 2:19-22**, “So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit.”

### III. Conclusion.

#### A. So what?

- 1. What do we do as those who are dead in sin? What can any dead person do?
  - a. **John 3:5-8**, “Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born again.” The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.’”
  - b. **John 6:63**, “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”
    - (1) Oh beloved, it is the Spirit who makes a dead man live. It is the Spirit who dispenses out a new heart and a new life.

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- (2) How many are trying to please God through the dead and filthy works of the flesh, of man. But they do not see that it profits ..... nothing.
2. **Mark 3:29**, “. . . whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin. . . .”
  - a. To reject the Spirit is to reject yourself right into hell itself.
  - b. Consider the exaltation that Christ gave to the Spirit. All other blasphemies are forgiven in verse 28. But not blaspheming the Spirit.
3. **1 Corinthians 2:10-13**, “For to us God revealed them through the Spirit; for the Spirit searches all things, even **the depths of God**. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so **the thoughts of God** no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those **taught by the Spirit**, combining spiritual thoughts with spiritual words.”
  - a. Without the Spirit of God working in our hearts and minds we have no ability to truly grasp that glory and mystery of God.
    - (1) We can spend endless hours hearing or preaching words about God.
    - (2) We can use the fullest and greatest of language to describe the glories of God.
    - (3) We can sing the greatest of all hymns and Psalms.
    - (4) But without the Spirit of God at work we grasp nothing. We hear the words but they do not go into the depths of our soul to become the very food that we need to live.
  - b. The Spirit **alone** has plumbed the depths of the Father. The Spirit **alone** knows the thoughts of the Father and the Spirit **alone** will teach us them.
4. **Galatians 5:16**, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”
  - a. No believer is outside the daily battle against the sin that remains in them.

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- b. No true believer is ever completely content with where their lives are. Rather they see the shortcomings and failures.
  - c. We live in a world that is filled with sin and darkness. All around us, including in many homes, are constant pressures to give in to that sin. Oh, beloved, without the Spirit we would be left defenseless.
  - d. And no believer can ever grow in holiness and into the likeness of their Lord and Savior unless the Spirit works in and through them.
- B. That is the “so what.”

## Community Group Questions

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- **How do you find yourself thinking about the Holy Spirit in your life?**
- **Did this sermon help you rethink the work and ministry of the Spirit in a fresh way? Was there something that was corrected in your thinking?**
- **Is there any question you might have that the sermon did not answer that the pastor could help answer if your CGL is not able?**