

The Free Presbyterian Church in Cloverdale

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## Who is The Lord Jesus Christ?

### Message 1 The Second Person of the Trinity

#### Why this series?

As the Lord's church we need to be fully equipped to know the doctrines which reveal the nature of our Lord so we may defend His Name from all attacks.

These attacks are coming fast and furious from many quarters:

**The cults out-rightly assault the divine nature of our Lord.**

**The liberals betray the orthodox position** that has been the bedrock of the church for centuries.

**The heathen religions** of this world advance by multiplying their idolatries - they have no time for the unique, pure and perfect Son of God.

**Then there are the atheists** who deny the supernatural and the God-hood of Jesus Christ.

We need to realize that there is no escape for Bible readers from the claims of the Lord Jesus. He was fully aware of His God-hood and never settled for anything less than equality with God.

**"I and my Father are one." John 10:30**

**This is more than being of one mind with God, or being of one purpose to save His people.**

It demands that He is equal with God in His person – or nature.

The claims of the Lord Jesus were too much for this world.

Either He is God in the flesh or He is an impostor.

**Note how the Jews interpreted these claims v31 – 33.**

**The answer to this is that our Lord Jesus is a full member of the Trinity.** God dwells in a triune nature. He is Three-in-One and One-in-Three.

Our God and our faith is in the Trinity.

There is mystery here. But this is how the Bible displays the nature of God.

**There is a great deal about God that we cannot understand.** Who can understand the Trinity? John Wesley very appropriately said, **"Bring me a worm that can comprehend a man, and then I will show you a man that can comprehend the Triune God!"**

### **The Singular Nature of God Deut 6:4 Deut 4:39**

This is essential to guard against idolatry and false gods

### **The Plural Personality of God.**

Elohim Genesis 1 In Hebrew Elohim has plural ending.

Gen 1:26, Gen. 11:7, Is. 6:8 See plural pronouns.

### **The Shorter Catechism's Definition of Trinity**

#### **Q. 5 "Are there more Gods than one?"**

**Ans:** "These is but One only, the living and true God."

#### **Q. 6** How many persons are there in the Godhead?

**Ans:** There are three persons in the God head: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

**Patrick** stood before the Druid kings of Ireland and illustrated the doctrine of the Trinity with a **shamrock**.

Other illustrations may include: an **apple**, a **banana**, or the sun shining its beams on the earth. The beams are begotten of the sun, the heat proceeds both from the sun and the beams. Likewise the Father begets the Son and the Father sends the Son and the Holy Spirit.

**However, no illustration can do justice to the nature of our Triune God.** Every attempt to illustrate the human mind how the three persons co-exist within the Godhead falls short. Therefore we are dependent upon God's revelation of Himself in Scripture.

### **Four Biblical Reasons for The Triune Existence of God.**

#### **1. THE BAPTISMAL ARGUMENT FOR THE TRIUNE EXISTENCE OF GOD**

The Baptism of our Lord Jesus. **Matt. 3:16 – 17.**

The Baptismal formula for the church **Matt 28:19**

Note that each name is to be evoked in prayer at baptism.

This formula excludes any thought that one of these persons is less than divine.

#### **2. THE GOSPEL ARGUMENT FOR THE TRIUNE EXISTENCE OF GOD**

The covenant of Grace is based on the Trinity of Persons in the Godhead.

**The Father is divine as He sends the Son to be the servant of the Father under the covenant arrangement to redeem God's elect people. Is. 42:6 John 3:16.**

To the Father is given priority of sending but not superiority in re-

deeming. He is not above the Son or the Holy Spirit, but is the representative of the whole Trinity.

**The Son is divine to offer an infinite atonement.**

At the very heart of the gospel is the atoning work of the Lord Jesus. It required infinite payment of the debt of sin to satisfy the infinite justice of God. There was no man, nor angel, nor any created being who could offer a sufficient atonement for God's elect. It was necessary for the Son of God to be equipped with a human body to offer up an atonement of sufficient worth.

**The Holy Spirit supernaturally applies the gospel to human hearts.**

For this work the Holy Spirit must be infinite, eternal and unchangeable. He must be all-knowing to search men's hearts and reveal the knowledge of the Father and the Son unto sinners. He must also be all-powerful to regenerate depraved men and subdue them unto godliness.

**Without the Trinity of persons in the Godhead there could be no gospel as revealed in the Bible.** Three persons, each divine and equally sharing the same divine essence, were involved in our redemption.

As each person of the Trinity is active in the work of salvation, then each person must be divine, or else there would be a weak link in the scheme of redemption. If that were so we would have no gospel at all.

**It is blessed to preach a Trinitarian gospel:**

It is a watertight gospel that glorifies each person in the Trinity. See

**1Peter 1:2.**

It brings comfort to the soul to know that each Trinitarian person will not rest until the plan of salvation is fulfilled in us. **Jude 20 – 24.**

While we take our doctrine of the Trinity from revelation and not man's reason, we ought to preach the gospel in Trinitarian terms.

The Father chooses His people, the Son redeems us, the Holy Spirit calls and indwells us.

**The Father sought us**

**The Son bought us**

**The Holy Spirit brought us**

**3. THE PRAYER ARGUMENT FOR THE TRIUNE EXISTENCE OF GOD**

The requests of our Lord in prayer prove His Divine nature:

**John 17:1-5** It is wrong for a mere man to request to be glorified. Therefore, the Lord Jesus is God.

A Mediator between God and men must be divine and yet human.

**Gal. 3:20, 1Tim. 2:5**

**Study the prayers of Paul to discover the language of the Trinity in his praying:** See Eph 3:14-16. 1Thess 1:1-5.

#### **4. THE BENEDICTION ARGUMENT FOR THE TRIUNE EXISTENCE OF GOD**

1Cor. 13:14.

Why did the apostle Paul end his epistle with this formula? What was in His mind? Surely this is a prayer to invoke a blessing of the believers at Corinth from each name.

It would be wrong to include a created being among those names.

**Practical lessons from the doctrine of the Trinity.**

**#1. We must give to the Lord Jesus the full honour of His position as the second person of the Trinity.**

The Equality of the Son with the Father is seen in his Humiliation

The Equality of the Son with the Father is seen in His work of redemption

The Equality of the Son with the Father is seen in His Exaltation at the right hand of God the Father.

We must also exalt and honour the Lord Jesus.

**#2. If God is Triune then each Person is to be considered in our worship.**

Let us give equal reverence to each and all the persons in the Trinity.

There is an order in the Godhead but no degrees of priority.. John 5:23.

Those who refuse to give this honour to the Son do not know the Father

John 5:24.

We should also make much of the Holy Spirit in our devotion and service.

He is the effectual worker to apply all the blessings of the gospel to us.

**#3 If God is Triune the gospel is to be preached in the Trinitarian formula.**

We are to expound the gospel in this manner. To neglect this doctrine in our ministry of the gospel is to deny people the fulness of the gospel and to leave them open to heresies.

**#4. We are to pray for the church and for sinners with the Trinity in mind.**

The Father is addressed as the “God of all grace.”

The Son is addressed as the Mediator of the covenant of grace

The Holy Spirit is addressed as the effectual giver of grace.

**We therefore, pray to the Father through the Son seeking the help of the Holy Spirit.**