

Catford Lectures 2009-2010

Part 7

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[00:00:00] It would be good if we could commence our time this evening by singing the words of hymn 415, 4-1-5.

Father, spring and source of blessing, grateful praise to Thee we bring, objects of Thy sovereign favour, gladly of Thy love we sing, might rise to sing the whole hymn.

[00:01:08] Objects of Thy sovereign favour, gladly of Thy love we sing, love that found its full expression, in Thy gift unspeakable, in whom dwelling in Thy bosom, whom Thou with secrets tell, by eternal gracious pass, now to us in Christ be shown, ever strong [00:02:18] with gracious blessing, for the sons Thou hast foreknown, brought to rest within the circle, where God's treasures are displayed, where we drink the living water, taste the [00:03:02] joys that never came, brought to know Thy well-beloved, drawn to Him in boundless grace, Thy effulgence, love and glory, shining in His blessed face, we adore Thee, God and Father, may Thy name exalted be, praise and worship we would render, now as in eternity.

[00:04:19] His precious name, Amen. Those who have Bibles with them, and I do trust that we seek to bring our Bibles to the meetings, even the boys and girls, because how can we learn? How can we learn anything? We can learn to do many things, and I'm not going to mention some of the things that people [00:05:08] sometimes do in meetings, but if we want to learn about God, and surely everyone here would desire to learn about God, we must turn to the Bible. So, if you have your Bible, turn please to Matthew chapter 28, and if you do not have your Bible, please bring it next time. In fact, please take it with you tomorrow on the Lord's Day. Matthew 28 and verse 19. And it was the Lord's word to the eleven disciples. And just for the connection, we could read verse 18. And Jesus came and spake [00:06:13] unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach, or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. I wonder how many here have enjoyed a nice cup of tea. Tea connoisseurs will know that [00:07:20] there's a delightful, refreshing blend of tea called Darjeeling. I want you to come with me to a place that I have been, the district of Darjeeling in West Bengal in Northeast India. Sometimes I fly into an airport there called Baghdadra. And from Baghdadra, then,

often we make the journey west into Eastern Nepal, where there are Christian [00:08:07] believers and Christian assemblies in refugee camps. And we need to pray for them, and to pray and visit the refugees who now are dispersed throughout the world in the USA, in Canada, in New Zealand, and in Denmark, if not in other places. But on more than one occasion, as we've been driving along the road, and the driving there is a bit special, I can tell you, I've seen a sign. And it says, Trinity. Trinity English Language Medium School. Now, what does that tell you? What does that [00:09:04] tell you? Trinity English Language Medium School. Well, I think it tells you it's very important to learn English. In today's world, English medium. It's good if you can speak Polish, or Spanish, or German, or French, or any of these other languages, we don't discount that in the slightest. But English is useful in today's world. And that's what that sign is saying to the people, it's good to be able to pursue educational advantages in English. But that sign, Trinity English Language Medium School, tells us something else. It [00:10:17] tells us that it is a Christian school. Because Trinity is the Christian name for the Christian God. We speak about the Holy Trinity. We speak about persons in the Godhead, persons who are God, but they are a Trinity. And that, for us, and for Christianity, is a most [00:11:13] important statement. It comes from a Latin word, Trinitas. And that simply means, threeness. Threeness. God is as truly three as he is one. And he is as truly one as he is three. The converse also being true as to the being of God. And essentially, that was my starting point [00:12:04] tonight. What's important about Christian baptism? Some of you have been baptised. Well, I would submit to you that it's not the amount of the water that's important. And it's not whether it's being done in the baptistry in this hall, which is very convenient and with the fellowship of the Brethren, or whether it's done in a lake, or by whatever mode or in private. Christian baptism is the baptism in water, no doubt. But surely the important thing is that the name of the [00:13:02] Father, and the Son, and the Holy Spirit is called over a person. And thereby, that person is associated with God. And we know in another aspect, he's associated with the death of Christ, planted together in the likeness of his death. But in this verse, in Matthew 28, it's in the name of the Father, and of the Son, and of the Holy Spirit. There you have the three, and there you have the one. And that's very important. And it's profound, and perhaps sometimes difficult to grasp, and is not believed, I need say, by everybody. Some [00:14:05] years ago, I had a lady from the Jehovah Witnesses came to my door. Knock, knock, knock. And she told me, you know, this idea, the Trinity, when people start saying that something is an idea, you're going to be pretty sure that they're discounting it. And she said, this idea of the Trinity, you know, it was invented by a church council in the fourth century, that is in the year 300 and something. And I said, well, that's very strange. I'm not saying, I'm not giving you my exact words, nor her exact words. I'm giving you the substance of the [00:15:03] conversation. I said, well, that's very strange, because it's in my Bible. And I took her to the baptism formula, and I pointed out, it's the name, singular, of the Father, and of the Son, and of the Holy Spirit, plural, and Trinity, threeness, three, one in three, or three in one. The name, but of the three. I can still see her as she walked down our driveway. She didn't stay very long after that, because evidently that was a scripture that someone had not pointed out to her before. And of course, generally in false systems like Jehovah Witnesses, you're not learning from the Bible, from the whole [00:16:02] truth, like we seek to do here. You've got a handbook, and there are proof texts, and they're taken out of their context, and you're blinkered in your approach, and you're only showed and taught certain things. And you're on a certain, shall we say, railway track. And of course, I managed to get her off that track and onto another track, and then she didn't know where she was. So there it is, the name of the Father, and of the Son, and of the Holy Spirit. The Old Testament gives more a witness to the unity of God, in contrast to the idolatry of the nations around with their gods many and lords many. Jehovah our God is one Jehovah, and throughout the Old Testament it's more the thought of unity of the divine being of God in his absoluteness. But there are suggestions [00:17:10] here and there scattered through the Scriptures that God is more than solitary. And I think we have it perhaps in Genesis chapter 1. You remember

what it says there, Genesis chapter 1, someone? In the beginning, God created the heaven and the earth. God is singular. Even in the Hebrew word, it's singular. And then it says, God said, he speaks, he spoke the world into creation. He can be thankful for that. He speaks life into us, he speaks into our hearts, and we can be [00:18:05] thankful for that. But God singular said, let us. There's an us, that's a plurality. And I believe in the Hebrew, it's more than two. Hebrew has a word for singular, dual, and plural. Let us, plurality, more than two. And there you have it. God said, let us. So let's think about this a little bit more. God is love. Who does he love? We're not talking about creation now, [00:19:02] because God always existed. Who does he love? God is love, has no real meaning unless God contains at least two persons. Isn't that right? I think so. It's not my words, it's C.S. Lewis, in Mere Christianity. Some of you study the English language and English literature, there's a book, Mere Christianity. Perhaps I should go and read it myself. But anyway, this is the words of an apologist for the Christian faith. God is love, has no real meaning unless God contains at least two persons. Because if you love, you have to have someone to [00:20:02] love. Love is something that one person has for another person. If God was a single person, then before the world was made, he was not love. That seems simple. If he was a single person and before the world was made, before there was anybody else, how could he be love? That's a simple statement that we think of. We say God is love, but think of the significance, think of the deduction, the conclusion that we can bring from it. That in God, in the nature of God, in the Godhead, what we've said so far is that there were and are at least two persons. Now come with [00:21:04] me to John's Gospel, chapter one. When I was relatively young, younger than some of those here, if I can just approximate your age, I was taught by my Sunday school teacher to learn John's Gospel, chapter one. Well worth doing. If you're in the meeting and you're not really bothered or interested in what the preacher has to say, and you're casting about in your mind and your imagination for something to occupy yourself with, why not learn a few verses of scripture? John 1, verse 1 says, much better of course, much prefer if you were to listen to me, but John 1, chapter [00:22:03] 1 says, in the beginning was the Word, and the Word was with God. That's two persons. The Word was with God. We have God and we have the Word whom we know from what is subsequently told to us is the Lord Jesus Christ, the only begotten Son. And we know from the subsequent scriptures that God is the Father. So when we are thinking of the Word being with God, and it goes on to say the Word was God. So there is God, there's the Father, and there is the person who is described [00:23:03] as the Word, whom we know as the Son, who was with God, and yet he was God. And you might say to me, if God is God, how can the person that was with him be also God? And he never was anything else, because verse 2 goes on to say the same was in the beginning with God, and that's the same person unchanged and unchangeable. That's two persons already in the infinite Godhead. God and the Word, the Father and the Son. So God is love now has a meaning because the Godhead, the Trinity, contains two persons, but we say that there are three. Well, we say that the Holy Spirit is God.

[00:24:09] Young man, how do you know that? How do you know that the Holy Spirit is God? You say, the Holy Spirit, we've heard, we sing about the Holy Spirit, and we know he indwells believers and things like that. And we know he moved upon the face of the waters at the creation. Now, there's an indication before anything was created, God said, God created the world. We know from other scriptures that it was through the Son by whom also he made the worlds. But at that same time, the Spirit of God was moving upon the face of the waters. That's an indication, is it not? [00:25:05] That the Spirit of God is God. Are there any others? I wonder, have you seized the force of Acts chapter 5? You young sisters know what Acts 5 is all about, don't you? Older ones too, otherwise you'd be turning to the passage, wouldn't you? Acts chapter 5 is where Ananias and Sapphira cheat it a little bit. It's easy to cheat. It's easy to cheat at school. It's easy to cheat mommy and daddy. It's easy to cheat on brothers and sisters. Some of us older ones know [00:26:07] how easy it is to cheat in life.

And we may be very thankful that God doesn't deal with us today, the way in which he dealt with Ananias and Sapphira. Because they sold their possessions and they brought it and they said, here, this is what we've got. Please take it. We're going to give a good offering. It's going to be a good collection today. We've given everything. Here it is. But they kept back something. Maybe we are keeping something back from God. Maybe there's some little compartment of our life and we've turned the key and we've locked the door and we've said, no God, you're not going to have that. I want to keep that. God would work in your heart. He would work in my heart in order that we might be open and complete and devoted [00:27:11] and fully committed and consecrated. But that's the subject for another message. They kept something back. And you've turned to the passage, haven't you? And Peter says, you've lied to the Holy Ghost or to the Holy Spirit in verse three. And then he describes their action again in the following verse. And he says that has not lied onto men, but onto God. Now, some of you younger ones will be able to see the connection. Maybe the older people, their minds won't quite move so fast, but at least you younger ones will be able to make the connection that if someone lies to the Holy [00:28:06] Ghost or Geist, it's an old world word for Holy Spirit. If someone lies to the Holy Spirit and in the very next verse, it says you've lied to God. Surely there is only one deduction and one conclusion that we can draw from that. And that is that the Holy Spirit is also God. So we could spend a very considerable time to give scripture facts and scripture proofs that the Father is God, which is fairly obvious. And that the Lord Jesus Christ is God, because Thomas fell down to worship [00:29:01] him and said, my Lord and my God. And even God addressed him. In Hebrews chapter one, where the language is quoted, it says, thy throne, O God, speaking to the son, he says, thy throne, O God, is forever and ever. He's spoken of in Romans as God over all blessed forever. He's our God and Jesus Christ. He's no less God than the Father and no less God than the Holy Spirit. The divinity of Christ, the deity of Christ, his Godhead is shown in many passages of scripture. And we could do the same for the Holy Spirit. And we could fill up quite a bit of time. But I take it tonight [00:30:06] that you have accepted what I've said so far. That God is a spirit, but that God is also Father. God the Father and God the Son and God the Holy Spirit. And that is something which is beyond our comprehension. That there should be three persons in one God. And here, human language is inadequate. I'm trying to explain and make simple that which is profound and that which is [00:31:02] infinitely beyond us. Man's thoughts are finite. They are limited. God's thoughts, the concept, the idea of God, particularly in this way in which we desire to present him, is infinite. So it's impossible in the nature of things that I or anyone else can give a just expression of what God is or use adequate language. But we're trying to point out these certain things that there is a Trinity. That God is as truly three. There is a threeness and he is as truly three as he is one. The Athanasian Creed, so-called Athanasian Creed. It takes, I think, about five [00:32:04] minutes to recite, but on certain occasions in the Anglican Church, at least in the Church of England, it used to be recited. And one part of it says, the Father incomprehensible and the Son incomprehensible and the Holy Spirit incomprehensible. And one of the choristers that was sitting in the choir, he's whispered to someone and he said, and the whole thing incomprehensible. The whole thing to our finite minds is incomprehensible and it's beyond us, but nevertheless, we have to try to apply our minds to it and understand something of what is involved. That God in the unity of his being is tri-personal. Three persons. That the Father and [00:33:11] the Son and the Holy Spirit are co-equal. They are co-eternal. They are uncreated. They are inseparable. They are undivided. The Lord Jesus said, I'm in the Father. The Father's in me. So they're undivided and they're inseparable and yet they're distinct. So there is a distinction of personality, but there is a oneness of being. Co-equal, co-eternal, uncreated, inseparable, [00:34:05] undivided, but distinguishable. And I know you'll say the word Trinity is not in the Bible, so why use it? But sometimes there are concepts for which we need to use extra biblical language and that are many terms that we use to seek to explain things that are not found in the Bible. We speak about substitution and the substitutionary death of Christ and that's not a word.

That's found in the Bible. We often speak about the eternal sonship of Christ. So much so, sometimes that almost becomes a hackneyed expression and a meaningless expression. We talk about dispensationalism [00:35:04] and you don't find that word in the Bible. We talk about divine persons and we don't have that phrase, person, divine person. We don't have that word used in the Bible. But nevertheless, the reality and the substance of these things are found in the Bible and sometimes we need to go behind the Bible words, particularly when they've been attacked. And we need to explain what the concepts mean. And in order to explain the truth of the scripture, sometimes we find that we use words which are not actually found in the Bible because the deepest questions which face Christianity, they cannot sometimes be answered by purely biblical language because the questions are about the meaning of the [00:36:01] biblical language itself. Now, I'll seek to explain that. You know, you speak to a Jehovah Witness, you say, do you believe the Bible? They say, yes, we believe the Bible. You say to them, do you believe Jesus is the son of God? And they will say, yes, we believe Jesus is the son of God. They're using the same language, but they're attaching a different meaning completely and entirely to it, to that which we mean. And therefore we have to go behind and we have to explain and we have to define and we have to safeguard the meaning of the word. And in doing so, we're reduced to using words that are not found in the Bible. And one that is used to speak of the distinction of persons in the Godhead is the Trinity, the triunity, the threeness. Others have used this expression and I would suggest that if you cannot find a better one, well then, don't hesitate to use it. I certainly do not know of another expression that conveys the [00:37:06] meaning in such a full way. So we have this unity and diversity and this threeness and oneness. And very important consequences follow in terms of relationships. I've already spoken of one, that God is love, that there's love between the persons, that there's a relationship between the persons, that there is a diversity, a plurality. I think that's seen in the creation. I do. We're told that in what God has created in Romans 1, we're told that it's an expression that we see his eternal power and divinity. The creation takes character from God. The creation mirrors [00:38:17] the creator. And so as there is this diversity in God, so there's this diversity in the creation. If God was just a God in himself, this would be something that's very different and it's something really which is seen particularly in Islam, where there's absolutely, where everything is, there's a sameness, a lack of diversity. And as I said, Trinity is the Christian name for the [00:39:03] God because it is a concept, a biblical concept or a biblical reality that's not found in any other religion. In pantheism, they talked about a triad. God's in a triad. But for instance, in the way in which it's explained, it's something entirely different. For instance, in Hinduism, you've got Brahm, that's undeveloped primal being. You go back to primal being, whatever that might be. And then in Vishnu, you have the unfolding of it. It comes in this primal, whatever it is, comes into expression in the actual physical world. [00:40:01] And then with Shiva, you return into the abyss of unconscious being, the whole circle of incarnation and reincarnation, and you're seeking to reach nirvana, you're seeking to reach oblivion. And that's, you've come from primeval nothingness into that which finds expression in the actual world, and then you're lost in nothingness again. That's their triad, and that's what you find in Platonism and Neoplatonism and in pantheism. What I'm saying is out there in the world with all these various conceptions of God, there is nothing that answers to the name and the being of God in three persons, Father, Son, and Holy Spirit. [00:41:02] This is distinctive, and this is characteristic of Christianity. Why do we not think about it more? And about the relationships in the Godhead? Because I don't think it's a subject that's taken up very often in ministry or in Bible readings. I can't think of someone giving an address in the Trinity. Perhaps people might be wise to steer clear of such an exalted, such a wonderful, such an exhilarating topic, of that which is so infinite. But the fact that we don't necessarily take it up doesn't mean that we refuse it, doesn't mean that we reject it, doesn't mean that we're [00:42:01] indifferent to it, because actually it underpins everything. It underpins salvation, it underpins revelation. It's there. Underpinning the whole of the world, it's there. Underpinning the whole of divine revelation. For instance, in John's Gospel chapter

3, with God, except a man be born again, he cannot see the kingdom of God. And further down, we have God's love to the world, finding its expression in the gift of his only begotten Son. But we've also got the Holy Spirit. It speaks about being born of God, and it speaks about [00:43:03] being born of water and of the Spirit. To be born of God is to be born of the Spirit. To be born of the Spirit is to be born of God. And that's something we cannot do of ourselves. We're not called upon to born ourselves again. We can't. In a spiritual birth, we can do no more when it comes to the question of spiritual birth than we can do when it comes to the question of our natural birth. It's God's work in the soul. It's something which he does. It's divine workmanship. We are called to believe. There's no question that we're called to believe in the Son of Man lifted up, and in the only begotten Son, and in believing we have everlasting life. And we can deduce, if we have done that, that we've also been born again. But born of the Spirit is God's work. So here we have the Trinity at work.

[00:44:05] There's a certain order there. There's God's gift of his Son. There's the Son of Man lifted up like the serpent in the wilderness, who is also the only begotten Son of God. That's the work done outside of ourselves. And then there's the work of the Holy Spirit of God, and that's the work which is done in us. So we have the gracious activities of God, and of the Son, and of the Holy Spirit. And there are many scriptures that we could turn to. I turn now to 1 Corinthians chapter 8, where in verse 6 it says to us, there is one God the Father. Here we see God as the source. One God the Father, of whom are all things, and we in him. And one Lord Jesus Christ, by whom are all things, and we by him. And we know, [00:45:13] of course, from other scriptures, there's the Holy Spirit also. And there is a subordination of order here. We speak of the first person, and of the second person, and of the third person of the Trinity. It's not mere enumeration, because there is an order. There's the Father, and his activities. And there's the Son, and his activities. And there's the gracious activities of the Holy Spirit. And I think something of this came out in the hymn we sang at the start of our meeting, where the Father is the source of all. Father, source, [00:46:02] springing source of blessing. Ephesians chapter 1, it's the foreknowledge of God. It's the God, it's the Father who plans and counsels. And then it's the Son who brings these counsels into effect. And the hymn that we sang then spoke about Christ accomplishing the work. And then when it speaks about brought to know thy well-beloved, that's the gracious activity of the Holy Spirit in opening out and making these things known to us. So there is a certain order there. And it's reflected in this verse 6 of chapter 8. There's one God, the Father, the Father of whom are all things. And then one Lord Jesus Christ by whom are all things. And we know that this subordination of order, it's something that's predated the incarnation, [00:47:06] because the Father sent the Son to be the Savior of the world. Some have questions about the Lord's Sonship. When did it begin? Well, I think it's, I think it's, these truths are profound, but I think in another sense, they're simple. I have a son in Her Majesty's forces in Afghanistan at the present time. He was sent there, but he was sent from Cyprus where he was based to Afghanistan. If he had not been in Cyprus, he could not have been sent to somewhere else. And if it says the Father sent the Son to be the Savior of the world, the Son had to be there in order to have been sent. That's natural enough. But if I send my son, if my son's in Belfast and I send him across [00:48:01] to Liverpool or London, he has to be in Belfast before I send him. When the fullness of the time, God sent forth his Son, he sent him from Godhead, he sent him from glory. And the Lord Jesus, in coming and being found in this world, he speaks of himself. He says, I came forth from the Father. In fact, it means I came forth from alongside the Father and I came into the world. Again, I leave the world and I go onto the Father. So the sending there, and he dates the incarnation, the sending of the Son, he dates the incarnation. The sending was not as a man on earth. The sending was already he was sent when he was in the form of God. So it's important to see these distinctions. It would not be feasible that the Son would send the Father or that the Spirit would send the Son. It's not according to revelation. It's not according to the relationships in which these persons in the Godhead, these divine

persons in the [00:49:07] Augustus Trinity stand to each other. Each has a certain place in the Godhead. And traditionally, the traditional formulation of it has been, and we're not going to have time to go into it tonight, but the traditional formulation has been that the Son is begotten and that the Spirit proceeds from the Father. And wrapped up in that, there are many, many important truths.

And I'll just, in wrapping up, to underline the importance of it for us, to underline the importance of the truth of the Trinity [00:50:03] in the divine revelation, in God's scheme of things. Think of the upper room discourse.

Think of the Lord Jesus with his disciples on the night of his betrayal. And what was he seeking to bring before them? God and his majesty. God and his tri-unity. God and the relationships. God and his essential being in essence. It's just all about the Father, the Son, the Father's house. But the Father being in the Son and the Son being in the Father. About life eternal and knowingly, the only true God in Jesus Christ whom thou hast sent. And about the Holy Spirit. [00:51:07] And here's the remarkable thing. It says, talks about the Holy Spirit proceeding in those chapters, in John chapter 14 through to chapter 17, particularly 14 to 16. Says that the Father would send him. We can understand that. But then the Lord Jesus says of him, whom I will send. The Father sends the Holy Spirit. The Lord Jesus, the Son, sends the Holy Spirit. But in a sense, he comes himself. Because it also says, when he, the Spirit of truth, has come, he will do certain things. One sense he's sent of the Father. In another sense, he's sent of the Son. [00:52:03] In another sense, he comes of himself. So that the action of one person in the Trinity is the action of the other. And yet they have a separate identity. It's true in other respects too. Destroy this temple and in three days I will raise it again. The Lord spoke about raising himself. We're told that he was raised again by the glory of the Father. We're told that he was put to death in the flesh, but quickened by the Spirit. So the action of the Father, the action of the Son, and the action of the Holy Spirit. It's an action, it's an activity that is postulated to each of them and to all of them, showing their unity in essence and eminence and interaction.

[00:53:03] And the same, my Father worketh hitherto and I work, working as the Father raises up the dead and quickens them, even so the Son of Man quickens whom he will. And yet in regard to the believer, it's said that we are quickened by the Holy Spirit, made alive by the Father, made alive by the Son, made alive by the Holy Spirit. So there are mysteries here. And it's well that we should worship and adore and learn how finite our thoughts are, and yet wonder at the majesty of God, seen in creation. Diversity and unity, and unity in diverseness, that's why everybody's different fingerprints, different DNA, and the iris is different. When you go for these security measures, or each snowflake, the particular under the microscope, the particular makeup of each is different. One star differs from another in glory. There's no sameness. [00:54:04] Our God is a God of infinite variety because he's a God while existing in unity is in a plurality of persons. And I'll just say this in closing. I've been closing a few times now, so I better just get to the end, hadn't I? In the very last verse of 2 Corinthians, it says, it says, the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Three persons again, and there's the thought of communion, and it says this communion be with you all. God is never lonely, or isolated, because there are personalities. There's communion in the Godhead. It speaks about communion between the Father and the Son. It's [00:55:04] that we might enjoy it. The Son speaking to the Father says, thou lovest me before the foundation of the world. There's this security of love, and security, and intimacy, and relationship. And it says that we can be brought to enjoy this. If we know God as he's been revealed in this way, we'll never be lonely. Maybe some widows here. There may be some widowers going home to an empty house. There may be some young people, or older ones, who are not enjoying singlehood. There may be some who are in stable relationships, and yet they feel terribly isolated, and terribly alone. If

you come to know God, and what he is, in his triunity, in the personality, [00:56:05] in the personality, in his communications, you cannot be alone. You're brought into this wonderful communion. Love. That's something in Islam that Allah is not. Muhammad condemned. He said Allah has no son. The Quran teaches that the trinity is a blasphemy. They don't understand it. But there's no concept of love. So many names for Allah, the merciful. I don't know them all, but the one that is missing is love. Because that presentation of God is as a monad, as solitary, as a figure in itself. But we're introduced into the wonder of a God of love, and of a God of [00:57:12] relationships, and relational characteristics. And that is seen also in human relationships, and in human personality. Now, when God said to Abraham, take now thy son, thine only son, Isaac, whom thou lovest, we can think of what it must have felt like to that father's heart. And yet, surely that is a faint representation of what is true of God the Father. When it says, God sent forth his own son. God spared not his own son, but freely delivered him up for us all. Man is made in the image of God. And the manner in which we've been put together, [00:58:04] the fact that the stamp of God is upon us, the fact that we're made in the image of God, gives us an insight into what God is in these relationships, Father, Son. There's a difference in measure. There's an infinite distance in measure, but surely the thing is there. So, this is our God.

Our God. This is the Christian God. So, next time you remember about Trinity, English language medium school, each time you remember that story, just think, Trinity, the Christian name of the Christian God. [00:59:02] And I trust that as you meditate on these things, as we meditate on these things, we might have an enhanced appreciation of God in his infiniteness, and in his greatness, and in his glory. And as we think of these things, we find that these are most exhilarating and most exalting thoughts of God. We can't, Jeff talked about the Holy of Holies as illustrating the Trinity 20 by 20 by 20, but it falls far short. St. Patrick in Ireland, he used the shamrock leaf with three leaves on the one stem. When he converted to Ireland, he sought to teach the Trinity by using that. Some use a sugar cube and set six sides, three sides, three aspects of God, [01:00:07] and then the other three sides, the way in which God reveals himself in these aspects. Some of the older divines, I think it was Augustine said, well, it's like, it's like the sunbeam. It's like the sun and the sunbeam and the energy of the sun. And we have a picture of some, you know, if we think, if we have a thought, a mental picture comes into our mind. But all these so-called illustrations fall far short of the reality of our Trinitarian God, the love of God, the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Could we sing 401?

[01:01:05] Thou art the everlasting word, the father's only son.

Take time to sing the whole hymn 401, 401.

Thou art the everlasting word, the father's only son.

Lord, where'er ye live, from sea and land, [01:02:14] to earth, to heav'n and home, in the earth's heav'nliest rest, where'er comest thou shine, fullest of love, yet true comest, eternally divine, with thee behold the Father's face, [01:03:05] we celebrate his boundless grace, we celebrate his boundless grace.

In each of thee I find and see good, mean, kind, and low, brightness of light, though I can't see, God's love revealed below, [01:04:04] where light of love has shone in thee, and in the cross our souls are free, and in that love our souls are free.

The higher mysteries of thy fame the preacher's cross transcends, the Father's only heart blest name

[01:05:05] all son can comprehend, blest in their song the name of God, the Father gives thus now to prove, the Father gives thus now to prove, yet loving thee on whom his love in e'er cold outpressed, [01:06:03] our hearts are led to him above, and thee with thee are blest, the Father's name thou hast declared, the Father's love with thee is shared, the Father's love with thee is shared, Over vast universes of bliss, [01:07:04] blest enter thou and son, the eternal theme of praise his name, gracious beloved son, his own resting where God alone, in his own rest his holy glory, in his own rest his holy glory.

[01:08:05] Lord Jesus