

Subject: The Person of Jesus Christ

Introduction:

We are continuing in the sermon series called The Trinity. We started this series at the beginning of the new year and our purpose of preaching was due to the many Christians who do not understand this basic fundamental and foundational truth of Christian doctrine. So, because of that we are here today and continuing to look at what the Bible says about this subject.

First of all, the Bible never mentions the word, Trinity. But the concept is all over the Bible.

This concept is that God is One, consisting of 3 separate persons, God the Father, God the Son, and God the Holy Spirit.

We did not say much about God the Father because the term God the Father is all over the Bible. And no one is disputing that God is the Father. However, God the Son and God the Holy Spirit are not written in the Bible. Therefore, their identities and roles have to be identified through God's revelation of them in the scriptures. Last week we identified Jesus as the Word of God who became flesh. Thus, proving that Jesus is God.

So, today we are focusing our minds on the person of Christ. This man named Jesus who is God.

Body of the Sermon:

In discussing the Person of Christ, we have to talk about things such as the Dual Nature, Incarnation and Kenosis, Atonement, and His Eternal State.

Let's start by describing the dual nature of Jesus Christ. Since we have seen and now understand, from last week's sermon lesson, that Jesus is God who became man, then we have to understand that this means that He now has 2 natures. One divine nature and one human nature.

John says in John 1:14:

1:14 Now the Word became flesh and took up residence among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father.

And John says in 1:1,2:

1:1 In the beginning was the Word, and the Word was with God, and the Word was fully God. 1:2 The Word was with God in the beginning.

The summary of this is that 'the Word' is the pre-incarnate person of Jesus Christ and He was with God at the beginning of creation. And not only was He with God at the beginning of creation but He was also, Himself, God.

Then we established that the Word was a person and not a thing through the author's use of the gender masculine pronouns, He and Him. Then finally, this person called the word, took on the flesh of mankind. In other words, the Word of God became a man by putting on the flesh of a human being and became visible and resided on the earth with us. This person, the bible tells us is the second person of the Trinity called Jesus Christ.

So now that we know this then let's look at what the bible has to say about the person of Jesus Christ. The man Jesus who is God.

It says that when the word became flesh then the divine also became human. In other words, Jesus is both divine and human. This is what is called the Dual Nature of Christ. **And this Dual**

Nature is defined as undiminished deity united with perfect humanity forever and without the confusion of attributes. He is one person with two natures (divine and human).

Let's first talk about the undiminished deity united with perfect humanity. This is also stated as fully God and fully man. Fully divine and fully human. The operative word is 'fully', meaning that when Jesus became human, He did not lose any of His 'deity' but he gained humanity. Paul says in Philippians, that he put on humanity. In other words, Him being God remained in full force, and with that came Him being human in full force. To help us understand this even better, we should believe that His one nature was not divided into 2 natures. Deity as one half and humanity as the other half. But what we should understand is that Jesus' divine nature is 100% of His deity, and His human nature is 100% of His humanity. Both natures are 100% and they both are the natures of the one person Jesus Christ, the Son of God. So, that is the understanding of an undiminished deity united with perfect humanity forever and without the confusion of attributes (Characteristics, and Qualities of those natures).

The scriptures say in John 1:1c, 'and the Word was fully God, and in 1:14a, 'now the Word became flesh and took up residence among us'.

Now, let's look at the understanding of the foreverness of this undiminished deity along with perfect humanity. This is one of the truths about Jesus that many Christian believers misunderstand or are just ignorant about. The fact that Jesus is God and man, human and divine, deity and humanity is not temporary but is eternally forever. This means that Jesus is currently in heaven, seated at the right hand of God the Father, in the form of a human man with 2 natures. A nature that is divine and a nature that is human. And this dual nature of Jesus Christ will always and forever be that way.

I have asked this multiple-choice question to many Christian believers, including many Pastors, is Jesus in heaven currently today 'a' a non-physical spirit ghost or 'b' a physical human person? 99% of the Christians and Pastors that I ask answer with the choice of 'a', that He is a non-physical spirit ghost. This is tragic. Why, because this says that somewhere down the line of Jesus' existence, the dual nature returned to a single nature. And currently, today as Jesus resides in heaven, they believe that He is only deity and divine, and no longer humanity and human. This goes against the biblical understanding of the forever dual nature of Jesus Christ as fully God and fully man, fully divine and fully human, and fully deity and fully humanity right now and forever.

Now, these confused Christians who think this way are not the first to do so and will not be the last. The disciples believed this about Jesus at one point. In Luke 24:33-43 says this concerning the 2 disciples who encountered Jesus as they walked on the road of Emmaus:

24:33 So they got up that very hour and returned to Jerusalem. They found the eleven and those with them gathered together 24:34 and saying, "The Lord has really risen, and has appeared to Simon!" 24:35 Then they told what had happened on the road, and how they recognized him when he broke the bread.

24:36 While they were saying these things, Jesus himself stood among them and said to them, "Peace be with you." 24:37 But they were startled and terrified, thinking they saw a ghost. 24:38 Then he said to them, "Why are you frightened, and why do doubts arise in your hearts? 24:39 Look at my hands and my feet; it's me! Touch me and see; a ghost does not have flesh and bones like you see I have." 24:40 When he had said this, he showed them his hands and his feet. 24:41 And while they still could not believe it (because of their joy) and

were amazed, he said to them, “Do you have anything here to eat?”^{24:42} So they gave him a piece of broiled fish,^{24:43} and he took it and ate it in front of them.

What is the big idea in this passage from Luke? Why is this significant? The big idea and significance is that Jesus rose from the dead in full bodily form. And that He was seen by others after His resurrection. The biggest of the ideas and the most significant is that Jesus is not a non-physical spirit ghost, but a person with both flesh and bone just like you and me.

What about Jesus’ state in heaven? John 20:17 says,

20:17 Jesus replied, “Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’ ”

Jesus forbade the two women from touching Him, which means that He was physical. Then Jesus gave them a message to tell His disciples and that was concerning His ascending into heaven. And this ascension was in the same body that Jesus forbade them to touch. The message was that His physical body was ascending into heaven to be with His Father.

The big idea is that Jesus, right now, in His current state, residing in heaven, is physical and can be touched, seen, and can also eat food. He is forever fully God and fully man, fully divine and fully human. Undiminished deity united with perfect humanity forever.

What about the undiminished deity and perfect humanity? How does God’s deity not get diminished when it takes on perfect humanity? It is because they are united without causing any confusion. These attributes of Jesus are complete in themselves. They each are 100%. So, the deity does not rely on the humanity, and the humanity does not rely on the deity. The Deity does nothing for or to the humanity and the humanity does not for or to the deity. In other words, Jesus is God and this God is

1. self-existence and self-sufficient and freeⁱ
2. God is eternal and everlasting. He has no beginning and He will have no end.ⁱⁱ
3. This God is outside of timeⁱⁱⁱ
4. God is omniscient^{iv}
5. God is omnipresent^v
6. God is omnipotent^{vi}
7. This God is a Jealous God^{vii}
8. He is God of gods and LORD of lords^{viii}
9. God is LORD (YHWH)^{ix}
10. God is Elohim, The powerful Ones and Plural in Majesty^x
11. God is Adonai, master, Lord and my Lord^{xi}
12. This God is mystery. But He is not absent of meaning, just more meaning than e can handle^{xii}
13. God is Creator of all things^{xiii}
14. God is our Refuge^{xiv}
15. God is my Strength
16. This God is perfect^{xv}
17. God is the King of all the earth^{xvi}
18. This God is Judge^{xvii}
19. God is helper and sustainer^{xviii}
20. God is a Rock^{xix}

21. God is a spirit^{xx}
22. God is a consuming fire^{xxi}
23. God is light^{xxii}
24. God is love^{xxiii}
25. God is the I AM (ἐγώ)^{xxiv}
26. God is sovereign^{xxv}
27. God is Immutable in that His nature does not change^{xxvi}
28. God is Transcendent in that He is distinct and above and separate from all earthly and heavenly creation^{xxvii}
29. God is Immanent^{xxviii}
30. God is Wise^{xxix}
31. God is Holy^{xxx}
32. God is Just^{xxxi}
33. God is faithful in that He is the corollary of divine goodness and truth^{xxxii}
34. God is mercy^{xxxiii}

This is the God who is Jesus and the Jesus who is God.

Now what about the attribute of Jesus' perfect humanity.

In His human nature, He was born of a virgin named Mary.

He grew up in wisdom and stature.

He worked as a carpenter.

He ate food when He got hungry.

He felt pain when got hurt.

He was seen by many and talked to strangers

He was a man without a home for He had nowhere to lay His head.

He was falsely accused.

He was placed in prison.

He suffered under the death sentence of Pontius Pilate.

He was crucified on an old rigged cross.

He died and was placed in a borrowed tomb.

In three days, He rose from the dead in full human form.

He was seen by many who told His story.

And on the 40th day of His resurrection, He ascended into heaven.

And now He is seated at the right of the Father in heaven.

In other words, His undiminished deity was united with perfect humanity without any intersection of confusion.

The bottom line is that His being God did not stop His humanity from dying. And His being human did not stop His deity from being forever and eternal.

Now let's talk about the person of Jesus Christ as it relates to His **incarnation**.

In discussing the incarnation, which is defined as God taking on the flesh of man, we have to talk about the virgin birth of Christ. Remember the term perfect humanity that united with undiminished deity. Well, this perfect humanity was perfect only because His birth was immaculate. Jesus' birth was the perfect conception of God with Mary. Matt 1:18, says this concerning Mary and her husband Joseph, that," but before they came together, she was found to be pregnant through the holy Spirit." Matt 1:20 identifies the Holy Spirit, the third person of the

Trinity who is also God, as the one who was instrumental in the conception of Jesus. Matt 1:24-25, reveals Joseph as not having consummated the marriage until after baby Jesus was born. With this understanding comes the teaching of Kenosis. Now I introduce this term because this is what the bible teaches about God incarnate. The word Kenosis comes from the Greek word (ἐκένωσεν) meaning that Jesus emptied Himself of His prestige and privileges granted to Him as God in heaven. In other words, Jesus gave up His appearance of His divinity and took on the form of a slave. He laid aside His creating power and submitted to the power of creation and became one of the created. The creator is now the created. The Creator is now part of the creation.

In summation, the Kenosis is the humiliation of the Son taking on the human form and that of a servant. This is found in Phil. 2:5-7 and it states, “who though he existed in the form of God did not regard equality with God as something to be grasped, but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature.”

The eternal and everlasting Son of God, Jesus, became a human just like you and me. But He His humanity is perfect, and His deity is undiminished.

He is God and He is man. Both complete and full. 100% God and 100% man. Completely divine and completely human. This is the person of Christ, and we must understand Him for who He is. Because He is what we believe in Him to be. And that is a person who defeats death and resurrects from the grave in full bodily form.

And I will close with this as our hope in Jesus. Paul says this about Jesus in Phil 2:8-11,

2:8 He humbled himself,
by becoming obedient to the point of death
—even death on a cross!
2:9 As a result God exalted him
and gave him the name
that is above every name,
2:10 so that at the name of Jesus
every knee will bow
—in heaven and on earth and under the earth—
2:11 and every tongue confess
that Jesus Christ is Lord
to the glory of God the Father.

This is the Jesus that we have placed our faith and trust in. And this is the Jesus who will see us through to the end. Believe in Him and trust in Him watch how He changes your life into a life of obedience and servitude with a reward of eternal life. Accept His gift that He has given to all mankind. The gift of a restored relationship with the Father through His offer of salvation. Thank you Jesus, Thank you Jesus!

Subject: The Person of Jesus Christ

Introduction:

We are still making our way through the Trinity Series. We have already established that God is One, consisting of three separate persons. God the Father, God the Son, and God the Holy Spirit. We also established that each of the persons is the one God. In other words, The Father is God. The Son is God. And The Holy Spirit is God. We understand it as Three in One and One in Three. Three separate persons in the One and only true God. And The One and only true God in the Three Persons.

Then we broke down the three separate persons. We started with the Son, the second person of God. We skipped over the Father because no one is challenging the first person of God as being the Father. When people think of God, they think of Him as the Father. Also, the Bible is replete with God identified as the Father. All it takes is just a cursory look over the bible and see the name God the Father or God referenced as the Father written in many places.

We stated that for the second and the third persons of God, the names God the Son and God the Holy Spirit are not written in the Bible, therefore we have to identify them through the writings in the scriptures.

We started with the second person, God the Son, and identified Him using the Gospel of **John 1:1,2 and 1:14**. These verses gave great details about the second person of God. John established that the pre-incarnate son of God is the Word. And that the Word was with God in the beginning and that Word was fully God. And God used the Word to create all things. Then John informed us that this Word then became flesh. That the pre-incarnate son of God, who is the word and who is fully God became a male human being. And He was named Jesus. So, God the Son, who is the Word, left His place in the glories of heaven and came to the earth in the form of a man.

Now that the Son of God, who is the word, and who is fully God, is now a man on the earth, we moved to the understanding of this person called Jesus Christ. So, last week we focused our attention on the Person of Jesus Christ. We said that there are four topics that we need to know concerning His Human personhood.

We need to know about His Dual Nature. We need to know about His Incarnation. We need to know about His Atonement. And we need to know about His Eternal State.

We talked last week about the **Dual Nature** of the person of Jesus Christ. We stated that the understanding of the Dual Nature is that it is Undiminished Deity united with Perfect Humanity. And this is without any confusion between their attributes. In other words, when God became human, He did not lose any of His Deity when He put on Humanity. Jesus Christ is fully God and fully man. Fully human and fully divine. And the attributes of each of them do not interfere with any of them. In other words, the Deity is all-powerful, all-knowing, and is everywhere. While the humanity was subject to hunger, pain, and even death, a horrible death on the cross.

Then we talked about His **incarnation**, which is defined as God taking on the flesh of man. And this was accomplished through an immaculate conception with a virgin named Mary. This is the reason His humanity was perfect. It was because His mother was a virgin, and His Father was God the Father. This brought us to the word **Kenosis** which comes from the Greek word (ἐκένωσεν) meaning that Jesus emptied Himself of His prestige and privileges granted to Him as God in heaven. In other words, Jesus gave up His appearance of His divinity and took on the form of a slave. He laid aside His creating power and submitted to the power of creation and became one of the created. Now, this process that Jesus did was not without thought or some form of mental gymnastics. For the bible says this in Phil 2, “who though he existed in the form of God did not regard equality with God as something to be grasped, but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature.” The bottom line is that Jesus, who is God, became obedient to His Father by becoming a human being, and by dying for the sins of mankind.

Now let’s look at the last two topics concerning the person of Jesus Christ: the Atonement and the Eternal State.

First the Atonement.

Body of the Sermon:

The **atonement** of Christ is best understood as **Penal Substitution**. There are many other views that scholars use to explain the atonement, but I believe that the penal substitution of the most biblically sound view. The penal substitution view helps us to see that Christ bore **the penalty** of death required as a consequence of sin and that Christ was our **substitute** for that penalty. Remember in Genesis, God said to Adam concerning the tree of the knowledge of good and evil, that if you eat from you will surely die. They both ate and immortality was replaced with mortality for everything living. All life that was created to live forever now has a life-ending date.

The only thing that would please God for the sins of man was to have His wrath poured out completely upon a perfect sacrifice. Jesus Christ was that perfect substitutionary sacrifice also known as **propitiation**, which is the appeasing of God's anger through **expiating**, taking away our sins through His death on the cross. Again, there are other views of atonement, but any view that is used has to have the facts that there needed to be a penalty paid and a perfect substitute given.

Let's look at some scripture that validates this claim. The claim of the Penal Substitution as the atonement of Jesus Christ.

2 Cor 5:21

2 Cor 5:21

5:21 **God made the one**

who did **not know sin**

to be sin for us,

so that

in him we would become the **righteousness**
of God.

What are the word that we need to look up?

Words Defined:

- God () This is God the Father. We know this because it was God who sent His Son to die for the sins of mankind.
- The One who did not know sin (

τὸν	μὴ	γνόντα	ἁμαρτίαν
ὁ	μὴ	γινώσκω	ἁμαρτία
ho	mē	ginōskō	hamartia
The one not having known			sin
AMSA	TN	VAAPMSA	NFSA

This is Jesus Christ the second person of the Trinity. We know this because He is the only one with perfect humanity. He was born of a virgin named Mary. Remember, the virgin birth was made possible through the immaculate conception. The Holy Spirit planted the seed of the Father into the virgin Mary. He was born without sin and lived His life without sinning.

- To be sin for us () This is you and me and all mankind. Jesus became our sins. Our sins were placed on Him. The Greek word order says, ‘on behalf of us sin he made’. Or He was made sin on behalf of us. This is the substitution. He became the substitutionary sacrifice for our sins.
- So that in Him (Hina clause) states God’s purpose for doing this to His son for us. It was so that in Him, Jesus Christ, we would become God’s righteousness.
- Righteousness (**δικαιοσύνη**) This means to be made right with God. This is that restored relationship with God afforded to mankind through the precious gift of salvation offered to us by Jesus Christ.

Let’s walk through this passage and understand what Paul is telling us about the person of Christ regarding the Atonement.

This is the summation of this passage written by Paul. The Cross epitomized the love of God the Father. We see this in (John 3:16) ^{3:16} **For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.** The cross also epitomizes the love of Christ. We see this in (**John 15:13; Rom. 5:8**).

John 15:13^{15:13} No one has greater love than this—that one lays down his life for his friends.

Rom. 5:8^{5:8} But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.

Another key point that Paul is making in this passage is that Jesus our Saviour was sinless. He **had no sin**. He was “without sin” (Heb. 4:15), and “in Him is no sin” (1 John 3:5).
Heb. 4:15^{4:15} For we do not have a high priest incapable of sympathizing with our weaknesses, but one who has been tempted in every way just as we are, yet without sin.

1 John 3:5^{3:5} And you know that Jesus was revealed to take away sins, and in him there is no sin.

Paul then tells us that God placed the sin of the world on Jesus (John 1:29; 1 Peter 2:24; 1 John 2:1,2).

John 1:29^{1:29} On the next day John saw Jesus coming toward him and said, “Look, the Lamb of God who takes away the sin of the world!

1 Peter 2:24^{2:24} He *himself bore our sins* in his body on the tree, that we may cease from sinning and live for righteousness.

1 John 2:1,2^{2:1} (My little children, I am writing these things to you so that you may not sin.) But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous One,^{2:2} and he himself is the atoning sacrifice for our sins, and not only for our sins but also for the whole world.

Then, Paul says that it was God who made Jesus ... to be sin for us (cf. Isa. 53:4–6).

Isa. 53:4–6^{53:4} But he lifted up our illnesses,
 he carried our pain;
 even though we thought he was being punished,
 attacked by God, and afflicted for something he had done.
^{53:5} He was wounded because of our rebellious deeds,
 crushed because of our sins;
 he endured punishment that made us well;
 because of his wounds we have been healed.
^{53:6} All of us had wandered off like sheep;
 each of us had strayed off on his own path,
 but the LORD caused the sin of all of us to attack him.

So, God's purpose for placing the sins of the world on Jesus was so that, in turn, His **righteousness** could be given to those who trust in Jesus. (Rom. 5:17)

Rom. 5:17 ^{5:17} For if, by the transgression of the one man, death reigned through the one, how much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!

This gift of righteousness and the outcome of a restored relationship with God is obtainable only through salvation by grace through faith (Rom. 3:22; 6:23; Eph. 2:8–9)

Rom. 3:21-23 ^{3:21} But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—^{3:22} namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, ^{3:23} for all have sinned and fall short of the glory of God.

Rom 6:23 ^{6:23} For the payoff of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Eph. 2:8–9 ^{2:8} For by grace you are saved through faith, and this is not from yourselves, it is the gift of God; ^{2:9} it is not from works, so that no one can boast.

Listen to the words from the old Baptist Hymn, Jesus Paid it all

1 I hear the Savior say,
"Thy strength indeed is small,
Child of weakness, watch and pray,
Find in Me thine all in all."

2 Lord, now indeed I find
Thy pow'r and Thine alone,
Can change the leper's spots
And melt the heart of stone. [Refrain]

3 For nothing good have I
Where-by Thy grace to claim;
I'll wash my garments white
In the blood of Calv'ry's Lamb. [Refrain]

4 And when, before the throne,
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat. [Refrain]

Refrain:
Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

The penalty for our sins was paid by Jesus Christ as he was nailed to that old rugged cross. He paid the debt that you and I owed and took away our sins.

This is why The penal substitution fits best for what Jesus did in Atoning for our sins. He substituted Himself for our sins and paid the penalty of death for the consequences of those sins. He paid it all and we owe it to Him to believe that He did what God said He did and that He did it for you and me and the entire world.

Now let's look at the final topic, the **eternal state of Jesus Christ**. This is an area that is misunderstood by most Christians. My numbers show that around 98-99% of most Christians believe that Jesus is a spirit and will remain a spirit. We talked about that last week and said that this goes completely against Christian theology.

First, the main hope that all believers have is the hope of bodily resurrection from the grave. In passages such as 1 Cor 15:47-49 and 1 John 3:2, we see that we have a hope to one day bear the resurrected image of the Son of God, Jesus Christ.

1 Cor 15:47-49 ^{15:47} **The first man is from the earth, made of dust; the second man is from heaven.** ^{15:48} **Like the one made of dust, so too are those made of dust, and like the one from heaven, so too those who are heavenly.** ^{15:49} **And just as we have borne the image of the man of dust, let us also bear the image of the man of heaven.**

Paul is talking about our resurrection. How do I know this? John tells us in 1 Jn 3:2

1 John 3:2 ^{3:2} **Dear friends, we are God's children now, and what we will be has not yet been revealed. We know that whenever it is revealed we will be like him, because we will see him just as he is.**

Therefore, if Christ is eternally a spirit, then how can we believe in a bodily resurrection? We can't! It is only with the true understanding that Christ raised eternally human and eternally divine; eternally God and eternally man, that we can then and only then believe that we too shall rise bodily one day in the Eschaton (the end times). In **1 John 3:2** it tells us that, "Dear friends, we are God's Children now, and what we will be has not yet been revealed. We know that whenever it is revealed we will be like Him, because we will see Him just as He is."

We will be like Jesus and we will defeat death just as He did. Listen to these final words from Paul and I will let you go.

1 Cor 15:50-58

^{15:50} Now this is what I am saying, brothers and sisters: Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ^{15:51} Listen, I will tell you a mystery: We will not all sleep, but we will all be changed—^{15:52} in a moment, in the blinking of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised

imperishable, and we will be changed. ^{15:53} For this perishable body must put on the imperishable, and this mortal body must put on immortality. ^{15:54} Now when this perishable puts on the imperishable, and this mortal puts on immortality, then the saying that is written will happen,

“Death has been swallowed up in victory.”

^{15:55} ***“Where, O death, is your victory?***

Where, O death, is your sting?”

^{15:56} The sting of death is sin, and the power of sin is the law. ^{15:57} But thanks be to God, who gives us the victory through our Lord Jesus Christ! ^{15:58} So then, dear brothers and sisters, be firm. Do not be moved! Always be outstanding in the work of the Lord, knowing that your labor is not in vain in the Lord.

On that great getting up Morning we will rise and be like Him and death will be defeated.

Subject: The Third Person of God

Complement: Is The Holy Spirit

Introduction:

We finally have come to the last person in the Trinity sermon series. That person is the Holy Spirit and He is God.

We have seen in the scriptures that God is one God made up of three separate and unique persons. In other words, there is God the Father, God the Son, and God the Holy Spirit. The scriptures explained to us that the Father is God, Jesus Christ the Son is God, and today they will explain that the Holy Spirit is God.

If you have been with us through this entire series, then you would know that we did not say much about the Father because no one disputing the fact that the Father is God. As a matter of fact, when most people think about God, whether they believe in Him or not, they see and understand Him to be the Father. We also stated that the bible is replete with scriptures that references God as the Father.

We then looked at Jesus Christ as God and saw that no where in the bible are the words, God the Son. But we stated the bible is full of writings which identify Jesus as deity, divine, holy and all of the qualities and attributes of God. Though not explicitly written, it is clearly and plainly communicated. And once we established Jesus as God then the bible revealed that He also became man. In other words, the pre-incarnate Son of God became Jesus, God the man. From that we looked at the dual nature of God found in the person of Jesus Christ. We stated that hyostatic union between God and man is seen as fully God and fully man. That he is fully divine and fully human. And these natures are unified without causing any confusing in their individual attributes. The God fully attributes are eternal, holy, independent and self-sufficient, while the fully man attributes are identical to ours. Jesus got hungry, He grew up and matured into an adult. He got tired and had to rest and sleep. He was tempted, felt pain, and wept. And the most unlikely attribute from God is that Jesus the man experienced death.

That's all that I will say about those persons of the Trinity, God the Father and God the Son, the man Jesus Christ.

Now, today we want to close out this Trinity sermon series with the third person of God in the Trinity, the Holy Spirit.

The sermon subject is The Third Person of God. And the complement is The Holy Spirit. So, when we put the subject and the complement together, it tells us that today we are going to look at facts from the bible stating that The Third person of God is the Holy Spirit.

The truth of the bible still holds for this lesson that God is one consisting of three separate persons and the third person is the Holy Spirit.

What does the scripture say about this?

First they say that He is God. Matt 3:16

^{3:16} After Jesus was **baptized**,

just as he was coming

up out of the water,

the **heavens** opened

and he saw **the Spirit**

of God descending

like a **dove**

and coming

on him.

^{3:17} And a **voice**

from heaven said,

“This is my **one dear Son**;

in him I take great **delight**.”

To give some context to this passage, this is when Jesus came from Galilee to John to be baptized by John in the Jordan River. John tried to prevent it from happening, believing that he should be the one being baptized by Jesus. But Jesus insisted that this was the right thing for John to do and to do it without delay. So, John baptized Jesus in the Jordan River and after John raised Jesus out of the water, then we start at verse 16.

What we see first and most importantly is that all three of the persons of God are present. Of course, Jesus is the one being baptized. Next, we see the person of God the Holy Spirit descending in the form of a dove. And third, we hear the voice of God the Father declaring Jesus to be His son.

So, from that discourse, we see the third person of God called the Spirit of God. Now, some would say that this does not say that the Spirit is God, but that this is the Spirit of God. Let's deal with that. What we will show is that The Spirit of God is equal to the Spirit is God. Here is the Greek construct:

πνεῦμα	[τοῦ]	θεοῦ
πνεῦμα		ὁ		θεός
pneuma		ho		theos
spirit		of the		God
NNSA		AMSG		NMSG

The Spirit is Noun, Neuter, Singular, and Accusative.

Of God is Noun, Masculine, Singular, Genitive. Unlike the construct of The Spirit, the construct of God gives us our understanding that the Spirit is actually God. The facts of the noun, masculine, and singular are easily understood. It says that the Spirit of God is a person, and that this person is of male gender, and that He is just one. However, the genitive tells us that the noun, God, is the possessor of the person Spirit. In other words, The Spirit is in the possession of God. Which means that which is possessed is part of the that which possesses it. In other

words, the Spirit is His Spirit and therefore is God. And with that we see that the Spirit which is possessed by God is in fact very much the second person of God called the Holy Spirit.

So, the passage is telling us that the second person of God, Jesus Christ, was being baptized. And, when He came up out of the water that the third person of the God, the Holy Spirit, came from heaven in the form of a dove and landed on the second person of God, Jesus Christ. Then, the first person of God, the Father, spoke and said, “This is my one dear son in Him I take delight”.

Let’s look at another verse to see the consistency of the scriptures. Matt 28:19

^{28:19} Therefore go
and make **disciples**
of all **nations**,
baptizing them
in the name
of the **Father**
and the **Son**
and the **Holy Spirit**,
^{28:20} teaching them
to obey everything I have commanded you.
And remember,
I am
with you always,
to the end
of the age.”

Now, this grammatical construct is little different than before. This time it is the name that is in the possession of each of the persons of God, the Father, the Son and the Holy Spirit. This construct tells us that it is the One name of the three persons. The one name of God revealed in the three separate persons. If the God was only the Father, then Jesus would only need to tell the disciples to baptize the converts in the name of the Father. If the God was only the Father and the Son, then Jesus would tell the disciples to baptize the new converts in the Name of The Father and the Son. But because there are 3 persons in the triune God then the command from Jesus is that they baptize the new converts in the name of the one God revealed in the three persons, the Father, the Son and the Holy Spirit. The three persons possess the one name, and the one name is revealed in the three persons. The equality of the three is reveal in the one name. And, the uniqueness of the three is revealed in the three separate persons. In other words, they are unique but equal. The same but different. Three unique and separate persons in the one equal and same God.

Now let’s look at the ministry of the Spirit. This tells us that the Spirit of God is not qualitative but represents His identity. If the Spirit was just a quality or attribute of God, then the ministry of the Spirit would not make sense. Attributes and qualities do not have ministries. People and

persons have ministries. 2 Cor 3:17-18 talks to us about the ministry of the Spirit of God. In the context of this passage, we understand that the Covenant of the Old Testament was given to Moses by God. When Moses entered to receive a message from God, he would remove the veil covering from his face. But when Moses came out to address the people with the message from God, he would cover his face with the veil covering. The veil for them represented unbelief that was in their hearts. And the veil of unbelief continued even with the Jews in Paul's day and even now today. This is even with the Moses and the veil being gone, there is still spiritual veil of unbelief in the hearts of mankind. Now, the same Lord that mediated the Old covenant is the same Lord who established the New Covenant. In the New Covenant it is the Spirit of God, the Holy Spirit, who removes the veil. The words used by Paul in v17a, which says, "the Lord is the Spirit", do not confuse the person of Christ with the person of the Spirit. But what it does is reveal the deity that is in the Holy Spirit, thus revealing Him as God. Another way to see this is that the Holy Spirit is the agent of Christ that removes the veil of unbelief from the minds and hearts of those who believe in Christ. So, when one believes the Spirit of God acts and removes the veil.

Now lets look at some of the names of the Spirit of God found in the scriptures. You can learn a lot by someone's name.

The Spirit: (Romans 2:29)

The Holy Spirit: (Luke 3:16)

The Holy Spirit of God: (Ephesians 4:30)

The Holy Spirit of Promise: (Ephesians 1:13)

The Spirit of the Living God: (2 Corinthians 3:3)

The Spirit of the Lord: (Luke 4:18)

The Eternal Spirit: (Hebrews 9:14)

The Spirit of Truth: (John 15:26)

The Spirit of Jesus: (Acts 16:7)

The Spirit of Jesus, the Messiah (Philippians 1:19)

The Spirit of God and the Spirit of Christ: (Romans 8:9)

Helper or Comforter: (John 14:26)

With the many names of the Spirit of God this identifies Him as equal in deity as the others 2 persons of God. Meaning that He is God and has all of the qualities and attributes of God.

But the real question is what does this mean for the believers today? Better yet, what does this mean for you and me?

It means that the Holy Spirit who lives inside of us is God. That each believe has God living inside of them. Unlike the Old Testament believers, who could only deal with God externally, through instances of verbal utterances, burning bushes, red sea partings, water from rocks, manna from heaven, and many other external events. As awesome as that must have been, it is nothing like having God reside personally in you. The same God who hovered over the deep, spoke light into existence, created the universe and mankind, is the same God living inside of you and me.

Moses and the Israelites needed prophets and priest to hear from God. They needed sacrifices, yearly rituals, and festivals to engage God. Today we merely need Jesus. When we place our trust and belief in Jesus then God promises to indwell us with the third person in the One God, the Holy Spirit. He will come in you and be you comforter, your healer, your teacher and enforcer of God's commands. He will be your compass and guide, and the who leads you on the narrow road of righteousness and keeps you off of the broad road of destruction.

He is the one who make blind eyes of disbelief see the truth. He is the one who is the agent of salvation for those who hear the gospel. He is the power source of God and wisdom of man. With Him the believers can do the work of the Lord. Without Him we can do nothing but fail.

Thank God for Jesus. Thank God and Jesus for the Holy Spirit. And thank you Holy Spirit for being obedient and coming to the earth and living inside of us to reveal to us the truth of God and His word. And gratitude will not only be through words, bit from this day forward through deeds and actions. Deeds of obeying your commands and actions of spreading the good news of God concerning Jesus Christ.

Notes:

Other atonement theories:

The Ransom theory. The Substitution theory. The Moral Transformation theory, AND
The Christus Victor

ⁱ Packer, "What do you mean when you say God?" 27-28

Isa 40:12-28

1 Tim 6:13

15-16

Ex 3:14

Rev 4:11

ⁱⁱRev 21:2

Gen 21:33

-
- iii Ps 90:4
2Pe 3:8
- iv Is 46:10
Job 11:7-9
- v 1Ki 8:27
Is 57:15
- vi Rev 4:11
Is 43:13
- vii Deut 6:15
Exod 34:14
- viii Deut 10:17
- ix Ex 20:2-3
Ex 34:5
- x Gen 1:1
- xi Gen 15:2, 18:3
- xii Is 45:15
Prov 25:2
- xiii Gen 1:1
- xiv Ps 62:7
- xv 2 Sam 22:33
- xvi Ps 47:7
- xvii Ps 50:6
- xviii Ps 54:4
- xix Ps 62:7
- xx John 4:24
- xxi Heb 12:29

xxii I Jn 1:5

xxiii I Jn 4:8

xxiv Exod 3:13-14

xxv Exod 23:17

xxvi Jas 1:17

xxvii Matt 7:23

xxviii Lk 13:27

xxix Lk 2:40,52

xxx Isa 6:3

xxxi Dt 32:4

xxxii Dt 7:9

xxxiii Ps 103:8

Bibliography

Lewis, C.S. *Mere Christianity*, New York: Macmillan 1952.

Packer, J.I. "What Do You mean You Say God?" *Christianity Today* 27, no 3 (1986).

Horrell, J. Scott Class Notes, ST102 Trinitarianism, Spring 2004