

Old Testament: Isaiah 6: 1 - 8  
New Testament: John 3: 1 - 10

Please pray with me. And now Lord God may the words of my mouth, and the meditations of all our hearts, be pleasing and acceptable in Thy sight our Rock and our Redeemer. Amen.

We come to another Trinity Sunday and while I am confident that you all trust and believe in God the Father, God the Son, God the Holy Spirit as one unified, whole, complete Triune Godhead, it still behooves us to explore and examine how and why we come to core tenet of the Christian faith. This is one of the non-negotiables I brought up a few weeks ago. While I cannot say many things for certain, I can say with absolute certainty that God is Triune; One God, three Persons, Father, Son, and Holy Spirit.

Why am I confident of your trust and belief in the Triune God? We cover the concept of the Triune Godhead everytime we recite the Apostles Creed. I have taken to closing prayers in a more Catholic manner; in the name of the Father, and of the Son, and of the Holy Spirit. Sometimes, you'll even catch me making the sign of the cross while I am doing it. So, I am confident that you all trust and believe in the Triune Godhead. What we want to explore today then is, what's the why?

There are allusions throughout scripture to the Triune Godhead. At the end of Genesis 1, the voice of God declares that God is prepared to make humankind in *our* own image, after *our* likeness. We can only infer that the plural is intentional and intended by God. Jesus repeatedly refers to himself as the Son of God and repeatedly refers to God as Father. John records Jesus saying that "I and the Father are one". All four gospel accounts, including the book of Acts, refer to the Holy Spirit; her power, her charge to help us remember all that Jesus taught, and her charge to be our advocate. The Apostle Paul is consistently referring to God the Father, God the Son, and God the Spirit throughout his letters. There is biblical warrant to consider and take seriously the truth and validity of a Triune Godhead.

Now despite the biblical witness, the concept of a trinity, three persons, one God, as just an abstract concept does not make sense. It is, to quote our favorite Vulcan, illogical. This is why it is so hard to grasp the validity of the Trinity without a foundation of faith upon which to build, at the very least, a *rational* explanation of the Triune Godhead even if logic remains elusive.

Sometimes we need to trust beyond what information we can gather with our five senses. Throughout history, wise people have asked humanity to see and hear with

the eyes and ears of their hearts. Sometimes our physical eyes and ears do not tell us the whole truth; the depth of the reality of the situation. If we were to read on to verse 9 in our Isaiah passage we would see that God accuses the people of Israel of hearing, but not understanding; of seeing but not perceiving. The reality is that God Godself exists beyond physical hearing and sight. Perhaps what God is asking is for, is a suspension of the judgment that we exercise when we use the physical senses. Not everything that is real and exists can be understood and perceived with the five physical senses alone. A little further on in the same Isaiah passage, God actually tells Isaiah that the way for the people of Israel to be healed is to actually stop trusting their senses, and turn toward God to be healed. For God to be comprehended and understood, trust supersedes logic.

Nicodemus too had to learn to trust and suspend logic in order to fully understand what it means to be a disciple of God. The statement Jesus makes, “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God”, does not make logical sense. We’re not going to have different physical eyes that enable us to see some other part of the visual spectrum in which the kingdom of God is safely nestled. Jesus is talking about something else. To be born of the flesh is limiting. Our physical bodies and senses can only be pushed so far. Even when amazing athletes or musicians push their bodies beyond what the majority of the rest of us are capable of, they too finally meet a physical limit which they cannot exceed any further beyond. To be born of the Spirit is unlimited. It is to move beyond what our limited physical senses are capable of comprehending and to comprehend that which goes beyond them.

Music then is a perfect analogy for trying to help us to understand how the Spirit helps us to move beyond our limited physical senses into the realm of the comprehending that which goes beyond them. Here we have a simple G note. We hear it. Our physical senses comprehend it and, depending on how good our pitch is, we know it is a G note without me having to tell you it is a G note. It has its own unique, distinctiveness. It performs its own unique function. Now the B. Another note that has its own unique, distinctiveness and performs its own unique function. Finally, the D note. A final note that has its own unique, distinctiveness and performs its own unique function. Father, Son, and Holy Spirit. Three persons that are one whole, complete God; the full G chord. But even this G chord is not fully representational or analogous to the Triune Godhead. It is still too limited. Our physical ears can comprehend each individual note and even pick them out of the triad when we focus and listen well. The Triune God in spirit and wonder defies the simple logic of this and goes far beyond. Then, as Holly plays and sings her special music selection for us, wonder as the multiplicity of notes played together in rapid succession mingled with the tones of her beautiful voice create swirling harmonies

and descants that have the capacity to take us somewhere else. Out of our physical being and limitations into something spiritual. And in that space, that is where you will find Father, Son, and Holy Spirit. Three Persons, One God. Amen.