

31 May
1 Sunday after Pentecost
Trinity Sunday

God in Trinity: Holy, Sovereign, and Saving

Exodus 3:9-15
Psalm 33
Eph-4:1-10
Mark 1:9-15

Key Verse: "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." - *Mark 1:15*

Introduction:

Trinity Sunday is a special day in the liturgical calendar that focuses on the central mystery of our Christian faith - the Triune God: Father, Son, and Holy Spirit. While the word "Trinity" itself does not appear in Scripture, the concept is rooted deeply in both the Old and New Testaments. On this Sunday, we are invited to meditate upon and celebrate the divine mystery of the God who is One in essence and Three in persons. The theme, "God in Trinity: Holy, Sovereign, and Saving," calls us to reflect on the holiness of the Father, the sovereign work of the Son, and the saving power of the Spirit.

1. God Who Is Holy – The Psalmist's Proclamation (Psalm 33)

Psalm 33 is a hymn of praise that exalts the holiness and righteousness of God. The psalmist writes, "Rejoice in the Lord, O you righteous. Praise befits the upright" (v.1). The holiness of God is not abstract; it is manifested in His steadfast love and faithfulness toward creation and humanity. His word is upright, and all His work is done in faithfulness. In this Psalm, we learn that God's holiness is not just His separation from sin, but His active presence in the world. He watches over all the inhabitants of the earth. His plans stand firm forever. In a world of shifting values and moral confusion, the holiness of God provides a firm foundation. This calls us to holiness as a response - not just in personal piety but in justice, truth, and compassion.

A stained-glass window, though made of many coloured pieces, allows the sunlight to pass through to reveal one magnificent image. Similarly, God's holiness shines through the different aspects of our lives to display His character.

2. God Who Is Sovereign - The Call from the Burning Bush (Exodus 3:9-15)

In this passage, God reveals Himself to Moses as the great "I AM." This is not only a name but a revelation of God's eternal, self-existent, and sovereign nature. When God says, "I have observed the misery of my people... and I have come down to deliver them," He is declaring His sovereignty not as a distant ruler but as an engaged liberator. Trinity Sunday reminds us that God's sovereignty is not arbitrary. It is relational. The Father sends the Son, and the Son sends the Spirit. God's triune nature

means He is not a solitary monarch but a communion of love. God chooses to act within history, especially for the oppressed and suffering.

Just as a conductor leads an orchestra in perfect harmony, God, in His sovereignty, leads the course of human history for the redemption of all creation. Each note, though distinct, contributes to a unified melody.

3. God Who Is Saving - The Gifts of Grace (Ephesians 4:1-10)

Paul reminds the believers to lead a life worthy of their calling with humility and patience, bearing with one another in love. He grounds this exhortation in the unity of the Spirit and the gifts given by the risen Christ. Christ, who descended into our brokenness, also ascended to fill all things, bestowing gifts upon His Church. Here, we see the saving work of the Trinity. The Father calls, the Son descends and ascends, and the Spirit unites and equips. The Church, as the body of Christ, is entrusted with the mission of salvation - not only as a message but as a lived reality of grace and reconciliation.

A lighthouse does not prevent the storm, but it provides guidance and hope. Similarly, God's saving grace through Christ and the Holy Spirit does not remove all suffering but provides direction, strength, and eternal assurance.

4. God Who Is Present - Jesus' Declaration (Mark 1:9-15)

The baptism of Jesus is a Trinitarian moment: the Son is baptized, the Spirit descends like a dove, and the voice of the Father is heard from heaven. Jesus begins His public ministry with the proclamation: "The kingdom of God has come near. Repent and believe in the good news." This passage reveals the dynamic unity of the Trinity in the mission of redemption. The kingdom of God is not a political regime, but the active reign of God's love, justice, and peace. Jesus, the incarnate Son, announces this kingdom with authority and compassion. He invites us into this divine fellowship - a fellowship made possible by the presence and power of the Holy Spirit.

A child reaching up to a parent cannot grasp their hand unless the parent first reaches down. The good news is that in Jesus, God has reached down to us, and through the Spirit, empowers us to rise.

The Holy Trinity

The doctrine of the Holy Trinity stands as the foundational mystery and truth of the Christian faith. It proclaims that God is One in essence and Three in persons: God the Father, God the Son, and God the Holy Spirit - co-equal, co-eternal, and consubstantial. Though the word "Trinity" is not found in the Bible, the concept is deeply rooted in the Scriptures and was formally articulated in the early centuries of the Church to describe the fullness of God's self-revelation. At its core, the Trinity affirms that there is only one God, yet this one God exists in three distinct persons. Each person is fully God - not one-third of God - but God in fullness. The Father is not the Son; the Son is not the Spirit; the Spirit is not the Father. Yet, they are not three gods, but one God. This mystery is not meant to be fully grasped by human reason but to be embraced in awe and worship. The Trinitarian name of God is explicitly

revealed by Jesus in the Great Commission: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). The singular “name” and the threefold formula testify to the unity and diversity within God.

Biblical and Theological Origins

The seed of Trinitarian theology is found in the Old Testament. In Genesis 1:26, God says, “Let us make humankind in our image.” The plural pronoun suggests divine plurality. In Isaiah 6:3, the angels cry “Holy, holy, holy,” pointing to a threefold holiness attributed to God. Furthermore, the activity of God’s Spirit (e.g., Gen. 1:2, Ezek. 37:14) and the promises of a coming divine Messiah (Isa. 9:6) prepare the ground for Trinitarian understanding. The New Testament brings clarity. Jesus, the Son of God, is revealed as the eternal Word who was “with God” and “was God” (John 1:1). He prays to the Father, yet claims oneness with Him (John 10:30). The Holy Spirit is promised by Jesus as another Advocate who will teach and guide (John 14:26; 16:13). The Spirit proceeds from the Father and is sent by the Son. The baptism of Jesus (Mark 1:9–11) beautifully displays the Trinity: the Father speaks from heaven, the Son is baptized, and the Spirit descends like a dove. The Church Fathers, especially Tertullian and Athanasius, developed the doctrine further to guard against heresies like modalism and Arianism. The Nicene Creed (325 AD), affirmed in Constantinople (381 AD), declared the Son “begotten, not made, of one being with the Father” and the Spirit as “the Lord, the giver of life.” These creeds still anchor the Church in Trinitarian orthodoxy.

The Message for the Church Today

The Trinity is not merely a doctrinal formula; it reveals the relational nature of God and the divine model for human community. The perfect love, unity, and mutual indwelling (perichoresis) among the three persons of the Trinity challenge the Church to live in deep communion, humility, and cooperation. The Church, as the body of Christ, is called to reflect the Trinity in mission and unity. Just as the Father sends the Son and the Spirit into the world, so the Church is sent - empowered by the Spirit, bearing the love of the Son, and fulfilling the will of the Father. Trinitarian theology insists that no part of the Church’s life - worship, mission, community, or service - can be separated from the life of the Triune God. Moreover, the Trinity speaks powerfully to a fragmented world. In a time of division, isolation, and self-centeredness, the relational unity of the Trinity offers a counter-cultural witness. The Church, shaped by the love and humility of the Triune God, becomes a sign of hope, peace, and reconciliation.

Conclusion

The Trinity is not a problem to be solved, but a mystery to be worshipped. It is the eternal dance of love between Father, Son, and Spirit, into which we are invited. As the Church worships the Triune God, it also learns to live ‘Trinitarianly’ - in love, unity, and mission. The Trinity calls us to reflect the divine community in our earthly community, to live in harmony with one another, and to bear witness to God’s saving work in the world. On Trinity Sunday, we are reminded that God is not a distant or abstract force but a living, relational, holy, sovereign, and saving reality. The mystery of the Trinity is not to confuse us but to draw us into the life of God. In our worship,

mission, and community, we experience God as Father, Son, and Holy Spirit. Let us live in the holiness of the Father, trust in the sovereignty of the Son, and walk in the power of the Holy Spirit. In doing so, we become the Church - God's tower not built by human hands, but by divine grace for the redemption of the world.

Prayer:

O Triune God - Father, Son, and Holy Spirit - We thank You for revealing Yourself in glory and grace. Thank You for calling us, saving us, and dwelling with us. Teach us to live in holiness, to trust in Your sovereignty, to receive Your saving grace, and to walk in the power of Your Spirit. Strengthen us to be witnesses of Your love in the world, and build us into a community that reflects Your unity and peace. To You be all glory, now and forevermore. Amen.