**The Trinity** David Pawson

The second letter to the Corinthians chapter 13 and verse 14, which you must have heard many, many times. “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

I suppose both Churchill and Schweitzer had this in common: that, being great men, both of them were somewhat complex in character. Already, books have been written about them pointing to various aspects of these great men. And from each book, one gleans from it another facet of their amazing personalities. And, all of the tributes that we have heard during this past week, each has tried, in a sense, to do justice to what can never be included in one tribute, and each has pointed to some other side of these people. I suppose that many more books will be written, until there will be so many different interpretations of their life, that people in later generations who never knew them will say “what were they really like? They sound so complex.” And, when the legends grow, and begin to grow too much, we shall have one or two who will then begin to pull it down again by writing the sort of book that has been written recently, for example, about Schweitzer.

Now, if this complexity of greatness is to be found in men, how much more is it to be found in God! And, just as you cannot take a great man and sum him up in a few sentences and say “There, that is a simple picture of this man", so, infinitely more, you cannot take Almighty God, and in a few simple thoughts, give a clear picture of what He is. For, the greatest man is as nothing before the greatness of Almighty God. There are some people who want a simple view of God, and who manage to make one up for themselves. I have not gotten a simple view of God, and I cannot preach one. For, the more I know, the less I feel I know. And the greatness of God is such that every week, as I prepare to speak to you, I discover more in Him and something new.

**The Complexity of God *From A to Z***

Now, I've been trying to give you such a picture of God, and we've gone through the alphabet so that you can try and remember something of what I've said so that if someone says to you and asks " What is God like?" , then you can start " He is an **Almighty** and **Bountiful** **Creator**." The ABC’s, let's see if I can remember them, I haven't got them written down. His **Divinity** and his **Eternity** were the next things that engaged our attention. And then, from that, in which he is so different from us, we turn to that in which he is like us-his **Fatherly** **Goodness**. Then we looked at the sterner side of his character – his **Holiness,** His **Indignation,** and His **Justice.** And then we looked at the softer side of his character – His **Kindness**, His **Love**, and His **Mercy**. Then we considered his names, of which there are literally hundreds, but we considered six of the most important. Then we considered the order , the peace, and quiet of God, such that before his throne in heaven there is a glassy sea as far as the eye can see. Then we considered, some six weeks ago now, his **Reign** and his **Sovereignty** – God on the throne.

**The Trinity: God is *3* and God is *1***

And tonight we come to the letters T and U- things that I have not yet mentioned: His **Trinity** and his **Unity.** And this is the point at which we come to something that is so difficult for our minds to take in, that many have objected to the idea of believing in a Trinity, and said that " My God is simpler than that. That is too complicated." The idea that God is really three persons, and yet, at the same time, one, is something that our little mathematical minds cannot comprehend. There are many people who are very good at putting two and two together and making five; but when you tell them that three equals one and one is three, then, that is just beyond them.

There are those who not only oppose the idea of the Trinity in the name of human reason, but there have been those who oppose it in the name of human religion. The next time a Jehovah's Witness knocks at your door, mention the name Trinity to him; but shut your door pretty quickly because this is one of those things he cannot abide. He opposes it in the name of religion. So is that Mormon who knocks the next week. So is that Christian Scientist. So is that spiritualist. They cannot abide this. But, right through the ages, every Christian creed has said " I believe in Father, Son and Holy Spirit – three persons, one God." And that is the faith that we believe and teach.

**The Bible and the Trinity**

Now, I want to turn to the Bible, and I'm going to try to use a little visual aid tonight because I believe we can learn through the eye gate as well as the ear gate. And I want to try and help you to understand what we mean by the Trinity of God and the unity, so that, not that you can go away and argue with people about it, but that you can go away and know this: you can say with St. Patrick ***" I bind unto myself today the strong name of the Trinity***." So that you can begin every morning in life knowing that Father, Son, and Holy Spirit are yours.

I turn, then, to the Bible. At first glance, the Bible seems to be a divided book. We know it's divided into the Old and New Testaments, but it seems to be divided on this issue. The **Old** **Testament** seems to teach the unity of God and the **New** **Testament** seems to teach the Trinity. Or to put it into simple language, the **Old Testament** seems to say God is ***one*** and the **New Testament** says that God is ***three***.

Now, what do we make of this? Let's look at the Old Testament. **I wonder if you have ever realized what a relief it is to believe in just one God!** That's because you have never been brought up in a world of many gods. If you had, anybody who told you that there was only one God, he would be welcomed with open arms. In the world in which the Old Testament was written, there were many, many, many gods. Turn to the land of **Egypt** and you will find that they worshiped frogs, they worshiped flies, they worshiped bulls, they worshiped the great River Nile. Interesting, that every one of the 10 plagues of Egypt under Moses was connected with one of their religions and one of their gods. Turn to the land of **Canaan**. Everywhere you looked, a Baal or an Ashteroth. The Baal was the husband God and the Ashteroth was the wife God. And every little locality had its own husband God and wife God, along with their foul sexual titles. Many gods! Turn to the most cultured nation of the ancient world – **Greece**. If you go to the ruins of Greece today, you will find that, as the apostle Paul said, “I perceive that in many ways you are very superstitious." All the idols filled him with anger. Read the Greek mythology and you'll find that they believed in god's and goddesses, hosts of them. In some areas in the world today, you may go and you will find that, there too, they struggle with the anxieties and fears caused by many gods. And, missionaries will tell you what a relief it is to be told " There is only one."

Let me try and help you to understand this. Supposing there was a god who looked after our health, and a god who looked after our homes, and a god who looked after our job, and another one who looked after our traveling, and another looked after our money, and another who looked after the weather, and another looked… ..and you have to try and keep them all happy!! I would love to know what your prayer life would be like! It's difficult enough with one God to keep it. But, if you had many gods and didn't know who to pray to this morning and what sort of prayer the particular god liked, you'd understand the fears that missionaries meet in such a situation. For you might have missed one out. You might have just failed to pray to the one that would have done you damage. And so, invariably, with all your altars and your idols, you had one at the end – to an unknown God – so that whoever it was that you missed out, you could always say that "Well, I did mention you, actually, that was to you." You see the situation.

You know this is not so primitive or barbaric as you may think. I remember an Irishman showing me a list, a printed list, that he had been given of 180 saints to whom he must pray. And, opposite each name was the problem that he must take to that saint. One, whenever he got into his car. Another, whenever he got a toothache. And the poor man was bewildered. All he had to do was go to the one true God, through Jesus, with every problem he had. It was just wonderful news.

Well, now, the second thing. **There are some religions who believe in many gods.** There are some religions of the world that believe in only two gods. There was one of ancient Persia called Zoroastrianism after its founder, a man called Zoroaster. And he taught that there are two gods, one a good god, and one a bad one. And the two are equal in strength, and struggling with one another. And sickness comes from this one, and your health comes from that one. And, again, it's an uncertain situation and you wonder this Thursday morning if this one was going to win or that one. And on Friday morning you think, “Well, that one won yesterday, today, I wonder if this one will.” And you are tossed about between two powers.

**The Jews: God is *One God***

And into that world came the Jews with a ringing message of hope. **"Hear, O Israel, the Lord our God, the Lord is One."** And that was great news for the world. And the Jews still regard it as his greatest treasure for the world – a belief in one God. It's right through the Old Testament. I have quoted Moses, but let me quote Solomon. When Solomon finished building his temple, he prayed that the Lord would then maintain the cause of King and people. Why? "That all the peoples of the earth may know that the Lord our God, the Lord, is God, there is no other, no other, no other.”

***And, yet, it is not enough to believe in one God. That does not save you nor does it save you beyond the grave. Belief in one God is not a faith either to live by or to die by***. I meet many people who know that I belong to a church and say "Well, I don't want you to think I don't believe in God, I believe in God." They only believe in one third of him, you know. When you talk to them, they believe in one God. They pick that much up from the Christian faith that has been preached in this land for, well, now, 2000 years. They pick that up. But they've only picked up a third of God. They don't believe in God. They believe in a third of him. They believe that there is one God. That's fine. But, just a moment, there are other religions in the world now that believe in only one god. I have lived in Arabia for three years where the great religion is Islam, and, every day, five times, down go faces to the ground. In their creed is recited “There is no God but Allah and Muhammad is his prophet." Only one God. It is significant that this is the only great religion that started after Christ! And it came to believe in one God, but it doesn't save the Muslim. Furthermore, I quote to you from the New Testament. Listen to James: "You believe that God is one. You do well. Even the demons believe that and shudder." If I can put it like this, and I know you won't misunderstand, on the basis of one God the demons are prepared to join the quakers. But it doesn't save them (I spell it with a small “q”). But, at least they tremble. The devil himself has this creed: I believe in one God. He believes in that. He knows that he is not God. He's trying to be, but he knows perfectly well that he isn’t. I believe in one. Do you? That's fine, so does the devil, and it's only a third of true faith. Last Sunday night, Mr. Anderson spoke to us about belief in God. But that's only a third- to believe in one.

**The New Testament: God is *One*, God is *Two*, God is *Three***

**Now, I turn to the New Testament,** and at this point I think I had better use some visual aids that I think will help you. I want to just try and use these bricks, since we’re talking about bricks just now, to show you what I mean. In the Old Testament we believe in **One**. We are taught that God is One; and, of course, in the New Testament also, you have Jews who believe likewise that God is One. So let's put that for the new Testaments too. Jews in the Old and New Testament believe in One God …. God is One. **"Hear, O Israel, the Lord our God is one?" And that is quoted in both the old and new Testaments.**

But now came something that quite shattered those people. As we read through the gospel story, a strange thing happens to our faith in God as One. The big question in the Gospels is "Who is Jesus? Who is he? What is he?" They scratched their heads and they said "He is a man, all right, we can see that. He is a real man. We can see that. He is a remarkable man. We can see that too. He is an extraordinary man. What manner of man is this, that, even the winds and the waves obey him?" **Now, his enemies saw the truth before his friends did**! And his enemies said "Blasphemy! Blasphemy!" They could see what he was getting at. But, it wasn't till after the day after the resurrection, or, a week after, that one of the 12 disciples, the greatest doubter and skeptic of them all, as a Jew, used one word to Jesus which was extraordinary! He said "My Lord and my ***God***!" -the first time that anybody had used that word, by itself, to Jesus. Now, here is the problem: that means that in the New Testament **God is now *TWO.*** And to distinguish, we must give them different names. So, let's turn that brick around now. We've got one, and we've got two now. ***The Old Testament : ”Hear, O Israel, the Lord our God, the Lord is One." But if you read the New Testament Gospel stories: "Hear, O Israel, the Lord our God, the Lord is Two.”*** For, if Jesus was God, there ***must*** be another, because Jesus prayed to Him. And who was looking after the world while he was on Earth!? There must be two, and gradually those Jews, who had been brought up from their mothers knees to believe in one, believed in TWO.

**But, now comes the next point. Before he left them, he said there will be a *third* coming**. "When I return to the father, I will pray and he will send someone else to look after you.” Someone else! And when you get into the book of Acts you have yet a third person coming on the scene. A person who is like the Father in that He is invisible and Almighty. A person is like the Son, in that He teaches and comforts. And yet Who bears a different name! **And now we have the astonishing truth that God is THREE. Hear, O Israel, the Lord our God, the Lord is *One*. The Gospels told us that God is *two*. The book of Acts tells us that God is *three*.** And, the result is that, throughout the epistles, the letters written to the church, God is three. The text I gave you at the beginning comes from the epistles. "The grace of our ***Lord Jesus Christ***, and the love of ***God***, and the fellowship of the ***Holy Spirit*** be with you all." Or, take another, take Peter writing to those Christians, he greets them like this: "Chosen and destined by God the ***Father***, and sanctified by the ***Spirit***, for obedience to ***Jesus Christ***." Or, take the apostle John who writes this, "There are three that bear record in heaven, the ***Father***, the ***Word***, and the ***Holy Ghost***, and **these three are *One***."

***Uniting* the *Old* and *New* Testaments**

Well, now, if that were the whole picture, it would be comparatively simple. You would either choose to believe the Old Testament and say God is one, or you would choose to believe the New Testament and say that God is three. **Do we have to choose between the two or could it be that both are right and that both are the truth. The answer is not only that it could be true but that is true**. And I want, now, by moving these bricks, to show you just how you can see it to be true.

**Old Testament: God is *One* and *More Than One***

First, again, I look at the Old Testament, does it always say that God is one? Does it ever say that God is more than one? Yes it does. I want you to go back, now, to the day I took the names of God and I gave you the name ‘*God’* and I gave you the name ‘*Lord’* and I told you a remarkable fact which may not have clicked with you at the time. So, let me go back and repeat it. **Of the name ‘*God’*, 250 times it is used in the singular: ‘*God’*, but 2000 times the Old Testament it is used in the plural: ‘*Gods’***. "In the beginning ***Gods*** said” or “***Gods*** created.” All the way through, and in the proportion of 8 to 1, the name of God is ‘**Gods’**! Or take the name’ Lord’. **30 times in the Old Testament the word ‘*Lord’* is used in the singular. But 300 times it is in the plural: ’Lords’**.

Now, let's go back to what Moses said to Israel. He said "Hear, O Israel, the Lord our ***Gods***, the Lord is ***One***”. **Even while he told them God was *one*, he told them he was *more than one***. Amazing! And the Jews, to this day, have a veil over the faces, they can't see it. They can read the Old Testament: "And God said let ***Us*** make man in ***Our*** own image." And they still cannot see it in their own Scriptures. And God said in Genesis 3, "Behold, man has become like one of ***Us***." And still they can't see it!

Even that word ‘One’ is interesting. There are two words for "one" in the Hebrew language, and one means ***one single thing by itself***, and the other always is what we call a compound word, meaning ***a lot of things joined together***. If you watched the (Winston Churchill’s) funeral service yesterday, and watched the sailors bearing the gun carriage, they **marched as *one man,*** did they not? As *one man*! And, if you use that in Hebrew, you would use the compound word for ‘***one, joined together***.’ And every time the word ‘*one’* is used in the Old Testament of God, **it is the compound ‘*one, more than one*.**’ So that, we must say that at least there are two in the Old Testament, if God is “us”.

But, does the Old Testament ever say that there are three? Yes! Here is the prophet Isaiah. He is describing the Messiah, who is to come, and he is actually putting words into the mouth of the Messiah by inspiration, and, this is what he says: "And now, the ***Lord God*** has sent ***Me*** and ***His Spirit***." And, still, the Jews read it and cannot see. And, so, now it is true that the Old Testament speaks of the unity of God, hidden within it, for anyone with eyes to see, **the Trinity**.

**New Testament: God is *Three* and God is *One***

But now, see what I've done**. I said that the New Testament teaches that God is *three*. But, when I look closely at the New Testament, I find too that it teaches that God is *One***. There came a scribe one day to Jesus and said, "What is the greatest commandment?" And Jesus said , "Hear, O Israel. The Lord our God, the Lord, and you shall love the Lord your God with all your heart and soul and mind and strength." And the scribe said, "You have well spoken, teacher. You have truly said that **He is *One***, and there is no other but He." And Jesus didn't quarrel with him! Listen to Matthew 28, were Jesus says to the disciples, "Go into all the world, baptizing them into the ***name*** (**not the “names” but the “*name*”**) of the father, and of the son, and of the Holy Spirit. ***One name***! Think of Paul speaking of meat offered to idols in 1 Corinthians 8, where he says there is no God but one, **no God but *One***. But, now, come with me to the Holy of Holies. Come with me to John chapter 17. I can put this away now because we’re getting toward the end and I want you to concentrate on what I say now. Come now to John 17, into our Lord’sown prayer life, and see him there on the night before he died, praying. And what does he pray? He says, "Lord, I want my disciples to be one". I want them to be united. And we're thinking a lot about that, just now. "I want them to be one, even as we are one**." And all through the prayer you’ve got the “*Us*” of Genesis 1 all over again**. ***Us***. ***We***. Christ talking to his father. Now, this is incidental and a distraction, but I bring it in at this point. John 17 is being greatly used now to press us all into church unity. But, let me say this, **the unity that Christ prayed for is *the kind of unity that he had with the Father*.** It is a **unity of *thought*** so that both think alike. It is a **unity of *words*** so that both say the same thing. It is a **unity of *deed***, not that they do the identical thing, but what one does is complimentary to what the other does. It is, above all, a **unity of *nature* and *spirit***. And, any attempt to create an artificial unity that is not that sort of unity, is a terrible substitute for the real thing. "That they may be one." But he also prayed **that they may be in *us***.

Now, we've seen it, haven't we? **The Old Testament emphasizes his *unity*, but does not exclude his *Trinity*. The New Testament emphasizes his *Trinity*, but does not exclude his *unity***. Put it together and I'm just lost in wonder, love, and praise. And I have to say, "**God, you are *three* and you are *one***. And I don't understand it. And I can't explain it to those good folk who want it explained to them at Gold Hill. But I know it's true and I know that it is my faith. And ***I bind unto myself today, the strong name of the Trinity.”***

***Believing* in the Trinity**

There are three ways, finally, in which you can come to believe in the Trinity. In which you have, what I call three thirds of faith and not just one third. You might come to it by way of ***explanation***, but I doubt it. It is beyond me to explain. I've heard people say that it's like the root, the trunk, and branches of the tree. But that doesn't explain it because that's still one tree. It's not three trees and one. Some have said it is like having a body, and a mind, and a spirit; that's three in one. But it isn't. It is still only one person. It's not three persons in one. The nearest I can get to it would be to talk of marriage. For, Genesis 2 says that a man shall leave his father and mother, and cleave to his wife, and they shall become ***one* flesh**; and the word “***one***” there is a compound word. It is the same word used of God in ‘one’. Two people who become one flesh. That's two becoming one. Can you add a third and begin to see that three in one is how God is? You could come through to it through ***explanation***, but I doubt it. You might come to believe in it because of ***exposition***. I have tried to expound the word of God tonight and show you that it is there. That may have convinced you, perhaps, more than you've been convinced before, that this is your God.

But there is a third way, and it's the way that the apostles came. And it's the way that will ultimately make this your faith, and it is the way of ***experience***. Experience. How do you come to this by way of experience? Did you notice the order in which the Trinity is mentioned in our text? The first person of the Trinity is not mentioned first. The second is mentioned first! ***The grace of our Lord Jesus***! Oh, many people believe in one God. But one day, by the grace of God, we come to the point where we realize that Jesus came to save us. That Jesus, though we were utterly abhorrent to God, that Jesus, out of pure love and mercy, came to look for lost sheep, and found us ,and brought us home rejoicing. That Jesus died on the cross for me and went through a foul criminal’s death to save me for eternal life. And when you have come to the grace of the Lord Jesus you say, "***A man couldn't have done that for me. Only God could have done that.***" **And you have found the *second* person**. And then your mind begins to think and say , “ I wonder who sent Jesus? Why did it all happen? Who thought of it, who planned it?" And you begin to discover the love of God. **You don't come to the love of God first, you come to the grace of Christ first, and, through that, you come to the father and find the love of God and you have found the *first* person.** And then you discover that you're not the only one that this is happened to, and you discover that there are other people who have found the grace of Christ and the love of God. And you find that you've been born-again and born into a family, and you find that as you meet with them, **the Holy Spirit becomes real, and you have found the *third* person**. And, yet, you know that even though you have found three persons, they are so one that you can hardly tell them apart and you hardly know who you're praying to sometimes. **And The Holy Spirit seems the spirit of God and the spirit of Christ and you are just caught up in it and you've experienced the *Trinity***. And you can now say He is yours.

I finish with this simple story, and, if I've been too complicated for you up to now, this story will remain in your minds. A man was walking down a certain street with a friend, and he pointed to a house and said, “That is ***my*** house”. He walked on. In a few moments later another man walked down the street with his friend, and the other man said, pointing to this house, “That is ***my*** house.” And he walked on. And, a few moments later, a third man walked down that street with his friend and pointed to the same building and said, “That is ***my*** house.” They didn't all live there. No. Nor, were they brothers. The explanation is this. ***The*** ***first man designed it***. ***The*** ***second man bought it and was the landlord***. ***The third man was the tenant who lived in it***. They all were right. Mine! And ***God the Father*** looks down at the believer and says “Mine, I made them***. I created them***. ”And ***God the Son*** looks at the believer and says “Mine, I ***bought him*** with my blood.” And ***God the Holy Spirit*** says, “Mine, I ***live there***.” And, if you can understand that, you can also say this: “***God the father, mine! God the Son, mine! God the Holy Spirit, mine***!” And so, “Glory be to the **Father**, and to the **Son**, and to the **Holy Spirit**. As it was the beginning is now and ever shall be world without end. Amen!”

**Understanding the Trinity**

Let me finish by asking “What's the importance of all this? What's the relevance of all this? Isn't the Trinity just a theory? And, how does it impact my daily life?” Well, the crucial question in all religions is, what kind of God you believe in. And that is going to affect everything else. Let's take Islam. They don't believe in a Trinity. They believe in one person called God – one person. We believe in three persons. What difference does that make? Quite simply, for us, **God is *above* us, *beside* us, and *within* us**. God the father is above us so we can worship a God in heaven. But he became Emanuel, God with us-God beside us, God sharing our nature. And, when you've been filled with the Holy Spirit, you know that God is within you. Now, if you overemphasize any of those three, you come to an unbalanced view of God. Islam overemphasizes the God above us, and that is all they have. But we have a God who came beside us and said, "I'll send you another standby." That's what the word ‘comforter’ means – standby. " I'll send you another standby and he will be within you." **So, if you ask, "Where is my God?" He's *above* *me*. He's *beside* *me*. And he is *in* *me*.** And that is my whole being covered. My whole existence is in God and I've got the God I need. I need a God who is above me. I need a God who is beside me. I need a God who is within me. That's the three dimensions of my life; and God fills all three. And only God the Trinity does that. Allah can't do that. There is no claim in the Koran that he can. He can't! He will always be a solitary person above and you can't have that *beside* relationship with him. **But Emanuel means “God with us, God beside us.” And, the Holy Spirit means “God within me."** Now, if you overemphasize God within you, you reduce Him in size. He becomes a little God in your heart. Or you can overemphasize it in Christ (He came beside us) and miss out on the God within. And **the Christian alone, of all the religions of the world, can boast of a God *above* us, *beside* us, and *within* us.** Now, that is the most important fact of the Trinity. *If you don't believe in the Trinity, you'll lose at least one or two of those three things,* and that would be a tragedy.

What does this mean for God? It means that **God is relational**! God Has relations **within Himself** and only Christianity can say, and it's the only religion that has said, “God is love.” You can't have love with a solitary person! Love is a relationship, and, therefore, Allah in Islam has no relationships. He can't be love – they never call him love. He can't be father because they say he has no son. Can you begin to see how the Trinity is precious to us? It is a vital part of our whole religion. **God is love! He always was love. He always will be love.** When there was no human being to love, he loved his son and He loved the Holy Spirit and they loved him. And **salvation is being invited into that family love**. It is being brought in as an adopted son to share the love that they already had in that threesome. Do you begin to see something bigger in this than just creeds and arguments? It's crucial! Thank God for the creeds that preserve the truth for us, because, if they hadn't worked out those statements, we could have gone astray years ago. **God is the Father, the Son, and the Holy Spirit; not three gods, but one God and father of us all.**

The next thing I want to say is that God, having made us in his image, **has given us the pattern for our relationships with each other**. And, if you ask me why God created human beings, my answer is utterly simple. He already had one Son and one Spirit to love, and He found that that love was so pleasant and of such delight, that He wanted a bigger family. That is the reason why we're here- to be that bigger family. There's no other reason why you're here on earth, except that! You're here to become God's adopted sons and daughters, part of his eternal love family. And, therefore, among the redeemed, the Trinity is the pattern for how we live together. It sounds so obvious when you say it, but that's what Jesus prayed for. Jesus prayed for us who believe on the apostle’s doctrines. And He prayed that we may be one as He is one with the father. So, the Trinity becomes the pattern for your relationship to the fellow believers in your church. Isn't that amazing? That the Trinity of love should be visible in the church –"see how these Christians love each other." That's how the church will persuade the world about the Trinity – by demonstrating it among ourselves. Can you begin to see the importance of the Trinity? The delight of it? Instead of regretting that you have to believe in the Trinity to be a Christian, you can rejoice that God is a Trinity, and that, therefore, there is a pattern that's always been there of how to live together. And this applies to ***e*very*thing*** as well as ***everyone***. God's intention, his plan, was to bring all things together in Christ, so that we might know the harmony that He’s already got and that He's had for ever and ever. And He simply wants us to have the same harmony. Could anything be simpler!? That's how we can rejoice that we have such a wonderful God- a God who is love, always was love, and always will be love; a God who wanted to share that love with us. And, above all, he wanted us to share it with each other on earth and be a demonstration of the Trinity and persuade people that they can be one in the best sense of the word. And only if we live in perfect harmony with our fellow Christians, can we demonstrate the Trinity.

Do you know that little chorus, "Father, we adore you. Lay our lives before you. How we love you!"? We adore the Trinity. We love the Trinity.

"Father, we rejoice that you are what you are, that you are the great I am. And, thank you for showing us that you are a Trinity – three in one and one in three. How we love you! Help us to demonstrate that down here and convince other people that you are the holy Trinity. In Jesus name, Amen."