

Trinity: God Is

Question and Answer

So your question is, God the Father, God the Son, God the spirit, do they share all of the same attributes? Meaning omniscience, all knowing, omnipresence, all present omnipotent, all powerful? Yes, but for a short season, during His incarnation, that's entering into human history, carnate means flesh, right? So if you eat carne asada, it's carne, right? So it's a Christian meal, okay, so Jesus is God incarnate, incarnate in flesh. So when Jesus comes into human history, and I'll get into this when we get into Jesus and the incarnation, but what Philippians says that He humbled himself to become like us. Hebrews says the same thing. And so what Jesus does when He enters into human history, He retains all of His divine attributes, but He chooses not to continually avail Himself to the use of all the divine attributes, okay? 'Cause you can have an attribute that you don't use. I'll give you an example, I can see but I can close my eyes and now I have lost my sight. It doesn't mean that I don't have sight, it means that at this moment, I am choosing not to use that attribute. So while Jesus is on the earth, He humbles himself to become like us. So it says in Luke chapter two, that he grew in wisdom, stature and favor with men and God. Well, God doesn't need to go to school and learn things, but Jesus humbled himself to learn like we do. God doesn't grow, but Jesus grew in wisdom, stature, and favor with men and God. And so when Jesus is tempted, he's tempted like you are. When Jesus is learning, he's learning like you do. And the way that Jesus lived his life was not out of His divinity, but out of the power of the Holy Spirit. And then He sends us the Holy Spirit to live by the same power. There are times that Jesus does exercise the use of His divine attributes. There's an occasion I think in Mark chapter two, around verse five, where they see a paralytic and the question is, well, did he sin? Did his family sin? Why is he a paralytic? And Jesus says, "No, that's not what's going on, "he's for the glory of God. "Son, your sins are forgiven." And they're like, "Who can forgive sins but God alone?" That's the question, what's the answer? Nobody can forgive sins except for God, Psalm 51:5, against you only Lord God have I sinned. So in that moment, He does something divine, He forgives sin. There's another occasion where He speaks and the sea, and a storm obeys Him. That's divine authority. And everybody's like, "Who is this that the winds "and waves obey Him?" Can you imagine that? Some of you are like, "If I tell my dog to fetch, they will." Okay, tell a monsoon what to do and then we'll be really impressed, right? If you could get the monsoon to do what you say, that's amazing, that's what He does. So when Jesus uses His divine attributes, he uses them to bless others, not to benefit himself. Summary of your question is God's Trinitarian, God's loving God's relational, why did God make us? Some would say because he was lonely, that's not the case. And here's what's, I'm not sure that I can give you the clearest answer, but why did God make us? And we'll get into this when we get into Imago Dei and the doctrine of image and all of that in the opening chapters of Genesis, but here's what's really weird. God doesn't need us. So many relationships that we have, we need them, right? We need our employees to work, we need our spouse to love us, we need our kids to make life meaningful, give us some purpose, something greater than ourselves to live for and to work for and to give to. And so the question is, why did God make us? He doesn't need us. It's a relationship of absolutely pure affection and love. And it's totally to our benefit, and it's at His expense. It doesn't benefit God to make us especially once

sin and the fall enters the world, and we'll get into that, but God made us and God loves us and God blesses us, so some theologians would say, the God making creation, God making angelic family, God making human family, God is just so loving, so life giving, so healthy, so relational, that it just keeps pouring out life and love and health and relationship. And I'll tell you that that's the God I met when I was 19 and that's what He's done in my life. He's even had a relationship with me, He's loved me, He's blessed me, He's brought health to me, He's invited me into union and communion with Him, and every day I realize how unlike God I am. And I'm like, "God, why? "You just must be amazing." Something comes to mind, here's the difference between dog theology and cat theology. There's a theologian that uses this. How many of you are cat people? Let's just come, confess in church and we'll cast that demon out in a moment yes, I'm a cat person. Okay, pray and fast and cast the demon out. Okay, how many of you are dog people? Okay, here's the difference what this theologian says between cat theology and dog theology. If you go home and you feed your cat and you pet your cat and you pray with your cat, you play with your cat, don't pray with your, I guess you, you could pray with your cat, I don't think it does anything, but that's fine. So, go home and play with your cat. The cat thinks, I must be a pretty amazing cat, I'm special. They're hottie animals, they just are. If you go home and you pet your dog and you play fetch with your dog and you feed your dog, the dog thinks, I've got a wonderful master. So when we look at all that God does for us, cat theology says, "We must be amazing." And dog theology says, "He must be amazing." And that's the God of the Bible. He's amazing and we're not. So everything that He does is out of love and grace and an overflow of who He is and how He lives that blesses us. And that just, what that should just awaken in us is this sense of kid like wonder, like, that's amazing that God's like this and that He loves me and I could talk to Him and He'll talk with me and He wants to be with me and He wants to help me and I get to be His kid and I'm adopted into His family and wow, this is a God I wanna get to know. This is a God I wanna be like, this is a God that I wanna live for. And so the Christian life then becomes this wondrous response to being overwhelmed with awe. I'll close with this, how many of you have been to the Grand Canyon? Why do we go? Because it makes us feel small. I mean, if you think about it, it's a huge hole in the dirt. You're like, I've got a hole in my yard, all right? People don't come there because it's not as big, okay? People travel from all around the world and you can tell, it's kind of amazing. We went there some years ago with the family. We get out of the car and we're walking, and it's foggy, and you can't really see and you come around the corner, You're just like, "Oh," you just stop, take a little breath, why? You're in awe because you're in the presence of something that makes you feel very small. That's what worship is. It's being in the presence of a God who is so awe inspiring, that He makes you feel very small, but because we're made in His image and likeness, there's something in us, when we feel small, we feel right. And we feel holy, and we feel transcendent. So I'm telling you that everybody that goes to stand on the edge of the Grand Canyon needs to meet the God of the Bible. They're looking to be in the presence of something that is so or someone I should say, who is so awe inspiring, so holy, so other, so magnificent, that it's just a heart of wonder that explodes in response to the magnificence of this God.