



A CHRISTMAS TRIBUTE TO THE TRINITY

Preaching and Teaching Resources

ADRIAN ROGERS





A Christmas Tribute to the Trinity

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A Christmas Tribute to the Trinity

SERMON REFERENCE: Luke 1:35

LWF SERMON NUMBER: #2036

Many who don't believe in Jesus will call Him a great moral teacher. But when we look closely at His teachings, we find that He left no room for interpretation. Jesus Christ is the Son of God, and the story of Christmas is a tribute to the Trinity: God the Father, God the Son, and God the Holy Spirit.

Luke 1:35 says, "And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.'"

The doctrine of the Trinity is what makes our faith different from all other faiths.

First, we must recognize the sublime mystery of the Trinity.

We will never understand the Holy Trinity by human investigation, logic, or science. The only way we can know about the Holy Trinity is by divine revelation.

There is one God, and He is a triune God: Father, Son and Holy Spirit. If we try to understand it on our own, we will lose our minds; if we deny it, we may lose our souls.

Adrian Rogers says, "I wouldn't have any confidence in a God that I could understand."

Second, we recognize the sacred history of the Trinity.

John 1:1-3 says, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made."

There is no contradiction between the three, because they are One. The Trinity, together, created the world, composed the Scriptures, conceived the Christ, and commissioned the Church.

Finally, we recognize the saving ministry of the Trinity.

Through the Holy Trinity, we have our salvation. Salvation has been in the heart and mind of God before we were ever born. The Father thought it, the Son bought it, and the Holy Spirit wrought it.

Adrian Rogers says, "You have been selected by the Father, saved by the Son, and sealed by the Spirit."

Because of the mystery of the manger, the blessing of Bethlehem, and the treasures of the Trinity, we can never lose our salvation.

Life Application

It's not enough to simply accept the intellectual premise of the Holy Trinity. Give your heart to Jesus, the Son of God.



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1) INTRODUCTION

- a) The great question of the ages is, “Who is this baby that Luke tells us about in the birth of the child?”
 - i) Answer that question right and act on your answer, then all will be right.
 - ii) But answer that question wrongly, and all will be wrong.
- b) Luke 1:35
 - i) In this verse, the angel Gabriel was speaking to the virgin Mary.
- c) Who is this child? Who is Jesus?
 - i) Some say that Jesus was a great man.
 - (1) He is not Jesus Christ the Great; He is Jesus Christ the Only.
 - ii) Some say that Jesus was a moral teacher.
 - (1) C.S. Lewis said that simply calling Jesus a great, moral teacher without accepting His claim to be God is the one thing that people must not say.
 - (a) For a man who was merely a man and who said the things that Jesus said would not be a great, moral teacher but either a lunatic or else the devil himself.
 - (b) Either Jesus Christ was and is the Son of God, or else a madman or something worse.
 - iii) In Islam, Jesus is called a prophet; only a messenger.
 - iv) The New Age religion speaks of Jesus as a mystic medium, a channel through which they can discover the inner god in themselves.
 - v) There are demon spirits who take the name of Jesus.
- d) Who is this baby?
 - i) He is God in the flesh.
 - ii) Not only is He the Son of God, but He is also God the Son.
- e) The great battle in the world today is over the doctrine of the Trinity.
 - i) We worship one God in three Persons:
 - (1) God the Father
 - (2) God the Son
 - (3) God the Holy Spirit
 - ii) We see the Trinity in the Christmas story.
 - (1) Luke 1:35
 - iii) The Trinity is an absolute Christian distinctive.
 - (1) Much error and heresy come when we do not understand the Trinity.
 - (2) Other faiths do not accept the doctrine of the Trinity.
 - (a) They do not accept the fact that Jesus is God in the flesh.
- f) Jesus is God.
 - i) In John 8, we read of an encounter that Jesus had with the Pharisees and religious leaders of His day.



- (1) They did not believe in the virgin birth, and they sneered at Jesus.
 - (a) John 8:41
 - (i) They implied that Jesus was born out of wedlock.
 - (b) They boasted that their father was Abraham.
 - (i) John 8:39
- (2) Jesus answered them by saying, "Before Abraham was, I AM."
 - (a) Not "I was," but "I AM."
 - (b) John 8:56-58
 - (c) Exodus 3:14
 - (i) God showed Himself to Moses as the great "I AM".
- g) Not only is Jesus God, but the Holy Spirit is also God.
 - i) Acts 5:3-4
 - (1) When you lie to the Holy Spirit, you lie to God.
- h) We worship one God who has revealed Himself as three Persons.
- i) In today's message, we will look at the following:
 - i) The sublime mystery of the Trinity.
 - ii) The sacred history of the Trinity.
 - iii) The saving ministry of the Trinity.

2) THE SUBLIME MYSTERY OF THE TRINITY

- a) 1 Timothy 3:16
- b) The only way to know about the Trinity is by divine revelation.
 - i) We will not understand the Trinity by human investigation, logic, philosophy, science, or mathematics.
- c) The Trinity is not contradictory to logic and reason; it is beyond logic and reason.
 - i) There are certain things about God that will never be unfolded to our logic.
 - (1) For example, God never had a beginning.
 - (2) God is everywhere.
 - (a) The ancients used to say that God is a circle whose center is everywhere and whose circumference is nowhere.
 - ii) There are things that we may not understand about God, but would we have any confidence in a God whom we could understand?
 - iii) The doctrine of the Holy Trinity does not depend upon our logic or our reason.
 - (1) It depends upon divine revelation.
- d) Some people try to find something to compare God to in an effort to explain the Trinity.
 - i) Isaiah 40:18
 - ii) What will you compare God to?
 - (1) You can compare one person to another person, one chair to another chair, and one building to another building.
 - (2) There is only one God.
 - (a) You cannot compare Him to anything.
- e) We see reflections of the Trinity in all that God has made.



- i) Space is height, width, and depth.
 - (1) Height is not width.
 - (2) Width is not depth.
 - (3) Depth is not height.
 - (4) All are part of the same.
 - (5) They cannot be separated, but they can be distinguished.
- ii) Time is past, present, and future.
 - (1) The past is not the present.
 - (2) The present is not the future.
 - (3) The future is not the past.
 - (4) Each are distinguishable, and all are inseparable.
- iii) Man is body, soul, and spirit.
 - (1) 1 Thessalonians 5:23
 - (2) We are triune in nature.
 - (a) You are one person; but you are body, soul, and spirit.
- f) Modalism cannot define the Trinity.
 - i) For instance, you may be a pastor, a husband, and a father.
 - (1) These are different modes, but you are one person.
 - ii) There are three distinct persons in the Trinity: Father, Son, and Holy Spirit.
 - (1) God is not acting in three different ways.
 - (2) There is the personality of the Father, the personality of the Son, and the personality of the Spirit.
 - (a) But these three are one.
 - (3) We worship one God who has revealed Himself in three persons.
 - (a) The only way to know this is to open the Bible.
- g) We find the Holy Trinity in the Old Testament.
 - i) Genesis 1:1
 - (1) In this verse, the Hebrew word for God is the word "Elohim".
 - (a) The word "Elohim" is plural.
 - (i) The "im" ending is plural.
 - 1. For example, a cherub is a single angel, but cherubim means many angels.
 - 2. A seraph is one angel, but seraphim are many angels.
 - (2) This is a plural noun but a singular verb.
 - (a) It may be translated, "In the beginning, GODS created..."
 - ii) Genesis 1:26
 - (1) This verse says, "Let Us make man in Our image", not "Let Me make man in My image".
 - (a) The Triune God was taking counsel together.
 - iii) The Trinity of God is shown in the Great Commandment that God gave to the Jewish people called the Shema.
 - (1) The Jewish people took the name Jehovah (I AM) as the most sacred name.
 - (2) Deuteronomy 6:4-5
 - (a) This passage speaks of the Trinity.



- (b) The Bible says, “The Lord our Elohim (our Gods) is one Lord.”
 - (i) The word “echad” is used for the word “one”.
 - 1. Echad does not mean a singular one, but a compound one.
- (c) This word “one” (echad) is found in other passages:
 - (i) Genesis 2:24
 - 1. “One flesh” is a compound unity.
 - (ii) Genesis 11:6
 - 1. “One people” is a group of people.
 - (iii) Numbers 13:23
 - 1. “One cluster of grapes” is a bunch of grapes.
 - (iv) 1 Samuel 13:17
 - 1. “One company” is an army.
 - (v) 1 Chronicles 17:21
 - 1. “One nation”.
- iv) The Old Testament teaches that the great eternal God has a Son.
 - (1) Daniel 3:25
 - (2) Proverbs 30:4
 - (3) Psalm 2:6-7
 - (a) God is talking about the wicked machinations of the kings of this Earth who do not want the Lord and His Christ.
 - (b) God will send His Son, the Lord Jesus, upon His holy hill of Zion, and He will be crowned.
 - (4) Isaiah 9:6
 - (a) The Son is the Mighty God and the Everlasting Father.
 - (b) “Mighty God” (El Gibbor) literally mean “God-Man”.
 - (i) The same term “Mighty God” is used in Isaiah 10:21.
 - 1. It speaks unequivocally of Almighty God.
- h) Isaiah 55:8-9
- i) Someone once said that if you try to explain the Trinity, you will lose your mind; deny the Trinity, and you will lose your soul.

3) THE SACRED HISTORY OF THE TRINITY

- a) While we cannot understand the Trinity, we can see the Trinity at work.
- b) We see the Trinity in the creation of the world.
 - i) Genesis 1:1
 - (1) In this passage, we see God the Father.
 - ii) John 1:1-3
 - (1) What is a word but an expression and articulation of an idea?
 - (a) Jesus is the expression, an articulation, of the unseen idea of God.
 - (2) In this passage, we see God the Son.
 - iii) Job 26:13
 - (1) In this passage, we see God the Holy Spirit.



- iv) Who created the world?
 - (1) God the Father, God the Son, and God the Holy Spirit.
- c) We see the Trinity in the composition of the Scriptures.
 - i) 2 Timothy 3:16
 - (1) The Bible is inspired by God the Father.
 - ii) 1 Peter 1:10-11
 - (1) The Spirit of Christ wrote the Bible.
 - iii) 2 Peter 1:21
 - (1) The Bible was inspired by God the Holy Spirit.
 - iv) God the Father, God the Son, and God the Holy Spirit wrote the Bible.
 - (1) One God in three Persons inspired the Bible.
- d) We see the Trinity in the conception of the Christ.
 - i) Luke 1:35
- e) We see the Trinity in the commissioning of the church.
 - i) Matthew 28:19-20
 - (1) It would be blasphemy to put the name Jesus and the Holy Spirit on the same level as God the Father if they were not one in three and three in one.

4) THE SAVING MINISTRY OF THE TRINITY

- a) Matthew 1:21
- b) Ephesians 1:3-6
 - i) In this passage, Paul gives the history of salvation.
 - (1) He talks about the Holy Trinity.
- c) God thought it.
 - i) Before you were ever born, salvation was in the heart and mind of God.
 - ii) God sees you today.
 - iii) God knows the past, the present, and the future all together.
 - iv) God has chosen and selected you to be His child.
 - (1) Ephesians 1:4
 - (2) The only reason we can choose Him is because He first chose us.
 - (3) Why did He choose us?
 - (a) He can take a vile sinner and make him holy and blameless.
- v) Ephesians 1:5-6
 - (1) In Bible times, a man may have fathered a child, but this child might have been the offspring of a slave.
 - (a) In order to make it legal, he would have an adoption ceremony.
 - (i) The child would become an heir and a joint-heir with the other children.
 - (2) We are predestinated unto this adoption.
 - (a) Not only are we spiritually the children of Jesus Christ, but we are also legally the children of Jesus Christ.
 - (3) We were chosen in the past, we are predestined for the future, and we are accepted in the present.



- d) Jesus bought it.
 - i) Ephesians 1:6-7
 - (1) The “beloved” in this passage refers to Jesus.
 - ii) Jesus bought it.
 - (1) Jesus bought our salvation on the cross with His blood.
 - (2) We have forgiveness of sins.
 - (a) The word “forgiveness” means to bear away or to carry away.
 - (b) Leviticus 16
 - (i) In the ritual of the scapegoat, the high priest would take two goats.
 - 1. One goat would be slain, and the blood would be presented at the altar.
 - 2. The priest would lay his hands on the head of the other goat, called the scapegoat, and confess the sins of the people.
 - a. That goat would be led out into the wilderness, never to return again.
 - (c) Through the precious blood of Jesus Christ, our sins are taken away as far as the east is from the west and buried in the grave of God’s forgetfulness.
 - (i) Psalm 103:12
- e) The Holy Spirit brought it.
 - i) Ephesians 1:13
 - (1) In Bible times, a “seal” meant a finished transaction, ownership, and protection.
 - (a) This is what we have in the Lord Jesus Christ, God the Father, and through the Holy Spirit.
- f) The saving ministry of the Holy Trinity is why Jesus came to Earth.
 - i) You are selected by the Father, saved by the Son, and sealed by the Spirit.

5) CONCLUSION

- a) The Trinity is seen in the Christmas story when the little baby was born.
 - i) The Holy Spirit overshadowed Mary.
 - ii) The little baby, the Son of God, was the Son of the Highest.
 - iii) God in three Persons, blessed Trinity.
 - iv) Luke 1:35
- b) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
- c) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16



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Would you take God's Word and find the Christmas story in Luke chapter 1, and let me tell you that the great question of the ages is, who is this baby that Luke tells about in the birth of the child? Answer that question right and act on your answer, and all will be right. Answer that question wrongly and all will be wrong. I want to read to you just one verse and that is Luke chapter 1 and verse 35. The angel is speaking to Mary, the virgin Mary, and here's what the angel said to Mary, the angel Gabriel, "And the angel answered and said unto her, 'The Holy Ghost shall come upon thee,'" underscore the word Holy Ghost, "the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee," underscore the Highest, "therefore, also, that holy thing which shall be born of thee shall be called the Son of God," underscore the Son of God. The Holy Ghost, the Highest, the Son of God. Who was this child? Who is Jesus?

Now some say, "Well, he was a great man." H.G. Wells, in his outline of history, the great historian gave a list of the ten greatest men who have ever lived, and number one on his list was Jesus Christ, but He doesn't belong on anybody's list. He is not Jesus Christ the Great, He's Jesus Christ the Only. You can speak of Peter the Great, Charlemagne the Great, Alexander the Great, but you have to say, "Jesus, the One and Only." Not a great man.

Well, you might say, "He was a moral teacher." Well if that's all you say, you're wrong again. C.S. Lewis said this, and I love this quote, so listen to it carefully, I'm going to read it, it is great. C.S. Lewis, a brilliant mind, said this, "I am trying here to prevent anyone from saying the really foolish thing that people often say about Him," that is about Jesus. "And here's what they say, 'I am ready to accept Jesus Christ as a great moral teacher, but I don't accept His claim to be God.'" Then C.S. Lewis says, "That is the one thing we must not say. A man who was merely a man who said the sort of things that Jesus said would not be a great moral teacher. He would be either a lunatic on the level of the man who says he's a poached egg, or else he would be the devil of Hell. You must make your choice. Either this man was and is the Son of God or else a madman or something worse. You can shut Him up as a fool, you can spit at Him and kill Him as a demon, or you can fall at His feet and call Him Lord and God. But let none of us come with any patronizing nonsense about Him being a great human teacher. He has not left that open to us." Isn't that a great quote? That is wonderful.

Oh, some say, "He's a great man," others say, "He's a moral teacher," others say that, "He is a prophet and a messenger of God." The Koran of Islam teaches, and I quote, "Jesus was only a messenger of Allah." Or, some of the New Agers say that, "He is a mystic medium." The New Age gurus see Jesus as, "A channel through which they can discover the inner god in them, and all of the mysteries of the past, the present, and the future." Did you know there are demon spirits who take the name Jesus?

Who is this baby? He is God in the flesh. Not only is He the Son of God, He is God the Son. You say, "Well, how can that be? How can God be manifest in the flesh?" Well, we come to a wonderful doctrine that I want to talk with you about today and it is the doctrine of the Trinity. Now don't think that we're just thinking about theological sophistries. Don't think that we're talking about incidentals. Friend, I want to tell you, the great battle in the world today is over this doctrine that we're going to talk about



now, and that is the doctrine of the Holy Trinity; that we worship one God in three Persons. You saw that there in the Christmas story. Luke 1:35, “The Holy Ghost shall overshadow thee, that One that is born in thee. The power of the Highest will come upon thee, and that one will be called the Son of God.” You have Father, Son, and Holy Ghost. That is the Trinity. Now, you need to understand that we worship one God in three Persons and that is an absolute Christian distinctive. And you would be amazed at how much error and how much heresy comes because we don’t understand that.

For example, I mentioned Islam. Islam does not accept the doctrine of the Trinity. They do not accept the fact that Jesus Christ was God in the flesh. You take for example, the Jehovah’s Witnesses do not accept the fact that Jesus was God in the flesh; they deny the idea of the Holy Trinity. The Unitarians do not accept the doctrine of the Holy Trinity, and many false cults deny the doctrine of the Holy Trinity. And for many of our beloved Jewish friends, they cannot understand the doctrine of the Holy Trinity. They think that perhaps we are polytheists, that we worship three gods. We do not worship three gods, we worship one God who has revealed himself as Father, Son, and Holy Spirit.

Now I want to make it very clear, very clear that Jesus is God. When you get home, get John chapter 8 and read it. As I sat down in my study and read the entire chapter all the way through; it is an incredible chapter. Jesus is having an encounter with the Pharisees and the religious leaders of His day and they sneer at Him. They did not believe in the virgin birth, and in this dialogue between Jesus and these in John chapter 8 and verse 41, they sneer at Him and they say, “We be not born of fornication.” They were implying that Jesus was born out of wedlock. Then they said, “We have Abraham for our father.” “And Jesus said to them,” in John 8 verse 58 and 59, “before Abraham was, I AM.” Not I was, listen carefully, “Before Abraham was, I AM.” They took up stones to stone Him. Do you know why? Because over there in Exodus chapter 3 verse 14, when Moses said to God, “Who shall I say sent me? Who are You?” And Elohim said, “I AM that I AM.” “You go tell Pharaoh I AM sent you; not I was, not I will be, just I AM, I always was, I always will be, I am the Great I AM.” They said, “How do you know Abraham? You’re not yet fifty years old?” He said, “Before Abraham was, I AM.” Indisputable. He is the great God.

But not only is Jesus God, the Holy Ghost is God. You read over there in Acts chapter 5 and verse 3, where Ananias and Sapphira told a lie about some money they’d given to the church, and Peter said, “Why has Satan filled your heart to lie to the Holy Ghost?” You’ve not lied unto men, you’ve lied unto God. You lie to the Holy Ghost, you lie to God, because the Father is God, the Son is God, the Spirit is God. We don’t worship three gods, we worship one God. But that one God has revealed Himself as three persons. Holy, holy, holy, merciful and mighty, God in three persons, blessed Trinity.

Now, three things I want to lay on your heart today, okay? See if you can remember them. We’re going to think about the sublime mystery of the Trinity. We’re going to talk about the sacred history of the Trinity. And then we’re going to talk about the saving ministry of the Trinity. Can you remember that?

Think with me a little bit about **the sublime mystery of the Trinity**. You see, First Timothy chapter 3 verse 16 says, “And without controversy, great is the mystery of godliness, God was manifest in the flesh.” Now that’s a mystery, that is a mystery. How are you going to know about the Trinity? Only by divine revelation. There’s no way that you’re going to figure it out by human investigation. There’s no way you’re going to come about it by logic. There’s no way by philosophy, or science or mathematics you’re going to figure out the Holy Trinity. “And without controversy, great is the mystery, the mystery of godliness, God was manifest in the flesh.” You aren’t going to figure it out.

Wesley asked this question, John Wesley, “Could a worm understand a man?” If a worm could understand a man, then maybe you could understand the Trinity. Now, the Trinity is not contradictory to



logic and reason, it's just simply beyond it. There are certain things about God that will never be unfolded to your logic. You say, "Well, you know, the idea of the Trinity is illogical." Friend, there are a lot of things about God that are illogical, not just the Trinity. God never had a beginning. What does that do to your logic? God is everywhere! The ancients used to say, "God is a circle whose center is everywhere and whose circumference is nowhere." You say, "I don't understand it." Frankly, I'm glad you don't. I wouldn't have any confidence in a God that you could understand or a God that I could understand. He is beyond logic, He is beyond comparison; it is a mystery, don't try to figure it out.

You say, "Well, I have questions about the Trinity." Friend, a five-year-old child can ask questions that nobody can answer. You see, the doctrine of the holy Trinity does not depend upon your logic, upon your reason, it depends upon divine revelation. People race their theological engines trying to find some comparison to compare God to, to explain the Trinity. Put this verse down, Isaiah chapter 40 verse 18, "With whom, then, will ye liken God? Or with what likeness will you compare Him?" What are you going to compare God to? You can compare one man to another man, one chair to another chair, one piano to another piano, one carpet to another carpet, one building to another building, one bug to another bug. There's only one God. You're not going to compare Him to anything. Don't say, "God is like this or God is like that." Oh, you can see reflections; you can see reflections of the Trinity everywhere because God made everything. God made space; space is height, width, and depth. Height is not width, width is not depth, depth is not height, all are part of the same, they cannot be separated, they can be distinguished. God made space, God made time. Time is past, present, and future. The past is not the present, the present's not the future, the future is not the past, all are time, each are distinguishable, all are inseparable. Man is body, soul, and spirit. "I pray God your whole spirit, soul, and body be preserved blameless until the coming of our Lord Jesus Christ." You are triune in nature; there, you're sitting there, not three persons, but one person: body, soul, and spirit. But all of these analogies fail; they're only faint reflections of who God is.

Don't fall into the trap of modalism. What is modalism? Somebody says, "Well, I can explain the Trinity. It's like Adrian Rogers, he is pastor, he is husband, and he is father." No, that's just the different modes. I'm just one person. That is, that is a heresy. There are three distinct persons in the Trinity: Father, Son, and Holy Ghost, not God acting in three different ways. There's the personality of the Father, the personality of the Son, the personality of the Spirit, but these three are One. We do not worship three gods, one God, who has revealed Himself in three persons. Now the only way you're going to know that, dear friend, is to take the Bible and to open the Bible.

Now, we said that the Muslims do not accept the Trinity. We say our Jewish friends do not accept the Trinity. And we say, for example, that Jehovah's Witnesses do not accept the Trinity. But let me tell you something; they all say they believe the Old Testament, so let's take the Old Testament, the Old Testament, not the New Testament, the Old Testament, and let's look in the Old Testament and see what we find in the Old Testament. For example, let's look at, let's just open the Bible, on the front door, the front page, the first verse, and you'll find the holy Trinity. "In the beginning, God created the heavens and the earth." Genesis 1:1, "In the beginning, God created the heavens and the earth." And the Hebrew word God is Elohim; and that is plural. Elohim, the im ending is the plural. A cherub is a single angel, a cherubim, im, means many. A seraph, that's one angel, seraphim, that's many. Elohim is plural. But it says there, there is a plural noun but a singular verb. "In the beginning, Gods," and it may be translated that way, a plurality, "created the heavens and the earth," a singular verb. The same as seen when the Almighty created man in Genesis chapter 1 and verse 26, "And God said, 'Let Us make man in Our im-



age.” Now you think he’d say, “Let Me make man in My image.” But, “Let Us make man in Our image.” Elohim said, “Let Us make man in Our image.” Now that’s, that’s the triune God taking counsel together.

The Trinity of God is shown in the great commandment that God gave to the Jews. Now, the Jews took the name Jehovah, I AM, Yahweh, as the most sacred name, we’ve already told you that. Some ultraorthodox would not even repeat that name, they would not even write it, they would not even spell it. When a copier would come to copy that name, he’d put down his pen, get a new pen just to copy that name. That’s the name Yahweh, or Jehovah. Now, here’s what Deuteronomy chapter 6 says in verses 4 and 5. This is a verse that every orthodox would want to repeat morning and evening, he would learn this from a child. It’s called shema, it’s a great verse, it speaks of the unity of God, that there’s one God, and what a great verse it is. Listen to it, “Hear, O Israel, the Lord our God is one Lord.” “The Yahweh, the Jehovah, our Elohim is one Jehovah.” “The Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might.” And our Jewish friends use this as a prime text for the unity of God, and well they might.

But let me tell you, it also speaks of the Trinity, because when the Bible says, “The Lord our Elohim, our Gods, is one Lord,” that’s very interesting. And the one echad, ECHAD, is one, it doesn’t mean a singular one, it means a compound one. You say, “What do you mean by that?” Well, for example, in Genesis chapter 2 verse 24, “They two shall be one flesh,” speaking of husband and wife, that’s a compound unity. In Genesis 11 verse 6, when God looked down at the tower of Babel, he said, “Behold, they are one people,” talking about a group of people. In Numbers 13 verse 23, the Bible speaks of, “One cluster of grapes,” a bunch of grapes. First Samuel 13 verse 17, an army, “One company.” First Chronicles 17 verse 21, “One nation.” I’ve just given you these to show you that the word one is a compound one.

Now, the Lord our God is a unity, one unity. The Lord our Gods. We’re talking now Old Testament. You see, the Old Testament teaches that the great Eternal God has a Son, I’m not talking about the New Testament, I’m talking about the Old Testament. Put this verse down, Daniel chapter 3 verse 25, those three Hebrew children were thrown into the fiery furnace, I love that story. You knew it since a child, and the old king looked in there and this is what he said, “Lo, I see four men loose, walking in the midst of the fire and they have no hurt, and the form of the fourth is like the Son of God.” The Lord Jesus stepped out of Heaven and took a stroll through the furnace with these boys. Proverbs chapter 30 and verse 4, “Who hath ascended up into Heaven or descended? Who hath gathered the wind in His fist? Who hath bound the waters in the garden? Who hath established all the ends of the Earth? What is His name and what is His Son’s name, if thou canst tell?” I can, it’s Jesus. Psalm chapter 2 verses 6 and 7. God is talking about the wicked machinations of the kings of this earth who don’t want the Lord and His Christ, and yet He says in verse 6, “Yet have I set My King upon My holy hill of Zion. I will declare the decree, the Lord hath said unto Me,” this is Jesus speaking, “Thou art My Son, this day have I begotten Thee.” Friend, that’s Old Testament, that’s Old Testament, and God’s going to set His Son, the Lord Jesus, upon His holy hill of Zion.

You ever play checkers? You move a man to the king’s row and you say, “Crown him?” That’s what God’s going to do, friend, He’s going to put His Son right there in king’s row and say, “You crown Him.” “I’ve set My King upon My holy hill of Zion.” Isaiah 9 verse 6, “For unto us a Child is born, and unto us a Son is given.” Not a son born, a Child born, a Son given. “And the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor,” now listen to this, “the Son, His name is called Mighty God, the Everlasting Father, the Prince of Peace.” “The Son is the mighty God and the Everlasting Father.” And the Word mighty God is El Gibbor, you know what it literally means? Godman, Godman.



Now the cultist will say, “Well, that’s speaking only of mighty God, not Almighty God. Jesus is the mighty God, not Almighty God.” I say how many Gods you want, friend? That’s idolatry. There’s only one God, He is the mighty God, and this same term mighty God is used in the very next chapter in Isaiah chapter 10 verse 21, “The remnant shall return, even the remnant of Jacob, unto the mighty God.” It speaks unequivocally of Almighty God and in the next chapter, that baby is called the mighty God, where there can be no quibble about it. He’s the Everlasting Father, the Father of eternities.

Now, you say, “Pastor Rogers, you’re talking about the mysteries of the Trinity.” That’s right, the mystery of it. You say, “I don’t understand it.” That’s right, “For God’s ways are not your ways, His thoughts are not your thoughts, as the Heavens are high above the earth.” Isaiah 55 verse 8 and 9. How high is up? You tell me, tell me how high is up! You can’t do it, can you? Well, friend, that’s how far God is from your understanding, okay? Don’t you put God in your little suitcase of a mind and slip off all the neckties that are sticking out. No, no. God is God. Somebody said, “Define the Trinity, you’ll lose your mind. Deny the Trinity, you’ll lose your soul.” That’s the sublime mystery of the Trinity.

But think with me, not only about the sublime mystery of the Trinity, think about **the sacred history of the Trinity**. While you cannot understand the Trinity, you can see the Trinity at work. For example, in the creation of the world. Remember that verse we gave you; Genesis 1:1, “In the beginning God created the heavens and the earth.” We all agree to that. But now turn to John 1 verses 1 through 3, “In the beginning was the Word,” and what is a Word, but an expression of an idea, the articulation of an idea, Jesus is the expression, an articulation of the unseen idea of God. And, “In the beginning was the Word and the Word was with God,” now watch this, “with God and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made.” Genesis 1:1; God the Father. John 1:13; God the Son. Job 26 verse 13, “By His Spirit He garnished the Heavens.” Well, now who did the creation: God the Father, Son, or Holy Spirit? Yes, yes. You see the Trinity in creation.

You see the Trinity in the writing of this book, the Bible. Who wrote the Bible? God the Father, God the Son, and God the Holy Spirit wrote the Bible. For example, Second Timothy chapter 3 verse 16, “All Scripture is given by inspiration of God.” That’s fine, God the Father. First Peter 1 verse 10 and 11, “Of which salvation prophets have inquired and searched diligently who prophesied of the grace that should come unto you, searching what, or by what manner of time the Spirit of Christ which was in them did signify.” Well, this says that it was the Spirit of Christ that wrote the Bible. But then in Second Peter 1 verse 21, “For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost.” Who wrote the Bible, God the Father, God the Son, or God the Holy Ghost? Yes! They all, one God in three Persons, inspired this book. And that’s the reason I’ve taken this text, this Christmas text.

Who brought the Savior into the world? We’re talking about the conception of the Savior, Luke 1 verse 35, “And the angel said unto her, ‘The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore that holy thing that shall be born unto thee shall be called the Son of God.’” Father, Son, and Holy Ghost. When, the Lord Jesus commissioned the church in Matthew 28 verses 18 through 20, “Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you.” Now, it would be sheer blasphemy to put the name of Jesus and the Holy Spirit on the same level with God the Father if they were not one in three and three in one. You see, the holy Trinity, folks, you see the holy Trinity, not only in sublime mystery but in sacred history; in the creation of the



world, in the composition of the Scriptures, in the conception of the Christ, in the commissioning of the church. The Holy Spirit, the holy Trinity.

But here's one last thing and we must wrap this up. I want you to see at this Christmas season, not only sublime mystery and not only sacred history, but I want you to see, thank God, **the saving ministry of the Holy Spirit, of the Son, and of the Father.** Matthew 1:21, "Thou shalt call His name Jesus, for He shall save His people from their sins." Now, I've referenced a lot of Scriptures and I've given you time to turn to them, so I want you to turn to this one. Turn to Ephesians chapter 1, would you do that? Let me hear the pages now if you have your Bibles with you. Those of you who have it memorized, don't bother. Paul writes here about our salvation. Matter of fact, some say this is the longest sentence in the Bible, this sentence. I'm not going to read the entire sentence, but it's like Paul gets started and he can't stop talking. And what Paul is going to do here in Ephesians 1, he's going to give you the history of salvation and he's going to talk about the holy Trinity. And he just keeps talking and he keeps talking and he keeps talking. It's kind of like that little poem I heard; Once there was a poet from Japan whose poetry no one could scan, and when told it was so he said, "Yes I know. But I always try to get as many words in the last line as I can." And this is what Paul is doing, he just keeps on talking and talking about salvation.

Now, I want you to see, and by the way, listen, folks, don't think that I'm just, as I said in the beginning, I'm just talking about theological sophistries and niceties and incidentals. Hey, this deals with you, this deals with your destiny, this is how you got saved, this is why you're going to Heaven, that's why we're in the church today. Now listen to it. What is the Trinity in saving ministry? Well begin in verse 3, for example, "Blessed be," this is Ephesians 1:3 through 6, "Blessed be the God and Father of our Lord Jesus Christ, who have blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him." Underscore, "Hath chosen us in Him." "Before the foundation of the world," you talk about oldtime religion, "before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ Himself according to the good pleasure of His will, to the praise of the glory of His grace."

Now put this down about salvation. **God thought** it before you were ever born, was in the heart and mind of God. God sees you sitting in this church today, God knows the past, the present, and the future all together. And, friend, our God has chosen you, God has selected you to be his child. Look in Ephesians 1 verse 4, "He hath chosen us in Him." The only reason that we can choose Him is because He first chose us. And why did He choose us? For a miracle, "That we should be holy and without blame before Him in love." Hey, folks, that's the Gospel. He can take a rotten, no good, lowdown, scummy, vile, sinner like Adrian and make him holy and blameless. That's wonderful, that's salvation. And listen to Ephesians chapter 1 verses 5 and 6, "Having predestinated us unto the adoption of children by Jesus Christ." A man might in this Bible time have sired a child, but that child might be the offspring of a slave, so in order to make it legal, he has an adoption ceremony, where that child becomes and heir and a joint heir with all of the children. Now, friend, we are predestinated unto this adoption, that is, we are not only spiritually but legally the children of Jesus Christ, "According to the good pleasure of His will." What does that mean? Well, and then look in verse 6, "To the praise of the glory of His grace wherein He hath made us accepted in the beloved." Get ready for a blessing. Friend, listen, we were chosen in the past, we are predestined for the future, and we are accepted in the present. Hey, now, listen. That was a good place for an Amen.

Listen, listen, this salvation comes from God the Father. God thought it. But watch this, **Jesus bought it.** Begin now in Ephesians 1 verse 6 and 7, "To the praise of the glory of His grace wherein He hath made



us accepted in the beloved," the beloved is Jesus, "in whom," the beloved, "we have redemption through His blood, the forgiveness of sins according to the riches of His grace." God thought it in eternity past; Jesus bought it on the cross so long ago with His rich, red, royal blood. Jesus bought our salvation. We have forgiveness of sin. The word forgiveness actually means to bear away, to carry away. You go over there in the book of Leviticus, you'd find out that the high priest would one day take two goats and one goat would be slain and his blood would be presented there at the altar. And then the priest would take another goat, called the scape goat, lay his hands on the head of that goat and confess the sins of the people upon that goat's head, and then that goat would be led out into the wilderness, never to return again. Talking about our Lord through the precious blood of Jesus Christ, our sins being borne away, taken away, as far as the east is from the west, buried in the grave of God's forgetfulness.

What is our salvation, what is the saving ministry of the holy Trinity? God the Father thought it, God the Son bought it, and **God the Spirit wrought it**. I want you to notice also Ephesians 1 verse 13, this same thing, "In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise." You know what a seal means in Bible times? It means a finished transaction, it means ownership, and it means protection. That's what we have in the Lord Jesus Christ. That's what we have in God the Father, that's what we have through the Holy Spirit.

Now, what's he saying? He's saying, listen, the holy Trinity, that's the saving ministry of the Trinity. That's why Jesus split the heavens, came to this earth, was born of a virgin, lain in straw. Why? It's the saving ministry of the holy Trinity. God thought it, Jesus bought it, and the Holy Spirit wrought it. You're selected by the Father, saved by the Son, and sealed by the Spirit. That's good, isn't it, even if I said it, that's good, that's good! That's the ministry of the blessed Trinity. You see the blessed Trinity on Christmas, when that little baby was born, the Holy Ghost overshadowed Mary. The little baby, the Son of God, was the Son of the Highest. Holy, holy, holy, Lord God Almighty, God in three persons, blessed Trinity!

Aren't you glad for Christmas? Aren't you glad that the holy Trinity brought us to this wonderful place that we might be saved? Bow your heads in prayer. Lord God, we praise you for the mystery of the manger, for the blessing of Bethlehem, for the treasures of the Trinity. We praise you. Lord, we pray that people today, men, women, boys, and girls, will give their hearts to this dear Savior.

Now while heads are bowed and eyes are closed, if you want to be saved, would you pray a prayer like this? "Oh, God," just pray it. "God, I'm a sinner, my sin deserves judgment, but I need mercy. Thank You, Jesus, that You paid for my sin with Your blood on the cross. I believe You're the Son of God. I believe that God raised You from the dead, and right now, by faith, I receive You into my life as my Lord and Savior, to love You and follow You the rest of my life. Come into my heart, save me, Jesus." Pray it, "Come into my heart and save me, Jesus." And then pray this, "Lord Jesus, because You died for me, I will live for You. And help me never to be ashamed of You. In Your name I pray, Amen."



2941 Kate Bond Road | Memphis TN 38133 | (901) 382-7900