

# The Triune God Reveals Himself so We Can Live in Relationship with Him

## First Lesson - Isaiah 6:1-8

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. <sup>2</sup> Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. <sup>3</sup> And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory." <sup>4</sup> At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

<sup>5</sup> "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

<sup>6</sup> Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. <sup>7</sup> With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."

<sup>8</sup> Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"

Note: *Seraphs* – "burning ones" – similar in description to the cherubim in Ezekiel 1ff and 8ff and the living creatures in Revelation 4ff. The Scripture does not answer all of our questions about angels, their ranks or roles, but it seems that these serve as an eternal honor guard of the LORD, encircling his throne and ever lauding his honor, glory, and praise.

1.) The doctrine of the Trinity is most clearly revealed in the New Testament by Jesus, the eternal Son of God, come from heaven to earth. However, since the Scriptures cannot be broken (Jn. 10:35) and the Lord and his Word are eternal (Deut. 33:27; Ps. 119:89), we should expect that any New Testament teachings already has its roots and foundation in the Old Testament revelation (cf. the Bereans in Acts 17:10ff). Where do we see evidence and allusions to both the "threeness" and oneness of God in these verses? What other Old Testament Scriptures speak with similar language?

2.) How does Isaiah react to seeing a vision of the Lord? Why? How does God in double grace respond?

3.) Evaluate: God uses the forgiven to proclaim his forgiveness.

## Gospel - John 3:1-17

Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. <sup>2</sup> He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him." <sup>3</sup> In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again." <sup>4</sup> "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" <sup>5</sup> Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. <sup>6</sup> Flesh gives birth to flesh, but the Spirit gives birth to spirit. <sup>7</sup> You should not be surprised at my saying, 'You must be born again.' <sup>8</sup> The wind blows wherever it pleases. You hear its

sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”<sup>9</sup> “How can this be?” Nicodemus asked.

<sup>10</sup> “You are Israel’s teacher,” said Jesus, “and do you not understand these things? <sup>11</sup> I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. <sup>12</sup> I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? <sup>13</sup> No one has ever gone into heaven except the one who came from heaven—the Son of Man. <sup>14</sup> Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, <sup>15</sup> that everyone who believes in him may have eternal life. <sup>16</sup> For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup> For God did not send his Son into the world to condemn the world, but to save the world through him.”

- 1.) Where do we see the Trinity in this episode? What are the unique roles of each person? Yet, working in seamless harmony, what is their common goal/objective?
- 2.) How is the divine work of God perceived and received? (cf. v. 5-8; 16-17)
- 3.) What would be the consequence if any of the three persons is not fully God?

### **Sermon Text: Romans 8:12-17**

Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. <sup>13</sup> For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, <sup>14</sup> because those who are led by the Spirit of God are sons of God. <sup>15</sup> For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, “*Abba, Father.*” <sup>16</sup> The Spirit himself testifies with our spirit that we are God’s children. <sup>17</sup> Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

- 1.) How are the respective works and persons of the Father, Son, and Holy Spirit described in this passage? What is their relationship to us?
- 2.) What blessings are ours as God’s children?
- 3.) Based on this Scripture, why is it impossible for anyone to be unaware that they are a child of God?
- 4.) Prove from these verses that Paul is not saying that salvation is earned or secured by our doing.