

May 31, 2026 Trinity: The Mystery that meets and is with us Psalm 8; Matthew 28:16–20

“O Lord, our Sovereign, how majestic is your name in all the earth!” Psalm 8:1

*“I will ask the Father, and he will give you another Advocate...the Spirit of truth.”
John 14:16-17*

*“... baptizing them in the name of the Father and of the Son and of the Holy Spirit.”
Matthew 28:19*

Every year, on the last Sunday of the Christian thematic activities, we are faced with the mystery of the Trinity—God in three persons, yet one in relationship with humanity. There are some truths so beautiful, so vast, so holy that they don’t fit neatly into the small boxes of our understanding but can be deeply felt in our hearts. The Trinity is one of those truths. The Trinity is not a puzzle to solve; it is a God to worship. It is not a riddle to decode; it is the very heartbeat of the Christian faith. When we speak of the Trinity, we are not trying to explain God—we are accepting God as He has revealed Himself. Father. Son. Holy Spirit. One God. Three Persons. Eternal love shared, eternal love poured out, eternal love inviting us in.

But how do we speak about this mystery faithfully? How do we guard ourselves from drifting into ideas about God that sound spiritual but are not biblical? That is where the Nicene Creed becomes a gift to the Church as a faithful summary of Scripture. It is the Church’s way of saying, “This is the God who has made Himself known. This is the God who saves.”

The Trinity is the Christian doctrine that God is one Being in three Persons—Father, Son, and Holy Spirit. The Nicene Creed is the Church’s authoritative, historic statement that *defines and defends* this Trinitarian faith, especially the full divinity of the Son and the Holy Spirit.

The Nicene Creed emerged from the Council of Nicaea (325) and the Council of Constantinople (381) to address Arianism, a teaching that claimed Jesus was a created being and not fully God.

- The bishops rejected Arianism and declared that the Son is “of the same substance” (homoousios) with the Father.
- The Creed later expanded to affirm the full divinity of the Holy Spirit as well.
- The Church realized something: If Jesus is not fully God, He cannot fully save. If the Spirit is not fully God, He cannot fully sanctify. If the Father is not fully God, He cannot fully adopt (Ephesians 1).

The Creed is structured in three sections—Father, Son, Holy Spirit—each affirming full divinity:

- Father: “One God, the Father almighty...”
- Son: “True God from true God... of one substance with the Father...”

- Holy Spirit: “The Lord, the giver of life... who with the Father and the Son is worshiped and glorified.”

Why This Matters

- The Creed protects the truth of salvation: only if Jesus is truly God can he truly save.
- It unifies Christians across Roman Catholic, Orthodox, and Protestant traditions.
- It provides the architectural framework for Christian doctrine, worship, and mission. Today, we stand in that stream of faith. We confess the Trinity because the Trinity is the God who has come for us.

Matthew 28:19 gives us one of the clearest windows into the Trinity: “Baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

Not names—plural. But name—singular. One name. Three Persons. Unity and diversity held together in perfect love. Jesus didn’t give us a philosophical formula. He gave us a relational reality. The Father sends. The Son saves. The Spirit empowers. In **John 14**, Jesus speaks of the Father who sent Him, and the Spirit whom He will send. Three Persons, working in perfect unity, revealing one divine life. The Trinity is not a theological accessory. It is the very identity of God.

The Trinity is central to understanding the Gospel. To fully grasp the gospel, it is essential to understand the Trinity. Salvation is not merely an action of God; it is an aspect of His very nature. In Ephesians 1, Paul illustrates the roles of the entire Trinity at work: The Father chooses and adopts. The Son redeems and forgives. The Spirit seals and guarantees.

The gospel is not the work of just one Person of the Trinity; it is the collaborative work of all three. The Father sends the Son, the Son accomplishes salvation, and the Spirit applies that salvation. The Trinity is not an abstract concept; it is the foundation of our ability to pray with confidence, worship with joy, and live with hope.

The Nicene Creed forms us as a Trinitarian people. When we confess the Creed, we are not reciting dead words. We are joining the living Church—across centuries, across continents, across cultures—declaring the same faith.

The Trinity is not just a doctrine to confess but a life to enter. It is the eternal community of love—and through Christ, we are welcomed into that love. The **Father** delights in you. The **Son** stands for you. The **Spirit** lives in you. The Christian life is participation in the life of the Triune God. We pray to the Father. We come through the Son. We are empowered by the Spirit. This is not just a theory. This is life. This is worship. This is salvation. This is the God who holds you, keeps you, and sends you.

And today, we stand with the Church across time and space, declaring: We believe in one God—Father, Son, and Holy Spirit—the God who made us, the God who saved us, the God who lives in us and who is always with us.

Let us stand and reaffirm our faith in the words of the Nicene Creed: