

**“Trinity”**  
**By Rev. Frances Savill**  
**June 15, 2025**

**Readings:**

**John 16:12-15**

This morning I want to explore the doctrine of the Trinity and why it is so important.

Some people believe that world religions, including Muslim and Christian faiths all believe the same basic things.

They believe that the God that we worship is the same.

And certainly there are some commonalities in faiths; most faiths have a respect for human life, and encourage people to love and good deeds. And that is to be celebrated, and we partner with other faiths because we have some common goals.

But to say that we worship the same God is to not understand Christian faith.

For we believe that at the core of who God is, God is relational and love, and God has entered our world in the person of Jesus of Nazareth and God the Holy Spirit continues to be at work in us and in the world.

This is the doctrine of the Trinity.

We believe that God is One, and God is Three: God the Father, God the Son and God the Holy Spirit.

One God and also Three persons.

The doctrine of the Trinity lies at the very heart of Christianity, shaping how we understand God, salvation, life, creation and the nature of love itself.

The Trinity—Father, Son, and Holy Spirit—is not merely an abstract theological concept but the foundation upon which the beauty and coherence of the Christian faith rest.

It is not only central but also deeply transformative for our faith and lives.

Do you believe that God is love, that God's nature is loving and has been from all eternity?

That statement is only true if God has been in relationship from the beginning.

Love always has an object.

God could have *learned* to love after He created us, but only if God is Triune three persons, who have for all eternity been in this loving dance of community, can **God's nature** be love.

The Trinity reveals a God who has existed eternally in a loving relationship.

Unlike a solitary deity who might require creation to express love, the Triune God has always been relational.

The Father, the Son, and the Holy Spirit have eternally glorified, delighted in, and adored one another.

This means that love is not something God does occasionally—it is who God is.

The mutual love of the Father, Son, and Spirit creates a dynamic, joyful communion.

This relational love is not closed off but open and expansive, constantly inviting humanity into its fellowship.

Without the Trinity, there is no Gospel, no Incarnation, no indwelling Presence of the Holy Spirit.

Trinitarianism reveals that God is not lonely but overflowing; not aloof but present; not distant but nearer than the breath we breathe.

God is not a lonely monarch, but a family, a community of love.

The gift of salvation is Trinitarian in its framework. Salvation is not a distant or mechanical act; it is God's very life being poured out for us.

In Christ, humanity is drawn into the relationship that the Father, Son, and Spirit have shared for eternity.

This means that salvation is not merely about avoiding punishment or gaining rewards; it is about being included in the divine dance of love and joy.

That Word became flesh—not just to save us *from* something, but to bring us *into* something. Jesus came to bring light and life.

He came to bring us into the dance, into the circle, into the eternal flow of divine life.

Who sent His son into the world to save the world?  
John 3:16

*For **God- meaning God the Father**, so loved the world that he gave his only **Son who is fully God and fully human**, so that everyone who believes in him may not perish but may have eternal life- life to the full.*

<sup>17</sup> *“Indeed, God the Father did not send Jesus, God the Son, into the world to condemn the world but in order that the world might be saved through him.  
(NRSV)*

God the Father and God the Son have a rescue mission planned for the world, and have been on that mission since the beginning.

Last Sunday, Pentecost, we remembered how God the Holy Spirit, the Spirit of Jesus came to the church so all of us could be empowered to continue the mission and be joined with Jesus and His Father.

The Trinity reveals the kind of God we trust. Not a tyrant demanding obedience, but a Father sending His Son and pouring out His Spirit.

A God who shares His life with the entire world He loves and created.

A long time ago, a person said to me that she didn't like the idea that God sent His Son to die.

She wondered aloud, what kind of father could send his son to die?

But that again is to misunderstand the Trinity. God the Father, God the Son and God the Holy Spirit are of one mind, one heart, and one in love for the world.

Jesus shows us the heart of His Father.

The Father has loved the Son from all eternity.

The Son has loved the Father from all eternity.

Their love is higher and greater than our understanding, and their love overflows to us and invites us to live in that love.

Understanding God as Trinity helps us to understand how we are to live; that relationships are foundational to existence.

We are created in the image of a relational God, which means that our lives find their fullest meaning not in isolation but in connection with others.

The Trinity teaches us that to love and to serve is to reflect the very nature of God.

As members of God's family, we are called to reflect that inclusive love in our churches, families, and communities.

The Trinity challenges us to move beyond self-centeredness and division, inviting us into a way of being that mirrors divine harmony.

And at the heart of the Trinity lies an infinite wellspring of joy.

I think all of us want to live with joy.

The joy of the Trinity flows from the eternal self-giving love of the Father, Son, and Spirit.

Because we are made in the image of a joyous and relational God, we find joy and delight in relationship with God.

The Trinity invites us into a joy that is not fleeting or circumstantial but eternal and inexhaustible.

Baxter Kruger, trinitarian theologian vividly describes this joy as the "music of the universe." In his view, the Trinity's life is like a symphony, with each Person of the Trinity playing a unique role in perfect harmony with the others.

When we enter into relationship with the Triune God, we are invited to join this symphony, to participate in a joy that transcends anything the world can offer.

The doctrine of the Trinity is not a riddle to be solved but a living truth to be embraced. It shapes how we understand the love of God, the nature of salvation, the purpose of community, and the source of joy.

The Trinity is not merely a difficult theological concept but is the foundation of our faith and lives. In the Trinity, we find a God who is relational at His core, who invites us into His very life, and who calls us to reflect His love in the world.

*"Our God is personable, triune and agape love can not exist on its own. This kind of love is the source*

*of all creation, the shape of all redemption, and the promise of all eternal union.”*

Today on this Trinity Sunday, I invite you to marvel at the mystery of the Triune God, to delight in His love, and live as participants in the divine dance.

Let us pray;

Father, Son and Holy Spirit, you invite us to open our eyes to your self-giving love, to join in Your love and life as participants in that love.

Continue to teach us about you, and about your love for us and for our world. Amen.