

Trinity Sunday

June 11, 2017

Introduction

Has anyone ever told you a whole lot more than you care to know? Younger generations refer to it as “T.M.I.” – too much information. And that acronym doesn’t always have to do with the sex life of your parents, although that particular subject would definitely fall into the category of T.M.I. A clockmaker who’s excited about his occupation might want to explain how all the little tiny springs and gears work together in precise harmony, but to be honest, I don’t care all that much *how* it works. I just want it to tell me what time it is. Travis Gilson or Steve Wierschke might have a good ol’ time explaining how to take an engine apart and put it back together again, but what I’m really concerned about is that our two vehicles just get us to where we need to go. Doctors and nurses might try to describe the grand workings of the human body, but I’m really just content when it works the way it’s supposed to and I don’t hurt.

Theme: The Triune God Blessed the World from Day One.

More than a few Bible doctrines fall into the category of T.M.I. But it’s not that we don’t *want* to understand them – we’re simply incapable of doing so. How can we possibly explain the doctrine of the *real presence* of Christ’s body and blood in the sacrament? How can we begin to comprehend how Jesus’ human flesh shares in all the attributes of his divine nature – his omnipresence, for example? How can we wholeheartedly embrace the teaching of predestination and yet firmly reject double-predestination? Whenever you or I attempt to plumb the vast and hidden depths of God’s nature, our heads start to hurt.

The doctrine of the Trinity is no different. How do we even begin to explain how God is one in essence and yet reveals himself as three distinct persons? The answer is – we don’t. We don’t explain it, because we can’t explain it. We can’t diagram it. We can’t quantify it. What we *can* do is accept the doctrine of the Trinity by faith, because the Bible clearly teaches it, and then simply focus our attention on what our Triune God does, has done, and will do on our behalf.

This morning, that focus is on the Triune God’s act of creation. Without separating the three persons of the Trinity to try and say just who did what – although Scripture does ascribe the work of creation to all three persons – we’ll just be content to hear how **THE TRIUNE GOD BLESSED THE WORLD FROM DAY ONE. He blessed it with perfection. He blessed it with purpose.**

Part I: He blessed it with perfection.

Genesis 1 could be summarized by God giving form to formlessness and fullness to emptiness. Like a contractor who has truckload after truckload of building materials delivered to the construction site, God spoke on day one, and all the raw materials instantly came to be. Recall how the apostle John calls the Son *the Word* of God. Every time we read the words “**God said**” in this account, we can think of Jesus taking action. The Holy Spirit was present, too, hovering over the unformed creation and overseeing the whole process.

On that first of all days, the Triune God created matter, time, and space. But it was in the most basic of forms. There was no rhyme or reason, shape or structure to the elements of the periodic table. Moses describes it in inspired words as “the deep.” Anticipating the next five days, God places light into what wasn’t yet a sky. Jump ahead to day four. It’s closely connected to day one in that God creates the heavenly light-bearers, the innumerable stars and moons. They take over the role of providing the light

that had already been around for three days, as well as being tools for marking the passage of time. He places them just so in the expanse of space, along with the planets in their orbits, just where he determined that they be.

On day two, the Triune God provides the first bit of form to his marvelous creation. The stuff of creation was there. Now he designs some vertical separation. Whatever is meant by the “waters above,” he separates them from the lower waters by an expanse called the sky. Skip on over to day five. There God fills the sky and its underlying waters with the very first living creatures: birds and fish.

On day three, God continues to build order, now in the form of horizontal separation on the earth’s surface. God describes that part of the building project to Job in chapter 38, and the writer of Psalm 104 does as well. Imagine the vivid sights and sounds as vast expanses of earth split apart and sunk down and other expanses soared skyward to form continents and plateaus and mountain peaks. At God’s command, the oceans and lakes and streams rushed headlong into the places marked out for them. God covered the exposed land masses with every kind of vegetation. Then, on the final creative day, God filled the land with living creatures: the domestic animals, the wild beasts, and the creepy-crawlies. In God’s words, it was all good. In other words, it was all perfect.

Eight times, God had spoken to his creation to build it and to bless it. The ninth time God speaks, it’s to himself. **“Let us make man...”** Who’s the “us”? God’s definitely not speaking to the land animals he’d just made! In divine council, the Father, Son, and Spirit determined to put the finishing touch on their work with the most amazing creation of all! It wasn’t an addition in the class of “living creature,” but was something new and unique. It was a being created in the image of God himself. Humankind was holy and had a will that was in sync with God’s own.

As the sun began its descent toward the horizon, the Triune God surveyed his handiwork and gave himself a pat on the back – which no one can ever fault him for doing! Everything was there. Everything was complete. Everything was just right. Everything was **“very good.”**

Transition

From day one, the Triune God blessed the world with perfection. He also blessed it with purpose.

Part II: He blessed it with purpose.

Contrary to the opinion of many, the word “random” simply cannot be associated with the formation of the world. Not one thing was left to chance. It wasn’t that the cosmic conditions were somehow just right to jump start life. There was no drawn out process where one thing evolved into something better. Man isn’t some final link – at least for the time being – in a long chain of creatures.

Over the course of six regular days, God created the world and blessed the world with purpose. That purpose is brought out in his inter-personal deliberations: **“God said, ‘Let us make man in our image, according to our likeness, and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that crawls on the earth.’ God created the man in his own image. In the image of God he created him. Male and female he created them. God blessed them and said to them, ‘Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth.’ God said, ‘Look, I have given you every plant that produces seed on the face of the whole earth, and every tree that bears fruit that produces seed. It will be your food.’”**

The purpose the Triune God had in creation wasn’t to see if it could be done. His purpose wasn’t to have a beautiful vista to gaze upon because he was really getting bored of nothingness. Everything was created – everything was arranged in perfect harmony – for the benefit of the crown of God’s creation.

God made and filled and blessed a perfect world *for us*. Like an unsuspecting birthday-boy who walks into a room that's decked out to the nines with decorations and gifts, God brought Adam and Eve into the world he'd prepared just for them and their descendants. He made it for us to rule and populate and use. All the beauty of creation is for us to enjoy. All the bounty of creation is for us to faithfully manage and put to use to God's glory. Oh the boundless love of God that would lead him to bless us so richly!

One of the unique challenges with this text is figuring out where to proclaim Christ. Every sermon is supposed to have a message of law that shows our sins and a message of gospel that shows our Savior. I'm sure you'd agree that no sermon is truly complete until Jesus is proclaimed as the Savior. I don't mean to sound profane, but in all truth, this Bible story needs no Savior. When God ceases from his creative activity and blesses the seventh day, sin and evil simply do not exist.

But I think that as we read through the creation account, and hear God's refrain of "good... good... very good," we can't help but see the contrast with the way things are today. God's law forces us to see our constant rebellion against his holy will. It reminds us that we're no longer born in the image of God. We see how often we've failed to thank God for the blessings of creation. We see how often we've failed to faithfully take care of his world. We've treated it shabbily, as if to trample underfoot a priceless gift. We even lower ourselves to act like beasts sometimes in our vicious actions toward others. A former mayor of New York City once made the statement: "Males don't have one mate in the wild, why should men be any different." Creation groans under the consequences of sin. We groan under the consequences of sin, longing for the glories of heaven.

It's, of course, also through the working of the Triune God that we find our relief from the guilt of our many sins. The Father sent his Son to save his fallen world. The Son became man and kept his Father's holy will to the letter, and then undeservedly credits his perfect holiness to us. In another miraculous creative act, the Spirit restores the image of God to us through his gift of faith. He creates spiritual life where there was none. He turns our eyes heavenward to see the restored paradise that is eternal life with him.

Conclusion

As David says of the Triune God's working in Psalm 139, "**Such knowledge is too wonderful for me, too lofty for me to attain.**" T.M.I., you might say. But then, we don't have to understand it all, do we? We're content to know that our Triune God has blessed the world from day one. He's blessed it perfectly. He's blessed it for you and me. Praise be to God the Father, God the Son, and God the Holy Spirit! Amen.