

## **Rom. 1:1-7 (LD 8) “The Trinitarian Greeting”**

**For the Children:** The simplest way I know to explain the Trinity is that there is only one God; the Father is that one God, the Son is that one God and the Holy Spirit is that one God. There is no good illustration of that truth, because there is nothing else in our experience that is both one and three in the same way as God is one and three. But I will say this: sometimes, the way you count something depends on how you look at it – what angle, what it is you are actually counting, how much you zoom in on it etc. When we count how many *Gods* there are, we can only count one. When we count how many *Persons* who are that one God, we can count 3. We have to count that way, because God’s Word tells us to. **Questions:** Where does the Bible teach that there is only one God? How does it tell us that there are 3 Persons who are that One God? Should we expect to be able to understand everything ABOUT God?

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### **Introduction:**

#### **First Point: The Trinitarian Greeting**

Virtually all the Epistles bring greeting and an assurance of grace from God and from the Lord Jesus – sometimes also mentioning the Holy Spirit as well (Rom. 1:4, 1 Pet. 1:2). Blessings like 2 Cor. 13:14 do the same thing. These beginnings and ends of the Epistles put Father, Son and Holy Spirit on the same level, as the ultimate Author of Scripture and Guarantor of grace. That would be blasphemy if all three Persons were not the one, true, eternal God.

#### **Second Point: Jesus Is The Lord**

Jesus is our “Lord” (“Master” or “Owner,” v. 4). “Lord” translates the OT “Yahweh,” as in Mt. 22:44/Ps. 110:1. He is not just “a lord,” but “THE Lord of us,” to whom all obedience is owed (v. 6) and who makes us His “bond-servants” (“slaves,” v. 1). This is true of all believers, but here Paul is thinking of his service as an apostle – just as the OT prophets were “servants of God” in a special sense. Only God can command such obedience and service.

#### **Third Point: Jesus Is The Son of God**

Jesus is not “a son of God” – as all God’s people are, and as the Davidic kings were in a special sense. He is “THE Son of God” (vss. 3-4), unique and only-Begotten. These verses assume that He was always, eternally the Son of God, but in time He added a human nature at His incarnation. Hence the comment that He was born of David’s line, “according to the *flesh*.” His power and sovereignty were manifested even more, though, after His resurrection by the power of the Holy Spirit. See Rom. 8:11 and Acts 2:36.

#### **Fourth Point: Jesus Gives Grace**

We have received grace through Jesus Christ (v. 5) – the grace of God to sinners – the point of nearly all the greetings and blessings of the NT. That is why the Gospel is called “The Gospel of the grace of God” (Acts 20:24) as well as the of peace (Eph. 6:15) and salvation (Eph. 1:13). It is therefore also the “Gospel of Jesus Christ” (Gal. 1:6). But only God could earn God’s favour for sinners (LD 6, Lk. 5) and only God could assure sinners of that fact. The Lord Jesus can do all this because He is God.

#### **Fifth Point: Jesus Calls His People**

We usually think of the Holy Spirit as calling us effectually, with the Word – just as the Holy Spirit regenerates and sanctifies. However, the three Persons ultimately do all things together. The Scripture therefore also says that God calls (Rom. 11:29) and sanctifies (1 Thess. 5:23); and that Jesus does likewise (Rom. 1:6, Heb. 13:12). The same could be said of the special call to office – such as Paul’s calling to serve as an apostle (Rom. 1:1). But only God can issue such callings – to faith and to particular areas of spiritual service.

### **Conclusion:**