



**UPPER  
HUNTER**  
PRESBYTERIAN CHURCH

## **DEVOTIONAL AID FOR 22 JUNE 2020 – 28 JUNE 2020**

Dear church family,

As I mentioned before, the Heidelberg Catechism is structured around our **guilt**, the **grace** of God, and our response in **gratitude**. This week, we continue in the **grace** section of the catechism.

So far in the Catechism, we saw how we are in an awful situation because of Adam's Fall in Genesis 3 as well as our own sins. The good news is, however, that God has provided a redeemer, Jesus Christ, who is perfectly God and perfectly man. Anyone who trusts this one redeemer, Jesus Christ is saved from all our sins and the consequences of our sins. The content of such trust, or faith, is summarised in the Apostles' Creed, which we looked at last week.

From this week, the Catechism takes us through the Apostles' Creed to teach us the essential truths of our faith. We quickly find out that, not only the Catechism is structured in three parts, the Apostles' Creed is also structured in three parts: God the Father and our creation, God the Son and our deliverance, and God the Holy Spirit and our sanctification. In other words, the Creed is structured around the doctrine of the Trinity.

I wonder what you know and how you feel about the doctrine of the Trinity. Intrigued? Confusing? Afraid? These were and in some measure still are my own reactions to the doctrine of the Trinity. However, the truth of the matter is that Christianity is nothing without the doctrine of the Trinity. When the doctrine of the Trinity is forgotten or distorted, it is no longer Christianity but something else entirely.

Thankfully, however, it is not our ability (or inability) to articulate the doctrine that is the most important. Rather, it is our real encounter with the Trinity (or Triune God) and our faith in Him that is most urgent. Like a new-born baby who is loved and cared for by her parents well before she can say their names, our Triune God loves us and nurtures us before we can speak accurately about Him. However, it would be strange and tragic if we stayed an infant perpetually. God wants us to know Him more and better, and there's a great benefit in learning to speak clearly and accurately about the Trinity. It is even greater disaster if we reject the biblical doctrine of the Trinity, for that amounts to none less than rejecting the true God Himself.

Therefore, with fear and trembling as well as great joy, I invite you to learn (or re-learn) the doctrine of the Trinity.

Please do not hesitate to contact me (0425 270 854 / [tim.wonil.lee@gmail.com](mailto:tim.wonil.lee@gmail.com)) if you'd like to pray with me or for any other needs.

Yours in Christ,

Timothy Lee

<https://www.upperhunterpc.com>

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## THE HEIDELBERG CATECHISM<sup>1</sup>

### Lord's Day 8

Q24) **How are these articles divided?**

- A) Into three parts:  
God the Father and our creation;  
God the Son and our deliverance;  
and God the Holy Spirit and our sanctification.

Q25) **Since there is only one God, why do you speak of the three: Father, Son, and Holy Spirit?**

- A) Because that is how God has revealed himself in His Word:  
these three distinct persons are one, true, eternal God.

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## DEUTERONOMY 6:4

"Hear, O Israel: The LORD our God, the LORD is one."

*God is one. There is only one true God. This is an unchanging truth that we can never compromise on. While all other ancient tribes and nations believed in many different gods who were really not gods at all, Israel was given the true revelation from God Himself that He is one and only. As recipients of God's special favour and revelation, Israel was required to confess the truth that there is only one God. In this way, salvation can be seen as a rescue from all false beliefs and false gods to the one and true God. And as truth, this is still the confession of Christians. God is eternally, unchangingly, and necessarily one. In believing and confessing in this one God, we say no to every other so-called gods and religions. We say no to any and every single thing that we are tempted to value above the one true God. Hear, O Christians: The LORD our God, the LORD is one!*

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## MATTHEW 28:18–20

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

*What Jesus says here is often called, The Great Commission. Having accomplished all that God the Father sent him to achieve, now Jesus also commissions us to make disciples of all nations until the end of the age. But here we are given a greater revelation about God than in the Old Testament: the one God is three Persons, Father, Son, and Holy Spirit. This is why we are commanded to baptise the disciples in the name (singular) of the Father, of the Son, and of the Holy Spirit. What has always been true (eternally), but hidden (until the first coming of Jesus), is now revealed (when the Father sent His Son and Spirit). The Father, the Son, and the Spirit are one God. This is the doctrine of the Trinity. While it may seem confusing at first, bending the very grammar of our language at times, it is the truth we believe and confess because God has revealed himself this way. In fact, confessing the Trinity is basic and vital to the Christian faith, and without it, one cannot be saved.*

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<sup>1</sup> The text of the Catechism is usually from <https://threeforms.org/heidelberg-catechism/>, but time to time, for the sake of clarity, I have also adopted the translation used in *The Good News We Almost Forgot* by Kevin DeYoung.