PARTAKERS OF THE DIVINE LIFE
Jesse Blaine May 24, 2026
Christ the King Anglican Church, Denver

Happy Trinity Sunday to you. I want to welcome you here to worship with us at Christ the King Anglican Church. Well, this Sunday is what our church calendar calls Trinity Sunday. Hence the greeting, happy Trinity Sunday. The music was all about the Trinity. The collect, the prayer that we prayed a few moments ago, was about the Trinity. You could often rename this Sunday as deep theology Sunday or complex sermon Sunday because it's when we dive into the nature of who God is, God that exists as Father, Son, and Holy Spirit.

And my hope for today is that rather than you leaving here with some theological trivia, some more information about the Trinity, I hope you do learn more about what the Trinity is, Father, Son, and Holy Spirit as who God is, but is that we discover together, maybe rediscover, but at least discover together the beauty and the invitation and actually the empowerment and commission that comes to us as God's people when we understand what the Trinity means what we say we believe that God exists as Father, Son, and Holy Spirit. And specifically, one of the best ways to put it is that we come to grasp what the apostle Peter says that we are partakers together with the divine life.

Again, this is going to be a somewhat heady message today, but there's this encouragement by the Apostle Peter that he says, "I want you to be partakers together of the divine life." Which if you're anything like me, you read it 10 times or 100 times, you go, I don't really know what that means.

But we're going to discover more of what that means today because we're going to discover what the divine life is. The Trinity is the divine life. And so when we're partakers of the divine life, it means that we're invited to be partakers together of the very nature of God. That is what we get to be as Christians. That we're not just sojourners walking by ourselves, but we're actually invited into the life of God himself. It's the Trinity that helps us to understand what it is that we're actually partaking of. So today, if you'll permit me together, let us peek into the depths. Let us look at our life in God together.

Let me pray for us and then we'll move into our passage. *Oh Lord, give us eyes to see and ears to hear. We are so limited in our capacity to understand you and know you. And yet you do want to be known. You've revealed yourself to us. You want to be known. In fact, you want to live together with us. May we have the ability to perceive just a little bit more of who you are. And in that, may we receive your life and your goodness and your joy and your peace. So, bless us today in your name. Amen.*

Well, our text for this evening is Matthew chapter 28. There's red Bibles in the pews in front of you. You can go there on your phones. It's the last chapter here in the book of Matthew and the very end verses here and it's often called the great commission and you could do lots of different messages on the great commission. Today's message is going to be about the Trinity.

I'll just reread it. 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, even to the end of the age." So three movements that I want to explore together with you about the Trinity. First, who God is. Secondly, therefore, who do we become in terms of state of being? And lastly, how can we actually participate in who God is? What does this mean for us? So, who is God? Who God is? To start, let's just quickly solve the mystery of the Trinity together really quickly. Christians for millennia have contemplated this reality. It truly is a mystery. Even after this message, there'll still be a lot of mystery to it. People like me go to seminary and before you go to seminary, people ask you like maybe when I was in Young Life, they say, "What does it mean that God is Father, Son, and Holy Spirit?" And it's really hard to explain. You say, "Yeah, that's a mystery." Think of it sort of like an egg. There's a shell and an egg white and a yolk. It's three pieces, one egg. So, that's sort of like the Trinity.

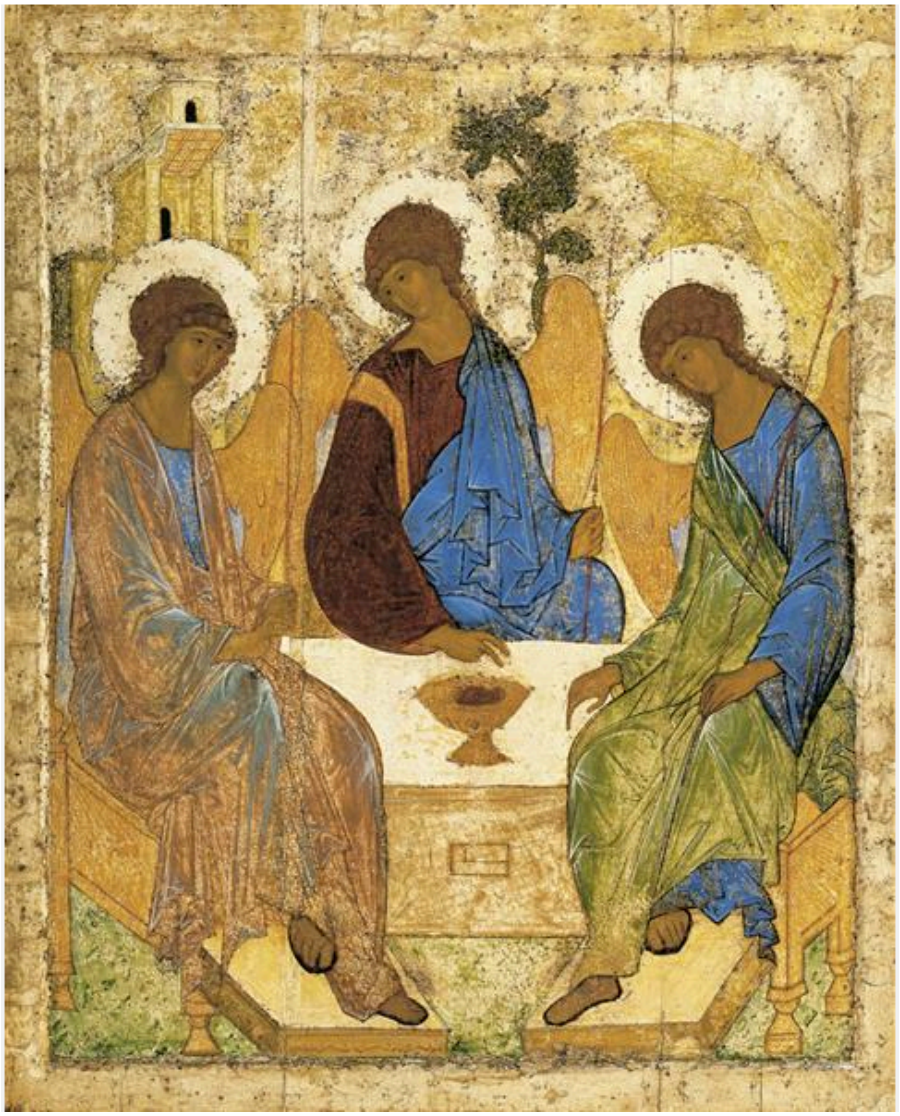
And then you go to seminary and you write all of these papers and you debate. You see who's the smart 26-year-old in the room and you just sort of fight each other all the time and you write all these essays and read these books and you say and you come out and people say so what is the Trinity now that you've studied all this and you say sort of like an egg it's like a shell and egg white and an egg yolk I don't really know but no actually there's so much more to it than that one of the things that God has revealed about himself that we know is that God exists in Trinity he's told us in the scriptures. Jesus just used those words here. God is Father, Son, and Holy Spirit.

Here we see Jesus say, "Go and baptize people not just into God, but into the name, the singular name, the name of the three perSons, into the name of God, the Father, and of the Son and of the Holy Spirit." And we see Jesus give clues about the Trinity all through his ministry as he's teaching and healing in his upper room pastoral conversation. Jesus says, "I and the Father are one. And if you have seen me, you have seen the Father." Then he says, "I will send you a helper, the spirit." And then immediately after he says, "I will send you the spirit," he says, "I will not leave you as orphans because I will come to you." So the spirit is Jesus. When he prays for the world, his last big priestly prayer that he prays for all of us even to this day, he says, "Father, I pray that they may be one just as you, Father, are in me and I in you that they may also be in us so that the world may believe that you have sent me." So we have Father, Son, and Holy Spirit. That's God.

Now let's take it one step deeper. One of the main attributes of this divine Trinity is that God exists in perfect love. St. John put it very simply. He said, "God is love" in First John. And we see this dynamically lived out again in the words of Jesus. Jesus said, "I am here to do the will of the Father who sent me. I can do nothing unless he has sent me to do it or say nothing unless he has sent me to say it." And then it says later that the Father's goal is to set the Son up above all things and to put all things under his feet. And then the spirit comes to bring both the presence of Jesus Christ and to shine the light of who God is into the hearts of all people. So

you have this constant lifting each other up. The Father lifting up the Son. The sense is no, I'm here to lift up the Father. And then the spirit's lifting up them both. And then they're both sending the spirit. There's this dynamic movement of love that's going on inside of the Trinity. 9

So God is Father, Son, and Holy Spirit exists in perfect love, lifting each other up co-equal, co-eternal, seeking the full good of each other. As always, as an Anglican and as an Anglican who's read a lot of CS Lewis, I'm going to go back to our friend CS Lewis here who always puts it much more eloquently than me. He says this in Christianity, God is not a static thing as in that's God out there. We have him defined and contained. God is not a static thing but a dynamic pulsating activity, a life almost a kind of drama. And then he says, "And if you'll permit me a dance." So the life of God is a life of love and giving and pouring out of life. This is the nature of God. This is who God is.



So it's much more than that, in fact, I have another imperfect yet much better image for you. This is Andrei Rublev's famous painting or icon of the Trinity.

It's actually depicting the three angels that visited Abraham there at the oaks of Mamre, but it's a prefiguring of who the Trinity is. And I just want to point out a few things for you. First, we see that all three of the heads sort of make a circle together the way that they're composed. They're not inside the circle, but they create the circle together. They're not contained by it. And so there's this trinitarian dynamic there. If you could see closer, the eyes are all moving in different places. And if you were to see this in a live version, which is sort of taller than I am. As you go to look at it,

your eyes cannot rest at any one place because each one of the people in the Trinity is pointing at something or someone else. So there's this dynamic movement that's going on in this painting. Their gazes are all at each other. This is the Father here. This is the Son. This is the Holy Spirit.

The Father is clothed in gold to show that he is kingly. He has the blue for his divinity. Jesus has red and brown to show that it is blood and the earth he's God coming to earth yet also blue to show that he is divine and the gold here to show that he is kingly. The Holy Spirit has green to show that he brings new life yet also blue to show that he is divinity. Here we have a cup of sacrifice that is given because this is where the meal that was sacrificed was placed. The Father is blessing the sacrifice. The Son is reaching for the cup of sacrifice. The spirit is present and guiding the sacrifice to Jesus Christ. And so we see Jesus sacrificed for our sins as given to by the Father with the Holy Spirit enabling him and Jesus reaching for him. There's so much more here.

Jesus has two out here almost like this peace but he's saying one God two natures here Jesus is man and God here together and so we see this beautiful depiction of the Trinity that is given here the Father has a house behind him to show that he is the house the Father goes to prepare a place for me in my Father's house are many rooms he is the administration of god Jesus has this tree behind him the oak of Mamre which is he is the tree of life and also died on a tree for us.

And behind the Spirit is a (faint) mountain, meaning that the Spirit is there to be with us to guide us into a full life as we rise spiritually together with him.

And last thing I'll point out, it's amazing how they thought of this in the 15th century. If you look at how the Father and the Son who are to the left and the right from a distance, you'll see that they sort of create a cup and in the middle of the cup is Jesus Christ, the one who is offered for the life together of the world. This is a much better picture than the egg. This is a deeper view.

And as always, if you want to grab coffee and just stare at this and talk about the 40 other layers that I didn't mention here for sake of time, I would love to do that. But this is the Trinity. This is how God exists for us. God exists in this dynamic of perfect love. Constantly looking at each other, constantly lifting each other up. This is who God is. And so, if that's who God is, then that relates to who we become. Jesus again said in this passage, "Go therefore and make disciples of all nations, baptizing them in the name." And that is everything. He didn't say baptizing them for the name of God or about the name of God, but into the name of God the Father, God the Son, and God the Holy Spirit.

And what this points us to is that our life in God, our life of being partakers of this divine nature is a life where we're invited into this very fellowship that God has in the Trinity. So when it says that we're one with God, that we are united together with Christ, when the Apostle Paul says that, that means that we are drawn ourselves spiritually into this life of this perfect dynamic of love and support and mutual respect and mutual lifting up. In fact, many scholars would say that

the space in the front of the painting, in front of the cup, is left open on purpose as a way to show that we are invited into fellowship together with the Father, Son, and the Holy Spirit. And it's Jesus who invites us into that.

So, what that means is all that we've talked about in this painting, all of this theology, all of this headiness, which you're doing a great job absorbing at 5:00 on a warm Sunday afternoon. Great job everybody. But all of this dynamic nature of who God is, his beauty, his glory, his love, his relationship, his mutual deference, his mutual lifting up that we are invited into it. That is our spiritual life together with him. That is the spiritual DNA of who God is. And that becomes our spiritual DNA. Now, here's another image I thought would capture this well that might both scare you and make you happy. I don't know. Let's see. So, I got to do a wedding last weekend. It was great. And there I was sitting next to a cardiologist who was coming to the end of his career. And I got to talking to the cardiologist about all these fun medical things. I was asking him about his life.

And then I asked him, "What is the one of the things that you're most excited about for medical advancements in the future?" And he said, "You know, Jesse, not too far along, maybe in your lifetime, but very likely in your kids' lifetime when someone needs a heart transplant. Right now, the biggest issue is that you take a foreign heart, you place it in somebody, and your body rejects it. And that also means somebody has to lose a heart. But in the future, what they'll do is they'll take your bone marrow, and in your bone marrow, they're actually stem cells from your body, and they'll use those stem cells to grow tissue. And then they will place that tissue into a 3D printer and then they will literally and then they will print you a heart and then they will place that heart in you and its rejection rate will be extremely low." And he was so excited about it and I said, "Yeah, okay, okay." He kept telling me more about it but it was really great.

So to save a life especially in the future, it will be much more than patching up things or bypassing arteries or even putting in a mechanical heart. What they're going to do is take the fundamental building blocks of your very life and they're going to use those fundamental building blocks to grow a new heart and then place that heart within the patient. It's amazing. Hopefully, I get to live to see it. Now, this is exactly what God does in our lives when we come to new life in him. The life he calls us into is not a life of just following a bunch of moral rules and principles. Those are important because they represent God's life, but God is not bringing us into life with him so we can just follow a rigid set of rules. The life that he calls us into isn't just sort of a mechanical patchup where if we just do these specific practices then we'll know divine life in him.

But what God does for us is that he performs a spiritual transplant by taking the very essence of who he is. You could say the spiritual DNA that we were all born with, the spiritual stem cells from which we were all created and places that new life within us to give us his divine life and he gives us that to give us a completely new heart and a new life together with him. So when we become partakers of that divine nature we can see that it's not just about learning more information about God but it's about being drawn into the Trinity as we are remade by his spiritual life that he places within us because of who God is. We become new people in him,

remade from the inside out, taking on this very divine nature, participating together with him. Good job. You've made it this far. Okay. Now, to really land this on the ground, the question becomes to us then, how do we participate besides staring at beautiful paintings and learning about this theology?

How do we actually do this? Well, what this does for us is it gives us so much more depth. depth into what it means to go out and to be sent by God to draw people into life together with him. Jesus says, "Go therefore and make disciples, baptizing them into the name of the Father, Son, and the Holy Spirit." In other words, go out and draw people to this table of fellowship together with God and bring them into this divine life together with him. So, one commentator put it this way. God did not create us to just get cosmic infinite joy and mutual love and glorification from God, but to actually share it with the whole world. Now, for most of us in this room, when we read the great commission, we see Jesus saying, "Go therefore to all nations, teaching them everything I've commanded you, baptizing them in the name of Father, Son, and the Holy Spirit."

"Make disciples." For most of us in this room, as soon as we hear that, our minds probably jump immediately to our own individual application. So Jesus gives these words here in Matthew 28, and we think, "Okay, what do I have to go do? Who do I have to go speak to where do I go?" And that's good. But in this scene here in Matthew 28, Jesus actually gives a broader call because the you to go is this plural you. It's all the people there in front of him.

In fact, it's all the “you” throughout all of history, even through here today. You go out and make disciples. All of the people who hear according to my name. So to end here, I just want to give you four domains of what that looks like. So what does it look like to take the trinitarian life, the life of God's divinity, and bring it out into the world? There's four domains of “you” . Let's see what that looks like in all of our lives.

The first you is this, the universal church, the whole body of Christ across every nation, across every generation, participating as a whole life together in the Trinity. There is God's church. Now, it's easy for us to measure in days or weeks or months. And if you're anything like me, you want to see the needle move and you want to see how many people did I speak to today and that fervor is really good. But what this helps us do is we think about the “you” as the whole universal church is we see that God is moving. God has moved. I used to live in a country called Cambodia where we got to... we used to speak to God in this way. God's ministry has moved and drawn people into a deep life together with him all throughout the world and all through history. God has sent his church and it is established and his church is in the world baptizing and making disciples and drawing people into this life together with him.

And when the church universal is at her best, its unity best shows off God's dynamic that we saw in that painting of this mutual love that exists in the Trinity. So all of you here just by being a part of the universal church by giving, by being present by singing praises to God, by loving your neighbors, by speaking well of other churches, even if they don't agree with you 100%. You are taking part in God's great commission, and you are inviting people into the divine life of the Trinity. So, we love the universal church. We love all people who are called according to God's

name. We speak highly of her, even when we don't disagree 100%. We pray for God's whole church around the entire world. We pray for all the churches around us in Denver. We pray that God's church would show off the unity that is present in the Holy Spirit. And when we live that way, we are part of God's great commission. So you are “great commissioning” right now. So that's the first big you.

The second you is “you” as the local church, the people to your left and to your right, those enjoying the swamp cooler on that side of the room. This is the most visible expression of the universal church. It's the incarnate presence of that big “you” church that's present here together with us. So just by being a part of the universal church expressed here in CTK, you again are on the great commission. Last week we got to baptize three people or two people and reaffirm one into the name of the Father, Son, and of the Holy Spirit to bring them to the table that is in that painting. It doesn't always feel exciting. But just by living the life of this church together, just by being present, doing the simple things regularly, and showing up for each other and to come to worship, you are living into the life that God wants you to live.

On top of that, when you give to this church, you're giving to ministries like Whiz Kids, where we go out into the community and help kids that have needs and help families. By supporting each other, you're showing this trinitarian love where they're constantly looking to each other and lifting each other up and as the Apostle Paul would say outdoing each other and showing good. You are living into this trinitarian life and you are living the great commission. There's not that many churches in Denver like this that are sharing God's news. By being present here, you are part of the light that is shined out into the city. We are “great commissioning” together.

Third you, “you” in terms of the domains of your relationships and your friends and in your families. So for those of you that have been blessed to have families and to have children, this is a domain where you bring them into the life of the Trinity. You draw them into baptism and you raise them up to be disciples together with Christ. If you're not married, this is true also with your friends in the domains where you have spheres of influence and other relationships. God has put you in those places in those relationships to support and to love and to give life and to build up others and to raise people in the faith. Seek and pray that this domain in your own life, whether it's your family or your friends or your work acquaintances, that it becomes an environment where you can show a non-anxious beauty of who the Trinity is and invite them into deeper life with him. Now, Christ is the doorway. His death and resurrection, his forgiveness of our sins is the doorway into life. It is our role as great commissioned people to take this life out into our friendships and into our families and to all those that we know.

Lastly, “you” as individuals, each one sitting here, all of us go therefore and share this divine life. One of the things that I've felt in my own perSonal life as an individual is that if I am having trouble receiving God's love and knowing his love for me, it's often harder for me to go out and share that with great joy to others. Now, I can still do it. We can still say the words and God still works in us regardless of how we feel about him all the time if we're obedient. But it's in God's great joy that he invites us to know the fullness of life that he wants us to have with him in the Trinity that we know his love, that we know his communion and it's out of that that we can share

his divine life with others. This is Christ's commission to all of us that we go therefore to all nations, teaching them, raising disciples, and baptizing them into the name of the Father and into the Son and of the Holy Spirit. All of us here have been drawn into a love that is always giving, always offering, always pouring out. Now go and let that spill out of you. In the name of the Father, Son, and of the Holy Spirit.

Let me pray for us. *Lord, we thank you again for this day and for your grace to invite us into your divine love so that we may know you. We ask again that as I prayed before this message that by your Holy Spirit you would illuminate to us the truth of who you are. That we would know what it means that you exist in perfect love and communion and that we would feel that together with you. Would you allow that to pour out of our lives so that we are drawn into this deep life together with others and into the world? Bless us Lord and let this be a church that perfectly displays who you are as Father, Son, and Holy Spirit. We lift you up and we pray all of this in your great and holy name. Amen.*