

**TITLE: Satisfaction in the Sovereign Source of Our Salvation (Part 6)**

*Satisfaction in the Trinity*

**PASSAGE: 1 Peter 1:2 and Selected Scriptures**

**THEME: The Doctrine of the Trinity from 1 Peter 1:2**

**NUMBER: 1PET08-1204**

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## ***Read Passage***

We are in part 6 of [^] but only part 3 of [^]

We've said this passage is one that reflects t/triunity of God.

### **I. Hope in The Sovereign Source of Our Salvation**

Father Elects; Spirit Sanctifies; Son Saves.

#### **A. Selected by the Father (1:2a)**

[chosen] according to the foreknowledge of God the Father . . .

#### **B. Sanctified by the Spirit (1:2b)**

. . . with the sanctification of the Spirit . . .

God the Holy Spirit - to draw us to X. It's what we call "Effectual Calling."

#### **C. Saved for Service by the Son (1:2c)**

. . . for obedience (saving faith) to **Jesus Christ and sprinkling with his blood.**

Progression or order to t/completion of our salvation: Father Elects; Spirit Sanctifies; Son Saves. Entirety of the Trinity was at work w/express purpose of securing your salvation.

#### **D. Parenthesis: Satisfaction in the Trinity**

Often hear people say things like "Trinity is confusing to me." That is, they don't have a grasp of what it means that we serve a Triune God. I

suppose that it can be a bit confusing.

I'm not beyond being confused in life. Last week Lois and I went out for dinner in celebration of Lois' birthday. Afterward we went to a Mall nearby to walk around. Lois went into a store and I went to the restroom. In this part, mall, you have to walk quite a ways down two corridors to get there & it was one of those deals where there's no door, just a wide opening where you can go left or right. As I was about to the opening a man came out from my right, so I went around him and went left. I figured it was one of those large restrooms w/two sides and a wall between them. Something didn't quite seem right but I did what I had come there to do & then as I was straightening out my clothes getting ready to walk out, in comes a woman. She looked at me & I at her. Then I said, "I think this is the men's room." She walked out and immediately came back in and then informed me, "No you are in the ladies room." She kinda laughed and I apologized and upon my leaving saw the small sign that I had missed the first time which, had I read it would have directed me to the men's side where I belong.

I thought to myself, Gee, Tony, you can grasp the Trinity but you can't figure out t/diff. between the men's and ladies' restrooms!

In some ways it's kinda funny to be wrong about some things. But on the other hand, when it comes to issues such as the nature of the Godhead, we had better be much more careful.

Such is the issue of the Trinity as it relates to us as Christians.

## 1. What do we mean by the "Trinity?"

Word "Trinity" from Latin *trinitas* meaning "threeness" [Packer, 40].

Certainly a biblical word in that it conveys biblical truth. However, a preferable word would be "Triunity" as it encompasses both ideas of oneness and threeness.

### a. Main Idea from vv. 1-2:

Our Hope is Found in the Electing Grace of the Father, the Sanctifying Grace of the Spirit, and the Saving Grace of the Son.

## **b. As it relates to the Trinity our Main Idea:**

*If our Hope is Found in the Triune God then we must know and love Him in His Triunity.*

*If we must know and love Him in His Triunity then we must know about His Triunity.*

*If we must know and love Him in His Triunity then we must believe in His Triunity.*

In short - True believers will love & embrace the Triune God in all His fulness

We're talking about a nonnegotiable issue here. The Doctrine of t/Trinity sits at the throne of God along with other non-negiable doctrines such as salvation by grace alone thru faith alone, the full deity and humanity of JC, the virgin birth, the bodily resurrection of X.

To know t/God of the Bible is to know a Triune God. To deny a Triune God is to deny t/God of the Bible.

## **2. Definition of the Trinity:**

“God is One as to Essence, Three as to Person.”

Not “Gods are” but God (one) is. Not one person and three persons (contra.) not one essence and three essences (contra.) but [^] (1 essence - 3 persons)

This brings us to==>

## **3. Three Essential Elements of the Triunity of God**

Three necessary truths as it relates to God in His Triunity.

We could call them “three pillars of the faith” If you take away any one or more of t/three t/entire equation of who God is will fall to the ground.

I want you to picture a roof supported at three points, or a stool w/three legs. If you were to knock down any one of the legs/supports, what will happen? Same here. Each of these points forms a non-negiable pillar of truth that, if taken way, causes one's theology to come crashing down into a pile of rubble. There's an illustration of this on the last page of

your outline for this a.m.

## a. Pillar #1 God is one as to Essence

God is One in Unity. By this we affirm that there is only one God. We're not bitheists (2 gods) // tritheists (3 gods) // polytheists (many gods). We are monotheists (one God).

### (1) Foundational Aspect of the Jewish Faith (OT)

ISA 44:6 "Thus says . . . the \Lord\ of hosts: 'I am the first and I am the last, And there is no God besides Me.

ISA 46:9 . . . I am God, and there is no other; I am God, and there is no one like Me,

That is a fact that is echoed time and time again t/o t/OT. The Jews lived among pagan nations and peoples who were polytheistic. One unique feature of Israel's belief in God was that it was a belief in ONE God.

In the NT James reflects this in James 2:19==>

You believe that God is one. You do well; the demons also believe, and shudder.

TAP, in 1 Cor. 8:4 says the same thing==>

. . . we know that there is no such thing as an idol in the world, and that there is no God but one.

### (a) Central passage in the Bible on this is Deut. 6:4

The Jews called it "The Shema" which means "hear" (taken from first word of t/verse)==>

Hear, O Israel! The LORD is our God, the LORD is one!

The word "one" carries the idea of uniqueness. There is none other like the Lord. He is unique in that he has no like or equal.

Was something Jesus affirmed in Mark 12 when 1 of t/Scribes queried Him about which was the greatest commandment. He replied==>

“The foremost is, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD  
He quoted the Shema.

You could not be a believer in the true God, OT or NT without affirming this fact. There is only one God.

Rem. our first pillar==>

**[a. Pillar #1 God is one as to Essence]** God is One in Unity  
IOW - God’s oneness is not a “wooden one” - like a dead piece of  
lumber (give me one 2x4).

God’s oneness is ==>

## **(2) A Unity in Plurality**

The word “one” (O-N-E) that’s used in the Shema of Deut. 6:4 ==>

**Hear, O Israel! The LORD is our God, the LORD is one!**

Is Heb. Echad. It comes from root “to unite” and is used to refer to a  
compound unity (like the word “rain” or “class” of students).

Word shows that sense in Gen. 2:24 [=>]

There was another word for one, “:yachid” which carries the idea of a  
wooden one, like a stone. That’s not the word that’s used here.

In Israel’s central confession of faith we find a word that allows for the  
concept of the Triunity of God even as it guards the belief in One God.

**[a. Pillar #1 God is one as to Essence]** God is One in Unity  
Here are a few words for you to learn in this regard. When we talk about  
essence we are talking about who God is “ontologically.” Ontological  
means what something is as it’s very essence.

Like saying men and women are ontologically equal. By saying that we  
mean that as those who have been created in God’s image men and  
women are equal in their essence. Men are not inherently superior. That  
said, there may be differences in function and role, but differences in

function/role don't change essential equality.

Another word that means the same thing as essence, or ontology is "substance." Same idea. So we could change Pillar #1 to read "God is one as to ontology" or "God is one as to substance". Same diff. But in saying that we are not saying that being one in essence means that God cannot be Trinal / or a Triunity of person.

Bring us to Pillar #2==>

## **b. Pillar #2 - God is Three as to Person**

(God is Three in Distinction) Again, I didn't say "Gods are," but "God is" (Remember pillar #1)

### **(1) Glimpses of the fact that God is manifold in person in the OT**

See it also in plural pronouns used in reference to God. Such as in ==>

Gen.1:26 (let us make man in our own image)

Gen. 3:22 (man, in knowing good and evil has become like us)

Gen. 11:7 (let us go down and confuse their language)

Indicates a distinction of persons.

Plural of majesty? In Heb. no other examples of a monarch using plural verbs or plural pronouns of himself, so this suggestion has no evidence to support it. [Grudem, 227]. Other suggestion is that God is speaking to the angels. But angels do not participate in t/creation of man; man wasn't created in image and likeness of angels.

Redundancy of the name YHWH in Gen. 19:24==>

**Then the \Lord\ rained on Sodom and Gomorrah brimstone and fire from the \Lord\ out of heaven,**

Beyond this the point I want to make is that the Father, the Son, and the Holy Spirit are distinct persons. They each have personality (intellect, emotion, will). They each relate to the other on a me-you-he basis.

## (2) Personality of the Father

That's not something that anyone is debating. That the Father is God is clear. That the Father is a person and not an impersonal force is also clear. He has intellect (he knows, he plans, he purposes), he has will (he does as he pleases), He even has emotion (he loves, hates, grieves).

What about the ==>

## (3) Personality of the Son

There's not much debate about this either, really.

Jesus has intellect (He thinks, reasons) - Luke 2:40; 4:32

Emotion ==> Matt. 23:37 (wept over Jerusalem); John 11:35 (wept for Lazarus); John 2:15 (moneychangers)

Will==>

JOH 14:15 "If you love Me, you will keep My commandments.

MAT 26:39 . . . . fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."

## (4) Personality of the Holy Spirit

What about the Holy Spirit? Here is where some would say that the HS isn't a person. He's an impersonal "force" (let the force be with you).

Clear evidence that the HS is a person and has intellect, emotion and will.

He teaches (John 14:26); He bears witness (John 15:26; Rom. 8:16); He prays on our behalf (Rom. 8:26-27); Searches and knows the depths and thoughts of God (1 Cor. 2:10-11); He gives spiritual gifts as he wills (1 Cor. 12:11). He disallows certain activities (Acts 16:6-7); He speaks (Acts 8:29, 13:2); Can be grieved (Eph. 4:30).

Masc. pronoun used w/Spirit which is neuter (would be expected to see

a neuter pn. used). (John 14:26; ;15:26; 16:13-14).

Remember, we said that Pillar #2==>

## [b. God is Three as to Person]

Also said that this means “God is Three in Distinction.” This is where we sometimes run into problems.

## (5) Summary - God is Three in Distinction

(not three manifestations)

If we say that God manifests himself three different ways we are echoing an age-old heresy known as modalism (sometimes today called “oneness”).

This is why the illustration of the Trinity that God is like a man who is a father, son, and husband doesn’t work. Those are modes or manifestations. I may be a F/S/H, but each of those isn’t a distinct person. I can’t be a Father at home and call myself at the office and talk to the Husband.

This goes back to the issue: “Who was Jesus praying to in the Garden?” If I’m a modalist Jesus has to be praying to himself, or as some say, his humanity is praying to his divinity. Neither of those makes any sense.

Remember our definition==>

“God is One as to Essence, Three as to Person.”

What do we mean by “person”. Person presupposes the quality of personality (Cook, 127).

And personality presupposes the power of self-consciousness and self-determination. We’re talking about an individual existence with reason and will.

One theologian puts it this way==>

“While the attributes of deity are held in common by each member of the Godhead, there are attributes of each individual person, Father, Son and Holy Spirit, which are peculiarly theirs and are held separately.” [W. Robert Cook].

Word “person” is the best that we have in the English language. It still falls short because when we think of a “person” we think of someone with a bodily existence. We can’t think in terms of three persons who make up one essential being.

Keep in mind, we are talking about God who is an eternal, omnipotent, infinite, omnipresent Spirit.

Sort of like the fact that God indwells each believer. If that’s true then God is indwelling many people, yet God is not many but one. Similar sort of thing.

God is not a “unit” like a piece of wood; he is a unity. Trinity in unity and unity in Trinity.

Great theologian of the 19<sup>th</sup> c., W.G.T. Shedd writes==>

“God is not a unit, but a unity. A unit, like a stone or a stick, is marked by mere singleness. It admits no interior distinctions and is incapable of that inherent trinality which is necessary to self-knowledge and self-consciousness. Mere singleness is incompatible with society, and therefore incompatible with divine communion and blessedness. God is blessed only as he is self-knowing and self-communing. A subject without an object could not experience either love or joy. Love and joy are societal. They imply more than a single person.”

[Shedd, 222]

IOW - God’s Attributes would seem hallow apart from any object w/which to demonstrate them. How could God be Love if there was no one in eternity to love? How could God know fellowship if he was a mere singleness of person w/no object? Some say God had to create so that he could show love & have fellowship, but that smacks against fact that God is independent of his creation - If he somehow had to create that would mean he was somehow incomplete or imperfect before he did

## (a) Let's look at some of these distinctions between the three persons: Father, Son, and Holy Spirit

### i. Matthew 28:19 and 2 Corinthians 13:14

MAT 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Note that the word "name" is singular. God is one as to Essence. Then we have 3 persons (God is three as to person). In v. 19 we find t/Gk. def. article before each of the persons listed which indicates a distinction of person [^]

Same thing in 2 Cor. 13:14==>

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

### ii. Psalm 110:1 (A Messianic Psalm)

The \Lord\ says to my Lord: "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."

You might remember that Jesus asked the Pharisees about t/ramifications of this Psalm in Matt. chapter 22.

Jesus asked those Pharisees who were gathered around Him, "What do you think about the Christ [Messiah], whose son is He?" They replied, "The son of David."

The Scriptures taught that Messiah would be the son of David, which simply means that Messiah would be of Davidic Ancestry (true). Jesus fulfilled that, of course. But, the Jews expected the Messiah to be a mere man, a superman of sorts, but a mere man. Certainly not God.

So Jesus asks them another question: "Then how does David in the Spirit call him, that is the Messiah, 'Lord,' saying, 'The Lord said to my Lord, 'Sit at My right hand, Until I put Thine enemies beneath Thy feet''" "If David then calls Him 'Lord,' how is He his son?"

IOW - if the Messiah is no more than the human son of David, why would David use a divine name in referring to him as “my Lord?”

Matthew concludes the story by saying that==>

no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

“Jewish interpreters to this day will have no more satisfactory explanation of Psalm 110:1 . . . than they did in Jesus day.” [Grudem, 228]

Point is, you have two persons here.

The \Lord\ says to my Lord:

Or we could paraphrase the thought as,

*“God the Father said to God the Son”* “Sit at My right hand, Until I make Thine enemies a footstool for Thy feet

### iii. The Angel of the Lord

The Angel of the Lord is a person who appears in the OT. Lit. “The Angel of YHWH.” We see that this messenger is no mere angel. He receives worship, He speaks for God and as God. He is even called God.

We see the Angel of the Lord for 1<sup>st</sup> time in Gen. 16 following Hagar’s banishment from t/presence of Sarah. TAL encourages Hagar & tells her that her descendants will one day be too many to count. After this encounter it says in v. 13 that Hagar called the name of the LORD who spoke to her “Thou art a God who sees” for “Have I remained alive after seeing Him?”

This is what we call a Theophany or a Christophany. This is an appearance of God, or more specifically Christ, in tangible form.

It was TAL who stopped Abraham from offering up his son, Isaac, in Gen. 22. TAL is there identified as being YHWH or Jehovah.

It was TAL who appeared as a burning bush before Moses in Exo. 3:2. Again, not an angel, but God Himself.

Yet, while TAL is clearly Jehovah God, he is sometimes distinguished as 2 persons w/i t/essence of the one God.

ZEC 1:12 (a vision of Zechariah) . . . the angel of the LORD . . . said, "O LORD of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah. . .

ZEC 3:1-2 (another vision of Zechariah) Then he showed me Joshua the high priest standing before the angel of the \Lord,\ and Satan standing at his right hand to accuse him. And the \Lord\ said to Satan, "The \Lord\ rebuke you, Satan! Indeed, the \Lord\ who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

BTW - TAL ceases to appear after incarnation of JC which leads me to believe that TAL was what we call a pre-incarnate appearance of Christ.

PSA 45:6-7 Thy throne, O God, is forever and ever; A scepter of uprightness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee . . . .

Who's being referred to here? "Your throne O God is forever . . . . Therefore God, your God has anointed you."

The writer to the Hebrews tells us in Hebrews 1:8-9==>

But of t/Son He says, Thy throne, O God, is forever and ever, And t/righteous scepter is the scepter of His kingdom. "Thou hast loved righteousness and hated lawlessness; Therefore God, Thy God, hath anointed Thee . . . .

Not only do we see that the Son is eternal, but also that He is God the Son who is distinct in person from God the Father.

I see all three persons of the Trinity in one OT passage Isa. 48:16. I believe that Jesus is speaking here in the first person.

"Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord \God\ has sent Me, and His Spirit."

**iv. We see the full-flowering of this sort of thing in the NT**

The distinction of the three persons of the Triune God is evident in Matthew 3:16-17 ==>

16 And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, *and* coming upon Him,<sup>17</sup> and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased."

Days of Arias - "Go to the Jordan and you will see the Trinity." [Shedd, 224]

Transfiguration of Jesus in Matt. 17:6 [=>] Either Jesus was doing a ventriloquist act, or he is a distinct person from God the Father.

John 14:16 "And I will ask the Father, and He will give you another Helper, that He may be with you forever;

Who's speaking? To whom is he speaking? Who's the "He?"

John 15:26 "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me,

John 16:13-15 <sup>13</sup> "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.<sup>14</sup> "He shall glorify Me; for He shall take of Mine, and shall disclose *it* to you.<sup>15</sup> "All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose *it* to you.

John 17:1-26 (The Real Lord's Prayer)

Who is Jesus praying to? Himself?

In the Garden of Gethsamane?

MAT 26:39 . . . . fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."

When Jesus cried out on the cross, "My God, my God, why have you forsaken me?" to whom was He speaking?

The answer is simple. God the Son was praying to God the Father. This is t/confusion, that is avoided when you grasp the three necessary pillars of truth as it relates to God in His Triunity.

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## Pillar #1 God is one as to Essence

## Pillar #2 - God is Three as to Person

And, we didn't get there this morning==>

## c. Pillar #3 - Each Person is Fully God

(God is Complete in Each Person) Save that for next time . . .

### *I hope you will stay with me on this*

My approach is often what I call "smoothing out the wrinkles" - BTIM I will often give you a lot of information & then over next week or two spend time going over it so that it all comes together in one big picture. That's what I hope to do with this essential issue of God's Triunity.

We've said it many times - this is at the heart of orthodoxy. If you're wrong or mistaken here it will leak out into many other areas (not isolated). That's true of any issue that's at the heart of orthodoxy. If you compromise on it or are wrong on it you'll eventually find yourself digressing into a maze of unraveling doctrines that affect issues related to the essential nature of God, and even the atonement. We'll see that in the next coming week or two.

Maybe you're listening this a.m. and your greatest need is to discover what Jesus said in John 17:3 (I quoted it earlier)==>

**Eternal life is to know the true God and Jesus Christ whom you have sent.**

### *God is always a prayer away*

If you don't really know Him & know the joy that comes from having a transforming relationship w/the Triune God of t/universe take the time now to call out to Him. Agree with Him that He is perfectly Holy and you are not (we call this sin - it's that which separates us from God). Turn from your sin & your mistaken ideas of what it means to be right

w/God and believe in JC alone to forgive you.

He is God

He died for your sin

He was resurrected from the dead

He always lives to be your righteousness (exchanged life).