

TITLE: Satisfaction in the Sovereign Source of Our Salvation (Part 7)

Satisfaction in the Trinity

PASSAGE: 1 Peter 1:2 and Selected Scriptures

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

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Read Passage

I. Hope in The Sovereign Source of Our Salvation

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

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

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

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

1. Main Idea for our Passage in 1 Peter:

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

2. Main Idea As it relates to the Trinity:

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

3. We're talking about an essential doctrine of the Christian Faith

It's essential ISW that blood is essential to life. This is what we call a cardinal doctrine of the Xn faith. If you take it away or pervert it you have taken away/perverted what it means to be a Christian.

Certainly not all doctrines are created equal. BTIM - We don't split hairs over absolutely everything that's taught in t/Bible. There are non-negotiable issues & there are negotiable issues.

Lynn Worden related a "Religious Division" story adapted from the comic Emo Phillips. After a lengthy discussion with a man who was standing atop the Golden Gate Bridge contemplating suicide, Emo's heart went out to him. The discourse is as follows: I asked him, "Are you a Christian, a Moslem, a Hindu, a Jew, or what?" The man replied, "I am a Christian." I said, "Me too. Small world. Are you Protestant or Catholic?" He said, "Protestant." I said, "Me too. What denomination?" He said, "Baptist." I said, "Me too! Northern Baptist or Southern Baptist?" He said, "Northern Baptist." I said, "Me too! Northern Conservative Baptist or Northern Liberal Baptist?" He said, "Northern Conservative Baptist." I said, "Me too! Call Ripley's Northern Conservative Fundamentalist Baptist, or Northern Conservative Reformed Baptist?" He said, "Northern Conservative Reformed Baptist." I said, "Me too! Northern Conservative Fundamentalist Baptist Great Lakes Region, or Northern Conservative Fundamentalist Baptist Eastern Region?" He said, "Northern Conservative Fundamentalist Baptist Great Lakes Region." I said, "ME TOO! Northern Conservative Fundamentalist Baptist Great Lakes Region Council of 1879, or Northern Conservative Fundamentalist Baptist Great Lakes Region Council of 1910?" And he said, "Northern Conservative Fundamentalist Baptist Great Lakes Region Council of 1910." And I said, "DIE HERETIC!" And I pushed him off the bridge!

That's a good illustration of t/absurdity of making every single issue one to die for (literally)!

Opposite extreme is that which was expressed by Peter James Lee, the Episcopal Bishop of Virginia who voted to approve the appt. of the openly homo. Bishop, Gene Robinson==>

"If you must make a choice between heresy and schism, always choose heresy." [World Magazine, February 14, 2004]

We never sacrifice truth on t/altar of church unity. Can't! Entire fabric

of t/CH will unravel. "To believe in everything is to believe in nothing."

"Hang 'unity' if the truth of the gospel is at stake." [Martin Luther]

It was the great saint of the first few centuries of the Xn CH, Augustine who coined the phrase==>

"In essentials unity, in nonessentials liberty, in all things charity"

Also Augustine who wrote De Trinitate, a masterful work on t/Trinity which he believed was an essential.

4. How do you know the difference?

How do you know which doctrines are essential and which are not? Let me first say, all doctrine is essential. It's bad to be in error on anything related to God's Word. We want to be accurate, to ==>

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (2 Timothy 2:15)

After all, if it is God's Word that, in the words of 1 Tim. 3 ==>

that the man of God may be adequate, equipped for every good work.

Then we want to know it well & knowing it well doesn't mean being sloppy with it. Bad doctrine results in bad living. Can't apply what we do not know; and we cannot apply rightly what we know wrongly. It's all important.

a. However, there is a sliding scale if you will

Being wrong about justification or who X is will land you in hell; being wrong about the nature of t/millennium certainly will not. Not all mistakes are created equal. Just ask any accountant - or policeman for that matter. If you run a stop sign you get a ticket. If you intentionally run over a person you get jail.

So I think that the answer to this question sort of logically sorts itself out.

5. Simple Definition of the Trinity:

Not the best definition, but it's short and the easiest to learn==>

“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). Encompassing the One Being/Essence of God there are 3 co-eternal, co-equal persons: F/S/HS. Yet, ontologically, there is 1 God.

This definition encompasses ==>

6. Three Essential Elements of the Triunity of God

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

Picture a roof supported at 3 points. If you were to remove any 1 or more of the supports, what will happen? Another analogy w/be a house of cards. Pull one of t/cards out of t/bottom & t/entire house comes down. 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.

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)

(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.

Yet 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

He can simultaneously exist in more than one mode at a time. He is one in essence, but three in personness. “Unity in trinity and trinity in unity.” TPIAW - “God is not one and three, but one in three”

That is our second essential Pillar==>

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.

We see the same thing in the NT

John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him. We in that verse refers to all three members of the Godhead (context)

This is a NT parallel to what we see among other places in Genesis w/use of a plural pronoun to refer to God.

(2) The Father, the Son, and the Holy Spirit are distinct persons

(a) I want to clarify something at this point

Distinct Doesn't Mean Separate. They are distinct, but not separate. They work in unity. Each is fully and completely in the other (Father in t/Son, Son in t/Father, Spirit in F&S).

You can't take one away & still have God. They're not each 1/3 of God. The Father is 100% God; Son // HS //

Yet, they each have personality (intellect, emotion, will). They each relate to the other on a me-you-he basis.

(b) The Father is a Person

He is a person as opposed to an impersonal force, not a person like a man. He has intellect, emotion, will.

See the same thing with Son ==>

(c) The Son is a Person

Jesus has intellect (He thinks, reasons)

Emotion ==> Matt. 23:37 (wept over Jerusalem)

Also has Will==>

(d) The Holy Spirit is a Person

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

He teaches (John 14:26); He prays on our behalf (Rom. 8:26-27); He gives spiritual gifts as he wills (1 Cor. 12:11). He forbids things (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).

(e) Summary - God is Three in Distinction

But not in separation.

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. Even if I could do that, it would not be an illustration of t/Trinity because, like I said before, t/word person as it's used of the Trinity isn't the same sort of word we use when we refer to a person.

To use my illustration, If I were three Tonys and could arrange a conference call with all three of me and hold a three-way conversation I would have three persons named Tony, or three Tonys each of which is independent from the other. The trinity of God doesn't mean there are three gods.

IMPORTANT: Distinction in person doesn't mean independence. The persons are not independent from each other. What the father does the son does, Spirit, etc. You cannot take a person away and have any of God left and each of the persons is fully God. We're talking about a distinction of what makes God, God in his essence, or mode of being. There's a distinction, but never a separation. Each of t/members of t/Trinity are in one another, yet they are distinct persons. (have more to say about that later.

Why theologians say that even though it is lacking, 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.

We could simply say God, as God, is made up of three distinct, but not separate modes--a mode of God’s essence would be another way of saying who God is.

One theologian suggested that we might use an illustration of a mirror. He writes that if you could look into the mirror and rather than see only a reflection, a true duplication (what is in t/mirror is as much you as you are), you may get as close to the idea of God as human lang. allows [cited in Shedd, 223]

Yet, you would not have two eternal beings (God is one as to essence), but one. Not two or three who are eternal, omnipotent, sovereign, etc. but 1 God who shares the completeness of His essence w/i t/3 persons.

Another example would be sunshine. The sun, its light and its heat are distinct. They are distinct, but not separate. If they were separate you could remove t/sun and still have heat/light. Or remove t/heat & still have t/sun. Or remove the light & still have heat. SW w/Triunity of God. Can’t remove one at expense of t/other. Ea. person is in/with t/other.

Pillar #1 God is one as to Essence

There is only one God

Pillar #2 - God is Three as to Person

Within the one essence of God are three distinct but not separate persons: Father, Son, H.S.

c. Pillar #3 - Each Person is Fully God

Deity of t/Father, Son, & H.S. is fully in each person simultaneously and eternally. Ea. is fully, completely, eternally God.

(1) Father is Fully God

Goes w/o saying ==>

JOHN 6:27 - Do not work for food that perishes, but for food which endures to eternal life, the food that the Son of Man will give to you, for on Him, the Father God has set His seal.

(2) The Son is Fully God

Not only is this affirmed in the Bible, it was affirmed early on in t/Post-apostolic CH.

Example - CH father Ignatius, whose life overlapped w/the Apostles, wrote around 110 AD :

Our God, Jesus Christ, was conceived by the Mary according to God's plan, both from the seed of David and of the Holy Spirit [cited in Boyd, Oneness Pentecostals and the Trinity, 151]

A bit later, Athenagoras declared that Christians are those who hold the Father to be God, and the Son God, and the Holy Spirit, and declare their union and their distinction in order." [cited in Boyd, Oneness Pentecostals and the Trinity, 160]

Key point of this is that these were early CH leaders who were carrying on the teaching of t/Apostles. They wrote extensively, they carried huge influence t/o the CH. If they had been declaring something totally at odds (heretical) from what t/Apostles themselves had taught their would have been an outrage. We would have a record of how t/CH at large opposed them & denounced them as heretics. Instead, what they taught was received as Christian truth because it wasn't anything new.

It wasn't anything new because t/Apostles taught it; it's recorded for us in t/NT.

(a) Six categories of evidence that Jesus Christ is Fully God

i. He possesses attributes of God

Jesus possesses attributes that are characteristic of God alone, the non-communicable attributes (explain).

* Examples of these would be:

Eternal (no beginning or end) - John 8:58; 17:5 (cf. Isa. 9:6).

Omnipresence (present everywhere). Matt. 18:20; 28:28.

Omniscience (to know all things). Luke 6:7-8; John 2:24, 4:29

Omnipotence (all-powerful) Ephesians 1:20-23; Revelation 1:8

Immutability (doesn't change) Hebrews 13:8.

ii. He Does Things Only God Can Do

Jesus performs works that fall solely under the prerogative of God.

He forgives sin (Mark 2:5-7)

He grants eternal life (John 10:28)

He is the judge of the universe (Matthew 25:31-33, cf. Joel 3:1-2)

He creates Creator (Colossians 1:16-17)

He rose from the dead (John 10:18).

iii. He Possesses the Names of God His titles include:

1. Son of God

"though the term 'Son of' can mean 'off-spring of' it also carries the meaning 'of the order of.' The designation 'Son of God' when used of our Lord means 'of the order of God' and is a strong and clear claim to full deity." [Charles Ryrie,

Basic Theology.] A son is same character/essence of a Father (unless adopted).

2. Mighty God (Isaiah 9:6)

3. Immanuel (Isaiah 7:14, cf. Matthew 1:23);

4. Alpha and Omega (Revelation 1:8, cf. 22:13)

5. God (John 1:1,18)

6. Lord (John 20:28; Romans 10:13, cf. Joel 2:32; Philippians 2:10-11, cf. Isaiah 45:22ff.)

iv. He Claimed to Be God

In John 8:58, Jesus clearly equates Himself with YHWH (cf. Exodus 3:14-15). He told t/Jews in John 8:24 [=>]

The same Jesus who quoted the Shema and said ==>

“The foremost [commandment] is, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD

Also said to the Jews in John 10:30 ==>

I and my Father are one.

One neuter (essence). Note two persons “I and the Father” and the plural verb “we are” not sing. “is”.

v. He Is Worshiped as God

He receives worship reserved for God, as God. Jesus knew that (Mt. 4:10)
Then Jesus *said to him, “Begone, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’”

Sev. times men are warned against worshipping any other than God, such as angels (Rev. 19:10, 22:9).

Yet, JC receives worship: Man born blind in John 9, after being healed worshiped Jesus (Jesus didn’t rebuke him for doing so).

Hebrews 1:6 says that all the angels are to worship Him (Christ).

Phil 2:10-11 [=>]

This was the practice of believers from the 1st c. onward.

Pliny the Younger's report to the Emperor Trajan (AD 111-112) that the Christians in Bithynia met on a fixed day before dawn and "recited an antiphonal hymn to Christ as God." [cited in Bruce, Colossians, 158]

vi. Scriptures Says He is God

There are several passages in the New Testament that explicitly state that Jesus Christ is God.

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 . . .

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

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.

Romans 9:5 . . . (Jesus was an Israelite according to the flesh) **who is over all, God blessed forever. Amen.**

Some have argued that this passage should be punctuated differently. There should be a period after the word "all." (read it that way). However, that does not grammatically make sense. The context all along has been JC & there's no reason to think that Paul is talking otherwise.

Titus 2:13 **looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus**

There is a well-known Gk. rule of grammar known as "Sharp's Rule." According to this rule, the same person who is called God is the exact same person who is called Savior, namely JC.

Same construction in 2 Peter 1:1==>

SIMON PETER, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:

And, of course you have John 1:1 [=>]

Father is fully God, the Son is Fully God==>

(3) The Spirit is Fully God

Remember Isa 6? Isaiah's great vision of YHWH/Lord (which by the

way was a vision of JC according to John 12:41). In 6:9, the Lord says: “Go, and tell this people: ‘Keep on listening, but do not perceive; Keep on looking, but do not understand.’”

Then we get to t/Book of Acts, and this same verse is quoted by TAP. In chapter 28:25-26==>

. . . Paul [spoke] one *parting* word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying, Paul goes on to quote Isa. 6:9!

Same thing in Hebrews: 3:7-11 “The Holy Spirit Says” quoting Psalm 95 OT where God is speaking. Same thing again in 10:15-17 According to 2 Sam. 23:2-3 the Spirit of t/Lord is the God of Israel. According to Acts 5:3 a lie against the HS is a lie against God.

Matthew 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,” Significance of this is often overlooked, esp. when you understand the significance of God’s “name” in scripture. To put two others on the same par w/God, if they were not in fact God, would be blasphemous.

The HS possesses the attributes of God and does the works of God.

H.S. is eternal (Heb. 9:14); Omnipresent (Psa. 139:7-10); Omniscient (1 Cor. 2:10-11); Omnipotent (Luke 1:35).

He is the creator (Gen. 1:2; Psa. 33:6); He works to forgive sin (John 3:5; Titus 3:5).

The temple of God, our bodies, is called the TOHS. 1 Cor. 3:16 [=>]

2 Cor. 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord is, *there is liberty.*

Parallel is to Exodus 34:34 about how Moses, when he would encounter t/Lord God, would have to put a veil on his face so that t/Israelites would not see the glory of God on his face. That’s the context of 2 Cor. 3 [^]

Three Essential Elements of the Trinity of God (three pillars of the faith)

Pillar #1 - God is One as to Essence (God is One in Unity)

There is only One God

Pillar #2 - God is Three as to Person

(God is Three in Distinction, but not separation)

Pillar #3 - Each Person is Fully God

(God is Complete in Each Person)

Bring it back to our passage in 1 Peter 1:2