

The 1689 Confession of Faith; Chapter 2, Paragraph 3 – “Of God and the Holy Trinity”, Message # 58 – “The Glory of the Father”, Presented in the Adult Sunday School Class by Pastor Paul Rendall, on December 6th, 2020.

Paragraph 3 – In this divine and infinite Being there are three subsistences, d) the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, e) yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is f) eternally begotten of the Father; the Holy Spirit g) proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

d) 1st John 5: 7; Matthew 28: 19; 2nd Corinthians 13: 14; e) Exodus 3: 14; John 14: 11;
1st Corinthians 8:6; f) John 1:14,18; g) John 15:26; Gal 4: 6)

Ephesians 1: 15-21 – “Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which he worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.”

We see the Divine Trinity in these verses in relation to Paul’s prayers. He had heard of the faith of these dear saints, and their love for others of the Lord’s people, and so he was unceasingly giving thanks for them, and making mention of them in his prayers. And what did he pray? That the God of our Lord Jesus Christ, the Father of glory might give to them the spirit of wisdom and revelation in the knowledge of Him, that the eyes of their understanding would be enlightened; that they might know what was the hope of His calling them was, to be holy through the grace of Christ. And he wanted them to be able to begin to comprehend how great were the riches of the glory of God the Father’s inheritance in the saints. He wanted them to know how exceedingly great His power was toward these believers, the same kind of power that He exercised in raising His Son from the dead and seated Him at His right hand in the heavenly places. We need to think more about these things ourselves, and to consider how infinitely great a Father our Father in heaven is.

Last week we began to think about –

I. Paternity – **The 1st Person is named the Father**, 1st of all, in respect of His natural Son, Jesus Christ. 2nd – In respect of God’s Elect, His adopted sons, and 3rd – in relation to His being the creator of all mankind.

We studied the terms of Common Predication and Proper Predication; that is, that Common Predication is that which identifies what the Persons of the Trinity hold in common as the one God,(His simplicity) and Proper Predication is that which distinguishes one Person of the Trinity from another person of the Trinity.

How should we then define Paternity? Scott Swain defines it as “the person property of the Father that identifies Him as the Divine Person who eternally begets the Son (and with the Son, eternally breathes out the Spirit), the Father Himself has no relation of origin.”

Building upon his definition, I conclude that when Scott Swain says that He (the Father) has no relation of origin, he is saying that God the Father has no beginning and no end, He was not begotten, and He has not proceeded within the Deity, and He is the One who indeed has brought forth the Son within the One Essence of God, and with the Son then, He breathed forth the Holy Spirit; all of this taking place within the Godhead. He has no relation of origin from the Son or the Holy Spirit.

A. The Fatherhood of God is Primary

We looked at Ephesians 3: 14 and 15 – “For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named....”

Scott Swain says – “The fatherhood of God is the first form of fatherhood, preexisting all other creaturely forms of fatherhood.” “Before the existence of creation, and thus before the existence of creaturely fathers and creaturely sons, the Father and his only begotten Son dwelled in eternal, mutual delight in the fellowship of the Holy Spirit. Moreover, just as God’s fatherhood is primary in the order of being, so also is it primary in the order of meaning. Every creaturely fatherhood in heaven and on earth is patterned after his divine fatherhood, not vice versa. He is “the Father, from whom every family in heaven and on earth is named.” (Swain, P. 70)

We also looked at Ephesians 4: 1-6 – “I therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.” “There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”

We also looked at how practical the doctrine of the Oneness of God and the Trinity is, in relation to walking worthy of the Lord. He sets forth the fact that the proper attitude for all Christians who recognize the oneness and the properties of each Person of the Trinity is lowliness and gentleness; bearing with one another in love, because there is a unity which is already established in the one body of Christ by the one Spirit. And on this basis, we were called in one hope of our calling. One Lord, one faith, and one baptism, one God and Father over all. We need to recognize that the Father is over all as the Person of the Trinity from whom, in perfect conjunction and equality with the Son and Spirit, formed plans in eternity past for the salvation of all of God’s elect. He brought forth within Himself in eternity past His only-begotten Son. And He and the Son breathed forth the Spirit.

B. Therefore, we have seen that the Fatherhood of God is unique.