



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 1: 4-8

Fall 2025

"The Trinity's Greeting"

TRANSCRIPT

Thank you Seth, and good morning. That was a good text that he read as an introduction to our passage, which is Revelation chapter 1, verses 4 through 8. —And a passage that I suppose we could spend three or four weeks on; but I'm going to do it all in one lesson.

It's filled with great theology and I've titled this sermon, "The Trinity's Greeting." And so, that's what we're studying this morning—the person of God...who is God in three Persons; and I think John brings that out very clearly here.

Well, let's look at our text; 'the revelation of John' ...or, *The Revelation of Christ*, chapter 1, beginning with verse 4;

⁴ John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, ⁵ and from Jesus Christ... (Speaker's comment: Now, you'll notice... three Persons are referred to there, and you see that each One is introduced by the term, 'from', "...from Him...", "...from the seven Spirits...", and, "...from Jesus Christ...", vs4&5) ...the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— ⁶ and He has made us *to be* a kingdom, priests to His God and Father—to Him *be* the glory and the dominion forever and ever. Amen. ⁷ BEHOLD, HE IS COMING WITH THE CLOUDS,

and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.

⁸ "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

Revelation 1: 4-8

May the Lord bless this reading of His Word and bless our time of study in it.
Let's bow together in prayer.

Father, we do bow together in prayer at this moment to acknowledge Your supremacy. You are the great Triune God and You rule all things, the universe and everything in it, and we see that clearly presented in our text. It brings glory to God the Father, God the Son, and God the Holy Spirit...so help us to understand that and to rejoice in the great truth that, 'the Triune God rules!' You are Supreme over all things—all things generally, and all things in particular...everything that takes place in our life, and that is reason to rejoice.

The mystery in all of this...we acknowledge that we can barely scratch the surface of the truth that is presented here. In fact, one of the glories of heaven, Father, is that we will spend heaven, and the kingdom to come, and the eternal state...eternity, reflecting on You and never come to the end of a full understanding, and knowledge, and truth of You...it will go on forever. And so will the joy of that understanding—and it will only expand and increase, that's what You have attained for us and that's what we're reminded of in this text.

And when we consider the Person and work of Your Son, the Lord Jesus Christ, and what He has done for us at the cross...and what He did for us at the cross is what You ordained for Him to do, that You asked Him to do...and He did in obedience and came with, "the joy set before Him", (*Heb 12:2*), of redeeming a people to Himself in the

Spirit of God in the time that was proper...and with each generation He, (*the Spirit*), has drawn Your people to You—quicken us, given us faith.

Justification, righteousness, salvation; that's all of You, Father...I pray that we will see that. I pray that as we go through this text, that we will see Your love for us, the love of the Triune God for each of us who are His people...and that we are debtors to mercy alone. We thank You for that.

Father, we're debtors to Your mercy in the spiritual things of life;

In our salvation,

And our sanctification,

And the glorification that is certain to come.

We are debtors to You for every moment of our existence, and so we pray for our material, physical existence, as well. We pray that You would bless those that are sick, or those that are recovering from trauma or sickness. We pray for those that are traveling. We know some are traveling today...give them safety and enjoyment, and bring them home safely as well.

Bless our time now, LORD. We look to You to build us up in the faith, help us to know You better—and we pray these things in Christ's name. Amen.

(Message) From the very beginning, from verse 1 of the Bible, Scripture is very clear: **God is.**

The Bible doesn't try to prove the existence of God. It doesn't need to do that because the Bible is very clear about this: 'Every man knows God is.' It's revealed in us; that's what Paul makes very clear in Romans 1:18 through 19. Yet men suppress the knowledge of God because they do not want God to rule over them.

But it's clear from the Word of God, in the very way the Bible begins, "In the beginning, God ...", the Bible assumes His existence. The Old Testament is also clear that there is only one God. Deuteronomy 6:4-5, "Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart...soul, and...might." (*ESV*)

The New Testament is equally clear, the One God is three Persons: God the Father, God the Son, and God the Holy Spirit. As the Westminster Shorter Catechism puts it, "These three are one God, the same in substance, equal in power and glory."

And even in the Old Testament, there are suggestions of this, what have been called 'adumbrations', or 'intimations', or 'allusions' to a plurality in the Godhead...and I'll just cite one example without reading it, Isaiah 48:16, (and you might look that up, Isaiah 48:16).

'Three in one...How can that be? It's bad math! One plus one plus one equals three, not one!', so the objection goes. And it makes sense; it's a cogent rebuttal, or argument against the Trinity.

So the church, recognizing that, sought to illustrate it with things like an equilateral triangle in which, 'Three equal sides form one object...so too, the one God exists, three equal Persons, (not three Gods), one God in three Persons.'

Well, all illustrations like the triangle, (or water, that can be liquid, ice, and vapor ...but still water), are helpful—but the reality is they all fall short because no analogy in nature can comprehend the Trinity.

It is a mystery; we can't explain it. J.I. Packer commented on this, stating, "It confronts us with perhaps the most difficult thought that the human mind has ever been asked to handle. It's not easy," he said, "but it is true."

Not only is it true, it's one of the fundamentals of the Christian faith. In fact, there is no Christian faith, there is no Gospel or salvation apart from a belief in the Trinity. And we come to it here in the book of Revelation, when, (in chapter 1, verses 4 through 8), the One God greets the church in His three Persons.

He speaks to the seven churches that are in Asia, (that is in the province of Asia, which was the western part of Asia Minor), and He speaks with a greeting of

encouragement that assures the saints that God is ruling, and He will bless them; He has blessed them; and He is coming again. "Behold, He is coming with the clouds." (vs7a).

John Stott called Christianity, "A rescue religion, and Christ is coming again to rescue us from sin and danger." That is our hope, and that is this greeting...it is a greeting of hope. These Asian churches needed encouragement and promise of rescue because they were facing trials, they were facing temptations, they were undergoing persecution, so He speaks to the seven churches.

But why seven churches? That's a natural question because there were more churches in Asia than seven: the church of Troas, the church of Colossae, Hierapolis, just a few of the many other churches. Why seven? Why not eight? Why not ten? Why not 17?

The number *seven* was a sacred number among the Jews and is a favorite number of John here in the Book of Revelation. It is symbolic; it represents completion; it represents perfection. So, "the seven churches" represent all churches—all churches in the world and all churches down through the ages. And I think the number *seven* signals that...and each of these seven churches manifested characteristics that are found in churches generally.

The book then, while addressed to seven historical churches, (literally, seven churches), is in fact for, 'the church universal'—that is, for every local church in every age, in every place. We see these churches in ourselves and the dangers that these churches experienced...that the threats that they had are threats to us, for we face the same problems.

John then gives a greeting to them, (and to us), from God the Father; "Grace to you and peace, from Him who is and who was and who is to come." (vs4b). Many feel that this is a name probably developed from Exodus 3:14, where Moses was speaking to the LORD at the burning bush, and the LORD declared His name to him,

"I AM WHO I AM." That's what the name *Yahweh* means...and I take that to mean, (as many do), 'Eternal Self-existent One.'

You see that, I think, illustrated in the scene there in Exodus 3, where God appears to him in fire, in a bush...but the bush isn't burning. (The fire doesn't need the energy that comes from the wood of the bush, they're independent to signal that God is not dependent upon anything in this creation.) He is Self-Existent, and because He is Self-Existent, He is eternal. Just as He was in the bush without needing the bush for His existence, He is in this world and in this universe completely independent.

And here the description sets forth God in that way...as eternal. He has always been...and He always will be. He doesn't change—but He is the God of change. He is the God of time, He is the God of history, the LORD of the past, the LORD of the present, the LORD of the future. And as the church faced hard times, whether persecution from Emperor Domitian in John's day, or some later tyrant, this is intended to encourage the church regardless of the circumstances...and as trying as they may be, He is still on His throne, and always will be on His throne.

All the events that touch us personally are important to Him. In Psalm 56, verse 8, David said, 'He puts all our tears in His bottle.' He treasures them up; our suffering, our difficulties are important to Him; He is not indifferent to them. But in all events, He is working out His plan and His purpose for this world, and for His people generally and personally. God controls time, creates time in history. He is completely, absolutely sovereign, and He greets us in times of trial with the promise of "grace and peace". (vs4).

Then the same greeting comes from "the seven Spirits". That's more symbolism from John, designed to represent the Holy Spirit and the fullness and completeness of His activity and power. John may have taken this description, (or perhaps I should say the Holy Spirit may have directed John in this description), from Zechariah chapter 4,

verse 2, where the prophet sees a gold lampstand with seven lamps, [the menorah, that stood in the holy place of the temple.] It is an image of the Holy Spirit.

In Zechariah, (4:10), the LORD explains the meaning of the seven lamps; they are "...the eyes of the LORD which range to and fro throughout the earth." And the idea of that is the Holy Spirit is omnipresent; the Holy Spirit is omniscient; the Holy Spirit is omnipotent...all-powerful, all-knowing, all-present. He sees all things...He sees everything that is happening, but He also sees everything in the hearts of men. Nothing is hidden from His sight. He is at work throughout the whole world, and His work is effective.

It is also what Zechariah points out in that same chapter, in Zechariah 4:6, that states, "...‘Not by might, nor by power, but by My Spirit’, says the LORD of hosts." And I take that to be another one of those adumbrations of plurality within the Godhead. He is the one who gives success. He is the one who imparts to us grace and peace.

It comes from the Father, everything does. God the Father is the source of all grace and peace—but the Holy Spirit is the giver of it...He applies it to the saint. And He too, greets the seven churches and greets us.

But the great emphasis of this greeting is on the second Person of the Trinity. And in verse 5, John identifies Him directly. He (*John*), says, "...and from Jesus Christ, the faithful witness...." It is a way of saying that He was ‘the faithful prophet’, (in fact, John identifies Christ by His three offices of prophet, priest, and king). And as prophet, He is the fulfillment of the prophecy in Deuteronomy 18, verse 15, where Moses told Israel that God would “raise up a prophet” from among them.

Christ is that prophet. He is ‘the Word made flesh’. (Jn 1:14). He is, “the way, the truth, and the life.” (Jn 14:6). The truth is in Him...He is the truth. He has, as Peter said in John 6, verse 68, “the words of eternal life”...because He is the way of eternal life.

And like the prophets of the Old Testament, the people rejected Him and killed Him. Still, He was faithful unto death, “the faithful witness”. (Rev 1:5).

But death could not hold Him. He was resurrected and became “the firstborn of the dead”, (ibid), and that's the next description that John gives of Jesus. He is the first, and so far, the only man to be resurrected, [not the only one raised, Lazarus was raised from the dead, Jairus's daughter was raised from the dead, Tabitha was raised from the dead], but Jesus is the first man resurrected—*raised from the dead with a glorified body, never to die again.*

And because of that, He is supreme over all. He has defeated the final enemy, the great enemy, death itself. He is supreme...and that is what John says next: He is, “the ruler of the kings of the earth.” (vs5b). If He can conquer death, he can rule over any potentate there is on this globe.

The world and its rulers don't recognize that, but this is the confession of every Christian, (though it is a confession of faith). It's a confession of faith, not of sight. We can't see Him on His heavenly throne...and there is little around us that would suggest that He is; little around us to support that He is there at the right hand of the Father.

Human history, down through the ages, has been nations fighting with nations... with the strongest nation and the strongest ruler prevailing; so, often it appears that it is the tyrant that is ruling the earth.

But the Scriptures are clear: Far above all of the great movements of the ages, (the chaos and the carnage of history), Christ is seated at the Father's right hand ruling and governing this world.

All the events of time somehow play a part and contribute to the movement of history to its appointed end. The Lord is coming...and His kingdom. He governs events; He is God the Son. He is the ruler of the kings of the earth; “King of kings, and Lord of lords”, (1Tim 6:15), and He will return to this earth. And as David prophesied in Psalm 2, (vs9), He will shepherd the kings “with a rod of iron”, or He, “will break them with a rod of iron.”

But He will rule over us, His people...His elect ones, as a caring, loving, shepherd. He is doing that now; He is doing that presently. In fact, John pauses here at the end of

the verse, (vs5), to tell us what Jesus has done—and does it in a doxology, in a great statement of praise. It's as though he's just breaks off, what he is saying about the Lord, to give Him praise;

"To Him who loves us and released us from our sins by His blood ..." [Now, if you have a King James version, your text reads a little differently from that. It's, "Unto Him who loved us, and washed us from our sins ..."] Now, that is true, and that's good theology, but it's not actually what John wrote. The better manuscripts have *love* in the present tense, and the word *loosed* rather than *washed*, or "*Released* us from our sins," so it is, 'To Him who loves us presently' ...and that is a great truth.

Dr. Johnson, I don't remember if it was in his lesson on the Book of Revelation, but he illustrated that great truth with a story that impressed me. It's about Samuel Prideaux Tregelles, and his work with this verse. Mr. Tregelles was a very intelligent man. He was a self-taught man...he taught himself Greek. In fact, he taught himself Greek very well and became an authority in the Greek text—and a textual critic, (which is a man who analyzes all the ancient manuscripts in order to determine which are the oldest and best texts).

To do that, he visited the great libraries of Europe. He went to the Vatican library in Rome, and the libraries of Florence and Venice, Munich and Basel...all over Europe and spent a lot of time in the British library comparing and studying texts to see which was the best text.

He said that when he came to this verse and read in 'the better Greek manuscripts', "To Him who loves us," rather than "To Him who loved us," he recognized that this is the only place in the New Testament where the verb *love* is used in the present tense of God's love for us. Realizing that fact, he said, "All my studies on the text...", (that is, 'the New Testament text'), "...were worth it if I had only discovered this one thing, 'Unto Him that loveth us.' "

He loves us constantly, He loves us eternally, He loves us always. So, in the present, He *loves* us always, each and every one of us that are His people, that believe in

Him, that have trusted in Him...but it was in the *past* that He “loosed” us, that He “released” us from our sins.

He did that at the cross by His blood, by His sacrifice. That is where He *bought* us; that is where He *redeemed* us; that is where the issue of sin and guilt were settled once and for all, forever...where the debts were paid in full and our salvation was gained completely and forever—at the cross.

If you are a believer in Jesus Christ, your salvation was obtained there—there and then, at Calvary. That is where the victory was won!

And it is finished. The work of redemption, of salvation, is finished. It's a past act, a past work...and that is a clear demonstration of God's love for us. Paul said that very thing in Romans 5:8, "But God demonstrates His own love toward us in that while we were yet sinners..." (in that condition), "...while we were yet sinners, Christ died for us." He died for the ungodly...when we were sinners in rebellion, with ‘weapons in our hand’, as it were, Christ went to the cross to die for His people and make us His sons and daughters. Now, that's an amazing fact...a great truth.

Those early Christians in Asia, who received this letter, might not have seen the love of God in their situation, facing persecution and terrible hardship. But it is demonstrated in the historical event of the cross...and that is where we must look. When we want to know about the love of God, when we want to find some evidence for it, as it were, look to the cross...and remember it. It is the objective truth of God's love for us in spite of circumstances.

And that's why we celebrate ‘the blood’; it represents the violent death of a sacrifice that was made in our place, by our Substitute when He went there and bore our sins and suffered the penalty we deserved—and paid the debts that we owe. In doing that, He *released* us from our sins...every believer without exception.

And what is required for us to have that *blessing*, have that *release*, to be *loosed* and to be *washed*? ...Faith—that's all!

Believe it, believe it is true, believe in Christ as Savior, trust in Him and His sacrifice...and receive it. That's all we can do...we can't do more than that. It is finished completely.

I like the way John Gresham Machen put it in his book, *Christianity and Liberalism*, about the apostles and the early church regarding sin and guilt, and the forgiveness of it. He wrote, "They simply trusted Jesus to remove it." In other words, 'They had faith in Him'...it's that simple.

That's true, He did it all, so we trust in Him and simply receive the gift of forgiveness and eternal life...Glory to God alone! We were loosed from our sins and washed clean of our guilt at the cross—at that moment in history, that's when it was achieved.

And not only that, but in verse 6, He, "made us *to be* a kingdom, priests to His God and Father..." Not only did He save our souls, (that's a blessing in and of itself... beyond comprehension), but He elevated us to the highest place—'a kingdom and priests.'

Now, 'Are we a kingdom because we have a ruler, or because we rule?' Well, the book answers that later in chapter 5, verse 10, "You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth." We'll be kings.

Then in chapter 20, verse 6, "...they...will reign with Him...", (*with Christ*), "...for a thousand years." (In the future on the earth). So, it's both: We're a kingdom and we're kings. In the meantime, we are kings as David was a king during the reign of Saul. David was anointed but without a kingdom, (or to use Mike Black's title, *A King Without a Kingdom*), and we're like that.

In fact, he was on the run the whole time, early in that experience of fleeing from Saul in 1 Samuel 20:3, and he described his situation as very, very perilous. He said, "...there is hardly a step between me and death." (ibid.). That was his life...and that's us in this present age in which Satan is the prince and the god of this age. We are a

kingdom that will be established on the earth—and we presently are priests...what a *great* privilege that is. And in these troubled times, we are kings...and we will reign!

Presently, we are priests as well, and we carry out that function in various ways. We carry it out in intercessory prayer, (that's one of the things that the priest did, he bore the names of the 12 tribes of Israel on his shoulders—on his breastplate upon the strength of his shoulders, as it were, and with the love of his heart. He, 'bore the people of Israel' and prayed for them.) And that's what we do as priests of God in the present. As saved, justified people, we should be in prayer continually, giving God praise in petitions for one another.

The 19th century Scottish minister, Horatius Bonar, wrote that God has, "opened our lips and enlarged our hearts, and as a result, we cannot but pray. The justified man and woman has ten thousand things to ask for, and ten thousand things for which to give thanks."

That's true; "...a kingdom, priests to his God...", (vs6), priests to Christ's God, His Father. That caused John to break out in praise to Christ for all that He has done for us; he said, "...to Him *be* the glory and the dominion forever and ever. Amen." (vs6b).

This doxology expresses amazement at the love of God, but it also is an *ascription* of deity to Christ. Only God deserves such praise; only He can get, "the glory and the dominion forever."

John was so overwhelmed by who Christ is and what He has done for us, that he naturally exclaims this declaration of praise to Him, thinking, (now, I imagine this, but I think it must be true), 'I'm just a Galilean fisherman, called by Him out of that profession, and made a follower of Him. I'm just a fisherman, and yet praise be to God, He has made me a priest...and a king, at that!'

But again, this was also for the comfort of the saints in his day, a time when the glory and the dominion that belong only to God, only to the Triune God, was being claimed by mere men—sinful, fallen men.

Emperor worship was particularly popular in Asia, especially in Ephesus, and Christians were feeling the pressure to recognize Domitian as divine. So faced with that danger, John reminded the saints of the truth that must guide them in all that they thought and all that they did—and that is that ‘Christ is God...He gets the glory, not man.’ And He will have it in the future on the earth, and forever...and we with Him. That's the promise of this book, and of all of Scripture.

It's Psalm 2, where the kings of the earth say,

"Let us tear their fetters apart

And cast away their cords from us!"

They're in rebellion against the Lord God.

That is atheism. It may be ‘theoretical atheism’, (if they don't believe in any god), or ‘practical atheism’, (which is they know, **He is**, but they rebel against Him), ‘We will not have this man to reign over us.’ They rebel against His authority; it is a cry for freedom to be liberated from the constraints of the Lord God.

Yet that doesn't result in freedom but slavery, depravity, death, and destruction; it is irrational, it is insanity. The world is insane now. You watch the news, you read the papers, you see what's going on; it is insanity. (But it's going to become ‘crazy-insane’ in the future, the apocalypse.)

The reality is: **God is**. There is only One; He is the Triune God. And the second Person of the Trinity, The Son of God, will have the glory and dominion—and someday everyone will acknowledge that. He will literally, physically come back into this world, and everyone will see Him. That's what John states in verse 7, "Behold, He is coming with the clouds, and every eye will see Him..." Some say that this is the theme of the book...I think it is, I agree with that; “He is coming with the clouds”.

It is a combination of two Old Testament texts. Daniel 7:13, where Daniel in a night vision saw the, “Son of Man” coming on the clouds; and Zechariah 12:10-14, where a prophecy of the Messiah is coming. “Behold!”, John says, which means, "Look!", "Note well!", "Important!"

What's interesting about that is John didn't write that in the future tense, ('He shall come', 'He will come'). But he wrote it in the *present tense* as if to say, 'It is near!' or 'It is certain!' And when He does come, there will be a great outpouring of grief; "...and every eye will see Him, even those who pierced Him...", (an obvious reference to the crucifixion), "...all the tribes of the earth will mourn over Him." (vs7).

In Zechariah, (from which John is quoting), that refers to the tribes of Israel. It's been suggested that John widened the field here to include Gentiles, and it's true that both Jews and Gentiles, both Israel and 'the nations', (specifically Rome), together carried out the Lord's death. The world, 'mankind', rejected Christ and is guilty. (Mankind is still rejecting Christ and is guilty, so I don't have a problem really with that broadening of the application.) But certainly from Zechariah, the principal party is Israel; 'They will see their Messiah and "will mourn", not in despair or dread, but with penitential grief, followed by forgiveness.'

In the first part of Zechariah chapter 12, verse 10, the LORD said, "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication so that... they will mourn for Him..." . (They will repent.) That is when the nation is revived spiritually, and "all Israel will be saved", as Paul wrote in Romans chapter 11, verse 26.

So, verse 7 is hopeful. That is the future; it is triumphant; Christ will certainly come. So certain is it, that it's as though He is already on the way...in the present tense. But it will happen on the Father's schedule; He has determined the time. It may be soon, "Time is near," John said in verse 3. It may not be for a thousand years. [And if it is, well, that's just one day more in God's timing.]

But this is our hope; it is certain, "So it is to be." (John wrote), "Amen." (vs7b). 'Count on it; it will come.' 'He will come, and He will conquer.'

Finally, John authenticates this, not with his own words but the words of God the Father, " 'I am the Alpha and the Omega,' says the Lord God, 'who is and who was and who is to come, the Almighty.' " (vs8).

This again, is the Father speaking, giving His endorsement to all that is contained in what John has said, and what John will write in the whole great prophecy of this book...and it is authenticated by "the Alpha and Omega." That's the first and the last letters of the Greek alphabet. I'm sure most of you know that, but in our manner of speaking, it would be like saying, 'I am the A to Z', 'the first and the last', 'the beginning and the end', 'from the beginning of history to the end of everything...and everything in between.'

He is LORD.

He is sovereign, from the beginning to the end in all things.

He is sovereign over all times and all ages.

All history is really the unfolding of His eternal plan.

So, regardless of the times in which we live, this title, ("*the Alpha and Omega*"), encourages us to trust in the LORD. So, even when bad men rule, even when the antichrist arises, *stay faithful*.

It doesn't mean that trust is easy, that it's easy to live by faith—but it does give us hope during trials, whatever they may be...because all of it is moving toward a good end. That's Romans 8:28, 'It's all working together for good.' It's working toward the kingdom of God on earth.

To emphasize that, John repeats the divine name given in verse 4, the One who authenticates this message is, "...the Lord God, who is and who was and who is to come, the Almighty." (vs8b).

'The Almighty', in Greek is *pantokratór*, which doesn't mean anything to you, I'm sure, but it means something very significant. The word breaks down to something like,

'The one who holds everything.' 'The one who has his hands on everything.' 'All is under His complete control'.

Later, at the end of the book in chapter 22, verse 13, Christ speaks using the same 'title'. Here, (*in Rev 1:8*), it's God the Father...and there, (*Rev 22:13*), it's God the Son, where He says, "I am the Alpha and the Omega, the first and the last, the beginning and the end." It's not a contradiction there—it's to say, 'There is no distinction'. Or, 'There is a distinction between the Father, and the Son, and the Spirit, but They are all equal in power and glory...They are the same essence. He is God the Son, and He is coming. And that's the message of the book..."He is coming on the clouds."

For the world...that is terrifying news, (or at least it should be). In Christ, all men will someday face God, and their Judge...and every knee will bow to Him.

But for the believer in Christ, it's encouragement. It's not terror...it's joy! What a greeting: The Triune God is for us, giving us 'grace and peace'. We have that encouragement from each member of the Godhead.

About the Trinity, Dr. Packer also said, "The biblical and historical theological formulation of the Trinity..." (that which the Church fathers and others have formulated, and did so over many years and study), "...the formulation of the Trinity seeks to circumscribe and safeguard this mystery...not explain it...that is beyond us."

So, in much of the definitions, what they are saying is, 'It's not this; but rather it is this: One God who exists, (or subsists), in three Persons, and we can't go beyond that.'

It's true, it shouldn't trouble us. It shouldn't trouble us that we can't explain the nature of God, the fullness of God. I say that because we can't explain much of anything in this world. 'Science' today acknowledges that the universe is full of mysteries—and that it knows really very little about it. It comes to conclusions about things, and then, ten years later or so, it will change because we learn something new. 'Science' doesn't

understand the universe that it studies, yet as vast and complicated as it is, it is finite, it is limited.

So how can we mortals think that we can understand the infinite, eternal God? There is no limit to what's to be known about Him. No, there is great mystery, and we in our condition in this world certainly can only scratch the surface.

But we do know something. We know the very essence of what He is...we know **God is**, first of all. We know there is only one God, and we know that that one God is Triune, and that He is personal, that He loves us unconditionally, infinitely...and **always**.

Earlier, Seth mentioned that we love Spurgeon. Mr. Spurgeon told about going out to visit a man, and as he did he looked at the man's house and he noticed a weathervane on the roof. And on it were the words, "God is love." Spurgeon said, "Well, I see you believe that the love of God is changeable. 'As the wind blows, God's love changes.' " He said, "No, Mr. Spurgeon, what I mean by that is whatever way the wind blows, God is still love."

He always loves. The infinite, eternal, Triune God loves us with an unconditional love, and He rules over this universe and us, His saints, wisely and for our good and His glory. We can trust Him. We walk by faith, not by sight. We walk by faith in the revelation that He has given—and that's the way of "*grace and peace*". (vs4).

If you have not trusted in Him, and in His Son, the Savior, who has *released* the believer from his, or her, sins by His sacrifice, the offer stands...it's made to you and it is real, and it is now. Don't pass it, don't let it go by, recognize your guilt and your need, and come to Christ. Turn to Him in faith, trust in Christ alone for forgiveness and salvation. He will receive you, and He will make you a child of God—a king and priest forever.

And then rest in Him. He will take us through the trials of this life safely, like a ship on a stormy sea, and deliver it to a glorious shore. May God help us to rest in that.

(Closing prayer) Hallelujah, LORD. "Salvation is of the LORD." (*Jon 2:9*). It's all of Him, the Triune God.

We thank You, Father, that You paid the price and You've attained us—and we can rest in that. And rest in the great truth that the future is ours, and Your Son is coming back someday and establish a great kingdom on this earth. May we rest in that great hope.

Now,

The Lord bless you and keep you;

The Lord make His face shine on you,

And be gracious to you;

The Lord lift up His countenance on you,

And give you peace.

In Christ's name. Amen.

(End of Audio)