

The 1689 Confession of Faith; Chapter 2, Paragraph 3 – “Of God and the Holy Trinity”, Message # 62 – “The Knowledge of the Holy One”, Presented in the Adult Sunday School Class by Pastor Paul Rendall, on January 10th, 2021.

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)

The Son’s being begotten of the Father is a Truth which is only established by revelation to those whom God has chosen to reveal it to.

The Athanasian Creed says – As Christian truth compels us to acknowledge each distinct person as God and Lord, so catholic religion forbids us to say that there are three gods or lords. The Father was neither made nor created nor begotten; the Son was neither made nor created, but was alone begotten of the Father; the Spirit was neither made nor created, but is proceeding from the Father and the Son. Thus there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three spirits. And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so we must worship the Trinity in unity and the one God in three persons.

This is a good formula for our thinking. Whence comes this knowledge of the Holy One? It comes by revelation through the Scriptures, and by illumination to our hearts and minds by the Holy Spirit. Believing in the Divine Trinity is not so much an intellectual exercise as it is a truth which each person who comes to God in faith, receives His word for what it says in the way that it says it, knowing that it is God’s word. The ignorant but humble person then and prays to have the truth revealed to them, by the illumination of the Spirit’s working, shining into their mind and heart, in relation to the word.

Proverbs 30: 1-4 – The words of Agur the son of Jakeh, his utterance. This man declared to Ithiel—to Ithiel and Ucal: Surely I am more stupid than any man, and do not have the understanding of a man.” “I neither learned wisdom Nor have knowledge of the Holy One.” “Who has ascended into heaven or descended?” “Who has gathered the wind in His fists?” “Who has bound the waters in a garment?” “Who has established all the ends of the earth?” “What is His name, and what is his Son’s name, if you know?”

Here we find this godly man, Agur, perhaps one of Solomon’s friends in the Lord, who he talked over deep theological truths with, speaking and declaring to his other friends who were either his pupils in theology class, or perhaps even his own children, the truth that God had revealed to him concerning the Divine Trinity. Verse 1, however, can also be read this way– “The words of

Agur concerning Ithiel and Ucal”, or concerning the Messiah. For the meaning of the first name Ithiel means “God with me”. And the 2nd name Ucal means “the Mighty One”. Our Lord Jesus Christ spoke of Himself in relation to the Father, in the days of his flesh, in John 8: 29, in this way – “He who sent Me is with Me.” (God is with Me) “The Father has not left Me alone, for I always do those things that please Him.” And in Isaiah 9: 6, it is prophesied of God’s Son, the Child who will be born to Israel, and to us, that He would be the Wonderful Counselor, the Mighty God, the Everlasting Father, and the Prince of peace.

At any rate, this man Agur surely did not let his revelatory knowledge of God puff him up. For he says in verse 2 – Surely I am more stupid than any man, and do not have the understanding of a man. I neither learned wisdom nor have knowledge of the Holy One. That is, this knowledge of God; this knowledge of the Divine Son, this kind of profound theological knowledge was not something that he had within himself, or had learned it from any earthly teacher apart from the Holy Scriptures. He had it revealed to him from God. This kind of knowledge did not cause him to glory in the strength of his own intellect. Surely, I am more stupid than any man. I neither learned this wisdom on my own, nor have I the knowledge of the Holy One except it has been revealed to unworthy me. Verse 3 can be rendered – “I neither have learned wisdom, but I have the knowledge of the Holy One”.

In His work of creating the world and in His providence on a daily basis, the Father together with the Son, gathered the wind in their fists, and bound the waters in a garment. Even now, He establishes all the ends of the earth. But here in these verses, God is described as the One who has ascended and descended, and He is the Divine Father together with the Son, the One who is the only-begotten of the Father, the One who lay in His bosom from all eternity; the One through whom the world was created, and the One who in eternity past was eternally generated from Father in relation to His Mediatorial work that He would accomplish as the God-Man in time and space during His earthly ministry. At many points during His earthly ministry, the Lord Jesus, the only-begotten Son of the Father was revealing the Father to men, and revealing also the fact that He and the Father were One.

What was the knowledge that was revealed to Agur about God? In verse 4 he tells us the knowledge of the Holy One that he had learned. It is personal knowledge about God which he gives to us in questions. “Who has ascended into heaven or descended?” There was no man who it is recorded of him that he has done this. No man who has descended from Adam has ever ascended up into heaven to obtain the knowledge of God and divine things, and has then descended to earth once again to tell us what God is like. No, God must reveal Himself to fallen, sinful, spiritually blind human beings. There is only One who can reveal the truth about Himself, and that is God Himself.

Do you know what His name is? Or His Son’s name? Surely you know. But surely you don’t know if you have not read the Scriptures, or it has not been revealed to you. Is it Elohim which means Almighty, the Transcendent One? Is it El-Shaddai, meaning all-powerful and all-sufficient One? Is it Elyon, the One high and exalted? Is it Jehovah or Yahweh, the Self-Existent and Unchangeably Faithful One? These are all His names, but we know His name because He revealed it to particular men who He personally revealed Himself to.

Matthew 11: 25-30 – “At that time Jesus answered and said, ‘I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.’ “Even so, Father, for so it seemed good in Your sight.” “All things have

been delivered to Me by My Father, and no one knows the Son except the Father.” “Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.” “Come to Me, all you who labor and are heavy laden, and I will give you rest.” “Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.” “For My yoke is easy and My burden is light.”

John Newton says – “Suffer me to offer a familiar illustration of the Lord’s wisdom and justice in this procedure. Let me suppose a person to have a curious cabinet, which is opened at his pleasure, and not exposed to common view: he invites all to come to see it, and offers to show it to anyone who asks him. It is hid, because he keeps the key; but none can complain, because he is ready to open it whenever he is desired. Some perhaps disdain the offer, and say, ‘Why is it locked at all? Some think it not worth seeing, or amuse themselves with guessing at the contents. But those who are simply desirous for themselves, leave others disputing, go according to appointment, and are gratified. These have reason to be thankful for the favour; and the others have no just cause to find fault.

Thus the riches of divine grace may be compared to a richly-furnished cabinet, to which Christ is the door. The word of God likewise is a cabinet generally locked up; but the key of prayer will open it. The Lord invites all; but he keeps the dispensation in his own hand. They cannot see these things, except he shows the; but then he refuses none that sincerely ask him. The wise men of the world can go no further than the outside of this cabinet; they may amuse themselves, and surprise others, with their ingenious guesses at what is within; but a babe that has seen it opened, can give us more satisfaction without studying or guessing at all.

If men will presume to aim at the knowledge of God, without the knowledge of Christ, who is the way and the door; if they have such a high opinion of their own wisdom and penetration, as to suppose they can understand the Scriptures without assistance of His Spirit; or if their worldly wisdom teaches them, that these things are not worth their inquiry; what wonder is it that they should continue to be hid from their eyes? They will one day be stripped of all their false pleas, and condemned out of their own mouths.” (Vol. 2, P. 375, 376, of his Works, a sermon entitled The Mysteries of the Gospel hid from many.)

Luke 16: 23 – “Then Jesus turned to His disciples and said privately, ‘Blessed are the eyes which see the things that you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.’”

John 3: 11-13 – “Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.” “If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?” “No one has ascended to heaven but He who came down from heaven, that is the Son of Man who is in heaven.”

This shows that the Lord Jesus Christ is God the Son as well as the Son of Man, and that He and God the Father are one God. And this relationship has existed from before the world ever began, or before the Lord Jesus ever was born of the Virgin. He was God the Son from all eternity, the only-begotten of the Father. It also show us that because He is fully God, as God the Son, the Lord Jesus Christ, could be both in heaven and earth at the same time, even though in His humanity, He could not be in both places. This is the Mystery of Christ. We apprehend it. We cannot fully comprehend this truth because of the nature of God’s Being which is so great.

John 3: 31-36 – “He who comes from above is above all; he who is of the earth is earthly and speaks of the earth.” “He who comes from heaven is above all.” “And what He has seen and

heard, that He testifies; and no one receives His testimony.” “He who has received His testimony has certified that God is true.” “For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.” “The Father loves the Son, and has given all things into His hand.” “He who believes in the Son has everlasting life...”