

PREACHING THE TRUTH ABOUT THE TRINITY:

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“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Matthew 28:18-20 w/Eph.1:2-14.

I would like to continue this morning on the subject of the TRINITY; thus I would like to speak on: Preaching the Truth about the TRINITY! We opened this subject last week as we preached on Colossians 2:9, *“For in him dwelleth all the fulness of the Godhead bodily.”* We sought to establish the truth that the Bible in the Old Testament and the New Testament confirm and assert this blessed doctrine of the Trinity. With this in mind please consider the gravity and conspicuous teaching of this truth, that the Holy Scriptures unequivocally postulates this great doctrine. This is very important because this is not a man’s teaching, idea or invention, but the glorious truth of the Bible!

On the other hand as we have said on many occasions, we do not by any means suggest that the doctrine of the Trinity is an easy one to understand. The Trinity in its complex mystery is hard to comprehend. I quote again, *“...try to explain it and you’ll lose your mind, but try to deny it and you’ll lose your soul.”*

We also establish the truth that the work of the Trinity is seen in the aspect of all 3 Persons of the Godhead bodily working together, working cooperatively in Divine synergism for the salvation of sinners. Make no mistake about it the doctrine of the Trinity is a foundational stone in Soteriology (doctrine of salvation). We must therefore, dear brethren be dogmatic and steadfast concerning this precious doctrine of the TRINITY!

Now, so that you will not misconstrue what I am saying, let me make it clear that when we say that we believe, preach, teach and embrace the doctrine of the Trinity, we do not mean that there are 3 Gods. We worship and believe in one God. We hold to monotheism (one God) not tri-theism (three gods). We believe and teach that there is one God manifested in 3 persons. We worship one God manifested in 3 Divine persons, - God the Father – God the Son - God the Holy Spirit. Deut.6:4 clearly sets forth the truth of a monotheistic God, *“Hear, O Israel: the LORD our God (Elohim, plural form) is one LORD.”* Thus, the Divine Trinity is a union or if you wish a unity of 3 persons in one Godhead and all 3 persons are one God in essence and substance and are eternal and equal in all things.

We didn’t get to Genesis 1:26 & 27 last week, therefore let me share a few things about this text, *“And God said, **Let us make man in our image, after our likeness:** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”* Without question here in this verse we also see the Trinity. It says make man in “OUR” image. The word ELOHIM is a plural noun. In our English language we say plural means 2 or more. This is true in the English language but not so in the Hebrew. We have 2 basic numbers in English, singular meaning one, plural means two or more. In the Hebrew, however

they have three numbers: singular meaning one, dual meaning or equaling two; and plural denoting or meaning three or more. Therefore, ELOHIM is a plural noun: three or more. Genesis 1:1 says, “*In the beginning God (ELOHIM, three or more) created the heaven and the earth.*” And of course verses 26 and 27 where ELOHIM is also used. Thus, we see the essence of the Trinity in creation. (When I say three or more, I’m not saying that there are more than 3, just showing the plural form of it.)

Again, in verse 26 it says, “*Let US, make man in OUR image, after OUR likeness...*” The phrase “let us” indicates more than one and of course the word “our.” God said let us make man in our image and our likeness, He did not use the words me or myself. He did not say let “me” make man in “my” image or make man like “myself.” God used the plural forms “us” and “our” and not the singular form.

What do we mean by this? Or what is so important about using Elohim over El (Eloah)? The Hebrew word for compound unity “echad” is used instead of the one denoting oneness “yacheed.” Consider again the verse in Deuteronomy 6:4, “*Hear, O Israel: The LORD our God is one LORD.*” Again the Hebrew word for one is “echad,” denoting compound unity. No question it teaches that there is only ONE living and true God, but this God is manifested in a triune sense. The Word for God here is “elohim,” the PLURAL form used for God. Moses is declaring that there is but ONE God, but the implication of the fact is obvious, the Lord our God, (elohim/plural) the Triune God is ONE God; and this Triune God is the ONE True and Living God, THERE IS NO OTHER GOD! Thus, God in His Sovereign Wisdom moved Moses to use Elohim instead of El (eloah) in order that God might reveal Himself in His Tri-unity, or if you wish, His TRINITY.

In other places God used “EL” to reveal Himself as the One and ONLY True God. **El** is the singular form arising from **Elohim**, and is often combined with other words for descriptive emphasis. **El Elyon** - The Most High God: (Genesis 14:18). **Immanu El** - God Is With Us: (Isaiah 7:14). **El Echad** - The One God: (Malachi 2:10). **El Olam** - means “God’s eternity” or “the everlasting God: (Genesis 21:33). **El Elohim** - God Of Gods: (Deuteronomy 10:17) and **El Emet** - The God Of Truth: (Psalm 31:6). God in His work of creation and other works reveals Himself as the Triune God. Last week we spent a lot of our time in the Old Testament and how the Old Testament is implicit in teaching the doctrine of the Trinity. No doubt it is there as we saw last week and a while ago but we understand that in the New Testament it is more explicit in setting the doctrine of the Trinity. We see this with many doctrines of the Bible, whether it’s the doctrine of salvation, justification, the kingdom of God and others where the New Testament gives more light and understanding. We can never interpret the Old Testament without the knowledge of the New Testament. This is where many errors and heresies begin because they force an Old Testament teaching into the New Testament without regards to the great light manifested in the New Testament. The next two phrases should help all students of the Bible, “*the Old is by the New explained: the New is in the Old contained,*” and “*the New is in the Old concealed: the Old is in the New revealed.*” Understanding this will deliver us from much error. The Old Testament gives us a shadow whereas the New Testament gives us the substance. Thus, the New Testament is more explicit in setting forth this glorious doctrine of the Trinity. Last week I felt that we barely started setting forth the doctrine of the Trinity in the New Testament as time expired, let us therefore continue this morning in our study of the Trinity in the New Testament. Again, by progressive revelation God gives us clearer understanding to the precious doctrine of the Trinity in the New

Testament.

The New Testament writers clearly and emphatically declare the doctrine of the Trinity. The writers of the NT make no effort to prove this doctrine they simply state it as a matter of fact. It's the same concept in regards to God. The Bible is not written to prove there is a God it just states it as a true fact. (Gen.1:1) *"In the beginning God..."* Likewise I believe it is true with the Trinity. It is simply stated as a matter of fact, a fact commonly received by faith and believed without questioning its veracity by all who are numbered among the saints.

Let us see this great truth as set forth in NT:

1. The blessed Incarnation of our Lord Jesus Christ: Matthew 1:20-23
2. The blessed Baptism of our Lord Jesus Christ: Matthew 3:15-17
3. The miracles. Matthew 12:28
4. The blessed Great Commission: Matthew 28:19-20. I want to quote for you something interesting about this text here in Matthew 28:19 –*"Jesus does not say "baptizing them in the names" (plural), as if there were three Gods, but "in the name" (singular). Neither does he say "in the name of the Father, Son, and Holy Spirit," as though He was passing Himself off under a threefold name. Rather, the definite article is repeated before each: "...the Father, and the Son, and of the Holy Ghost." Thus, while Jesus distinguishes the three, with equal care he unites them under one name."*
5. The blessed Promise of our Lord Jesus Christ to send the Holy Spirit another Comforter like Himself. John 14:16
6. The blessing of the Apostolic benediction. 2 Cor.13:14.
7. In Paul's exhortation to the Ephesians. Eph.4:4-6.
8. In Paul's salutation to the Colossians. Col.1:3-8.
9. In the work of our salvation. 2 Thess.2:13 & 14; Titus 3:4-6 and 1 Peter 1:2.

The New Testament clearly declares the Godhead of the Trinity, notice the following verses:

God the Father is God Rom. 1:7, *"To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ."*

God the Son is God Heb. 1:8; and Rom. 9:5, *"But **unto the Son** he saith, Thy throne, **O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

*Whose are the fathers, and of whom as concerning the flesh **Christ came, who is over all, God blessed for ever. Amen."***

God the Holy Spirit is God Acts 5:3-4, *“But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast **not lied unto men, but unto God.**”*

Yet, in all this there is One God, but this One God is manifested in 3 Persons. Notice how this thought runs through all the New Testament (Lk 1:35; John 14:26; 15:26; Acts 2:38-39; Rom.14:17-19, 15:16,30; 2 Cor.1:21-22 Gal.4:6; Eph. 1:17; 2:18-22; 3:14-16; 4:4-7; 5:18-20; 6:17-23; Col.1:6-8; 2 Thess.2:13-14; Titus 3:4-6, Heb.1 and 10:29; 1 Pet. 1:2; Jude 20-21; Rev. 1:4-6). Without question, the doctrine of the Trinity is a Bible doctrine as revealed in the New Testament.

As one writer said, *“Someone accurately stated that -- “The Father is all the fulness of the Godhead invisible (John 1:18); the Son is all the fulness of the Godhead manifested (John 1:14-18); the Spirit is all the fulness of God acting immediately upon the creature (1 Cor. 2:9-10).”*

As we said last week all three Persons work together in glorious unity in fulfilling their purpose in the blessed work of salvation. Each person had a particular work in working out our salvation. This is why we do not make light of the doctrine of the Trinity because of its implication in our salvation. You remove any part in the outworking of our salvation in the Trinity and we have no salvation. You remove God the Father’s part and none are elected or chosen. You remove God the Son’s part and none are redeemed. You removed God the Holy Spirit’s part and none are regenerated or sealed.

The Bible clearly and unmistakably sets forth the doctrine of the Trinity. This is not mere speculation or my opinion or some theological conjecture; no, but a clear and succinct revelation in the Bible which is so clearly asserted: *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and **these three are one.**”* I John 5:7.

Let us make sure that we do not want to see and understand this doctrine of the Trinity for mere head knowledge. We want to lay hold of this doctrine not only because of its truth but also for its application to us in the Triune work of God in our salvation. Nowhere in Scripture is this truth set forth so clear and so conspicuously revealing in such definite language that leaves us blessing our Great God in such blissful and rapturous praises for His glorious grace given us in salvation than in Ephesians chapter 1 and verses 3-14. This great paean of praise from the heart of the Apostle Paul is set forth in his passionate and thankful soul to the God of his salvation. Why? It could be because this text is so rich and so full of the Trinity’s work in our salvation which is saturated in the grace of our Great God!

There is no salvation without the tri-fold work of God and without the grace of God. Grace is the impetus of our salvation. Salvation in the Old Testament and the New Testament is by the grace of God. Those whom God saved in the Old Testament were by His GRACE! Those whom He saves in the New Testament are by His GRACE! Every aspect of salvation is by the GRACE of God. What is grace? Grace is giving us something we do not deserve. Grace is the unmerited favor of God bestowed upon such unworthy sinners who certainly deserved punishment. This is why those of us who are saved should show forth the praises of His salvation. *“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of*

him who hath called you out of darkness into his marvellous light.” 1 Peter 2:9. “Let the redeemed of the LORD say so...” Ps.107:2. We confess that salvation is all by grace and not the result of the will of man. It is not a result of some merit by man nor is it by the result of some religious duty or ceremony by man. Not by some sacrifice we make or that we give to some charitable organization. It is not by some human effort, i.e., something we do or have done for God. It is not the result of the good intention of man. It is not the result of the love of man or the result of the purpose of man. In other words, salvation is not in the hands and power of man, salvation is in the power and hands of Almighty God. SALVATION IS THE RESULT OF **GOD’S GRACE!**

The Word of God is so clear in this matter for it says in Eph. 2:8 & 9, “For by grace are saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” Salvation is by the grace of God and not anything we offer to God. In this blessed text of Ephesians chapter 1 we see the Trinity in the salvation of sinners. We see the grace of God in three ways:

God the Father the Source of Grace
God the Son the Substance of Grace
God the Holy Spirit the Supplier of Grace

In this text, we see all three persons of the Godhead bodily bestowing grace in our salvation. All 3 persons of the Godhead are equally gracious and all three must be equally praised! Thus, we are to praise God. Let the redeemed of the LORD say so! Reminds me of the blessed hymn by Thomas Ken that is used now as a Doxology:

*“Praise God from all blessings flow!
Praise Him all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son and Holy Ghost!”*

- I. The First reason we are to praise our Great God is that He has graced us and blessed us. Eph.1:2 &3, “**Grace** be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, **who hath blessed us** with all **spiritual blessings** in heavenly places in Christ.” God the Father is seen as the **Source of Grace**, as the Fountain of all grace. It is “**God and Father of our Lord Jesus Christ**” who has been pleased to graciously bestow upon us “**all spiritual blessings (in Christ)**.” These “**spiritual**” blessings are those associated with salvation and union with Christ. They are gratuitously given to those whom He saves in “**the heavenly realm**.” How? BY GRACE!
- II. The Second reason we are to praise our Great God is that He chose us in Christ. Eph.1:4, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:” With this astounding declaration Paul takes his readers back to something that happened in the mind of God in eternity past. This glorious thought is seen in the blessing of salvation that has its origin in the purposes of God that were irrevocably established long before anything was created. Before anything was ever created God had already purposed to elect a people. And this election is also based on

the grace of God. In other words, grace was also given to us before the foundation of the world. This is baffling to finite minds but notice what saith the Scriptures: "*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.*" 2 Tim.1:9. Thus, the salvation of God's people is the fulfillment of God's purpose in grace which was conceived in eternity past. Before anything or anyone was created God purposed IN HIMSELF, He determined to make us His very own by His GRACE! Again we see God the Father as the **SOURCE OF GRACE** in our salvation.

III. The Third reason we are to praise God is that He predestinated us unto adoption. Eph.1:5, "*Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.*" Again we see God the Father as the **SOURCE OF GRACE** in predestination. God predestinated us to be His adopted children. He did this in love. The word predestination basically means to "mark a boundary" or to "determine beforehand." One writer says, "*Paul is emphatic in his declaration that election/predestination is squarely based upon His eternal "love" and not upon any foreseen merit. It was strictly His infinite love and mercy that moved God to elect sinners to salvation and the blessings of adoption.*" This was done according to the good pleasure of HIS WILL! Bruce says, "*...that which moves God to choose one sinner and not another is found within Himself. It has no ultimate cause outside [God's] own being.*" Paul in order to make his point even more emphatic virtually repeats himself in verse 9 declaring that everything God does is "*according to his good pleasure which he has purposed in himself.*" Our adoption is seen twofold. (1). It is seen eternally, that is, in times past. (2). It is seen experientially, that is, presently. In eternity God adopted us and made us heirs of eternal salvation in Christ. In regeneration, God brings sinners into a new relationship as adopted children and this relationship is so radical that it is spoken as a "new birth." Notice also Paul's words to the Galatians in chapter 4 and verses 4-7, "*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*" I also love the words of the Apostle John in I John1:3, "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...*" We are adopted children of God by His GRACE!

IV. The Fourth reason we are to praise God is that election, predestination and adoption has its ultimate goal in the glorification of God. Eph.1:6, "*To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*" No question that the chief end of our salvation is the Glory of God. He made us accepted in the beloved (Christ). He made us accepted, in other words it is not that we have accepted Him, but that HE has accepted us in Christ. This is the essence and substance of Grace. It was nothing but the grace of God in Christ that made us acceptable to Him. If you try to be accepted by God by any other means than Christ, you will be judged in His awful wrath. Grace is something given not earned. Grace is giving us something we do not deserve at all. And that's the way we are saved, BY GRACE! Notice how it is made so clear in the next chapter or Ephesians 2:8-10, "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*" Is it not amazing that

prior to God saving us we feel that we deserved heaven. We say to ourselves, I'm not that bad or I haven't done anything worthy of hell. I'm good, I'm okay. Then God saves us and we realize that we don't deserve heaven, but that we clearly deserved hell, because we now understand that just one sin will doom us to hell and we also see that it was by God's grace and God's grace alone that saved us. Nothing in us, but all in Him. Thus, we bless and honor God TO THE PRAISE OF HIS GLORY! Why? Because HE and HE alone in His blessed grace made us accepted in the beloved. LET THE REDEEMED OF THE LORD SAY SO!

V. The Fifth reason we are to praise God is that not only has God loved, elected and predestinated us as adopted children and made us accepted in the beloved, but also that by HIS GRACE, He has through Christ provided us with redemption through his blood. Eph.1:7 & 8," *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence.*" Here we see Jesus Christ, as the second Person of the Trinity, as "**The Substance of Grace.**" He redeemed us through His blood and we received forgiveness of our sins. The wages of sin is death, yea the price of redemption is death. We were under the condemnation of death and we were under the curse of the Law, but God in His free grace sent His Son to die in our place to redeem us. What does this mean? What does it mean to redeem? It basically means to buy back. To buy back? To buy back from what? What does it mean that He bought us? Well, we were in deep bondage to sin. We were slaves to sin. We were in the slave market of sin. If you are outside Christ this morning, this is where you are presently, yes that's right in bondage to sin, in the slave market of sin. We were slaves to the world, to the flesh, to Satan. Read Eph.2:1-3. This is your present condition if you are lost and outside Christ. Therefore, being in the slave market of sin, Christ came to the slave market and He bought us, He redeemed us. There we were in trespasses and sins walking according to the course of the world under the power of Satan in the lusts of our flesh and fulfilling the desires of our flesh and fulfilling the will of the flesh and mind is such a worthless state. Blind to all this and not even knowing it, worthless, wretched, vile, rotten to the bone, darkened, hopeless, with minds that could never know God nor even seek righteousness and all our desire was but lust and evil and we so unworthy, but thanks be to God, He came to the market place of sin where we were and gloriously and powerfully redeemed us. He paid the price by His own BLOOD. Paul tells the Romans in Romans 3:24 & 25, "*Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood.*" The price of redemption was the blood and death of Jesus Christ. Redemption indicates the freedom or release accomplished by paying the ransom price. The price of redemption was the death of Christ and the price of redemption was the precious blood of Christ. The blessing of redemption is seen in the forgiveness of our sins. Nothing is more glorious than to experience the forgiveness of sins. Forgiveness implies liberation from the condemnation of sin and from the judgment and wrath of God. Now also in accordance with the riches of God's grace is that He also lavished upon us all wisdom and prudence (understanding). **Thus, we see the work of the Second Person of the Trinity in our salvation.** Herein, we see the **SUBSTANCE OF GRACE**. Our Lord Jesus Christ is **THE SUBSTANCE of GRACE**, the medium of grace, the channel of grace, the essence of grace! It is according to the riches of His Grace.

VI. The Sixth reason we are to praise God is that He has given us a blessed inheritance. Eph.1:9-11, *“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”* God has richly graced us with bountiful blessings in salvation and to consider that all of this is done according to the purpose of Him who worketh all things after the counsel of His own will. Yes, the Triune God in the blessed Covenant of Grace in Hebrews 13:20 in His eternal counsel purposed our salvation, *“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”* God in His grace also bestows upon us an inheritance. Paul again repeats that all and everything we get from God is in accordance to His purpose and will in His Gratuitous Grace! He gave us an inheritance because He predestinated us to be His people. To know with certainty that our salvation and relationship with God was initiated in His Eternal Mind gives us the hope that He will not allow us to fall away from the faith no matter what the circumstances may be. By this we see how the doctrine of divine election and predestination supplies the needful foundation for the preservation of the believer by God. Thus, our inheritance is secured by the Triune God.

VII. The Seventh reason we are to praise God is seen in the blessed work of the Holy Spirit in our salvation. Eph.1:12-14, *“That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that **holy Spirit** of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”* Here we see the Third Person of the Trinity, the Holy Spirit working out our salvation. Thus, God the **Spirit is The Supplier of Grace.** Verse 12 again reminds us of the praise of His glory. This is qualified by the faith by grace of trusting Christ, *“...who first trusted in Christ.”* This is also seen in the blessed work of the Holy Spirit in the regeneration of sinners. The Spirit of God caused us to hear the word of truth, the gospel of our salvation. Not just any gospel, but THE TRUE GOSPEL! God the Holy Spirit came in mighty, irresistible omnipotent grace and power to cause you to hear the gospel. God saves sinners through the means of the preaching of the gospel, of course God the Holy Spirit is the chief cause of our salvation. I Cor. 1:17 & 18; Heb.4:12; James 1:18; 1 Peter 1:23-25, 2 Thess.2:13 &14; Rom.10:17. Now, after you heard the gospel, God gave us that saving faith in Christ. (*In whom ye also trusted.*) Remember Eph.2:8&9, faith is a gift of God. After granting us life and faith in Christ, the Holy Spirit also SEALED us with a promise, *“...after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that **holy Spirit** of promise.”* We have been sealed by the Holy Spirit in grace and in Christ. One writer says, *“Sealing was in ancient times a sign of ownership, a sign of security, a sign of authenticity and a sign of a completed transaction.”* 2 Tim.2:19 says, *“Nevertheless the foundation of God standeth sure, **having this seal**, The Lord knoweth them that are his...”* In other words God has MARKED US FOR HIMSELF. When God saved us He sealed us by giving us the Holy Spirit to dwell in us. We are **“marked in him with a seal, the promised Holy Spirit.** Consider the following quote, *“The Holy Spirit dwelling in a believer*

is a sign that God owns that believer, a sign that that believer is secure, a sign that that believer is authentic, a sign that that believer has received the completed transaction. He secures us, authenticates us, completes us and owns us, we are His own possession.” This is what Paul is saying in verse 14, *“Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”* It is the down payment of our salvation. The giving of the Spirit by God marks us as the prized possession of God. We are sealed with the very signature of God Himself. The Holy Spirit’s indwelling presence is our **“...deposit guaranteeing our inheritance.”** Which is the Holy Spirit as the down payment guaranteeing a final payoff in the future! He is *“...the pledge given to believers by God to assure them that the glory of the life to come, promised in the gospel, is a well-founded hope, a reality and not an illusion.”* Bruce. This is the hope we have in Christ Jesus in that we look forward to the final payoff, that is **“...the redemption of those who are God’s possession—to the praise of his glory.”**

Thus, we see seven reasons among the many to praise our Great God in the salvation of our souls. Do you now see the Trinity in our salvation? All 3 Persons of the Godhead bestowing marvelous grace in saving us. We see God the Father as the Source of Grace. We see God the Son as the Substance of Grace and we see God the Holy Spirit as the Supplier of Grace. In verses 6, 12 and 14 we see this blessed phrase, “to the praise of His Glory.” One writer puts it this way:

Planned by God the Father, “to the praise of His Glory!”

Purchased by God the Son, “to the praise of His Glory!”

Performed by God the Holy Spirit, “to the praise of His Glory!”

Therefore, the Biblical doctrine of the Trinity is seen in the doctrines of grace in unconditional election, particular redemption, irresistible grace and perseverance of the saints as the only theology of salvation that is consistent with the revealed truth that God is Triune. Every other position regarding how sinners are saved disrupts the unity of the Trinity. All 3 Persons of the Godhead bodily therefore work synergistically in perfect unity to accomplish our salvation from start to finish. God the Father chose a people unto Himself. God the Son redeemed that precise people and God the Holy Spirit calls and regenerates these same precise people. From start to finish, salvation is of the LORD, by His free and sovereign grace.

As we conclude our studies on the TRINITY this morning, I must remind and implore you again of your need to come to Christ. If you are outside Christ this morning you must come to Christ if you will have any hope of entering heaven. For without Christ no one shall enter heaven, regardless of your religious upbringing, your religious affiliation. Whether we are Baptists, Protestants, Methodists, Lutherans, Presbyterians, Pentecostals, Charismatics, Catholics, non-denominationalists, non-religious agnostics or atheists or whatever you might call yourself, you must come to Christ for salvation. John 14:6, *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”* The same writer tells us in I John 5:10-13, *“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”* The Apostle Peter tells us in Acts 4:12,

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Thus, whatever you might call yourself this morning you must come to Christ, you must be born again.

Oh to God that you would bow the knee to Christ and confess Him as Lord. You will do this either in this life or in the next. *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth, and things under the earth; And that **every tongue should confess** that Jesus Christ is Lord, to the glory of God the Father.”* Philippians 2:9-12. Seek the Lord this morning call upon Him for salvation and before you leave this auditorium COME TO CHRIST!

Romans 10:9-13, *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”* Come to Christ this morning in repentance and faith.

LET'S PRAY: