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We're going to be turning our attention to ephesians. And since we're already standing and going to be sitting for a while, this is the word of god. So let's remain standing and give our reverend attention to the word of god. As we gather this weekend, i realized some of what i had to say last night was a little bit dense especially towards the end.

And i'm really was trying to do two things at once with what we know, what should we know, But if you get anything out of our weekend together, I wanted to be text and patterns. So in other words, what text should resonate in our hearts, what should be ringing in our our minds as it work.

And what kind of patterns do we learn to look for and find everywhere and and see all over the place? So with that, in view, our text today is the single sentence in the greek. In Ephesians 1, which begins at verse 3 and goes down to verse 14. Here.

Now, the word of the lord. Blessed. Be the god and father of our lord. Jesus christ who has blessed us with every spiritual blessing in the heavenly places in christ. Just as he chose us in him. Before the foundation of the world. That we should be holy. And without blame before him in love having predestined us to adoption as sons by jesus christ to himself.

According to the good pleasure of his will. To the praise of the glory of his grace. By which he made us accepted. In the beloved. In him, we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, which he made us to abound toward us in all wisdom and prudence Having made known to us, the mystery of his will according to his good pleasure, which he purposed in himself that, in the dispensation of the fullness of the times.

He might gather together in one all things in christ. Both, which are in heaven. And which are on earth in him. In him. Also we have obtained an inheritance being predestined, according to the purpose of him who works, all things according to the council of his will. That we who first trusted in christ.

Should be to the praise of his glory. In him. Also, you trusted After you heard the word of the truth of the gospel of your salvation. In whom also having believed you were sealed. With the holy spirit of promise. Who is the guarantee of our inheritance. Until the redemption of the purchase possession.

To the praise of his glory. Amen, thus far the reading of god's word. Let's join our hearts. Once again, briefly in prayer. Almighty god, we stand in awe of your majesty this morning. And we ask that you would give us a greater glimpse of your glory. We pray that you would proclaim your own name to us, as we read about you and your work in this majestic text.

Lift up our hearts to heaven, where our savior is, Grant us the fellowship of the holy spirit as down payment and as seal of our possession in heaven that we should live as people with one foot already in glory. Forgive us of our many sins. Help our minds and attention.

As you stir, our hearts, by the spirit's power within us. That we may do all things to the praise of your glory. We ask it in christ's name. Amen. You may be seated.

What's good to be here with you again this morning? And i'm happy and thankful that. So many of you are interested to come and hear about the triune god on a saturday morning. As we have busy lives and many things before us. As we are coming to this text now.

As i mentioned, a moment ago, the main things that i want you to pick up from this conference or text, And patterns. This text in particular, reminds us of at least two things. The first. Is that the bible is a story? And like a good story or any good story.

The author knows what he's doing from the beginning. And has a unified message from beginning to end. I like good stories. Including good fiction stories. And my favorite authors are the ones that when you read them and especially if they're writing across multiple volumes, you get to the end.

And suddenly you realize Every single detail mattered. And you walk away at the end of the story. Almost wanting to start over. Now, i get it. Now, i can go back to the beginning. Now i can see the whole thing. Big in a bigger and a better way. And in many ways, that's exactly what the lord does in the bible.

Except the story is really about him. Which by the way, is the best way to read your bible. If you go on your knees before the lord daily saying to the lord show me your glory. Show me what this text tells me about you. This transforms the way we read difficult, things like leviticus and numbers and other places where perhaps the details don't grip our hearts.

As much. But the author does. And he's telling us who he is, what he's like, what he's done, how we relate to him. Well, when we come to ephesians chapter 1, we're reaching the end of the story. We're coming to the capstone, we're now at the end, the divine author of scripture as it were is helping us.

Look back at the whole thing, put all the pieces together and say, what is it? All mean, how does it all tie together? Now, it turns out That the story of the bible is not only about the glory of the triune god. But the story is also a song.

In other words, this is not simply a story where we gather information, we're interested in the characters. We're following the plot. We want to know what's going to happen next. But we become so caught up with the author who is the main character. That we sing his praises. We worship him.

We glorify him, we rejoice in him. So, as we talk about the trinity again this morning from this majestic, passage of god's word. Did you notice even in the reading three times there is this refrain to the praise of the glory of his grace to the praise of his glory to the praise of his glory.

And what paul is doing is he's telling us the main actor in the scripture is the triune God. And now at the end of the story, we get a glimpse of what he's planned. What he's done all along. And we are meant to walk away. With praise in our hearts.

And on our lips. Now, i want to show you this morning, not just from this text, but from ephesians 2, which will move towards next. That knowing the triune god is implications for every area of life. But we should never forget. That the primary and best application. Of the trinity or any Biblical doctrine.

Is what we call doxology. Or praise and worship. And that's exactly where Paul begins and ends in this, doxology, doesn't he? So, the question that I want to ask and the question that I want to answer today is really, how is the trinity the heart of the gospel? How is the triune God himself?

The core of the gospel message and the story of the entire Bible. I'm not going to be preaching on the entire Bible. But remember what I said, look for texts, look for patterns, what we're learning here is from a text, a pattern of how to think. About God, how do I relate to God?

How do I know God and Paul burst forth into praise? And as he does. So he assumes many things. So how is the trinity the heart of the gospel? Well, I want us to see this basically, in three ways. And this is going to come by way of first looking at how God works.

And then pulling back from how God works. In other words, what's actually happening with the divine persons here, into how God saves? What are the things he's doing? What are the things he's promising? And then lastly, who God is. So this is going to tie together what we did last night as well.

So, let's go ahead and begin. With how God actually works. So last night I pointed out that in our lives. There are ways in which we already know the triune God whether we can articulate the trinity. Well or not, the triune God is of the core of our Christian experience.

And I think we, we all know this, don't we, I mean for example, How many of us? Come to faith in Jesus Christ, whether you've grown up in a Christian home, Or you've come like me from outside the church and God brings you out of darkness into his marvelous light.

And we first believe in Christ. And then spend really the rest of our lives trying to understand and explain what we believe. And maybe you became a Christian and your initial responses. I know that Jesus died for my sins and I want to do what he tells me. That's about as basic as it gets and then we later understand what it means that he died on the cross, what he actually did for us how he lived for us.

What is his resurrection mean? What about the Holy Spirit in our hearts? And we we brought in and we deepen while we already know. And so, in many ways as we pray, as we evangelize, as we worship, we are implicitly grasping that the trinity is at the heart of the gospel, because it just spills out of us.

Our Father in Heaven, hallowed, be your name in Jesus name. We pray, give us the Holy Spirit. And there's something embedded in our hearts. Well, this text in Ephesians, chapter 1 Reveals what was in Paul's heart? And for that reason is quite remarkable. I mentioned to you in the original Greek, what I read to you is actually just one sentence Now, thankfully in our English translations is broken into a lot of sentences which is easier for us in many ways.

But think about what's going on. What Paul writes? Shows us who God is. First by his works. We're beginning with the works. We're working our way back. I said I would connect this to what we did last night. I mentioned key terms such as processions missions appropriations Maybe they're more or less familiar.

But what we're doing here is we're looking at the text and saying, how do we begin with the appropriations? What is Paul stressing or emphasizing with each person in the trinity? And then what is this? Tell us. About the mission of the Son and the Spirit and what they've come to do to actually save us and bring us to the Father.

And then we walk away saying, who is our god? So we're walking our way, back up the ladder as it were beginning with the person's, moving to the work of god, and then back to who God is, so that we should worship him and adore. What is in paul's heart?

Fairly remarkable statement, isn't it? If? You're writing a letter. To a christian church. Or let's say this church received a letter from pastor Hakim, or from me, or for somebody else. What would you expect to just spill out of the heart? Paul actually begins this letter to the ephesians, Thanking the lord for god's grace among them.

Uh, preparing to exhort them about practical christian living. How do we live with one another, in the church of the Lord jesus christ? How do we deal with the fact that we are Uh, one body of christ, but we're very different people. We have different gifts, we have different interests, we have Perhaps things that lead us into conflict with others.

How does the gospel spill over into our homes? How we live, as husbands, how we live his wives, how children of relate to their parents? In other words, you see what i'm getting at is this is a very practical epistle. God is concerned through the apostle, paul to aim at our hearts.

To aim in our lives to permeate everything and yet when paul addresses this church, what spontaneously comes out of his heart is praise and doxology to the trinity. Well, let's look at each of the persons and start with how god works by focusing on the individual persons. You may notice That in this text in basically versus three through six.

Then versus seven through 12 and verses 13 and 14, paul actually moves into orderly fashion from father to son to spirit. And he burst forth in praise to the father. Now, i've given you a nice Easy to follow outline. I think, in terms of how god works, how god saves who God is, but i'm going to give you fair warning that i'm going to wreck the outline as we go through.

I think these things will help you remember the big picture. How god works. How god saves, who god is. But all the ideas are just blended together in the text. The real question is, what do we see here? What do we learn about our god? Well, what about the father?

The father's appropriate work here. Is to plan salvation. In other words, as the father, is the first person in the trinity, everything begins with him. He is also the end, the goal, the highest privilege we have in approaching god is coming to god, calling him father. And notice what's going on?

I said, is the first person, the father often represents the majesty of the whole trinity. And think about the statements, you already know, there is one god and one mediator between god and man, the man Christ jesus. This is eternal life that they know you the only true god And jesus christ, whom you have sent.

Yet for us, there is one god, even the father and one lord. Jesus christ, our one, he probably hear often. Grace and peace to you from god, the father and the lord jesus christ. And is it any different here? Blessed. Be the god, and father of our lord. Jesus christ who has blessed us with every spiritual blessing, in the heavenly places.

In christ. And what is he getting at? Notice without even proving the issue without giving us a formal doctrine of the trinity. He's assuming the father is the first person. The father represents the majesty of the whole trinity. When we use the word god, it's often the father who leaps off the pages and and grabs our attention.

Why the lord jesus christ? Because he's the only person in the trinity who became, man. Is the only one you can save you. He's the only one who can live in your place because you live in

disobedience. To god. He's the only one who can bear the curse of God which you actually deserve in this life and the life to come.

He's the only one who rose as a human being from the dead so that you should be alive where you sit in your pews this morning. And one day be raised with him in glory. And he's the only one who went to heaven. Before you and in your place.

So that you have a place in his house. In the father's house. Grace and peace from god. The father of the lord jesus christ. There's one god. There's one mediator. Blessed, be the god, and father of our lord, jesus christ. When we think about the gospel of the lord, jesus christ.

We should always begin with the fact that god The father plans redemption. He's the first person in the trinity, in terms of appropriation. The work of the gospel is pinned on him. Everything originates with him. Everything is brought to pass or comes to pass through the sun. Everything is brought to completion or perfection or finality through the holy spirit and now i think you can see why i'm blending these things together.

Notice that? Paul also can't speak about one person of the trinity. Without speaking about the rest, i said, if you look at the text you've got verses three through six father, Verses 7 through 12, son verses 13 and 14, holy spirit. But it's not exactly accurate is it? Because what paul's actually saying is, we need to bless.

We need to pray the god and father of our lord, jesus christ. But did you notice the refrain over and over and over again through the text, almost like a bell, going off in the background and ringing back and forth? Rhythmically, constantly perpetually In him. In jesus christ, he chose us in christ that we might be in christ that we might be accepted in the beloved.

And as soon as he talks about the father, his mind immediately goes to the sun. Because the father accomplishes, everything he does through his son. God is not a group of three people cooperating, to a specific end. God is three persons. And god does what he does because he is, who he is.

And when i think is really astonishing here, Is paul never stops to prove the trinity. He never stops and says, well, let me tell you a few things. There's one god. And this god, is three persons. There are three persons called god. And these are distinct persons, and there's order.

Like the grammar analogy i gave last night. He just uses the language. This is the air, he breathes. This is how he speaks. This is how he thinks. And what we're we're trying to do really prayerfully is say, how can i think like him? That's a good thing to do when you read the bible, by the way, is not just read the bible saying, what does god's word say?

What is god's word mean? But how do the apostles think? How does jesus think we got a hint of that? I think last night from from john chapter 5, why is jesus making these great trinitarian statements? Because you need to stand before the judgment seat of christ. You have to reckon with him and there is no knowledge of god, you cannot approach god unless you come through jesus christ, and you will answer to him on the last day, whether you like it or not, you will rise from your graves when you hear his voice, whether you're willing or not.

And here. Paul is giving us another example. How do i think? Like a trinitarian. Is the trinity the heart of the gospel. Let me portion off the benefits for just a moment. But let me be clear what i'm really getting at here. Paul burst forth into doxology. The story of the bible is ultimately a song.

His leading him to praise at ought to lead us to praise. But the gospel ultimately. Is about god and not about you. That's the circle. I want to draw around this whole text. And it's easy for me to say that. But but, you know, i have here how god works.

How God saves, who god is. And i'll say more about how god saves in just a moment. But you realize when i say the gospel is not about you. Let me make it very blunt. And as clear as i possibly can. The gospel is not. Justification by faith alone in christ alone.

The gospel is not. My life was a mess. Until i met jesus. Or i couldn't imagine making it a day without jesus in my life and i don't know how anyone can cope without knowing. Jesus christ. Now, those things are are true. Those things are are effects of the gospel.

But the gospel is not about you. The gospel is about god. The gospel is about the god who saves. And this is always a litmus test for how we understand the gospel? Is it about me? Or is it about god? And i'll pull this into what god actually does here, but notice what paul's actually doing.

He's saying there's one god and three persons What has this? Great god done. Why does praise birth for burst forth from my lips? Because the father chose us in jesus christ before time began. The gospel originates with the father, he has elected us, he's chosen some he's not chosen others.

And he has elected us because he's determined a goal for us and end for us and that is what the Bible calls are predestination. There is a destination of affirmed ahead of time. And that is to be adopted as children of god. And so, notice even these these terms that are almost theological curse words, for many people election predestination our part of worship and prays because the gospel is not about you, the gospels about god.

The real issue is not what i'm going to get, but what is god done? Who is god? What is he actually like? The gospel is not a detached list of benefits. I'm adopted, i'm justified, i'm forgiven. I'm changed. Those are as it were side effects. Necessary prerequisites to what we're actually getting at here.

You and i were made to glorified god, to enjoy god to know. God children, you know, him quoting the catechism. Man's chief end is the glorify god and enjoy him forever. Paul says amen. Blessed. Be the god. And father Of our lord. Jesus christ who has blessed us with every spiritual blessing and the heavenly places.

He's chosen us in him. He's elected us in him. In other words, he's predestined us to a great inheritance. And if we're tracking with paul, the next question, then is, how do we get there? If god has planned all these great things and the gospel as it were is peeling back, the veil of the heavens and glimpsing into god's eternal plan, God's eternal counsel, How do you get from point A to point b?

Then he moves into in jesus christ in him, we have redemption through his blood, the sun purchases salvation The second person in the trinity, goes on a mission. He becomes a real human being. God, can't die. God can't suffer. God has no blood. God cannot be. Obedient to anyone.

Not even to god. But in the fullness of time the language appears here but there's patterns and pulse thinking isn't there? And in galatians 4 and the fullness of time, god sent his son to be born of a woman to be made under the law. Because if he wasn't born of a woman, he's not made under the law and let me just be clear what i'm actually getting at here.

Sometimes in our day, people will say Uh, well, you know, in the family. Men and women are equally. God's image, true. Their joint heirs of everlasting life. There's neither male nor female in Jesus Christ. And yet, there's order in the family. The husband is the head of the wife crisis head of the church wives should be subject to their husbands and that's because that's what our God is like.

We need to submit to. Authority whether in the family or otherwise because the father submits to the sun, But he realized part of the wonder of the gospel, Is that the father? The sun. Cannot. Submit to the father.

The sun is not. Under the law. The sun is God. Equal with the father. He's God of the father but he had to be made of a woman so that he would be made under the law. Why did he who is equal with the father who didn't count it robbery to be equal with God?

Take on the form of a slave. Because that was the only way. That he could obey to the point of death on the cross. And we need to be clear because sometimes, you know, as I'm trying to say in this conference, the Trinity matters, the Trinity's practical. The Trinity is at the heart of the gospel should be at the heart of our hearts, or the heart of our Christian experience.

We can take things too far. It's one thing to say that God himself is a pattern. For how we live, and who we are? It's another thing to say God's exactly like us. And we can justify our beliefs our practices, which may be good in and of themselves and pin it back on God.

Remember, God isn't a category of one. And this is what Paul is getting at the father of the father planned salvation. The sun accomplished salvation. And he redeems us through his blood, what are the results that forgiveness of sins? We see the riches of his grace. It abounds to us in wisdom.

And prudence, you know, we'll look at this Sunday morning. But Christ is the wisdom and power of God to salvation. In Jesus Christ. God, as it were is telling you my wisdom is beyond your comprehending. And you cannot begin to imagine. The depths of my wisdom and knowledge. But let me peel back the veil, just enough.

To give you the greatest glimpse you can. And that is in my son. In the Lord Jesus Christ and notice in the Lord Jesus Christ. We see the prudence the wisdom of God, how can this God come to people like you and I Who we think? The gospel is all about us.

I'm not saying you in particular, but I'm saying, in general, our disposition, our human heart says, the gospel is about me. Paul says the gospel is about God who's trying, whose father's son and Holy Spirit, why is the Trinity touch everything? Because the Trinity is about him, the gospel is about him.

I mean, About the triune God. But we say, The gospel. Is about me. My forgiveness. My benefits. Might change life. Maybe this is a good place as any just to say is we're thinking about Christ here right in the middle. This is where we go tragically wrong, sometimes. When we give our testimonies, Now children.

My trust, you your baptized maybe some of you a profess. Your faith in Christ. Obedience to him, come to the Lord's. Supper maybe others have not done so yet. But often what struggle the people have growing up in a Christian home. Well, that guy over there or that woman that I know.

Had a dramatic conversion to Jesus Christ. They've got a good testimony. What about me? Grew up in a Christian home. I always knew the Bible. Maybe I don't even know a day when I

didn't know jesus christ. Which by the way, you realize, that's exactly what your parents have been praying for you since before you were born.

And we feel like there's something lacking or something missing because god actually answered our prayers. And that's our our experience. But it helps us. I think to realize your testimony, is not your experience. We testify exactly like paul does to jesus christ. Your testimony is about christ. So let me, let me state that differently.

Every one of you in this room has exactly the same, testimony, every single one. If you are a christian because we don't testify to ourselves, we testify to jesus christ. Every single one of us has a different experience, different set of experiences, and those things are valuable. And it could be helpful to tell others how we came to christ.

And that can be edifying and good, even among christian friends. We love hearing what the Lord has done and rightly. So we want to know who each other are and learn about each other's lives. But ultimately the gospel is not about you. The gospel is a testimony to jesus christ.

The gospel begins with the father. From whom all blessings flow. Originates for the father is affected or brought to pass through the sun. And the gospel is about jesus. And there's a focus here. On jesus christ. And think about it this way, you know, sometimes people ask the question should we be more, uh, trinity centered after all?

You've got this whole conference trying to get us to think about the trinity, isn't that the big thing we should focus on and i'm saying, yes, we should focus on the father of the son and the spirit, we never divide them. We never separate them as soon as we think of one of the three persons, he drives us to the others and and pulls them as it were with him.

And if we're starting to think that way we're getting it, we're moving in the right direction. But, There's a christ-centered trinitarianism in the bible. And just look at the structure of the text. Versus three through six deal with god. The father verses 7 down through 12 deal. More directly with god, the son, the verses.

The section itself is just longer of the surface, isn't it? And then we have a couple of verses on the holy spirit at the end. But not just in the idea that there's greater length. Devoted to the sun. But again, the repetition that i made. In him in him in him, in him in him in him, i haven't counted for a while, so don't hold me.

Two this. But i think it's 13 times. In these verses. And what paul's really getting at is when we think about the gospel. If somebody asked you tomorrow, What is the gospel? You do realize you can answer in two words. Jesus christ. Jesus is the gospel. Well, what about the trinity?

What about the father are we? So focusing on jesus christ? We forget the father, we forget the holy spirit. Not if we're thinking like paul, Because when we think of the father, what is he say to us as it were? No one comes to me. Apart from my son.

Blessed. Be the god and father who has chosen us who has predestined us to the adoptionist sons. How does he bring us there in jesus christ in him we have redemption through his blood and the father as it were is telling you. If you would come to me you have a stop along the way.

You cannot come to me. Directly you cannot approach me. As you are. I have sent my son and the work that i've planned for you. The great things that i'm telling you come only through him, but then we run to the holy spirit and we say, Direct me, guide me teach me how to make good decisions in life, stir up my heart, help me praise, give me wisdom.



What should I do? And the spirit as it were says, have you considered Jesus Christ? Do you magnify Jesus Christ? Because when we think about the Father, he is always eternally the Father of the Son. The one who sent the Son, and the Son is the only one who redeems us by his blood but when we go to the spirit, he has a mission just like the Son has a mission.

And on purposely repeating some of what I said last night. I know it was dense and I'm repeating it to make it stick a little bit. The mission of the spirit is to shine the spotlight on Jesus. So, what do we do with what Paul's actually saying, how God works?

I could take the first and last point. Show us who God is. Everything God does is from the Father through the Son by the Spirit. Every time you pray. Every time you lead in family worship, every time you even discipline a child, and teach them obedience to God. You're doing so by the Spirit through Jesus Christ to bring yourself and your children to the Father.

It's there, it's implicit. It's all the time. Let's make it explicit. Bring it to the surface. There's a Christ-centered trinitarianism. And I'm not going to give away everything. I'm going to talk about tomorrow morning, but this is the best thing God has ever done. And I think we, we often forget that.

You know, sometimes when we're thinking about the Lord Jesus Christ, I mentioned the gospel is not just a list of benefits, the stuff you get. But it's the Lord himself. He's what you get if I could put it, so crassly. And what can be better? The gospel is not to borrow a metaphor.

From Jonathan Edwards. Of somebody who marries a woman because he loves her money.

And Edwards, put this in the shocking way. If you think that way about Jesus Christ, if the gospel is really just all the stuff rather than a spouse. You treat him like a prostitute. That puts a big underline or underscore under this point, doesn't it? The gospel is not about you.

The gospel is about God, why does Paul burst forth into this trinitarian? Doxology, moving from how God works back to who God is. Because he is the hero of the Bible. He is the center stage. And Jesus Christ is the only way you can get from point A to point B.

I'm not picking out all the details of the text. I want you to pick up the thought process the pattern to get it. What's Paul doing? Why is he doing it? Let's add the Holy Spirit. If I can finish the section on Christ, notice we've obtained. The inheritance and verse 11 to, which the Father is predestined us.

Christ inheritance now becomes ours. God is our God. We are his people. He does dwell among us. But how do we get to Christ? We trust in him and notice what's going on? You need all three persons of the Trinity to save you. If the Father simply planned redemption, but nobody ever came to purchase it.

The plan would never come to pass. You could not be saved. You would be saved if Jesus Christ did something on the cross 2000 years ago. And then add a period stop and you might say, well, that's interesting information, but how does that come to me. How is that relevant to me?

This is where John Calvin and his institutes as he moves to the work of the Holy Spirit in book three, ask the question. What good is it? If we have all these great things we've learned about, Jesus Christ, but he's outside of us. He's over there. I'm over here.

I can describe him. I can look at him from afar. I can say how great he is and all the wonderful things that he's done. But i'm still the sinner. I'm still dead. I still need to be resurrected. I still need. Hope i still need life. And paul moves us in the direction here.

Of trusting in jesus christ. How does that happen? It's by the holy spirit, isn't it?

We have one god who plans. Purchases and applies redemption. That's where he takes us to the holy spirit. I notice what he's doing. Rhythmically, the appropriations the stress on the father planning redemption. The stress on the sun. Purchasing redemption. The stress on the holy spirit driving at home, or let me put a differently.

When we think about the father here, we should think of the power of god to save. When we think of jesus christ, we should think of the wisdom of god to save. And when we think of the holy spirit, we should think of the goodness of God and saving us.

And we hear the word of the truth of the gospel. And notice what happens. In whom after you trusted, i heard the word. I trusted in jesus christ. I received it through the word of the truth. The gospel of salvation. In whom also having believed you were sealed with the holy spirit of the promise.

Now, two things you need to note here, you do realize The spirit actually comes to you. Before you believe in jesus. And after In other words is you're dead in your trespasses and sins unless the spirit performs a resurrection. You'll never see any beauty or glory in jesus christ.

And be outside of christ today, for example, that that should do many things for you, if nothing else should be convicted. I am. Am i so hopeless? Am i so helpless? That i can't even listen that. I can't even hear. That i'm so unwilling to come that. God must come to me first and maybe that is exactly what the spirit uses to drive you out of yourself.

And realize is not about me anymore. I'm hopeless. I'm helpless. And unless God save me, i will not and i cannot be saved. But after we believe in jesus christ, The spirit comes to us in a fresh way. He is the seal. Of our purchase redemption. Notice how i'm putting this.

He doesn't seal you. He doesn't just as it were, you know, you get the imagery of a seal and children. What am i talking about? Picture more or less a king or a queen or somebody important putting wax on the outside of an envelope and putting their ring in it stamping it and saying this is mine.

Whoever sees this knows, it belongs to the king. It's the word of the king or the queen. And that's what's going on here. With a christian, when you are brought to jesus christ, the seal of the spirit is not something that you're waiting for. I hope one day, i'm just really assured that i'm a christian, i doubt.

Am i sincere? Do i really know the lord? But what he's actually saying is something much more profound You belong to god. How do you know you belong to god? Because the holy spirit is in your heart. And there's something objective about that. Not just subjective, not just do i know it.

Am i aware of it? Am i assured by it? My testimony is not that great. It's not that dramatic. Do i really know? God. Do i really have the spirit in my heart? What he's actually saying is by definition, if you are a christian, you are mine. The spirit is in your heart.

The spirit is the seal So when the father looks down from heaven, what he is basically saying is i see all of mine because i see the presence of my spirit in them. They believe in jesus christ. And the spirit is the stamp of ownership on them. But the spirit is more than that.

Notice where we begin. I said there's many things here, there's the processions, there's the missions. There's the appropriations, the appropriations in this text are moving from the father originating salvation. The sun accomplishing it, the spirit actually applying it and we move back from these things through the missions, what's the spirit sent to do to glorify jesus?

What's the sun sent to do to purchase God's elect? Who is god father, son, and holy spirit. The father is of none, the son is of the father. The spirit is of the father, the son together. And in this great, doxology, this great song of praise to god. The theme i hear tying the music together.

Is that god his father's son and holy spirit. But notice, why am i saying that? In this undivided work of an undivided god. The spirits work harmonizes perfectly. With the father and the son. He drives the truth home. The father predestined you for an inheritance that all the riches of jesus should be yours.

Jesus purchased it for you and the spirit now is the down payment of it. The first payment the first installment now think about what he's saying here. This is absolutely astonishing.

You who have eternal life in jesus christ. If God is your father, jesus is your savior, the spirit in your hearts. Do you realize that you already live in heaven? In some sense. You already have one foot in glory. And here it is in the text because the spirit is, the seal, the spirit is the down payment.

This spirit is the down payment, is the partial enjoyment, the partial possession. Of a future reality. Yes, when we when we enter into heaven, We will see the glory of god in ways that will make this doxology itself look dim in our eyes. And yet, at the same time, When we are in communion with the holy spirit,

We're already enjoying heaven on earth.

That's what we're doing tomorrow. We're gathering in worship. We're coming to the lord's day to look to the day of the lord. We're coming to the lord's supper proclaiming. The lord's death until he comes, but we're recognizing that though. Jesus is bodily absent from us sitting at the right hand of the father.

We are seated with him in the heavenly places today. That's where the text begins, doesn't it? Now, what paul is saying is this is why Because the holy spirit is the seal, the holy spirit is the downpayment. So because the holy spirit is in the business of marrying people to jesus christ.

All the riches of the sun are yours. You have the heavenly inheritance of the entire household, the father's family. And in fellowship with the holy spirit, We already live with one foot in heaven. Now, all this sounds lofty. All this sounds. Beyond us in so many ways. Hopefully we pick up the spirit about it of it and and we we want to start thinking like paul one of the best prayers.

That you can offer when you're thinking about trinitarian texts, like this is not just lord. I want to Explain all the controversial doctrines. Right, election predestination limited atonement. All these other things we can talk about. But, Lord, teach me how to think like paul. Is this my spontaneous doxology.

If on the spot, somebody calls me out and says, what's the gospel about? Do I say Jesus Christ? Somebody says, what is that mean to I say? Well, the father chose us, the son, purchased us. The spirit applies redemption. We need the spirit in our hearts. We need Jesus, as our savior.

We need, God is our father. Let me tell you about how God does this? Let me tell you about the hero. The Bible story. And direct you back to this. God, what we're really trying to get at is how do we think, how do we pray? How do we live?

But again, all of that can sound lofty. What about Monday morning? What about dealing with fighting kids at the breakfast table who can't seem to be quiet for family worship? What about that? Fight going into Sunday morning and somebody ends up with a bloody nose before you even get to church, and you're wondering how you're even going to concentrate.

I was tell my students out of my examples were theoretical. These are all real. I think when it comes down to is What we're really asking is when we're saying, how does the trinity relate to the heart of the gospel? At the end of the day, how does this affect our lives day to day?

I think it should change our perspective. About things you realize just to give some examples you can go to work Monday morning and say I have a Holy Spirit in my heart that sets my mind on heaven. What is that look like today? It means that I need to bear a heavenly character.

That I start looking like Jesus, literally. When I go to work, That I bear the fruits of the spirit that I learned patience, kindness self-control thinking the best of other people. Just doing my job. Well, Learning to enjoy the work that I have before me because it's the word God gave me today.

And when we're doing these things, What the spirit is actually doing. Is he showing our heavenly inheritance by making us more like Jesus and normal things? An ordinary things, you realize the secret and Christian living. Is not extraordinary service but ordinary godliness. You see what I'm getting at here.

Because if you think through the rest of the book of Ephesians, you know, Paul begins with this wonderful bursting forth, trinitarian, doxology. The appropriate works of the person's lead us back through the work of the persons to who God actually is But he's talking about husbands and wives and parents and children and slaves and masters and and how to deal with disputes and arguments and how to forgive one another in Jesus Christ.

But you see without this, none of the other stuff would matter. But I think what, we're walking, what we should walk away from with, with from this text. Is that? This trinitarian's, doxology song. It's not just meant for meditation. But practical Christian living. How do we think? Whom do we praise?

Is the triune God. The heart of the gospel. And the heart of our hearts. And as the spirit makes you like Jesus, you show your inheritance in this life. I think it's a good place for us to stop. And the next time we'll take a 30 minute break after I pray.

Um, and then we'll we'll come back to Ephesians chapter 2 and try to expand some of these themes a little bit. But, let's pray. Father in heaven. We thank you for your word. We know that you are majestic and glorious and we pray that you would guide us and direct us and guard and govern our hearts.

Lift up our souls to heaven. Teach us to think like your servant paul. And teach us to live and communion with the spirit as he makes us like jesus. And as we live as your sons and daughters, We ask it in christ's name, amen.