

# GRACE

REFORMED BAPTIST CHURCH

SOLI † DEO † GLORIA

## BACK TO THE BASICS

*A Study of the Essentials of the Christian Faith*

Sermon Notes

**The Doctrine of the Trinity**

**Isaiah 11:1-5**

**January 30, 2011**

<sup>1</sup>There shall come forth a shoot from the stump of Jesse,  
and a branch from his roots shall bear fruit.  
<sup>2</sup>And the Spirit of the LORD shall rest upon him,  
the Spirit of wisdom and understanding,  
the Spirit of counsel and might,  
the Spirit of knowledge and the fear of the LORD.  
<sup>3</sup>And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see,  
or decide disputes by what his ears hear,  
<sup>4</sup>but with righteousness he shall judge the poor,  
and decide with equity for the meek of the earth;  
and he shall strike the earth with the rod of his mouth,  
and with the breath of his lips he shall kill the wicked.  
<sup>5</sup>Righteousness shall be the belt of his waist,  
and faithfulness the belt of his loins. Isaiah 11:1-5

- This morning, we continue in our series of the Essentials of the Christian Faith, and we now come to what is perhaps the most foundational and central doctrines of historic Christianity – the Doctrine of the Trinity.
- Dutch theologian Herman Bavinck wrote, “Thus the confession of the Trinity is the sum of the Christian religion. Without it neither the creation nor the redemption nor the sanctification can be purely maintained. Every departure from this confession leads to error in the other heads of doctrine, just as a mistaken representation of the articles of faith can be traced back to a misconception of the doctrine of the Trinity. We can truly proclaim the mighty works of God only when we recognize and confess them as the one great work of Father, Son, and Spirit.”

- Yet, despite its significance, the doctrine of the Trinity is rarely taught or discussed in evangelical churches today.
- Writing in his book, *The Trinity*, over twenty-five years ago, the late theologian, Gordon Clark states that “over a period of thirty years [I have] attended services in many places between Philadelphia and San Diego. . . . In the churches – Baptist, Presbyterian, Lutheran, and independent – I never heard a sermon on the Trinity.”
- Author, theologian, and professor, Bruce Ware agrees, writing:

“Throughout much of evangelical Christianity, the doctrine of the Trinity has been neglected. While we profess to believe that God is one, and that each of the Persons of the Godhead is fully divine, yet we have missed out on so much. We have not been reading our bibles – particularly our New Testaments – sufficiently through ‘Trinitarian glasses,’ and we have not devoted ourselves to the meditation and study required to understand better just what the revelation of God as Father, Son, and Holy Spirit means.”

*Father, Son, and Holy Spirit: Relationships, Roles, & Relevance* by Bruce A. Ware

- Consider as well the words of James White:

“So why don’t we talk about loving the Trinity? Most Christians do not understand what the term means and have only a vague idea of the reality it represents. We don’t love things that we consider very complicated, obtuse, or just downright difficult. We are more comfortable saying ‘I love the old rugged cross’ because we *think* we have a firm handle on what that actually means and represents. But we confess how little we understand about the Trinity by how little we talk about it and how little emotion it evokes in our hearts.”

James White, *The Forgotten Trinity: Recovering the Heart of Christian Belief*, pp. 13-14

- It seems true that most Christians will say unhesitatingly that they affirm the doctrine of the Trinity. Yet, so few could define it, defend it biblically or contend for its importance if ever challenged.
- And, so this morning, we are going to take a look at this doctrine and examine what the Scriptures have to say. It is my objective to equip you with the biblical text and basis for the most foundational Christian truth. Next week we will examine the implications of the doctrine of the Trinity, answering the question, “Why is it so central to the Christian faith?”

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- We begin this morning with a basic definition of the doctrine of the Trinity:

**“Within the One Being that is God, there exists eternally three coequal and coeternal persons, namely, the Father, the Son, and the Holy Spirit.”**

*The Forgotten Trinity*, White, p. 26

- From this definition, we observe three major premises regarding the Trinity:

1. **There is One God**
2. **There are Three Persons within the one Being that is God**
3. **The Three Persons are Coequal and Coeternal**

1. **One God**

- In the Ancient Near East, during the time of the Old Testament, Judaism was arguably the only monotheistic religion in the world.
  - This is clear all the way back to Creation in Genesis.
  - This is equally clear in the Exodus (Exodus 3:14, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”)
  - This is, possibly, the clearest in the *Shema*: “**Hear, O Israel! The LORD is our God, the LORD is one!**”
  - In Isaiah 44:6, the LORD says, “there is no God besides Me...”

“<sup>6</sup>Thus says the LORD, the King of Israel  
and his Redeemer, the LORD of hosts:  
‘I am the first and I am the last;  
besides me there is no god.  
<sup>7</sup>Who is like me? Let him proclaim it.  
Let him declare and set it before me,  
since I appointed an ancient people.  
Let them declare what is to come, and what will happen.  
<sup>8</sup>Fear not, nor be afraid;  
have I not told you from of old and declared it?  
And you are my witnesses!  
Is there a God besides me?  
There is no Rock; I know not any.’”                      Isaiah 44:6-8

- Also in Isaiah 44, the prophet records the condemnation of the false, created gods, revealing that ONLY YAHWEH is the ONE true God.
- **The New Testament is equally monotheistic in its teaching.**
- In the teachings of Jesus:
  - In Matthew 23:9, Jesus states, “for One is your Father, who is in heaven...”

- In Mark 10:18, He says, “no one is good, except God alone.”
  - In Mark 12:29, Jesus repeats the *Shema*: “Hear O Israel! The LORD our God is one LORD.”
  - In John 5:44, Jesus says, “the glory that comes from the only God...”
  - In John 17:3, Jesus says [to the Father], “This is eternal life, that they may know You, the only true God.”
- **In the teachings of the Church:**
    - In Romans 3:30, the Apostle Paul says, “the God who will justify...is one.”
    - He also says, in 1 Corinthians 8:4,6, “there is no God but one...there is one God.”
    - In Galatians 3:20, “God is one.”
    - In Ephesians 4:6, Paul says, “one God and Father of all...”
    - In 1 Timothy 1:17, he says, “the only God...”
    - In 1 Timothy 2:5, he says, “there is one God...”
    - In James 2:19, “God is one.”
    - In James 4:12, he says, “[there is] one lawgiver and judge...”
    - In Jude 25, “the only God our Savior.”

- **The truth that God is One is the “WHAT” concerning God. This is His *essence* or *substance*. There is, indeed, only One God.**

<b>2. Three Persons</b>
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- Whereas there is perfect unity in the Godhead, for God is **ONE**, there is also an eternal plurality of Persons: Father, Son, and Holy Spirit.
- **This is the “WHO” concerning God.**
- In **four texts** in the Old Testament, the writers use **plural personal pronouns** for God:
  - Genesis 1:26: “let **us** make man in **our** image...”

- Genesis 3:22: “man has become like one of **us**...”
- Genesis 11:7 [Tower of Babel]: “Let **us** go down and see...”
- Isaiah 6:8 [Isaiah’s Vision]: “who will go for **us**?”
- In the Psalms, the writer uses language that describes “My Son” and “My Lord”
  - In Psalms 2:7, it states, “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You.’”
    - The New Testament quotes this Verse in defense of the full deity of Jesus Christ (Acts 13:33; Hebrews 1:5; 5:5).

“<sup>1</sup>Long ago, at many times and in many ways, God spoke to our fathers by the prophets, <sup>2</sup>but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. <sup>3</sup>He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, <sup>4</sup>having become as much superior to angels as the name he has inherited is more excellent than theirs.

<sup>5</sup>For to which of the angels did God ever say,

‘You are my Son,

today I have begotten you’?”

Hebrews 1:1-5

- Psalm 110:1 states, “The LORD says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’”
  - The Lord Jesus uses this Verse in defense of His own deity (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44)
- In the New Testament, there is also a clear distinction in the Persons of the Trinity:
  - Jesus refers to God the Father as someone other than Himself.
  - Jesus prays to the Father in John 17.
  - Jesus commends His spirit to the Father when He dies.
  - Jesus is addressed and acted upon by God the Father throughout His earthly ministry.
  - Jesus says, “I and the Father are one” (denoting both unity in essence and purpose as well as distinction in Persons).
  - Also, the Holy Spirit is clearly identified as a distinct Person from the Father and the Son:

- The Spirit descends upon the Son at the Baptism.
  - The Spirit enables to the Son in ministry.
  - The Spirit is sent by the Father and the Son.
  - The Spirit indwells believers when Christ returns to the Father.
  - The Spirit is called BOTH the Spirit of God and the Spirit of Christ.
- Throughout the Old Testament, there are multiple places where the writers describe the Three-fold Presence of the LORD [the Father], the Word/Messiah [the Son], and Spirit [the Holy Spirit]:
- Genesis 1:2-3: *Elohim* [also the Plural form of El, meaning God] creates by means of the Spirit of God and His Word –He spoke Creation into existence. It is also significant that, in John 1:1, Jesus Christ, the Son, is the Word, the eternal *Logos*.
  - Ezekiel 37:1-3: “<sup>1</sup> The hand of the LORD [the Father] was upon me, and he brought me out in the Spirit of the LORD [the Holy Spirit] and set me down in the middle of the valley; it was full of bones. <sup>2</sup>And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. <sup>3</sup>And he said to me, ‘Son of man [the Son], can these bones live?’ And I answered, ‘O Lord GOD, you know.’”
  - Isaiah 11:1-2: The Spirit of the LORD [the Holy Spirit] will rest upon the Messiah [the Son] so that He walks in knowledge and fear of the LORD [the Father].
  - Isaiah 42:1: The Father is speaking of “My Servant” [the Messiah, or the Son], on whom the Father puts “My Spirit” [the Holy Spirit]
  - Isaiah 61:1: The Messiah [the Son] is speaking; He is sent and anointed by the LORD [the Father], and the Spirit of the LORD [the Holy Spirit] rests on Him.
  - Isaiah 63:8-10: There are Three Speakers:
    - Covenant God of Israel (v. 8) [the Father]
    - The Angel of His Presence (v. 9) [the Son –the Son, in the Old Testament can be referred to as an Angel (Messenger, or One Sent) of the LORD]
    - His Holy Spirit who is grieved by Israel’s rebellion (v. 10)

- ❖ The late pastor/theologian James Montgomery Boice once told the story of someone who asked Daniel Webster, the orator, how a man of his intellect could believe in the Trinity. “How can a man of your mental caliber believe that three equals one?” his assailant chided. Webster replied, “I do not pretend fully to understand the arithmetic of heaven now.” The doctrine of the Trinity, Boice went on to say, does not mean that three equals one, of course, and Webster knew that. **It means rather that God is three in one sense and one in another.**
- ❖ God is one in His essence and substance. In this sense, there is only One God. Yet, God is plural in His Persons. So, God is three in this sense.

### 3. Coequal and Coeternal

- When speaking of EQUALITY, it is important that one make a distinction between two types:
  1. **Ontological** equality – equality in one’s essence or being. In other words, all human beings [regardless of gender, race, or age] are ontologically equal, as we are all human.
  2. **Functional** subordination – subordination with respect to role or function. In other words, a soldier in the U.S. Military is ontologically equal with the President, but he is functionally subordinate (as to his role as a soldier in the military).
- We get a glimpse of the equality of the Persons of the Trinity in certain phrases in the New Testament.
  - **The Baptismal Formula in the Great Commission:**
    - “baptizing them in the name of the Father and the Son and the Holy Spirit.” (Matthew 28:19) *Note:* The Father, Son, and Holy Spirit are all spoken of under the ONE divine Name [singular in the Greek].
  - **The Benediction in 2 Corinthians 13:14:** “The grace of the Lord Jesus Christ [the Son], and the love of God [the Father], and the fellowship of the Holy Spirit, be with you all.”
  - **Certain Affirmations or Confessions of Faith**

Ephesians 4:4-6: “There is one body and one Spirit [Holy Spirit], just as also you were called in one hope of your calling; one Lord [the Son], one faith, one baptism, one God and Father of all who is over all and through all and in all.”

1 Peter 1:1-2: “Peter, and apostle of Jesus Christ, To those ...who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit [the Holy Spirit], to obey Jesus Christ [the Son] and be sprinkled with His blood...”

- Furthermore, some may think that this indicates, at least to some degree, an order of importance: The Father is greater than the Son; the Son is greater than the Holy Spirit. However, this order (Father, Son, and Holy Spirit) is not the most common order in the New Testament.
- In fact, every combination of Father and Son and Holy Spirit is present in the New Testament.
  - God [Father] –Son –Spirit [Holy Spirit] (Romans 1:1-4; Ephesians 1:3-14)
  - God [Father] –Spirit [Holy Spirit] –Christ [Son] (Titus 3:4-6; 1 Peter 1:2)
  - Christ [Son] –God [the Father] –Spirit [Holy Spirit] (2 Corinthians 13:14)
  - Christ [Son] –Spirit [Holy Spirit] –God [Father] (Romans 8:1-4; 1 Corinthians 6:11)
  - Spirit [Holy Spirit] –Christ [Son] –God [Father] (1 Corinthians 12:4-6; Ephesians 4:4-6; Ephesians 5:18-20)
- Spirit [Holy Spirit] –God [Father] –Christ [Son] (Jude 20:21)

“The fact that within the Godhead the three designations occur in various order implies their ontological equality...The absence of a fixed order of persons...suggests the essential coequality of the Father, Son, and [Holy] Spirit.” (Lewis and Demarst, *Integrative Theology* I: 265, 269)

- **Throughout the New Testament, there are events which can clearly be classified as “Triadic”, thus reflecting the Trinity:**
  - **The Presentation of Jesus at the Temple (Luke 2:21-38; especially 27-28)**
    - Simeon came “in the Spirit” [the Holy Spirit]
    - Simeon took Jesus into his arms [the Son]
    - Simeon blessed God [the Father]
  - **The Baptism of Jesus (Mark 1-9-11):**
    - Jesus [the Son] was the one in the water being baptized by John the Baptist.
    - The Spirit [the Holy Spirit] descended as a dove upon Jesus.
    - The Father speaks from heaven to/about the Son.
  - **The Upper Room discourse (John 14:16, 26; 15:26)**
    - Jesus [the Son] speaks of His return to the Father
    - Jesus also speaks of the sending of the Holy Spirit



○ **The Atonement**

“how much more will the blood of **Christ**, who through the eternal **Spirit** offered Himself without blemish to God, cleanse your conscience from dead works to serve the living **God**?”

Hebrews 9:14

- Christ [the Son] offers Himself
- The Offering is made through the eternal Spirit [the Holy Spirit]
- The Offering is made to God [the Father].

○ **The Resurrection**

- It is attributed to the Father (Acts 2:32)
- It is attributed to the Son (John 10:17-18)
- It is attributed to the Holy Spirit (Romans 1:4)

○ **The ‘Sending’ of the Son and the Holy Spirit**

- The Father sends the Son in His name, and the Son is *functionally* subordinate to the Father.
- The Father sends the Spirit in the name of the Son, and the Spirit is *functionally* subordinate, to the Father.
- The Holy Spirit is sent by the Son, and is *functionally* subordinate to the Son.

**The Person of the Holy Spirit**

- There is likely more confusion concerning the Holy Spirit than any other Person of the Trinity.

<ul style="list-style-type: none"><li>• <b>The Holy Spirit is a Person</b></li></ul>
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- Often when Christians speak of the work of the Holy Spirit, they do so in a manner that seems to equate Him with a an impersonal force or power. He is a person, not an impersonal force or power.
- Yet, the question exists: Since the Bible does not explicitly say, “The Holy Spirit is a Person,” what does this mean?
- NOTE: There is nothing “sacred” about the word “Person” with respect to the Holy Spirit, but it is the best word to describe Him. The reasons for this will be made clear.
- The Holy Spirit is a Person, as He possesses Personality distinct from the Father and the Son. In other words, the Bible ascribes personal pronouns, personal properties and personal activities to the Holy Spirit.

**1. The Scriptures refer to the Holy Spirit by using Personal Pronouns.**

- John 14:16-17: “I will ask the Father, and He will give you another Helper, that He may be with you forever...you know Him because He abides with you and will be in you.”
- NOTE: the word in the Greek for *another* is *allos*, *allo*", meaning “another of the same kind”; as opposed to *heteros*, *etero*", meaning, “another of a different kind.”

John 15:26: “When the Helper [Paraclete] comes...He will testify about Me.”

John 16:13-14: “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He ...”

Acts 10:19-20: “While Peter was reflecting on the vision, the Spirit said to him, “...I have sent them Myself.”

Acts 11:12: “<sup>12</sup>And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man’s house.”

Acts 13:2: “<sup>2</sup>While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’”

## 2. The Scriptures ascribe Personal Properties to the Holy Spirit.

- **Intelligence** (John 14:26; John 15:26; Romans 8:16)
- **Understanding or Wisdom** (Isaiah 11:2; 1 Corinthians 2:10-11)
- **Power** (Isaiah 11:2; Micah 3:8; Acts 10:38; Romans 15:13; Ephesians 3:16)
- **Affections** (Isaiah 63:10; Ephesians 4:30)
- **Will** (1 Corinthians 12:11; John 3:8; Acts 16:7)

1 Corinthians 12:11: “But one and the same Spirit works all these things, distributing to each one individually just as He wills.”

- **Purpose** (John 3:8; Acts 16:7)

John 3:8: “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

Acts 16:7: “and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them...”

- This is one of the strongest pieces of Scriptural evidence for *Particular Redemption*. The Holy Spirit is not an impersonal, indiscriminate force in salvation. Rather, He intentionally quickens those whom the Father chose [before the foundation of the world] and for whom the Son died.

### 3. The Scriptures ascribe Personal Activities to the Holy Spirit.

- He **Speaks** (Mark 13:11b; Acts 13:2; 21:11; 1 Timothy 4:1; Hebrews 3:7; 10:15)
- He **Reveals** (Luke 2:26; 1 Peter 1:11)
- He **Guides** [into all truth] (John 16:13)
- He **Teaches** (Luke 12:12; John 14:26)
- He **Comforts, Counsels, Helps, and Loves** the Believer (John 14:16, 26; 15:26; 16:7; Romans 15:30; James 4:5)
- He **Encourages** (Acts 9:31)
- He **Warns** (1 Timothy 4:1)
- He **Appoints** to Office (Acts 13:2; 20:28)
- He is **Grieved** (Isaiah 63:10)
- He **May be Lied to** (Acts 5:3)
- He **May be Blasphemed** (Matthew 12:31-32)

<ul style="list-style-type: none"><li>• <b>The Holy Spirit is a Divine Person. He is fully God.</b></li></ul>
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#### 1. He is referred to as God. (Acts 5:3-4)

Acts 5:3-4: “But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.”

#### 2. He is identified as the Yahweh of the Old Testament

- Isaiah 6:9-10 and Acts 28:25-27

Isaiah 6:8-10: “Then I heard the voice of the Lord, saying...He said, ‘Go and tell this people...’”  
Acts 28:25-27: “... ‘The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying...[direct quote from Isaiah 6:9-10]’”

- Psalm 95:7-11 and Hebrews 3:7-9

Psalm 95:7-11: “For He is our God...Today, if you would hear His voice...“When your fathers tested Me, They tried Me, though they had seen My work...”

Hebrews 3:7-9: “Therefore, just as the Holy Spirit says, “Today, if You hear His voice, Do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness, where your fathers tried Me by testing Me...”

- Leviticus 26:11-12 prophesies Yahweh’s “dwelling with His people” and the Apostle Paul cites this passage in 2 Corinthians 6:16.

1 Corinthians 3:16: “Do you not know that you are a temple of God and that the Spirit of God dwells in you?”

1 Corinthians 6:19: “Or do you not know that your body is a temple of the Holy Spirit who is in you...”

- In other words, being a temple of God is the same thing as being a temple of the Holy Spirit because the Holy Spirit is God.

**3. The Holy Spirit is equal with the Father and the Son in the Trinitarian Passages of the New Testament.**

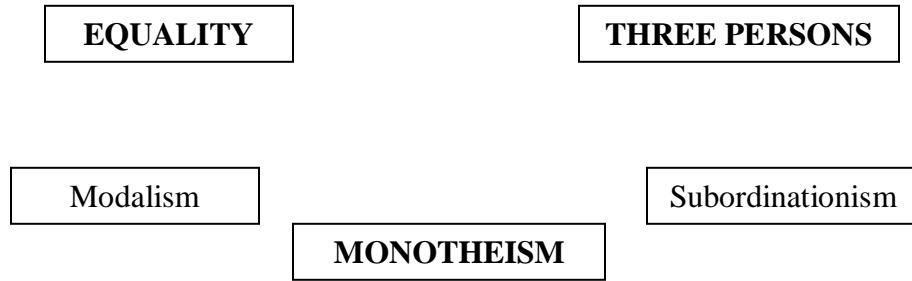
- Matthew 28:19: “Go therefore and make disciples of all nations, baptizing them in the name [SINGULAR] of the Father and the Son and the Holy Spirit [PLURAL].”
- 1 Corinthians 12:4-6
- 2 Corinthians 13:14
- Ephesians 2:18
- Ephesians 4:4-6
- 1 Peter 1:2

**4. The Holy Spirit is fully God because He possesses divine attributes.**

- He is **Eternal** (Hebrews 9:14; John 14:16)
- He is **Omnipresent** (Psalm 139:7-10)
- He is **Omnipotent** (Psalm 104:30; Romans 15:19)
- He is **Omniscient** (Isaiah 40:13-14; 1 Corinthians 2:10-11)
- He is **Sovereign** (John 3:8)
- Jonathan Edwards speaks of the deity of the Holy Spirit by stating that [in a perfect economy] **a gift always equals the cost of it**. And when we look at the atonement, the cost of our salvation was the life of Christ. Therefore, the gift of the Holy Spirit must be equal to the cost – that is, the life of Christ. And so, the life of Christ is equal to the gift of the Holy Spirit, and both are fully God.

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- Since the first century, multiple heresies have arisen regarding the doctrine of the Trinity. Each of these heresies was condemned centuries ago at various ecumenical councils and synods. However, the heresies remain today in different groups, many of which call themselves “Christian.”

Polytheism



“Each of the three sides represents a foundational truth. When any one of these truths is denied, the other two sides form an arrow that point to the resultant error. For example, if one denies *monotheism*, the other two sides of the triangle point to ‘polytheism.’ If one denies *equality*, the result is ‘subordinationism.’ And if one denies the existence of *three persons*, the result is ‘modalism.’”

James White, *The Forgotten Trinity*

- Polytheism is the believe that there is more than one God. Today, Mormonism holds to this view. Subordinationism is the view that Jesus Christ is *ontologically* or in His essence, subordinate to God the Father. It asserts that the Son is a created being. This heresy was championed by Arius and continues today in the Jehovah’s Witnesses. Finally, modalism is the belief that God only exists as one person at any given point. That is, He may be the Father, Son **or** Holy Spirit; but, that He does not exist eternally **as three Persons**. Modern day adherents to modalism are the members of the United Pentecostal Church (UPC). *Note:* Members of the UPC will often say that the doctrine of the Trinity is polytheism, for they fundamentally misunderstand the concept of *Persons*.
- Because the doctrine of the Trinity is the essence of who God is, there is no human analogy that will ever truly describe it. Therefore, we should simply affirm what it is without trying to make too many analogies, knowing that since God’s ways are higher than ours, we will never fully understand this most critical doctrine of the faith.

“The doctrine of the Trinity is the most immense of all the doctrines of religion. It is the foundation of theology. Christianity, in the last analysis, is Trinitarianism. Take out of the New Testament the person of the Father, the Son, and the Holy Spirit, and there is no God left. Take out of the Christian consciousness the thoughts and affections that relate to the Father, the Son, and the Holy Spirit, and there is no Christian consciousness left. The Trinity is the constitutive idea of evangelical theology, and the formative idea of the evangelical experience. The immensity of the doctrine makes it of necessity a mystery; but a mystery which like night enfolds in its unfathomed depths the bright stars – points of light, compared with which there is no light so keen and so glittering. Mysterious as it is, the Trinity of Divine Revelation is the doctrine that holds in it all the hope of man; for it holds within it the infinite pity of the Incarnation and the infinite mercy of the Redemption.”

William G.T. Shedd