

We believe he is personal...possessed of personality and marked with the attributes of being. This is the distinction between Christian belief and the general, worldly belief. This God of Hebrews 11:6 is not a force or a movement but a person and must be conceived of as such. As a person he will have relationships with other persons...as a person he will have character and traits that can be investigated and known.

To say that he is the "rewarder of those who seek him" is to say that he is a person interested in our dealings, loving in his care, and just in his workings with men. He is not an oblivious fate but a just and understanding deity. On him we can in faith look "for a city not made with hands." In this point too, the Christian view is different from the more worldly and general view of all men. It is belief in a God who is competent and trustworthy. In this light we are invited to make our dependence on him and to fix our hopes of life and immortality on his invitation.

b. We believe in a God eternally existent in Three Persons.

In other words, the Trinity. This is a mystery that one cannot solve...the three in one idealogy in the Godhead. It should not trouble us since husband and wife are, in the eyes of God, two in one (Genesis 2:24, et al). We believe in the trinity for we find it described in Scripture although the term itself is not a biblical term. In Hebrews 1:8, Almighty God, himself, refers to the Son as "God"/ (Notice how in Matthew 28 the Lord Jesus received worship as God). In Acts 5 the Holy Spirit is identified as "God". Not one of these terms or occurrences is a minor enactment or pronouncement. The parties involved are called "God". They are called so in a definitive and worshipful sense. We cannot call them less than that and if we cannot understand the Trinity we must remember that the limit of our minds does not define the character of truth. Truth is believed even when not fully comprehended.