

This means that we believe in "God, the Father", the Person of Hebrews 11:6 and the One to whom the Lord Jesus prayed as in John 17. We believe in "God, the Son", the Lord Jesus Christ, God, incarnate, who came into the world in agreement with the will of the Father to make provision for our sins and demonstrate the everlasting righteousness of God. And we believe in "God, the Holy Spirit", the indweller of the believer and the God-witness to the reality of redemption and grace. This is not, however, "tri-theism" or belief in Three Gods. It is "trinitarianism" ...belief in an unity of persons in the Godhead. Russellites, etc., like to ridicule this concept on the basis of its difficulty of interpretation. Naive Christians are sometimes deceived by them. But one must remember that the doctrine is from the Scripture and must be believed as such. It is true that in the Old Testament, the term "elohim" is given a somewhat wider application than the formal godhead. But no mere man is ever called "I AM". And it is on the basis of the use of this name that we identify the trinity, etc., in the Scriptures of the Old Testament and the counter=scriptures of the New.

c. We believe in God...to whom all men are answerable.

He has, in the concepts of Paul, appointed a day "in the which he will judge the world in righteousness by that man whom he hath sent (ordained):" (Acts 17:31). The writer of Hebrews puts it in this light: "And as it is appointed unto men once to die, but after this the judgment..." (9:27). Ours is a belief in a God who is just. That is why sin must be dealt with and his righteous law satisfied. All men answer to him on terms of equity and there is no "respect of face" with him. None can escape this answering and it is part of his decree that every knee shall eventually bow to his will and his glory.

In this connexion it is important to know that those trusting in Christ as their own