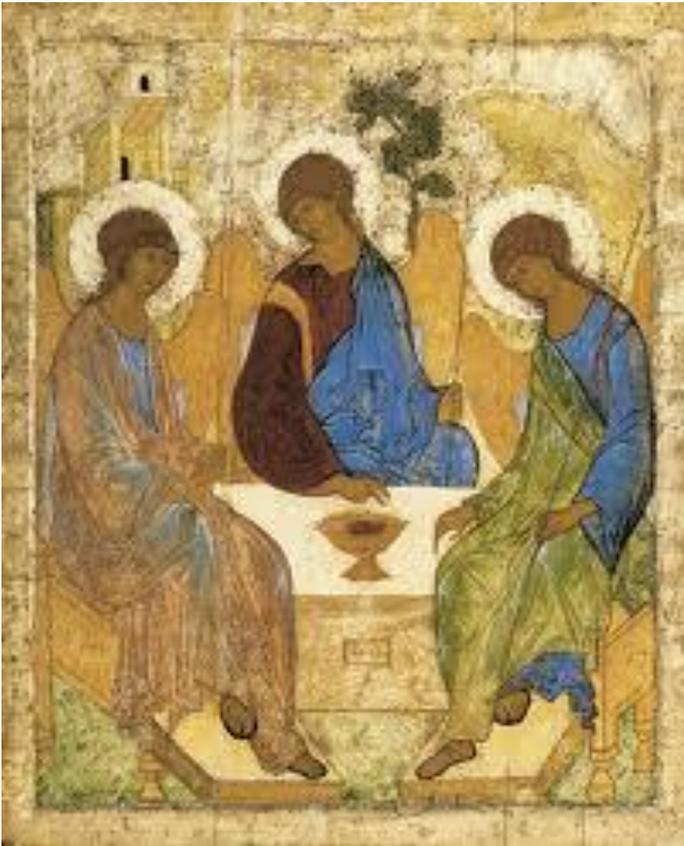


*Christian Essential
Series:
The Holy Trinity.*



Christian Essential Series: The Trinity.

Dr Walter Martin – “Every major cult or non-Christian religion that seeks to deride orthodox theology continually attacks the doctrine of the trinity.”

Thomas Watson – “If there be one God subsisting in three persons, then let us give equal reverence to all the persons in the Trinity. There is not more or less in the Trinity; the Father is not more God than the Son and Holy Ghost. There is an order in the Godhead, but no degrees; one person has not a majority or super eminence above another, therefore we must give equal worship to all the persons.”

Millard J Erickson – “In the Doctrine of the Trinity, we encounter one of the truly distinctive doctrines in Christianity. Among the religions of the world, the Christian faith is unique in making the claim that God is one and yet there are three who are God... The Doctrine of the Trinity is crucial for Christianity. It is concerned with who God is, what He is like, how He works and how He is to be approached.”

Bruce Milne - "Just about everything that matters in Christianity hangs on the truth of God's three-in-oneness."

The most difficult thing about the Christian concept of the Trinity is that there is no way to perfectly and completely understand it. The Trinity is a concept that is impossible for any human being to fully understand, let alone explain. God is infinitely greater than we are; therefore, we should not expect to be able to fully understand Him. John Wesley – "Bring me a worm that can comprehend a man, and then I will show you a man that can comprehend the Triune God."

Why is the Doctrine of the Trinity so important? (Dr Kenneth Samples)

1. The Trinity doctrine is crucial because it reveals what and Who God is (one God in three persons), and this insight allows Christians, though in an obviously limited way, to view the inner working of God's nature and personhood.
2. The Trinity doctrine brings together in a coherent manner the great truths about God's historical, redemptive actions (completed in and through the Father, Son, and Holy Spirit).

3. The Trinity doctrine sets the Christian view of God apart from all other religious perspectives, including other monotheistic viewpoints (such as Judaism and Islam). Only the Christian God is one in essence but three in personhood (in philosophical terms: one What and three Who's).

4. The doctrine of the Trinity reveals God's very nature and personhood and sets the faith apart from all other religions. It also reveals God as an eternally relational being.

Note:

The Bible teaches that the Father is God, that Jesus is God, and that the Holy Spirit is God. The Bible also teaches that there is only one God. Though we can understand some facts about the relationship of the different Persons of the Trinity to one another, ultimately, it is incomprehensible to the human mind. However, this does not mean the Trinity is not true or that it is not based on the teachings of the Bible. The Trinity is one God existing in three Persons. Understand that this is not in any way suggesting three Gods. Keep in mind when studying this subject that the word "Trinity" is not found in Scripture. This is a term that is used to attempt to describe the triune God—three coexistent, co-eternal Persons who make up God. Of real importance

is that the concept represented by the word "Trinity" does exist in Scripture.

Reasons given for rejecting the doctrine of the Trinity include:

- It is not mentioned in the Bible
- It does not make philosophical sense
- It is not compatible with monotheism
- It is not necessary in order to explain the "specialness" of Jesus

Reasons given for believing in the Trinity include:

- It is taught indirectly in various statements in the Bible
- It explains the divinity of Jesus and the Holy Spirit while affirming monotheism
- It would not be expected that the nature of God would make sense to human minds
- The early ecumenical councils (primarily Nicea) are authoritative

Objections to the Trinity:

This section provides a brief summary of groups and individuals who have rejected the Trinity, presented in roughly chronological order:

Judaism:

In the New Testament, Jews are described as rejecting Jesus' claims apparent claims to divinity, accusing him of blasphemy. In the Gospel of Mark, for instance, Jesus forgives a man's sins and some Jewish teachers thought to themselves: "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" In the Gospel of John, some Jews began to stone Jesus, explaining that they did so "for blasphemy, because you, a mere man, claim to be God."

Arianism

Arianism is the name given to an anti-Trinitarian belief system taught by Arius, an elder in the Alexandrian church, in the early fourth century AD. Arius affirmed the uniqueness of God and denied the complete divinity of the Son (Christ).

He taught instead that Christ was a created and changeable being, who, while superior to humans, is not of the same order as the one God. Arius and Arianism were condemned at the famous Council of Nicea in 325 AD, which proclaimed that the Son was of "the same substance" as the Father. After Constantine's death, however, Arianism flourished again for some decades and almost overcame the Nicene party. Arianism was finally condemned at the Council of Constantinople in 381 AD.

Islam

Islam, the Qur'an explicitly denies the doctrine of the Trinity. It appears to understand the Christian Trinity as being the Father, Son and Mary.

Sura 5.116 states "And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). . . ."

Sura 5.72-73 "They do blaspheme who say: 'God is Christ the son of Mary.' But said Christ, 'O children of Israel, Worship God, my Lord and your Lord.' Whoever joins other gods with God, God will forbid him the garden, and the

fire will be his abode... for there is no god except One God."

Jehovah's Witnesses

Charles Taze Russell – "'Verily, if it were not for the fact that this trinitarian nonsense was drilled into us from earliest infancy, and the fact that it is soberly taught in Theological Seminaries by gray-haired professors, in many other ways apparently wise, nobody would give it a moment's serious consideration. How the great Adversary ever succeeded in foisting it upon the Lord's people to bewilder and mystify them, and render much of the Word of God of none effect, is the real mystery which will probably not be solved until we 'know even as we are known,' in glory" (Charles Taze Russell, "The Channel of the Atonement," Studies in the Scriptures, Vol. 5, Study VIII, p. 166, emp. added).

A Jehovah's Witness brochure entitled "Beliefs and Customs that God Hates" includes the Trinity, saying: Is Jehovah a Trinity-three persons in one God? No! Jehovah, the Father, is "the only true God." (John 17:3; Mark 12:29) Jesus is His firstborn Son, and he is subject to God. (1 Corinthians 11:3) The Father is greater than the Son. (John 14:28) The Holy Spirit is not a person; it is God's active force.-Genesis 1:2; Acts 2:18.

Mormonism (LDS)

Mormons believe that the Godhead is made up of three distinct beings who are "one in purpose" but not in being. Jesus is affirmed as Son of God, but not God himself. He is a created spirit. Mormonism also holds to the concept that we are god's in making. Their god then consists of many god's.

Unitarianism

Unitarian Universalists are defined by their rejection of the Trinity and their belief in the ultimate salvation of all humanity. In one of their pamphlets declare "No record you will find that the New Testament Church ever believed or taught the doctrine of the Trinity. For the Scriptures prove that the Father, Son and Holy Ghost are only manifestations (not three Persons) of the ONE GOD; and God is ONE IN PERSON" (The Truth About ONE GOD, United Pentecostal Church pamphlet, emp. added).

The Da Vinci Code

Although neither a scholarly nor a religious source, Dan Brown's novel *The Da Vinci Code* is mentioned here because it has been widely read and it claims to present numerous "historical facts" about the development of the

Trinity and other aspects of early Christianity. Dan Brown writes, "until that moment in history, Jesus was viewed by His followers as a mortal prophet ... a great and powerful man, but a man nonetheless." This is not historically accurate. For more information on if the Bible was altered or if it changed please get our other booklet entitled "The Holy Bible."

Preachers today.

Tommy Tenney who has written the best seller *The God Chasers* was raised in the United Pentecostal Church (UPC), His family is 4 generations in this church. UPC converts are to be baptized in Jesus' name not in the name of the Father, the Son and the Holy Spirit because all three mentioned in Mt.28 are suppose to be Jesus, God is only one person.

Creflo Dollar says "the trinity is of course God the father God the son God the Holy Ghost. God the father, one God, three functions one and different functions God functioning as a father- God functioning as a son -God functioning as the Holy Ghost. One God other functions."(Feb.19, 2001 World Changers program)

T.D. Jakes does not confess an orthodox view of the nature of God but neither has he abandoned his oneness view. He continues to acknowledge the Father, Son, and Holy Spirit as different functions.

Benny Hinn says "God the Father. Ladies and gentlemen, is a Person, and He is a triune being by Himself, separate from the Son and the Holy Ghost... God the Father is a Person, God the Son Is a Person. God the Holy Ghost Is a Person. But each of them is a triune being by Himself. It I can shock you- and maybe I should- there are nine of 'em..."



Early Church on the Trinity:

Was the Trinity an early fabricated idea or an early affirmed doctrine? There are cult groups denying the Trinity and state that the doctrine was not mentioned until the 4th Century until

after the time of the Council of Nicea (325 A.D.). This council "was called by Emperor Constantine to deal with the error of Arianism [see page 45] which was threatening the unity of the Christian Church."

The following quotes show that the doctrine of the Trinity was indeed alive-and-well before the Council of Nicea:

Polycarp (70-155/160). Bishop of Smyrna. Disciple of John the Apostle. "O Lord God almighty... I bless you and glorify you through the eternal and heavenly high priest Jesus Christ, your beloved Son, through whom be glory to you, with Him and the Holy Spirit, both now and forever" (n. 14, ed. Funk; PG 5.1040).

Justin Martyr (100?-165?). He was a Christian apologist and martyr. "For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water" (First Apol., LXI).

Ignatius of Antioch (died 98/117). Bishop of Antioch. He wrote much in defense of Christianity. "In Christ Jesus our Lord, by whom and with whom be glory and power to the Father with the Holy Spirit for ever" (n. 7; PG 5.988).

"We have also as a Physician the Lord our God Jesus the Christ the only-begotten Son and Word, before time began, but who afterwards became also man, of Mary the virgin. For 'the Word was made flesh.' Being incorporeal, He was in the body; being impassible, He was in a passable body; being immortal, He was in a mortal body; being life, He became subject to corruption, that He might free our souls from death and corruption, and heal them, and might restore them to health, when they were diseased with ungodliness and wicked lusts." (Alexander Roberts and James Donaldson, eds., *The ante-Nicene Fathers*, Grand Rapids: Eerdmans, 1975 rpt., Vol. 1, p. 52, Ephesians 7.)

Irenaeus (115-190). As a boy he listened to Polycarp, the disciple of John. He became Bishop of Lyons. "The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: ...one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of

the beloved Christ Jesus, our Lord, and His manifestation from heaven in the glory of the Father 'to gather all things in one,' and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, 'every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess; to him, and that He should execute just judgment towards all...' (Against Heresies X.I)

Tertullian (160-215). African apologist and theologian. He wrote much in defense of Christianity. "We define that there are two, the Father and the Son, and three with the Holy Spirit, and this number is made by the pattern of salvation... [which] brings about unity in trinity, interrelating the three, the Father, the Son, and the Holy Spirit. They are three, not in dignity, but in degree, not in substance but in form, not in power but in kind. They are of one substance and power, because there is one God from whom these degrees, forms and kinds devolve in the name of Father, Son and Holy Spirit." (Adv. Prax. 23; PL 2.156-7).

Origen (185-254). Alexandrian theologian. Defended Christianity and wrote much about Christianity. "If anyone would say that the Word of God or the Wisdom of God had a beginning, let him beware lest he direct his impiety rather against the unbegotten Father, since he denies that he was always Father, and that he has always begotten the Word, and that he always had wisdom in all previous times or ages or whatever can be imagined in priority... There can be no more ancient title of almighty God than that of Father, and it is through the Son that he is Father" (De Princ. 1.2.; PG 11.132).

"For if [the Holy Spirit were not eternally as He is, and had received knowledge at some time and then became the Holy Spirit] this were the case, the Holy Spirit would never be reckoned in the unity of the Trinity, i.e., along with the unchangeable Father and His Son, unless He had always been the Holy Spirit." (Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers*, Grand Rapids: Eerdmans, 1975 rpt., Vol. 4, p. 253, de Principiis, 1.111.4)

"Moreover, nothing in the Trinity can be called greater or less, since the fountain of divinity alone contains all things by His word and reason, and by the Spirit of His mouth sanctifies all things which are worthy of sanctification..." (Roberts and Donaldson,

Ante-Nicene Fathers, Vol. 4, p. 255, de Principiis., I. iii. 7).

What are some false views in regard to the Trinity? (Matt Slick)

- Adoptionism - God granted Jesus powers and then adopted him as a Son.
- Albigenses - Reincarnation and two gods: one good and other evil.
- Apollinarianism - Jesus divine will overshadowed and replaced the human.
- Arianism - Jesus was a lesser, created being.
- Docetism - Jesus was divine, but only seemed to be human.
- Donatism - Validity of sacraments depends on character of the minister.
- Gnosticism - Dualism of good and bad and special knowledge for salvation.
- Kenosis - Jesus gave up some divine attributes while on earth.

- Modalism - God is one person in three modes.
- Monarchianism - God is one person.
- Monophysitism - Jesus had only one nature: divine.
- Nestorianism - Jesus was two persons.
- Patripassionism - The Father suffered on the cross
- Pelagianism - Man is unaffected by the fall and can keep all of God's laws.
- Semi-Pelagianism - Man and God cooperate to achieve man's salvation.
- Socinianism - Denial of the Trinity. Jesus is a deified man.
- Subordinationism - The Son is lesser than the Father in essence and or attributes.
- Tritheism - the Trinity is really three separate gods.
- Monsthorism – J.W. teaching that Christians believe God is one person with 3 heads.

Here are some proposed illustrations to explain the Trinity?

It should be said up front that there is no earthly example that fully explains the mystery of the Trinity. Yet, throughout church history various attempts have been offered. Some are totally unscriptural while others possess some limited possibilities.

A. Unscriptural examples:

1. A three-leaf clover— each leaf enjoys the same stem, but this is a poor illustration of the Trinity because these leaves can be separated one from the other, and you cannot separate the Trinity.
2. The three states of water (liquid, vapor, and solid) — in its natural form, water is liquid. When boiled it turns into vapor, and when frozen, it becomes solid. This, too, is a poor illustration of the Trinity.
3. The three-fold nature of man (body, soul, spirit)—Man possesses body, soul, and spirit, but they can be separated. At death the body is buried; the soul (the spirit) goes to be with the Lord. You cannot separate the Trinity. Therefore this, too, is a poor illustration.

4. The three parts of an egg (shell, white, yolk)—these three parts can be separated, thus making a bad illustration.

5. A tree— a tree has roots, a trunk, and branches. But as in the above examples, these three entities can be separated.

B. Possible (and partial) examples:

1. A triangle—this is a fairly good example of the Trinity because it has three sides, and yet, it is one triangle which is indivisible.

2. Fire—a fire must have three things to exist. They are not the same, but if any ingredient is absent the fire ceases to be. These are: fuel, heat, and oxygen.

a. Remove the fuel and the fire goes out.

b. Lower the heat and the fire goes out.

c. Take away the oxygen and the fire goes out.

3. The nature of light, consisting of three kinds of rays:

a. Chemical Rays—rays that are invisible, and can neither be felt nor seen.

b. Light Rays—rays that are seen, but cannot be felt.

c. Heat Rays—rays that are felt, but never seen.

Some have said this is a good illustration of the Trinity, because chemical rays are invisible and could illustrate a type of the Father (can neither be felt nor seen). Light rays can be seen but cannot be felt, thus illustrating a type of the Son. Heat rays illustrate a type of the Holy Spirit because they are felt but never seen. This is a possible illustration of the Trinity.

4. Time—Consisting of the past, present, and future.

5. The dimensional example:

For all practical purposes our world is a three-dimensional world (excluding the fourth dimension of time), where all objects possess height, length, and width. Thus, let us imagine a book which measures 9 inches long, 6 inches wide, and 1 inch in height.

We may correctly conclude:

- a. There is but one single book involved.
- b. There are, however, three separate but unified dimensions involved.
- c. These dimensions are not the same, but cannot be separated from the other two without destroying the book itself.

The following is what God's Word says about the Trinity:

1) There is one God (Deuteronomy 6:4; 1 Corinthians 8:4; Galatians 3:20; 1 Timothy 2:5).

2) The Trinity consists of three Persons (Genesis 1:1, 26; 3:22; 11:7; Isaiah 6:8, 48:16, 61:1; Matthew 3:16-17, 28:19; 2 Corinthians 13:14). In Genesis 1:1, the Hebrew plural noun "Elohim" is used. In Genesis 1:26, 3:22, 11:7 and Isaiah 6:8, the plural pronoun for "us" is used. The word "Elohim" and the pronoun "us" are plural forms, definitely referring in the Hebrew language to more than two. While this is not an explicit argument for the Trinity, it does denote the aspect of plurality in God. The Hebrew word for "God," "Elohim," definitely allows for the Trinity.

In Isaiah 48:16 and 61:1, the Son is speaking while making reference to the Father and the Holy Spirit. Compare Isaiah 61:1 to Luke 4:14-19 to see that it is the Son speaking.

Matthew 3:16-17 describes the event of Jesus' baptism. Seen in this passage is God the Holy Spirit descending on God the Son while God the Father proclaims His pleasure in the Son.

Matthew 28:19 and 2 Corinthians 13:14 are examples of three distinct Persons in the Trinity.

3) The members of the Trinity are distinguished one from another in various passages. In the Old Testament, "LORD" is distinguished from "Lord" (Genesis 19:24; Hosea 1:4). The LORD has a Son (Psalm 2:7, 12; Proverbs 30:2-4). The Spirit is distinguished from the "LORD" (Numbers 27:18) and from "God" (Psalm 51:10-12). God the Son is distinguished from God the Father (Psalm 45:6-7; Hebrews 1:8-9). In the New Testament, Jesus speaks to the Father about sending a Helper, the Holy Spirit (John 14:16-17). This shows that Jesus did not consider Himself to be the Father or the Holy Spirit. Consider also all the other times in the Gospels where Jesus speaks to the Father. Was He

speaking to Himself? No. He spoke to another Person in the Trinity—the Father.

4) Each member of the Trinity is God.

The Father is God (John 6:27; Romans 1:7; 1 Peter 1:2).

The Son is God (John 1:1, 14; Romans 9:5; Colossians 2:9; Hebrews 1:8; 1 John 5:20).

The Holy Spirit is God (Acts 5:3-4; 1 Corinthians 3:16).

5) There is subordination within the Trinity.

Scripture shows that the Holy Spirit is subordinate to the Father and the Son, and the Son is subordinate to the Father. This is an internal relationship and does not deny the deity of any Person of the Trinity. This is simply an area which our finite minds cannot understand concerning the infinite God. Concerning the Son see Luke 22:42, John 5:36, John 20:21, and 1 John 4:14. Concerning the Holy Spirit see John 14:16, 14:26, 15:26, 16:7, and especially John 16:13-14.

6) The individual members of the Trinity have different tasks.

The Father is the ultimate source or cause of the universe (1 Corinthians 8:6; Revelation 4:11); divine revelation (Revelation 1:1); salvation (John 3:16-17); and Jesus' human works (John 5:17; 14:10). The Father initiates all of these things.

The Son is the agent through whom the Father does the following works: the creation and maintenance of the universe (1 Corinthians 8:6; John 1:3; Colossians 1:16-17); divine revelation (John 1:1, 16:12-15; Matthew 11:27; Revelation 1:1); and salvation (2 Corinthians 5:19; Matthew 1:21; John 4:42). The Father does all these things through the Son, who functions as His agent.

The Holy Spirit is the means by whom the Father does the following works: creation and maintenance of the universe (Genesis 1:2; Job 26:13; Psalm 104:30); divine revelation (John 16:12-15; Ephesians 3:5; 2 Peter 1:21); salvation (John 3:6; Titus 3:5; 1 Peter 1:2); and Jesus' works (Isaiah 61:1; Acts 10:38). Thus, the Father does all these things by the power of the Holy Spirit.

There have been many attempts to develop illustrations of the Trinity. However, none of the popular illustrations are completely accurate.

The egg (or apple) fails in that the shell, white, and yolk are parts of the egg, not the egg in themselves, just as the skin, flesh, and seeds of the apple are parts of it, not the apple itself. **The Father, Son, and Holy Spirit are not parts of God; each of them is God.** The water illustration is somewhat better, but it still fails to adequately describe the Trinity. Liquid, vapor, and ice are forms of water. The Father, Son, and Holy Spirit are not forms of God, each of them is God. So, while these illustrations may give us a picture of the Trinity, the picture is not entirely accurate. An infinite God cannot be fully described by a finite illustration.

The Doctrine of the Trinity

The following can then be said about the Doctrine of the Trinity according to the Word of God. Within the unity of the one Godhead there are three separate persons who are coequal in power, nature, and eternity. This doctrine is derived from the clear teaching of Scripture, and is not a man-made doctrine as some (such as the Jehovah's Witnesses) have claimed. Let us briefly examine some of the New Testament evidences for this important doctrine.

1. The Incarnation. The birth of the Lord Jesus Christ as described in the accounts in Matthew and Luke show that the doctrine of the Trinity was not a later invention of theologians. Luke records what an angel said to Mary: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God" (Luke 1:35). Since other passages of Scripture reveal that the term "Most High" refers to God the Father, we have in Luke a concrete instance of the Holy Spirit, the Father, and the Son all being mentioned together in the supernatural event of the Incarnation.

2. The Baptism of Our Lord. When Jesus Christ was baptized, the heavens opened and the Holy Spirit "descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased'" (Luke 3:21-22). In these verses we see the Son being baptized, the Spirit descending upon Him, and the Father bearing testimony.

3. Discourses of Christ. In John 14--16 Christ speaks of the persons of the Trinity in His Upper Room Discourse. Jesus declared to the disciples, "And I will ask the Father, and he will give you another Counselor to be with you forever -- the Spirit of truth. The world cannot accept him, because it neither sees him nor

knows him. But you know him, for he lives with you and will be in you" (John 14:16-17). Our Lord here prays to the Father for the Spirit, and His emphasis on triunity is quite apparent. In John 14:26 and 15:26 Christ uses the same formula, mentioning the three persons of the Deity and indicating their unity, not only of purpose and will but of basic nature.

4. Paul's Letters. The apostle Paul definitely taught the triune nature of God. He wrote: "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:14). It would have been difficult for Paul to give this benediction if the Father, Son, and Holy Spirit were not equal persons within the Godhead.

5. The Great Commission. In Matthew 28:18-20 the Lord Jesus commissions the disciples to go out and preach the gospel and to make disciples of all nations. He commands them also to baptize "in the name of the Father, and of the Son, and of the Holy Spirit." Taken with the other passages bearing on the subject, this becomes an extremely powerful argument for the Christian doctrine of the trinity.

6. Creation. Although the Bible does not explain to us how the three persons are the one God, it tells us most emphatically that the Spirit of God created the world (Gen. 1:2), the

Father created the world (Heb. 1:2), and the Son created the world (Col. 1:16). If you check the creation references in the New Testament, you will see that these particular references are bolstered by several others teaching the same things. The apostle Paul declared in Acts 17:24, "the God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands." This forces us to an irresistible conclusion. As creation has been attributed to the Father, the Son, and the Holy Spirit singly and collectively, they are the one God. There cannot be three gods. The Scripture declares: "Turn to me and be saved, all you ends of the earth; for I am God, and there is no other" (Isa. 45:22). Hence there is unity in trinity and trinity in unity.

7. The Resurrection of Christ. A final instance of Trinitarian emphasis is that of the resurrection of our Lord. In John 2 Christ declared to the Jews, "Destroy this temple, and I will raise it again in three days" (v. 19). John hastens to tell us that Jesus was speaking of the resurrection of His earthly body (v. 21). Other Scriptures, however, state that Christ was raised by the agency of the Holy Spirit (e.g., Rom. 8:11). And Peter explicitly states that the Father raised the Son (Acts 3:26). So, again, God's Word affirms the triune nature of God. We may not fully understand the great

truth of the Trinity. However, we can see the rays of light which emanate from God's Word and which teach us that, in a mysterious sense beyond the comprehension of man's finite mind, God is one in nature but three in person.

-The End -

How to receive Christ:

Receiving Christ is as easy as A-B-C.

A – Admit your sins

You must first repent of your sins. This means turning away from them and asking God to forgive you. Acts 3:19 says "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord."

B – Believe and confess

What does it mean to believe? It means to trust your life to Jesus. If you jump out of a falling airplane with a parachute, you don't just know or hope the parachute will save you. You believe it! You trust your life to the parachute. Similarly, believing in Jesus means trusting your eternal life to him. Acts 16:31 says "They said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'" Paul affirms

this in Romans 10:9-10 "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

In verse 13 it says "For whoever will call on the name of the Lord will be saved."

C – Call on Jesus as your savior

Through prayer, invite Jesus to come in and change your life through the Holy Spirit. Invite him to save you. "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." – Romans 5:1 (NASB) Remember "he who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life." – 1 John 5:12-13 (NASB)

What Now: Find a Family not just a Church

If you accepted Christ as your savior, the next step is to find a local, Bible-preaching Church in your area. A place where you belong! The author of Hebrews writes "And let us consider how to stimulate one another to love and good

deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.” – Hebrews 10:24-25 (NASB)



Tessera Church info:

66 Christiaan Beyers Street.

Postal address:

P O Box 1615,

Westonaria,

1780

Office administration: 011753 2328/ 087 802
1167.

Fax: 086 557 5292.

Tesserachurch@gmail.com