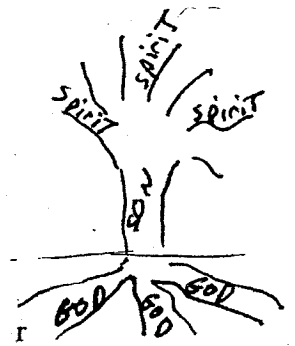


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## Tertullian on the Trinity

Tertullian, one of the theologians of the early church, explained the Trinity in a metaphor. God the Father he described as "a deep root, the Son as the shoot that breaks forth into the world, and the Spirit as that which spreads beauty and fragrance."

Brett Blair, [www.eSermons.com](http://www.eSermons.com), June, 2001



## The Puzzling Trinity

Augustine, while puzzling over the doctrine of the Trinity, was walking along the beach one day when he observed a young boy with a bucket, running back and forth to pour water into a little hole. Augustine asked, "What are you doing?" The boy replied, "I'm trying to put the ocean into this hole." Then Augustine realized that he had been trying to put an infinite God into his finite mind.

Michael Green, *Illustrations for Biblical Preaching*, Baker Book House, 1993, p. 389.

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*"A GOD WE COULD UNDERSTAND WITH OUR HUMAN MINDS WOULD BE LESS THAN THE TRUE GOD." - FLANNERY O'CONNOR*

## The Christian Life's Three Concentric Circles

As I see it, the Christian life must [comprise] three concentric circles, each of which must be kept in its proper place. In the outer circle must be the correct theological position, true biblical orthodoxy and the purity of the visible church. This is first, but if that is all there is, it is just one more seedbed for spiritual pride.

In the second circle must be good intellectual training and comprehension of our own generation. But having only this leads to intellectualism and again provides a seedbed for pride.

In the inner circle must be a humble heart—the love of God, the devotional attitude toward God. There must be the daily practice of the reality of the God whom we know is there. These three circles must be properly established, emphasized and related to each other.

Francis A. Schaeffer, *No Little People; Sixteen Sermons for the Twentieth Century*, InterVarsity Press, 1974. Out of Print.



## Kierkegaard's Story of the Prince

We affirm a belief in the Son, Jesus Christ. We say that God took on human form, came and lived among us, suffered the same trials that we suffered, experienced the same Feelings that we experienced. Jesus was purely human and purely divine. Jesus was <sup>truly</sup> not God. Jesus was God incarnate. There is a difference. Jesus never drew attention to himself but always pointed to God.

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Soren Kierkegaard, the great Danish theologian of another century tells a story of a prince who wanted to find a maiden suitable to be his queen. One day while running an errand in the local village for his father he passed through a poor section. As he glanced out the windows of the carriage his eyes fell upon a beautiful peasant maiden. During the ensuing days he often passed by the young lady and soon fell in love. But he had a problem. How would he seek her hand?

He could order her to marry him. But even a prince wants his bride to marry him freely and voluntarily and not through coercion. He could put on his most splendid uniform and drive up to her front door in a carriage drawn by six horses. But if he did this he would never be certain that the maiden loved him or was simply overwhelmed with all of the splendor. As you might have guessed, the prince came up with another solution. He would give up his kingly robe. He moved, into the village, entering not with a crown but in the garb of a peasant. He lived among the people, shared their interests and concerns, and talked their language. In time the maiden grew to love him for who he was and because he had first loved her.

This very simple, almost child like story, written by one of the most brilliant minds of our time explains what we Christians mean by the incarnation. God came and lived among us. I am glad that this happened for two reasons. One, it shows beyond a shadow of a doubt that God is with us, that he is on our side, and that he loves us. Secondly, it gives us a first hand view of what the mind of God is really all about. When people ask what God is like, we as Christians point to the person of Jesus Christ. God himself is incomprehensible. But in Jesus Christ we get a glimpse of his glory. In the person of Jesus we are told that God, that mysterious other that created the stars and the universe, is willing to go all of the way, to be one of us, talk our language, eat our food, share our suffering die on a cross. Why? So that a single person, you, me, might be redeemed. And, grow to love Him.

Brett Blair, [www.eSermons.com](http://www.eSermons.com), June 2004.