

JESUS : SAVIOR KING

sunday school module six

“We may note in passing that He (Jesus) was never regarded as a mere moral teacher. He did not produce that effect on any of the people who actually met Him. He produced mainly three effects - Hatred - Terror - Adoration. There was no trace of people expressing mild admiration.”

- C.S. Lewis

Who is Jesus Christ?

Jesus Christ stands at the center of the Christian faith. Without him, there is no Christianity, so it is paramount that we understand who he is and what he has done. The theological term for the study of Jesus is “Christology” (from the Greek word ‘christos’ meaning “anointed one” or “Christ”) and it explores the nature and work of Jesus. It often includes such topics as the preexistence and eternality of Christ, OT prophecies about Christ, Christ’s humanity, deity, and incarnation, his sinlessness, death, resurrection, ascension and exaltation, return, three-fold office and participation in the trinity. We will explore most of these topics in the next two sections.

The Bible clearly teaches that Jesus was truly and thoroughly human. It also teaches that Jesus was truly and thoroughly divine. This dual nature of Christ is a core doctrine of the church that was debated for a few hundred years before the church was able to land on a specific definition. The challenge is that Christians believe that Jesus was both 100% God and 100% man, which doesn’t exactly add up. It shouldn’t surprise us that this took some time to figure out how to articulate, it’s difficult enough to understand, let alone teach. It took until the Council of Chalcedon in 451 for the church leaders to settle on a definition of what has come to be known as the “hypostatic union”. That definition is called the Chalcedonian Creed and it goes like this:

“We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential]

with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.”

That definition helped to unite the church around a common Christology but it by no means settled the matter completely or simplified it. The power of the Chalcedonian Creed is that it clearly and fully affirms both the full divinity and full humanity of Christ and that it doesn't work too hard to try to explain this mysterious idea. There is great mystery in God, and for good reason, he is God(!) and we are dumb. If we could fully understand everything about God, I would be unimpressed with God. That's not at all to say that we should stick our head in the sand and blindly believe what we are told, but it does mean that we can affirm things that the scriptures clearly teach, even if we don't fully understand how it works.

The Humanity of Christ

All of this confusion comes from the fact that the Bible pretty clearly teaches that Jesus was fully human in some places and fully divine in others. Throughout the centuries people have wrestled with both ideas, usually as a reflection of their own cultural biases and presuppositions. For instance, in the couple hundred years after Jesus was born, Greek philosophy was massively influential, and it taught that the physical universe was inferior to the spiritual world. The religious pursuit was one of escape from physicality and ascend into a higher ideal. Thus, during this period, it was the humanity of Christ that was most often questioned. Greek-influenced Christians struggled to understand why God would intentionally become a man and subject himself to the baseness and ignobility of a physical existence.

In our day, the humanness of Jesus is readily accepted and usually the only thing a nonChristian will concede. It's the divinity of Christ that causes argument because, as a whole, we have lost all cultural assumptions about the spiritual realm. If anything, nonChristians in the West will affirm a kind of generic spirituality as long as it doesn't name names or require moral obedience. Regardless of the time or culture, something about Jesus manages to offend. In this section, we'll look at the Biblical support for the humanity of Jesus.

First, he was born to his human mother Mary in a normal human manner. Luke 2:6 says, "*while they were there the time came for her to give birth and she gave birth to her first-born son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.*" There is nothing in the story to suggest that this is anything but a normal human birth. Aside from the fact that Jesus's birth was prophesied thousands of years beforehand, announced by angels and that he was conceived by the Holy Spirit, Mary's pregnancy and Jesus's birth is otherwise unremarkable. Seriously though, aside from his supernatural origin story, Mary's pregnancy and delivery were very normal and human.

Jesus grew up like a normal human child. Luke 2:40 says, "the child grew and became strong, filled with wisdom; and the favor of God was upon him." Jesus grew up like any child in the sense that he gradually matured physical and intellectually. Luke 2:52 reiterates the fact that Jesus increased in "wisdom and stature" and that he "grew in favor with God and man". The idea that Jesus grew in favor with God is an interesting one but it's largely undefined here. It does connect with a passage from Hebrews 5:8, which says, "although he was a son, he learned obedience through what he suffered". What does it mean that Jesus "learned obedience"? Is this in conflict with the idea that Jesus never sinned? Even though Jesus never sinned he still had to grow in his ability to obey in the midst of increasingly difficult temptations. Jesus experienced every temptation that "is common to man" and yet never sinned according to Hebrews 4:15. Because of his humanness, this was not an ability that came fully formed and as with most normal human development, the temptations matched his spiritual maturity. This was God's grace for Jesus and it's God's grace for us, that he doesn't tempt us beyond what we can bear (1Cor. 10:13). We'll look deeper at the issue of temptation in Jesus life in a later section.

The gospels describe Jesus' life as a normal human one, in which he experienced all of the limitations that come with a human body. He grew tired after a long walk, John 4:6 says, "Jesus, wearied as he was from his journey, was sitting beside the well". He thirsted while he hung on the cross (John 19:28) and after fasting for 40 days in the wilderness, he was hungry (Matt. 4:2).

After being mocked and beaten, he became physically weak on his way to Golgotha and required Simon of Cyrene to carry his cross (Matt. 27:32). Lastly, Jesus's physical limitations were demonstrated in his death. His fully human body could not withstand the torture of the cross, just like the two men he was crucified between.

Jesus's humanity wasn't only physical, he said in John 12:27 that his "soul was troubled" and a little later, in John 13:21, Jesus confessed that he "was troubled in spirit". Before ascending the cross in Matthew 26:38, Jesus says, "my soul is very sorrowful, even to death". He "marveled" at the faith of the Centurion, "wept" at the death of Lazarus and prayed "through cries and tears" according to Hebrews 5:7. Jesus experienced the full range of human emotion and expressed it freely in moments that were appropriate for the emotion. He felt the world around him and modeled honest, open expression of emotion. Jesus was not some detached deity sent to earth to live a robotically emblematic life so that we could try our hardest to be as moral as he was. He lived as an actual human, fully experiencing the brokenness of our world and responding appropriately to it. He cried about sad things and enjoyed the good, like a human.

It's easy for us to look back after 2000 years, seeing the fullness of Jesus's life and conclude that Jesus was obviously divine. But it's clear from the gospels that everyone around Jesus saw him simply as a man. Matthew 13:53-58 illustrates this well saying, *"And when Jesus had finished these parables, he went away from there, and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, 'Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all these things?' And they took offense at him. But Jesus said to them, 'A prophet is not without honor except in his hometown and in his own household.' And he did not do many mighty works there, because of their unbelief."*

The Divinity of Christ

The other half of the hypostatic union is the divinity of Jesus. For 21st century westerners, this one is far more difficult than the idea that Jesus was human and yet the scriptures make clear claims of his divinity. These assertions come in two primary forms, the first is Jesus and the people around him making direct statements and the second are moments where he demonstrates divine abilities. We'll explore both of these categories.

John 1:1 is a good place to start. John says, "In the beginning was the Word and the Word was with God and the Word was God." As the passage unfolds, it becomes clear that John is describing Jesus as the Word (logos in Greek), and therefore, God. Later, in verse 14 he says, "the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." This first chapter of John is really a long treatise on the divinity of Jesus. What's interesting about this is that arguably no one spent more time or had a more intimate relationship with Jesus than John did and yet, he calls him God. John was not a distant admirer who had put Jesus on a pedestal but a close friend who had seen Jesus nearly every day for three years and yet, years later, concludes that he had been in the presence of the divine.

John chooses two words in this passage that speak directly to the divinity of Christ. The first is "Word" or "logos" in Greek, which was loaded with philosophical freight. For the Greeks (the stoics in particular) logos was the "the divine animating principle pervading the Universe." John, writing to a Greek audience, builds on this use of the word and connects it to Jesus. He is claiming that Jesus is in fact the divine animating principle pervading the universe and his readers would have understood that. The second word is "theos" or God in the English translation. John could have chosen any number of words to describe Jesus but chose "theos" perhaps because it is the most straightforward way to describe God. No one would have read that line as anything but a connection between the Greek idea of logos and the Hebrew idea of God. John is being a great missionary in this passage by connecting all of his readers to his idea and to each other.

But John 1 isn't the only text that calls Jesus God, not by a longshot. John records Thomas saying to Jesus in John 20:28, "My Lord and my God!", Paul says in Romans 9:5, "To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen." Paul again, in Titus 2:13 calls Jesus, "our great God and Savior". The author of Hebrews ties Psalm 45:6 to Jesus saying, "But of the Son he says, Your throne, O God, is forever and ever." Peter echoes Paul's sentiment by calling Jesus his "God and Savior". This list is not exhaustive, but it is representative of the larger testimony of the New Testament about Jesus' divine identity.

There are two gospel passages where Jesus makes his own claims to divinity that stand out. The first is John 8:48-59, in which Jesus is engaged in a typical argument with the Pharisees that culminates with Jesus making the claim that Abraham rejoiced about Jesus, even though

Abraham had died many generations prior. The Pharisees think they've caught him and say, "You are not yet fifty years old, and have you seen Abraham?" Jesus replies, "Truly, truly, I say to you, before Abraham was, I am." This sentence doesn't make sense at first glance. Jesus seems to be mixing a past tense verb "was" with a present tense one, "I am". So why did the Pharisees react the way they did? Verse 59 says, "so they picked up stones to throw at him, but Jesus hid himself and went out of the temple." What is going on here? This story is rooted in Jewish history and the Old Testament.

Exodus chapter 3 tells the famous story of Moses and the burning bush. In this story, Moses is minding his own business, tending his father in law's sheep when he saw a bush that was on fire but not burning up. When he approached the bush, God's voice came from within it and told him to take off his sandals because he was on holy ground. God then told Moses to go to Egypt to free Israel from slavery. Moses didn't know the people of Israel and they didn't know him so he was understandably nervous about the mission God had given him. He asked, "If I come to the people of Israel and say to them, 'the God of your fathers has sent me to you' and they ask me, 'What is his name?' what shall I say to them?" This is one of the most pivotal moments in all of the Old Testament, because it kicks off the Exodus narrative that shaped Israel so significantly and became a symbol of the rescue that the Messiah would ultimately provide. So what was God's answer? He said, "I AM WHO I AM." That's it, no adjectives, no filler, simply, I AM. When you are the creator and sustainer of the universe, you don't need to describe yourself or convince someone of your importance.

So, back to our story in John 8. The Pharisees asked Jesus how he knew Abraham and he answered, "before Abraham was, I AM." This was the first and ultimate callback. Jesus told the Pharisees that he knew Abraham because he was the same God who appeared to Moses in the burning bush, who saved Israel out of slavery and had come to recreate the Exodus writ large. If Jesus was telling the truth, he was God incarnate, if he was lying, it was heresy. Judging by how quickly the Pharisees picked up their stones, I think it's safe to assume they thought the latter. Jesus knew exactly what he was saying and they knew exactly what Jesus was saying. He was making an explicit claim to deity.

A similar story plays out just two chapters later in John. John 10:22–31 says,

"At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon. So the Jews gathered around him and said

to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

More questions from the Pharisees, and more explanation from Jesus. This time, he doesn't call back to Exodus, he simply says, "I and the Father are one." There are no uncertain terms here, Jesus is making a clear claim to essential solidarity with the Father and again, the Pharisees understood exactly what he meant. Their response was predictable, "The Jews picked up stones again to stone him." Another claim to deity, another assumption of heresy. The Pharisees ask Jesus to declare who he is plainly but when he does so, they call him a heretic and attempt to take his life. Maybe the 21st century West isn't so different from the 1st century East.

Demonstrations of Deity

Words are not enough to convince the modern mind that Jesus was fully God. Thankfully, the gospels also record a significant number of remarkable miracles that could only have been accomplished by God. These events aren't just moments of magical explosion or even just demonstrations of Jesus' power. John calls Jesus' miracles signs. Signs never exist for themselves, they always point beyond themselves to some greater truth. So what greater truth did Jesus's signs point to? John answers this question at the end of his gospel. John 20:30-31 says, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."

Jesus' signs were specifically meant to show the people that he was in fact God incarnate. The careful reader will notice that Jesus' miracles were never done to attract attention. In fact, often after doing a miracle, Jesus would direct the recipient of the miracle to not tell anyone about what had happened. Why would Jesus do miracles and not want anyone to know about them? If they are meant to be signs of his divinity, why keep them silent? As stated above, Jesus's miracles were never done to draw attention to himself, but they did have a purpose. All of Jesus'

miracles restored shalom in some way. The message of the miracles wasn't simply that Jesus had power but that he had redemptive power and the will to use it for redemptive purposes. This is what sets Jesus apart from other "miracle workers", Jesus' miracles were done for the sake of the redemptive need of the world. He restored sight to the blind, hearing to the deaf and life to the dead, because that's not the way the world is supposed to be!

So what are some ways that Jesus demonstrated his divinity? An unexhaustive list:

- He silenced the sea with a word (Matt. 8:26-27)
- Multiplied loaves and fish (Matt. 14:19)
- Changed water into wine (John 2:1-11)
- He knows people's thoughts (Mark 2:8)
- Knowing the unseen past (John 1:48)
- Knowing the future (John 6:64)
- Knew all things (John 16:30, 21:17)
- He is omnipresent (Matthew 18:20, 28:20)
- Authority to forgive sins (Mark 2:5-7)
- Worthy of worship (Philippians 2:9-11)
- Resurrection (John 20:1-10)

Because of all this, we can affirm what the church fathers at Chalcedon wrote, that "*our Lord Jesus Christ, (is) the same perfect in Godhead and also perfect in manhood; truly God and truly man.*" The hypostatic union is difficult and mysterious but it is by no means illogical or unintelligible. In fact, it is one of those rare doctrines that become more difficult to understand the more deeply you think about it. I encourage you to affirm what the scriptures clearly teach, that Jesus was fully man *and* fully God and to settle into the mystery of the idea, entrusting it to God until the day you stand before him, and then you can ask him yourself.

The Three Offices of Christ

In the Old Testament, the people of Israel were led by three offices: The Prophets, the Priests and the Kings. Many New Testament scholars have recognized that Jesus fulfilled all three of those offices during his life, death and resurrection. Some early church fathers spoke about different offices of Christ, but it was John Calvin in his *Institutes of the Christian Religion* (2.15) who systematized the idea of the threefold office of Christ.

In Deuteronomy 18:18, Moses predicted that God would send another prophet like him to the people of Israel. Both John and Peter understood Jesus to be that one (John 6:14; 7:40; Acts 3:22-24; see also Matt 13:57, John 4:44). The title of “prophet,” however, is not found in the epistles. Nonetheless, it is clear that Christ functioned as the consummate prophet—one who both gave revelation from God (forthtelling and foretelling) and was himself the quintessential revelation from God (John 1:18). In this way he is unlike other prophets—a fact which may account for the conspicuous absence of this title from the epistles.

Jesus Christ also functioned in the office of priest. While the prophet was God’s representative to the people, the priest was the peoples’ representative before God. But in contrast to priests in the Levitical order, Jesus did not offer any animal sacrifice for our sin, he offered himself, an unblemished lamb of eternal worth. As a priest he has entered the holy of holies, not the copy on earth in the temple, but the heavenly place and is able to lead us, therefore, into the presence of God—a distinctly priestly function. He does not just enter the holy of holies once a year, but indeed he lives there forever now. Finally, both Romans 8:34 and Hebrews 7:25 teach us that his priestly role continues even now as he “ever lives to make intercession” for us in our weakness!

Finally, Jesus Christ fulfilled the office of King. But in contrast to the greatest of Israelite kings, i.e., David, Christ rules over the entire world, indeed the universe, including the church (Eph 1:20-23). He is the consummate king who rules wisely, attentively and with final authority and justice (Ps 2:8-9). In short, he rules as the God-man over the entire cosmos and when he returns he will deal definitively with all hindrances and obstacles to his deserved reign. At that time he will be called “the King of Kings” (Rev 19:16).

The Trinity

Let’s get one thing out of the way at the top, the Bible never uses the word trinity. The word was invented by the church fathers to describe in a word what the Bible speaks to in countless ways.

Wayne Grudem defines trinity this way, *“God eternally exists as three persons, Father, Son and Holy Spirit, and each person is fully God, and there is one God.”*

The Bible teaches the following three things:

1. God is three persons.
2. Each person is fully God
3. There is one God

In situations like trinity and the hypostatic union, faithful Christians have observed what the Bible teaches and then attempt to synthesize the information in simple ways that are easier to understand. The doctrine of the trinity attempts to synthesize these three statements into one distinct doctrinal idea. This gives us a shorthand for speaking about God’s Oneness and Threeness and provides an anchor point for orthodox Christians to rally around. We will look at each of the above statements separately to see how they are rooted in the scriptures.

God is three persons.

The Bible teaches that the Father, Son, and Holy Spirit are distinct Persons. They are not just three different ways of looking at God, or simply ways of referring to three different roles that God plays as the modalists teach. The Bible indicates that the Father, Son, and Holy Spirit are distinct Persons. For example, since the Father sent the Son into the world (John 3:16), he cannot be the same person as the Son. Likewise, after the Son returned to the Father (John 16:10), the Father and the Son sent the Holy Spirit into the world (John 14:26; Acts 2:33). John 1:1 says the Jesus was “with God and was God”, thus distinguishing between their personhood and shared divinity. Therefore, the Holy Spirit must be distinct from the Father and the Son.

The baptism of Jesus is a perfect demonstration of the Threeness of God. We see:

1. Father speaking from heaven
2. The Spirit descending from heaven in the form of a dove
3. Jesus coming out of the water (Mark 1:10–11)

The personhood of each member of the Trinity means that each Person has a distinct center of consciousness. Thus, they relate to each other personally — the Father regards himself as “I” while he regards the Son and Holy Spirit as “you.” Likewise, the Son regards himself as “I,” but the Father and the Holy Spirit as “you.” Often people ask, “If Jesus is God, then he must have

prayed to himself while he was on earth.” While Jesus and the Father are both God, they are different Persons. Thus, Jesus prayed to God the Father without praying to himself. In fact, it is precisely the continuing dialogue between the Father and the Son (Matthew 3:17; 17:5; John 5:19; 11:41–42; 17:1ff) that furnishes the best evidence that they are distinct Persons with distinct centers of consciousness.

Sometimes the Personhood of the Father and Son is appreciated, but the Personhood of the Holy Spirit is neglected. Sometimes the Spirit is treated more like a “force” than a Person. But the Holy Spirit is not an “it,” but a “HE” (see John 14:26; 16:7–15; Acts 8:16). The fact that the Holy Spirit is a Person, not an impersonal force (like gravity), is also shown by the fact that he:

1. Speaks (Hebrews 3:7),
2. Reasons (Acts 15:28),
3. Thinks and understands (1 Corinthians 2:10–11),
4. Wills (1 Corinthians 12:11),
5. Feels (Ephesians 4:30), and
6. Gives personal fellowship (2 Corinthians 13:14).

Each person is fully God.

Not only are each of the persons of the trinity distinct, they are each fully divine. The most obvious teaching is that the Father is God. From the first words of the Bible we see the Father identified as divine. Throughout the scriptures, God the Father is called God (“YHWH”, “theos”) and demonstrates divine attributes. He creates, sustains, saves, speaks, brings and takes life and manipulates the physical world for his glory and purpose. The Father is clearly God.

Jesus the Son is also God. We covered this in depth above, so I won’t rehash it here.

The Holy Spirit is not only a distinct person, separate from both the Father and the Son, but he is also fully divine in his own right. The most passage that teaches the divinity of the Spirit most clearly is Acts 5:3-4. The story of Ananias and Saphira is remarkable for other reasons but Peter’s words to Ananias stand out. He says, “Why has Satan filled you heart to lie to the Holy Spirit...? You have not lied to men but to God.” Peter clearly understand the Holy Spirit to be God and that lying to the Holy Spirit is a direct offense against God.

Paul, in 1 Corinthians 3:16 says, “Do you not know that you are God’s temple and that God’s Spirit dwells in you?” God’s temple is always the dwelling place of God. This was always the case in the Old Testament and so Paul’s readers would have understood the implications of his teaching. Not only has the temple ceased to be a physical building but is now the body of each Christian, but the presence of the Spirit in our bodies is the New Testament analogue to the presence of God in the Holy of Holies.

The last place that we see the full divinity of the Holy Spirit taught in the New Testament is in the many passages that are trinitarian in nature. These passages speak of the Father, Son and the Holy Spirit in a way that communicates their sameness and equality. For instance, 1 Corinthians 12:4-6 says, “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone.” Paul here identifies that the source of all gifts and their ultimate orientation is found in the Father, Son and Spirit. 2 Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” This epilogue ties the power and majesty of each person of the trinity together. In Ephesians 4:4-6 Paul does a similar thing, saying, “There is one body and one Spirit – just as you were called to the one hope that belongs to your call – one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.” This passage very clearly unites all three persons of the trinity with the core of our faith and baptism.

Because each of the three persons are fully God, they are equal in power, love, mercy, justice, holiness, knowledge, and all other qualities. There is no hierarchy of value, power or deity in the trinity, they are each fully God. This is seen clearly in passages like Matthew 28:19, where Jesus tells his disciples to baptize new believers “in the name of the Father and of the Son and of the Holy Spirit.” Our baptism is trinitarian in nature because each member of the trinity is equally responsible for our salvation.

There is only one God.

There is only one God. If each Person of the Trinity is distinct and yet fully God, then should we conclude that there is more than one God? Obviously, we cannot, for Scripture is clear that there is only one God: “There is no other God besides me, a righteous God and a Savior; there is none besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there

is no other” (Isaiah 45:21–22; see also Isaiah 44:6–8; Exodus 15:11; Deuteronomy 4:35; 32:39; 1 Samuel 2:2; 1 Kings 8:60). The most famous and significant passage that teaches the Oneness of God is Deuteronomy 6:4-6, known as the Shema to the Jews. This passage forms the core of Old Testament theology, was memorized by every young Jew and posted prominently in every house. It reads, “Hear O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart.” Paul, in the New Testament affirms this truth in 1 Timothy 2:5, “For there is one God, and there is one mediator between God and men, the man Christ Jesus.

The doctrine of the Trinity is an important though difficult idea to grasp. The work of the everyday theologian is to affirm what the Bible affirms, be silent where the Bible is silent and to live in the tension of divine mystery.

