

THE
TRIUNE
GOD



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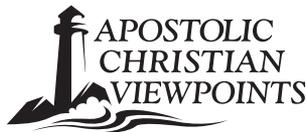
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This booklet is part of the Apostolic Christian Viewpoints series, a collection of writings prepared by a committee of the Elder Council of the Apostolic Christian Church (Nazarean).

These booklets are not intended as exhaustive works on their respective subjects. Rather, they are offered as an encouragement to those who currently embrace these views; and to those who do not, a call to consider these topics in the light of scripture ... and the Lord give thee understanding in all things. (2 Tim. 2:7).



BUT WHOM SAY YE THAT I AM?

“But whom say ye that I am?” Imagine, for a moment, how Jesus’ question may have hung in the air. He had brought the twelve disciples to the region of Caesarea Philippi (Matthew 16:13ff), away from the crowds and familiar environs of Capernaum and the Sea of Galilee, to ask them this important question. It was a pivotal moment in Jesus’ ministry—one which would introduce the final phase of His mission (verse 21).

Christ had addressed the question to all the disciples—and open-ended questions addressed to a group can be followed by an extended, uncomfortable pause as each one considers whether or how he should answer. Was each disciple formulating a response, weighing the evidence and claims of this singular man they had followed for several years?

Peter, as he often did, was the first to answer: “Thou art the Christ, the Son of the living God.” (v16) The evidence must have been so clear to him, the divine inspiration so certain, that there was no need for deliberation or hesitation.

But what a shocking answer for any good Jew to give! In another place, Jesus’ claim of a special father-son relationship with God was well understood by His enemies to be a claim of equality with God, and thus clear grounds to seek His death as a heretic:

But Jesus answered them, My Father worketh hitherto, and I work.
Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (John 5:17-18)

By contrast, when Jesus asked a similar question to the Pharisees, they answered in doctrinaire fashion that Messiah was “the son of David” (Matthew 22:42), which was scripturally correct, but incomplete.

What is the difference between these two answers concerning sonship of the Messiah, one given by careful, well-educated Pharisees and the other from the lips of an often impetuous fisherman-turned-disciple? It is nothing less than the difference between the wisdom of man and divine revelation; between veiled Old Testament prophecy and glorious New Testament light; and between the law and grace (John 1:17).

How each of us answers Jesus’ question “But whom say ye that I am?” will show what we believe about the extraordinary claims of Jesus Christ and the nature of God. The correct answer to this question is the “rock” on which Christ builds His church (Matthew 16:18).

THE NATURE OF GOD

Before we go any further in our exploration of God, we must recognize our limitations. We may think that we understand the nature of God, and so begin to extrapolate beyond what is revealed in scripture. However, like Job's three friends, we run the risk of developing wrong ideas and incorrect conclusions about God.

Our minds cannot understand His greatness nor fully comprehend His nature, much less describe it properly. The very root of the Hebrew word for Holy is "other". Therefore, when we speak of a Holy God, we are speaking of a being that is not only beyond the reach of our intellect and imagination, but of a wholly different order than ourselves. He is the "I am that I am": the Divine reference point and Origin of all things, and nothing created can contain Him.

We honor God best by accepting His revelation as He delivered it to us, and rejoice with that enlightened intellectual of scripture, the Apostle Paul:

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (Romans 11:33-36)

THE NATURE OF THE SON OF GOD

In the days of the early church, the prominent heresy concerning Christ was that He had not 'come in the flesh' (1 John 4:3). Today even secular historians will acknowledge the existence of Jesus Christ as a man, and the issue has now shifted to Christ's identity as the Son of God.

The Bible does not try to explain or reconcile Christ's human and divine nature, it simply records them as parallel truths. We can trace these two threads through scripture, beginning in Genesis with God's prophecy that the seed of the woman would one day crush the head of the serpent: Eve's child would triumph over Satan and bring about his destruction. However, what member of Adam's fallen race could even dream of overcoming such a powerful opponent?

More light came through the prophecy of Isaiah: God the Son would come to earth, and in the darkness of the virgin's womb would put on flesh to become Emmanuel, "God with us" (Isaiah 7:14, John 1:14, Matthew 1:23). Hebrews 2:16 adds, "For verily he took not on him the nature of angels; but he took on him the

seed of Abraham”. Thus, Christ would be both truly God, and truly man.

In Christ we see everything that it is to be human and everything that it is to be divine at the same time, without either compromising the other. When the Apostle Paul wrote that Christ was in the “form of God”, he said:

Who, being in the **form of God**, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in **fashion as a man**, he humbled himself, and became obedient unto death, even the death of the cross. (Philippians 2:6-8)

The Greek word for “form” (*morphe*) describes the actual specific essence—that which makes something what it is. The word “fashion” (*schema*) on the other hand mostly speaks of the outward appearance. Therefore, Christ may have appeared to the people of his time as a mere human, but He was truly divine, God in the flesh. It is nothing less than a mystery that He voluntarily emptied Himself and took on human nature with the ability to experience all our infirmities and be tempted as a man in all points, yet without sin (Hebrews 4:15). He became an obedient servant, subjecting Himself to humiliation and death on the cross. In all of this, He did not give up His divine attributes but remained truly God and yet truly man.

It was no accident that Christ selected simple men as His chosen witnesses. They would tell the world of their Lord and His Kingdom without feeling the need to explain the mystery of how a son of fallen Adam could also be the Son of the Holy God. They simply bowed their heads before this great and life-giving truth without trying to deconstruct it to satisfy human curiosity.

GOD IS ONE

For more than 3400 years, every observant Jew has taught his children to daily recite the *Shema* (so called from its first word in Hebrew), which begins:

Hear, O Israel: The Lord our God is one Lord. (Deuteronomy 6:4)

This most basic biblical teaching that there is one—and only one—God is found not just in Moses, but is demonstrated throughout scripture: in the creation account, by the calling and promises to the Patriarchs; through the praises of the Psalms, to the prophets’ indictment of Israel’s polytheistic idolatry; and the resulting judgment of a singular sovereign God who wields the nations of the earth as His instruments. Moreover, the truth that there is one God is faithfully repeated in the New Testament by Christ and his apostles (Mark 12:29,

John 17:3, I Corinthians 8:4-6, I Timothy 2:5, James 2:19).

The Shema continues in verse 5 with, “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might”, indicating that the one God demands exclusive devotion. The Bible clearly states that no other being or object is to be worshiped: a prohibition so important that it underpins the first, second and third commandments of the Decalogue (Exodus 20:3-7). Even the angels, beings that far exceed mankind in glory and power, nevertheless refuse the worship of man (Colossians 2:18, Revelation 19:10, 22:8-9). This is not so with the fallen angels, and when their leader craved worship from Jesus, Jesus responded with a simple instruction from the law:

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matthew 4:10)

God is truly one, beside Him there is none other, and He will not share His glory with anyone else (Isaiah 42:8, 44:8, 45:5, 48:11). Yet in the Bible, Christ is addressed as God. How can this be?

GOD IS THREE IN ONE

Although the word “Trinity” does not appear in scripture, many Bible passages declare that Christ is God, the Holy Spirit is God, and that they together interact with God the Father. Taken together, these scriptures reveal that God is three in one—a Trinity—consisting of God the Father, God the Son, and God the Holy Spirit.

CHRIST IS GOD

Jesus made clear statements concerning His deity:

- **John 8:58-59a** - Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.** Then took they up stones to cast at him
- **John 10:30-33** - I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, **makest thyself God.**
- **John 17:5** - And now, O Father, glorify thou me with thine own self with the glory which I had **with thee before the world was.**

- **Matthew 26:63-65** - But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, **Thou hast said:** nevertheless I say unto you, Hereafter shall ye see the **Son of man** sitting on the right hand of power, and coming in the **clouds of heaven**. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy.
- Christ's answer to the high priest consciously echoed the prophetic vision of **Daniel 7:13-14** - I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
- **Revelation 1:7-8** - Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
- **Revelation 21:6-7** - And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Not only did Jesus claim to be God, His actions during His time on earth confirmed His deity. He demonstrated complete mastery over creation through many miracles and unparalleled knowledge of people's hearts. He also received worship on many occasions: examples include Matthew 8:2, 9:18, 14:33, 15:25, 28:9, 28:17, Mark 5:6, John 9:38. Keep in mind that, as previously quoted, Jesus said only God is to be worshiped.

The followers of Jesus also wrote about His Godhood in the New Testament, often focusing on His part as the Agent of creation. Compare the following scriptures with the Bible's first words in **Genesis 1:1** - In the beginning God created the heaven and the earth.

- **John 1:1-3** - **In the beginning** was the Word, and the Word was with God, and the **Word was God**. All things were made by him; and without him was not any thing made that was made.

- **John 1:10** - He [Christ] was in the world, and the **world was made by him**, and the world knew him not.
- **Colossians 1:16-17** - For by him [the Son] were **all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.
- **Hebrews 1:2-3** - [God] hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds**; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

The commentary on Christ's divine nature continues:

- The disciple Thomas addressed the risen Jesus in **John 20:28** - My Lord and My God.
- In **John 12:41** the Apostle John writes "These things said Esaias, when he saw **his glory, and spake of him**". The Holy Spirit revealed that when the prophet Isaiah saw the Lord sitting upon his throne, high and lifted up (Isaiah 6:1-3), he was viewing Christ himself. Therefore, it was to Christ that the angels cried "Holy, holy, holy, is the LORD of hosts".
- **Philippians 2:5-6** - Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be **equal with God**:
- **Colossians 2:9** - For in him [Christ] dwelleth all the fulness of the Godhead¹ bodily.
- **Romans 9:5** - Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. (NKJV: "...Christ came, who is over all, the eternally blessed God.")
- **1 Timothy 3:16** - And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
- **Titus 2:13** - Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

1 While the word "trinity" does not appear in the Bible, the word "Godhead" does, and both refer to the same thing: the nature of the Deity, i.e., God's Godhood.

- **Hebrews 1:8 (quoting Psalm 45:6)** - But unto the **Son** he [God] saith, Thy throne, **O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
- **II Peter 1:1** - ...the righteousness of God and our Saviour Jesus Christ:²

The Old Testament points in several places to the deity of the Messiah, including the prophecy in Isaiah 9:6 of a child to be born whose names include “The mighty God” and “The everlasting Father”. Another example is Psalm 110:1, which was quoted by Jesus in response to the Pharisees saying that Messiah was (only) the son of David:

He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? (Matthew 22:43-45)

Whether one doubts Christ’s claim to be God, or whether one attempts to twist scripture to deny that Christ ever claimed to be God, it will result in the same condition as the Pharisees after their final exchange with Jesus, that of not being able to “answer him a word” (verse 46).

THE HOLY SPIRIT IS GOD

The Bible reveals that the Holy Spirit or Holy Ghost is not an impersonal force, but a person acting as part of the Godhead, and thus God. The book of Acts records that the Holy Spirit:

- Gives commands (1:2, 8:29, 10:19-20)
- Speaks expressly by the mouths of prophets (1:16, 11:28, 21:11, 28:25);
- Is a witness (5:32, 20:23) and comfort (9:31), but can also be lied to (5:3-4, equated with lying to God);
- Evaluates (15:28), appoints (13:2, 20:28), and sends forth (13:4), and even expressly forbids (16:6-7).

These authoritative and personal actions in the early church can only be attributed to God.

² In the original Greek, both Titus 2:13 and II Peter 1:1 use the definite article τοῦ and the conjunction καὶ in the phrase “God and our Saviour Jesus Christ” to indicate it refers to the same person. This is known as the Granville Sharp grammatical rule.

Many Bible passages speak of God the Father, His Son Jesus Christ, and the Holy Spirit in the same breath but as distinct persons:

- **Matthew 3:16-17** - And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
- **Matthew 28:19** - Go ye therefore, and teach all nations, baptizing them in the name [not “names”] of the Father, and of the Son, and of the Holy Ghost:
- **II Corinthians 13:14** - The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Scripture also uses “Spirit of God” and “Spirit of Christ” interchangeably, indicating the eternal threefold nature of the Godhead:

- **Romans 8:9** - But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
- **Galatians 4:6** - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- **I Peter 1:11** - Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it³ testified beforehand the sufferings of Christ, and the glory that should follow.

Note that this last scripture says that the Old Testament prophets had the Spirit of Christ in them!

THE FATHER, SON, AND SPIRIT ARE THREE IN ONE

If Christ is God and the Holy Spirit is God, how do they relate to God the Father? In a word: perfectly. There is perfect unity, perfect diversity, and perfect

3 Several times in the New Testament, including here in 1 Peter 1:11, the pronoun for the Holy Spirit is translated as “it”. This is an acceptable translation since the underlying Greek noun for “spirit” has neither masculine nor feminine gender. This is also within the accepted rules of English grammar since “it” can be used to refer to a person whose sex is either unknown or disregarded (see 1 John 1:1-2 and Revelation 12:4, where the Lord Jesus is referred to with impersonal pronouns and John 4:22 where the Heavenly Father is referred to as a “what”). None of these instances should be viewed as degrading to the Father, the Son or the Holy Spirit, nor do they imply that the Holy Spirit is a depersonalized force.

love in the Godhead as the thrice Holy God relates perfectly with Himself.

First, however, we should note a subtle but important distinction between the Old and New Testaments regarding God the Father: just as God the Son is fully revealed only in the New Testament, so also only in the New Testament is God fully revealed as God the Father. The Old Testament contains promises that God would be a father to the Son of David⁴, the Psalms speak metaphorically of God as a father⁵, and the Prophets identify Him as a father⁶ to Israel. However, it is Jesus' special mission and privilege to declare God as His Father—and ours, too, through faith in his Son:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:18)

He that hath seen me, hath seen the Father; (John 14:9)

...but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17)

God's threefold nature as Father, Son and Spirit is fully revealed in His greatest act of love, the work of salvation:

- **Titus 3:4-6** - But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour;
- **Hebrews 9:14** - How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Here, we see perfect unity, perfect diversity, and perfect love—the Father, Son and Spirit acting as one to accomplish our salvation, and yet each having distinct roles. Their perfect unity explains that, when Jesus was loving us, God was loving us; when Jesus was suffering for our sins, God was suffering for our sins. Apostle Paul writes to the Corinthian church that “God was in Christ, reconciling the world unto himself” (II Corinthians 5:19). This scripture does not say that the Father was on the cross—rather, God the Son was on the cross in His role as the propitiation for our sins (I John 2:1-2)—but because there is perfect unity in the Godhead, God was in Christ reconciling the world unto Himself.

4 1 Chronicles 17:13 and Psalm 89:26 are fulfilled in Christ (Hebrews 1:5).

5 Psalm 68:5, Psalm 103:13

6 Isaiah 63:16, 64:8; Jeremiah 3:4, 3:19, 31:9; Malachi 1:6, 2:10

Similarly, Jesus' promise of the indwelling Holy Spirit to all the saved shows the Godhead's diversity and unity. First, we see that Christ is distinct from the Holy Spirit—in fact, He told His disciples He must depart so that the Comforter would come (John 16:7)—yet they are so united that the effect of the Holy Spirit is to manifest Christ in those who receive Him. The indwelling of the Spirit and the presence of Christ are so intertwined that after telling the disciples that the Father will send the Spirit to dwell in them, Christ concludes by saying “I will not leave you comfortless: I will come to you.” (John 14:16-18). The apostles also repeat the same theme: Paul says, “nevertheless I live; yet not I, but Christ liveth in me” (Galatians 2:20), and he tells the believers that the riches of this mystery is “Christ in you, the hope of glory” (Colossians 1:27). John also writes on the same subject in the context of the church: “If we love one another, God dwelleth in us” (I John 4:12).

The Trinity has an order of authority in which the Son submits to the Father (I Corinthians 11:3) and the Spirit does the bidding of both (John 16:13). This submission shows perfect love and perfect unity of purpose:

- The Father gave His Son to the world (John 3:16) and sent the Son to do His works and testify of Him (John 5:36);
- Jesus only spoke that which he heard of the Father (John 8:28, 12:49-50, 17:8), acknowledging to his disciples that “my Father is greater than I” (John 14:28);
- The Holy Spirit is sent by the Father in the name of Jesus to bring to our remembrance the things Jesus taught (John 14:26, 15:26).

Although distinct in their roles, the Godhead's unity is beautifully summed up by John: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (1 John 5:7).

God the Father has given all authority to the Son to execute judgment of the world (John 5:27). At the end of time, Christ will subdue all of God's enemies and deliver the Kingdom to His Father and then also subject himself to the authority of the Father (I Corinthians 15:24-28).

The wonder of the Gospel is that we, fallen mankind, are invited to share in this eternal love and unity with the Triune God. Here are the final words of Jesus' high-priestly prayer, uttered before stepping out into the dark night on His way to Gethsemane and the cross:

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent

me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them. (John 17:24-26)

So we see that God is three in one, a single Being in three distinct Persons. How else could God be the God of Love from all eternity past, unchangeable and self-sufficient, unless there were distinct persons within the Godhead to share love? And how else could that love be the perfect love of God, unless those three were united as one?

DOCTRINAL ERRORS CONCERNING THE TRINITY

Despite Christ's revelation of the triune nature of God, many self-professed Christians in the 2000 years since have turned away from what He revealed. False teachings on the Trinity generally fall into three categories:

ERROR 1: Christ was created

Some subscribe to the faulty reasoning that because Christ is subordinate to God, He must be a lesser, created being. They also interpret the term "only begotten Son" used in John 3:16 and elsewhere to mean that Christ was created. This error has a long history, from Arius (256-336 AD) through to the present-day.

The truth is that God did not create Christ or His Holy Spirit because being part of the Godhead, they are also eternal. Christ did not come into existence when he was begotten by miraculous birth to Mary, by the agency of the Holy Spirit (Luke 1:35). Christ existed before time and before the world was created, because he created all things (Ephesians 3:9, Colossians 1:16, Hebrews 1:2) and could not, therefore, Himself be a created being. God explicitly says in Genesis, "Let us make man in our image and in our likeness" (Genesis 1:26). This is confirmed by the prophet Micah when he prophesied of the Son, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2)

Furthermore, the term "begotten" does not mean "created", but rather "brought forth from the same kind". So it is that God created the world, but God the Father has begotten or brought forth God the Son through the incarnation (Hebrews 1:4-6, Revelation 12:5) and by His resurrection from the dead (Acts 13:33, Colossians 1:18). Finally, Christ's title as "only begotten" of the Father intensifies this meaning by indicating a unique, special Son of the same kind as the Father.

ERROR 2: There are three gods

Another form of doctrinal error is to overemphasize the distinctness of the three persons in the Trinity to the point of believing that there are three separate gods. This error amounts to polytheism and ignores the fundamental biblical teaching that there is only one God.

ERROR 3: There is one God expressing Himself in three ways

An opposite error is to lose the distinction between the Trinity's three persons by claiming that God is one person expressing Himself in three different modes or successive manifestations. Such teaching is associated with Sabellius (ca. 215 AD) and has its adherents in modern times.

This may be the most subtle of the three errors, but it is essentially a denial of the eternal nature of Christ or the Holy Spirit. If God only manifested Himself as Jesus Christ at the incarnation or as the Holy Spirit in the church age, there must have been a time when the Son of God and the Holy Spirit did not exist. Instead, the Bible teaches that both Christ and the Holy Spirit are fully God, and as such are eternal without beginning or ending.

Another pitfall of this error is that it makes a mockery of the rich, meaningful interaction between the members of the Trinity: Who was Jesus praying to in John 17? Himself? Or what could "The Father loveth the Son" in John 5:20 conceivably mean, if they are both manifestations of the same person?

CONCLUSION

Anyone who rightly considers the nature of God must humbly admit that he cannot fully grasp how a single Being can be three separate Persons. Perhaps this is as it should be. If we were actually able to fully understand God's ineffable nature, then He would not be an infinite being far above us in power, wisdom, holiness, and every other divine attribute we could possibly think of. Furthermore, our ability to understand something does not determine whether it should be accepted or believed; just as none of us could possibly understand God's omniscience, omnipresence, or omnipotence, and yet we humbly accept these divine attributes based on the truth of scripture.

Nevertheless, the wonderful news is that God is knowable through Christ! Paul writes that we are invited to partake in the Gospel's "fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Ephesians 3:9).

It all comes back to how we answer that crucial question Christ asked His disciples on the outskirts of Caesarea Philippi 2000 years ago: "But whom say ye that I am?"

If we are able to confidently answer like Peter, then we will be able to behold Christ's glory, not with woe, but with gratitude and thanksgiving for our great salvation:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14)



