

In relation to the need of striking a balance between mystery and complete rational understanding, we suggested that we allow Scripture to set the limits of our understanding, but that we not foreclose our investigations prematurely.

I would like to close this study by quoting a portion of the second chapter of the Philadelphia Confession of Faith of 1689. This excellent formulation of doctrine states:

The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself . . . . In this divine and infinite Being there are three subsistences, the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: . . . all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties, and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.<sup>18</sup>

May God grant that our faith in the Triune God will continue to seek understanding, especially in this important and difficult doctrine!