

Summary of this chapter taken from the Foreword.

In the first chapter an account is offered of the open-textured framework of faith and godliness which, together with the rule of truth inherited from the apostolic foundation of the Church, guided regular interpretation of the Holy Scriptures and fostered in its ministers and theologians a distinctive way of thinking and speaking about God in accordance with the nature of his revealing and saving acts in Jesus Christ. From the start the theology of the Church took the form, not of a set of abstract propositions, but of embodied truth in which the knowing and worshipping of God and the daily obedience of faith and life interpenetrated each other. The focus of attention is directed particularly to Irenaeus and Origen who in different ways left a decisive impact on the pre-Nicene Church. Irenaeus had made clear that it is only within the framework of the Faith entrusted to the Church and incorporated in the apostolic tradition as a rejuvenating deposit, that the Holy Scriptures may be faithfully interpreted and appropriated as the saving truth of the Gospel. Origen had laid great emphasis upon the need to think worthily and reverently of God, which required spiritual training in godliness in the ability to interpret the statements of the Old and New Testament Scriptures in the light of the truths to which they refer beyond themselves. That was the general matrix of faith and piety within which there took shape the theological intuition and godly judgment upon which the Nicene fathers relied in their epoch-making Confession of Faith.

open textured framework

rule of truth

not abstract set of propositions but embodied truth: knowing, worship, obedience

Pre Nicene Church:
Irenaeus c. 180 AD
Scripture interpreted in framework of faith, using scripture as apostolic deposit.

Origen 215-253 AD
need to think worthily of God. Need spiritual training in godliness to interpret scripture

Faith and piety uppermost at Nicaea.

FAITH:

The Council of Nicaea [325 AD]

The Council was a unique event, second only to the one foundation which Christ laid in the apostles and the prophets. It gathered together 318 chosen men who were united by the Holy Spirit. All subsequent councils looked back to it as their standard and norm.

We for our part never esteemed and can never esteem any doctrine preferable to the faith the holy fathers who assembled at Nicaea to destroy the Arian Heresy. We adhere with God's help, and shall adhere to this faith, supplementing gaps which they left concerning the Holy Spirit." Gregory Nazianzen Epistle to Cled. 102, quoted TTF, p. 14

It brought together the essential connexions the Gospel and the inherent unity and structure of the Faith. It was a confession of the faith of the Church catholic. It confessed how they believed, so that people would know their views were not novel, but apostolical. That what they wrote were not discoveries of their own but the same as that taught by the apostles.

It was convened and assembled:

- [i] to reach agreement on the day for the celebration of Easter and
- [ii] to destroy the Arian heresy

It did nothing new - in the sense that it was no new revelation. But it was instrumental in handing on "in true and faithful way the very Word of God which they themselves had received from the apostle's teaching in the Holy Scripture regarding God the Father, the Son and the Holy Spirit." p.15

For Athanasius, apostolic tradition meant the teaching given by the apostles. Not other sources than the scriptures. It was a handing on/down of that tradition.

So it was a kerygmatic [κερύγμα' preached message] formulation of the faith. in the simple first principles of the Gospel. For such a faith can only be handed on from faith to faith.

Devout and godly attitude required

This required a devout, exact rendering of Holy Scripture, and a faithful handling of the tradition. Nicene approach was dominated by an attitude which brought together faith with piety [εὐσέβεια] or godliness [θεοσέβεια]. What TFT calls "a mode of worship, behaviour and thought that was devout and worthy of God the Father, the Son and the Holy Spirit." p.17 It was distinctively Christian way of working, where the seal of the Holy Trinity was impressed upon the mind [διάνοια or φρόνημα] of the Church.

What this meant practically was:

- [i] Godliness and theology, worship and faith went inseparably together.
- [ii] the need for a reverent use of reason and ways of argument. So there was no intrusion into the mystery of God or irreverent teaching about Him.
- [iii] a reserve and humility in approach to concepts and formulation of language.
- [iv] care to work in a way appropriate to the transcendent holiness of God. The need to always be aware of the 'mystery' which is being handled and thought about.

Proclamation

So it was central to the forward mission of the Church. It was an evangelical proclamation and also an instructive formulation the head truths of the Gospel which would now serve as a guide to reading and interpreting the Scriptures.

We believe

- [i] confess fundamental truths which call for faith as the response
- [ii] laid down decrees [δόγματα] which required compliance. There were boundaries [ὀρίσθέντα] to their confession which could not be transgressed without lapsing into heresy or contradictory statements.
- [iii] Separate from the credal statements they appended other things. e.g. they drew up rules [κανῶν] to be observed in maintaining unity in order.

Leaving subjective grounded ideas for objective persuasion the mind

There was a shift away from fallen, human reason as turned in on itself [ἐπίνοια] to put at the centre God's revealing and reconciling activity in the incarnation of his Mind and Word [λόγος] in Jesus Christ as having come into our creaturely world. This became the settled patristic view of faith. The standard was the objective reality or ὑπόστασις of God's own being as He has made himself known in Jesus Christ.

This was the way the Greek fathers thought off scientific knowledge [ἐπιστήμη]. It was the mind, standing upon, or being established upon, the objective reality as a certain or assured understanding [Isaiah 7.9 LXX].

"If you will not believe, you surely shall not last" NASV1960.

db: The reason TFT has chosen to reference us to the Septuagint translation of the Hebrew text of Isaiah here is that the LXX has καὶ ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνήτε. Which is translated roughly 'if you will not believe, then you certainly may not understand/see clearly/comprehend thoroughly.' These last alternatives I have given translate συνήτε which is the Aorist Subjunctive of συνίημι.

2. Paul D. Molnar says of TFT that "It is certainly not too much to say that Torrance became a lifelong opponent of subjectivism because such an approach to objective knowledge essentially cut one off from the truth as it exists independent of the subject." p.5

Relation of faith and knowledge

In this way it is through faith that our minds are [ut in touch with a reality independent of ourselves. So our minds come to assent to the inherent intelligibility of things, it yields to their self-evidencing power and are adapted to come to know them in their own nature [κατὰ φύσιν]. "...we believe so that we may understand' Augustine

Faith

Was not regarded as a non-cognitive or non-conceptual relation to God; it involved acts of recognition, apprehension and conception of a basic intuitive kind. The mind responsibly assented to the truth inherent in God's self-revelation to mankind.

Faith and understanding locked in together

"Faith arises under the creative impact of the self-witness and self-interpretation of God and his Word, and in response to the claims this divine reality upon us which we cannot reasonably or in good conscience resist. It takes the form of listening obedience [ὕπακοι τῆς πίστεως] to the address and call of God's Word." ...such an address will ... require a "conceptual/epistemic assent to divine truth and become interiorly locked into it" from us". TFF p 21

db 1. The expression "creative impact" is a way of stating that the word of God creates its own response within us as it comes to us by the agency of the Holy Spirit. It hits us, so to speak, in a dynamic way and brings out [evokes] from us a response which is registered in our conscience and affirmed by our intellect as it thinks through what is being said.

2. The quotations from Romans 1.5 and 16.26 of the expression ὕπακοι τῆς πίστεως may be better translated in their setting in Romans as the 'obedience of faith', which comes to mean 'obedience which is faith'. TFT here wants to emphasise the softness of spirit with which we must approach the witness of God and his Word.

3. 'Conceptual/epistemic assent' means that we are required to take into our thinking the concepts that are put before us by God's Word as it speaks, in human language, of the reality of God himself. These ways of thinking, learned from Him, become our epistemology, our way of knowing Him, and govern our thinking about Him. What TFT means here by being "interiorly locked into it".

Ultimately we must learn from God what to think of Him. We need to yield our minds to the "direct constrain of the truth" to which the Holy Scriptures bear witness.

So we see the priority of God over all our human thought of him and over the human media he has used to bring his self revelation.

Interpretation of Scripture

Our own faith must rest upon the same truth [reality] that evoked the faith of the apostles. And when we come to look at Scripture

"we need to yield our minds to the direct constraint of the truth to which the Holy Scriptures bear witness independent of themselves. Biblical statements [Latin: dicta] are for their part to be interpreted in the light of the matters or realities [Latin: res] to which they refer and under the control of which they were made, and not the other way around, for they fulfil their divinely

intended function when they mediate God's own self-witness and thus enable us to believe in God and think of him in the only way possible, in accordance with the way in which he actually presents himself to us".TTF p.22

db: 1. "constraint" is common expression of TFT's. Here it refers to the compelling claims of the scripture. To this primacy of Scripture we must yield; letting it govern the road we take in thinking about God. It pictures scripture as a hedge which hems us in, ushering us to think in a certain way that the language of scripture sets down for us.

2. "under the control of which they were made, and not the other way around," tells us that TFT thinks first of the realities about which God is speaking, and then sees the realities as controlling the scriptural statement made about them. That is, scriptural statements are made by God and serve the reality of which they speak. We need to remember this because we often think the 'other way around'. Coming from our side, we approach Scripture as definitive for us about how we must think of God. Our journey is first the Scripture, and then the consideration of what it is speaking about. TFT reminds its here that scriptural statements were first spoken by God, and that He chose the way, and with what words, under the Holy Spirit, they would be given us to process and think about. But from God's side, objectively speaking, the order is, first the reality, and then the statements.

3. "Realities" [Latin: res]

We believe: the two-fold character of faith: its exclusive nature, and yet open range.

The faith denied from this cognitive commitment to the claims of God in Jesus Christ has two sides to its character.

1. It is determinate and bounded, because it deals with the specific revelation made. And yet it appears as indeterminate, when we consider the person of God who is making the revelation, because He is undetermined. So faith is unbounded by the immeasurable reality of God.
2. Faith has a certainty of conviction from the truth of God impacting it. On the other hand faith is characterised by an open, ever expanding focus of God's Person himself. He is the unfathomable mystery.

We believe: Excludes belief in any other god and any other way to God

Christian faith affirms God the Father, who gives Himself, and believes in no other way of revealing himself than through his only begotten Son. Notice how in page 23 TFT makes clear:

- that the church has been seized by Christ and his Gospel.
- this means that it excludes divergent beliefs
- this is what the fathers at Nicaea did. They promulgated the faith in the face of heretical denial, through a strongly passionate act of affirming the the truth of divine revelation *from* the Father, *through* the Son and *in/by* the Holy Spirit.

We believe: Being and agency

There is a one-to-one relation between what God the Father is in himself [being] and what he is towards us in grace of the Lord Jesus Christ his Son [agency]. If not:

- there is no saving content in the preached message [κερύγμα]
- no divine validity to the teaching [διδάχη] of the apostles

this is why Paul wrote Galatians against the threat to pervert the Gospel of Christ into another 'gospel'. Nicaea followed his example in the anathema's at the end of the creed.

We believe: means we know more than we can tell - the open range

To state what we believe affirms what comes within the compass of our faith, yet this faith pivots on the objective reality of who God is, and his being transcends all that we can think or say about Him.

This pivot is the revelation of God in Jesus Christ, which is identical with what God is eternally in his own being. In which case it is *open* to whatever the Spirit of Christ will reveal, since he is sent by the Father in the name of the Son to do just that! This leads to an open range in its focus [scope-σκοπός]. It is this open range that is stressed by Athanasius and Hilary of Poitiers.

Athanasius found the more he pressed forward he found knowledge of God outreached his apprehension. The only fixed point, the object of faith, became Jesus Christ himself.

Hilary similar, by its very nature, he said, faith in God is characterised by an infinity, for while God eludes our comprehension he does allow us to apprehend him in a way that our apprehensions not separate from Who He is as a whole. In this way He breaks through the narrow confines of our grasp.

db - This distinction between *comprehension* and *apprehension* is important and each word is used carefully by TFT as he goes through the instruction of this book. When we try to comprehend something, we are attempting to wrap our mind around it. We are attempting to encapsulate the “whole” in a way that masters it and grasps it fully. With God this is not possible for us as creatures to do so.

But being made in his image and likeness, and attended by his gracious condescension to our language and thought forms, God does reveal himself to us in a way that we may apprehend Him. That is, know that He is there and that He has entered into our field of vision, as it were. By apprehending Him through his gracious revelation we can say that we know Him; as we try to comprehend Him who we have apprehended we come to realise that we know more than we can tell. [See TFT [1996] p.25-6].

This ‘open scope’ meant that strange ideas and theories could now arise. The Nicaea theologians however, could not just remain silent in the face of poor theology, they had to speak. But in dealing with these creaturely modes of thought and knowledge, they did so with care. But they were prepared to use non-biblical terms like ὁμοούσιος in their attempts to carefully articulate biblical truth.

db 1. ὁμοούσιος τῷ Πατρὶ which we may translate “one being with the Father”, will recur constantly in our discussions. We also may hear of it as stating that Jesus Christ is ‘consubstantial’ with the Father. The expression applies to the relation between the incarnate Son of God and the Father. It asserts that Jesus Christ is God for it states that He shares with the Father in the one being of the Godhead. As the only Son of the Father he is the embodiment of the whole being of God and his exclusive revelation as the Word made flesh.

2. Insofar that it is not a biblical term, it cannot lay claim to be the language God gave to us to use; insofar that it was something given by the Holy Spirit to the Nicaea fathers it answered their need for a pivotal issue to be expressed, if interpreted carefully. It establishes ‘oneness’ between what the Gospel presents as the revelation of God and God as He is in himself. That is, God is completely identical with his self-revelation in Jesus Christ.

3. Words like this have ‘hueristic’ properties - ie they have the ability to point to, or to signify something. In this way they point us further than they can say themselves. Insofar that they are words, they have a semantic reference away from themselves to a greater transcendent reality than they can say.

At the same time, Nicaea theologians realised that their articulation may need revision and were not final. This proved to be so at the Council of Constantinople in 381 and also were re-affirmed in Ephesus in 431. Complete ratification came at Chalcedon in 451 AD.

GODLINESS [θεοσέβεια]

"Faith is itself an act of godliness in humble worship of God and adoring obedience to him, and godliness is a right relationship to God through faith which gives a distinctive slant to the mind and moulds life and thought in accordance with 'the word and truth of the Gospel'". TFT p.28

- Godliness directs us to sound doctrine particularly in the open range of faith where we are required to make pronouncements about the truth beyond the explicit statements of Scripture. Where we express 'mystery' we need to be guarded by godliness of life.
- It occurs in the NT as a technical word for 'the Way', which meant a way of life as found in the Acts 9.2; 19.9,23; 22.4; 24.14,22
- Doctrine and life were seen as working together [1 Tim 2.2; 3.16; 4.7,8; 6.3,5ff; Tit 1.1; 2 Peter 1.3,6; 3.11
- Against the perversion of the gospel this interrelation between godliness, faith and truth led to the apostolic requirement of teaching which is 'in accord with godliness' [1 Tim 6.3; Tit 1.1; cf 2 Tim 3.7] and this is what is meant by 'sound doctrine' [1 Tim 6.3; 2 Tim 1.13; 4.3; Tit 1.9,13; 2.1f].
- So 'godliness' was synonymous with belief and truth; ungodliness with unbelief and error. This pattern works over the first 300 years of the Christian church.
- The 'great mystery of godliness' seen in the incarnation. This great mystery, seen in the incarnate Word, who is God made accessible to people, was incorporated into the life of the Church, which is his Body.
- When we speak of the faith entrusted to the church, sometimes called the 'deposit of faith' we think of it as being passed on and transmitted in godliness to others. We think of the faith entrusted to the church in two ways:
 - = the saving event of Jesus Christ in its self-interpretation and self-unfolding within the Church
 - = the evangelical content of the apostolic message as it is mediated through the Church's life through the Spirit.

Between the Apostles and Nicaea: Origen [185-254] and Irenaeus [130-202]

Irenaeus was [Bishop of Lugdunum](#) in [Gaul](#), then a part of the [Roman Empire](#) (now [Lyon, France](#)). He was an early [Church Father](#) and [apologist](#), and his writings were formative in the early development of [Christian theology](#). A resident of Smyrna, he heard the preaching of St. [Polycarp](#), [69-155] a disciple of St. [John the Evangelist](#).

Irenaeus' best-known book, [Adversus Haereses](#) or *Against Heresies* (c. 180), is a detailed polemic against [Gnosticism](#), which he considered a serious threat to the Church, and especially on the system of the Gnostic [Valentinus](#).

- He stressed that even though God is ineffable and incomprehensible to us, he has chosen to make himself known through a movement of love and infinite condescension in drawing heart to us, becoming incarnate in Jesus Christ - thus bring himself into the range of human knowing.
- The church is the location of the well grounded knowledge of God, nevertheless the knowledge of God is objective self-revelation of God through Christ and in the Spirit as an actual source of our knowledge of the truth. It is only within a framework of the faith that the apostolic tradition can be faithfully interpreted.
- Knowledge of the truth and of God are in a concrete and embodied form in the Church .
- The formulae of the creeds were not doctrinal propositions worked out by logical inference but were *assertions of belief* . They do not have truth in themselves but in that supreme truth to which they refer and into which they are locked.

- All of our knowledge of God is 'in part'. Credal forms then are not final but partial, not closed but open statements of confession, revisable in the light of fuller understanding of the Gospel. Their importance lies not in the 'form of sound words' they use, but in their service in bringing the mind of the church under the divine truth.

Origen was a learned although speculative theologian who tried desperately to take his thinking beyond the biblical statements to the divine realities they signified.

However, he worked with a *dualist framework* of thought which splits the sensible world and the intelligible world. Derived from Plato and expressed in the Philo [25BC-50AD] of Alexandria.

db 1. TFT speaks of the difficulty of dualism in almost everything that he writes. The deep mistake he sees is what he calls *dualistic thinking*; a way of approach to life and reality that has assumptions which it always brings to the table before the nature of the thing under investigation is thought about.

This assumption begins with distinctions between certain realms which are assumed. So, for example, to use the ones TFT is showing here, the sensible [understood as a realm of thought, or the act of thinking] must be cut off [distinguished and always held to be so] from the matters of the body [seen as a realm divided from thought, because in some ways there are differences between these two areas of discourse].

Now there is no problem with noticing that things differ and that, when compared, they may be quite distinct in some ways. That is often very obvious. The error is in separating them in the mind, into general compartments. That is to box them so that they are separated in the mind. Often this mind-set is carried into how we see/approach reality, and this is already there before we look. This compartmentalisation, this cutting things off from one another, effects a separation which doesn't allow us to see distinctions of difference without at the same time making separation.

Now, so many realities we encounter - and with God and persons they are many - which require us to actually make distinctions of difference without making a separation. For to separate is to destroy the oneness of the reality itself. It doesn't of course effect the reality at all, but it does destroy any right way of dealing with things as they are in our mind.

So, dualistic thinking is an *a priori* error, a Latin expression to mean something thought of before and is assumed before it is brought to the reality. It is an assumption that colours, and messes up, our ability to even see the reality properly according to its own nature.

2. If we are to think in such a way that we let the nature of the thing teach us how to think about it, then we not only must come humbly - hence the connection in thinking about God to come in a godly way - we must also think about things presented to us by God and the world, that allows us to distinguish things that appear to us to differ, *while at the same time*, to not make a separation to the integrity [the wholeness] of the what we are considering.

This way of thinking, often sharply contrasted with dualism, is known as *dialectical*. To think dialectically is to distinguish difference, where the reality displays it, and to hold these differences in their unity without making a separation. Examples of dialectical thinking that have proved revolutionary, because true to the nature of things are Einstein's understanding of light as being both corpuscular and wave like. In Christian thought, which TFT often tells us where this insight is derived, we have many situations where we must think dialectically. For God is "one God" and is "indivisible" and so therefore cannot be thought of at all in a dualistic framework without error.

3. This will have importance as we come to think of God wholistically. [See TFT [1966] p.27 and Polanyi [1957], p.57ff. So for example,

"the three divine Persons are related to one another and to the whole Trinity in a unique co-indwelling way. Without losing their distinctive differences they interrelate with one another and the one Being of God so that the whole Being of God belongs to each of them. This means that the 'whole' and the 'parts' mutually contain and interpenetrate one another in an incomparable and ineffable way". TFT[1966] p.29

Origen's dualistic thinking meant that

[1] he saw the invisible and incorporeal things in heaven as being true, but the visible and corporeal things of the earth were copies of true things, and so were not true in themselves.

[2] This led him to a view of Scripture which recognised that, on the one hand, the human terms found there were governed by the nature of the realities they signify, but on the other hand, he

had to insist on a spiritual interpretation of Scripture - which moved from the lower bodily range of thinking to the spiritual and mystical meaning appropriate to knowledge of God.

[3] This also meant for the incarnation that the historical Christ was time-conditioned. He mediates to fallen creatures the eternal truth but once that eternal truth was known we could speak of the historical Christ in a relative way.

The other side of Origen was that he approached the work of theologising [θεολογεῖν] with careful training and life of faith and devotion, a godliness which recognised the need for safeguards against fanciful thinking [μυθολογεῖν].

He saw that exact knowledge of a thing or God had to do with considering it according to its nature [κατὰ φύσιν]. This meant paying very careful attention to how God had chosen to express Himself. And so he firmly believed that the Holy Scriptures would be, as far as possible, understood out of themselves.

So godliness [εὐσέβεια, θεοσέβεια] and truth [θεολογία] went together meant that Origen had a deep devotion to the Word and the Truth of God and was reverent and devout in his approach, working with much long study, meditation and prayer.

Christ was the controlling centre of right interpretation of the Scriptures since he himself is the great mystery of godliness manifest in the flesh. In our investigation of truth we must strive to preserve the attitude of godliness towards God and his Christ.

Godliness was defined not simply by reference to Jesus Christ [κατὰ Ἰησοῦν Χριστόν according to Jesus Christ] but through Jesus Christ [διὰ Ἰησοῦ Χριστοῦ]. This godliness which comes to us through Jesus Christ was :

[a] in respect of his unique relation to the Father as the Son of God and God, and

[b] of his unique relation to us as High Priest in whom and with whom and through whom we worship the Father. Jesus Christ has shown mankind the pure way to worship God.

db 1. This section [b] is worked out in some detail by TFT [1975] p.139ff where he is discussing the mind of Christ in worship as a corrective to the Apollinarian heresy that prevails in liturgy.

*"Our prayer in Christ which is directed through him and with him and in him to the Father is prayer in which we rely on Christ's prayer offered on our behalf, for in Christ we are turned away in our praying from resting on ourselves to rest on his vicarious prayer, which he prayed not only in word but in life, in his complete self-offering to the Father. That is what it means to pray in Christ's name, so that we pray the Our Father which he has put on our lips, it is the Abba Father of Christ himself which cries in us through the Spirit to the Father. That movement of prayer through Christ and in the Spirit belongs to the inner relation between believers and Christ, inasmuch as the whole life of faith is an abiding in and living by Christ as he abides in and lives by the Father, i.e.. a participation in Eternal Life which is one in Christ and in us."*TFT[1975]. p141-2

2. See also John McLeod Campbell [1869] p.51f and [1877] vol2 p.82f and [1856]150ff,194ff,203ff.

Hallowing the name of God, thinking and speaking of him appropriately with the utmost respect for his self-revelation as Father, Son and Spirit were essential marks of the Christian mind of the Church.

Origen had a deep effect on the minds of the Nicaea fathers in regard to his emphases:

[a] his combination of scientific investigation of the objective grounds of faith

[b] his insistent deference to godliness in the knowledge of the Holy Trinity

Constantly, in the history of the church, daring irreverent ideas about God have been instinctively rejected out of profound respect for the mystery and the majesty of God.

It is in this vein that Athanasius made clear that it was not the words we used so much as the mind with which we adopted toward the inquiry. p 42.

It is the obedience of faith that gives rise to a godly way of thinking.

The same maxim *lex orandi - lex credendi* [Latin: the law of praying [is] the law of believing] was also uppermost in Hilary's thinking as well. He was especially troubled by the way the heretics

took advantage of the open-range of faith and used that to obtrude their own opinions on the orthodox. He said that we have to rely on the kind of apprehension which is implicit in faith expanded by worship - the kind of worship which the Son leads us into with reverence to the Father. Theological activity is interlaced with prayer.

Summary:

1. Looking at the state of affairs in which the saving faith in God the Father, Son and Holy Spirit became embodied at Nicaea.
2. The way faith began to unfold its content under the control of the evangelical sub-structure of the apostolic tradition as expressed in the work, life and worship of the early church.
3. Found a continuing tradition of intertwining faith and godliness, understanding and worship and the creative impact of the primary gospel convictions imprinted on the mind of the church in its commitment to God's own self-revelation.
4. This is the matrix under which the theological intuition and the godly judgment necessary for the time took place.
5. Explicit formulations of belief often had a clause about the Church attached. This indicates that the teaching offered was not to be disconnected or abstracted from the life of the Christ's community.
6. The Nicene creed was a confession of faith made before God. It was characterised by an open scope focussed indefinitely beyond the range of explicit statements since the truth it wanted to expound reached back into the transcendent mystery of the Holy Trinity "who is more to be adored than expressed."

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