

that they generally fail into one of two classes: either they react to difficulties by saying "It's a mystery! I don't understand it, but I believe it!" or they react by saying, "Hmm This needs prayerful study, careful thought, and perhaps time for reflection. I believe God wants me to understand as much of His Word as I can." Sorry to say, I meet more who fall into the former class than the latter! And still it is true: God does not put a premium upon so-called sanctified ignorance! The person who says, "I don't need to know about all that other stuff -- that history, that doctrine, that poetry and prophecy -- all I want to know about is *Jesus!*" either doesn't know or has forgotten that the Bible is a Special Revelation given by God to fallen man for his redemption, and that the entire Bible is centered in Jesus Christ and His redemptive work. If one wishes to know Jesus, let him or her look into God's Revelation of His redemptive plan and learn to find Jesus there. Since the written Word witnesses throughout to the Incarnate Word, a person who really loves and wants to know Jesus will love and want to know Scripture!

I believe that there is a proper place for the category of mystery in theology. But I do not believe that place is as a limiting concept at the very beginning of our study of Scripture, but as a recognition, when we have reached the temporary limits of our studies, that God's infinite greatness and our finiteness and sinfulness must necessarily prevent us from understanding any truth exhaustively. Thus I believe that mystery reminds us of the incomprehensibility of God! But this does not mean that we may not temporarily put the problem on the shelf, with the expectation of coming back to work on it further at some future time. And we should not be discouraged if we cannot understand things immediately. Some Christians have studied certain problems for years before these problems have yielded to understanding. And each time the Spirit of God opens a portion of His Word to our understanding, He gives us not only intellectual light but spiritual refreshing and assisting grace to put that particular truth to use for His glory and our good and the good of others.

Now, what about the implications of denial of the category of becoming for the doctrine of the Incarnation? How shall we understand the concept of becoming as related to the Second Person of the Trinity? Well, let us get clear on what happened at the moment of Incarnation.

The Scriptures represent the event in such a manner as to enable us to reconstruct the doctrine as follows: The Son of God, a divine Person from