

1. On the usual revisionary paradigm, one believes *with* Jesus *in* God. In this sense, Jesus may be said to be the *ground* of faith but not its *object*, which is God alone.

2. But for classical Christianity, the ground of faith becomes, in its own way, the object thereof; for one doesn't merely believe *with* Jesus *in* God; one believes in God decisively *through* Jesus.

3. Thus with respect to the question of God, Jesus is not *an* authority, not even the highest, or *primary* authority; rather Jesus is the *primal source* of authority; more exactly, the *explicit* primal source—and, more exactly still, the explicit primal *ontic* source.

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