

Discovering The Trinity: ***Class Outline***

Class Info:

January 31 – May 30 (no class on 4/4)

11:30 a.m. – 12:45 p.m. (Zoom)

Instructor: Vinnie Angelo (vinnieangelo@goldenhills.org)

Website: www.TheologyClass.org/DiscTrinity

Week 1 *The Theology of God p. 1*

Week 2 *The Theology of God p. 2*

Week 3 *Trinitarian Overview*

Week 4 *God the Father*

Week 5 *God the Spirit*

Week 6 *Jesus & Early Judaism*

Week 7 *The Divine Jesus*

Week 8 *The Human Jesus*

Week 9 *The Nature of Jesus*

Week 10 *Early Christian Controversies*

Week 11 *Church Councils & Creeds*

Week 12 *The Trinitarian God Who Saves*

I. Why Theology Matters

A. Theology

1. The knowledge of God
 - a. Everyone's a theologian
2. Systematic Theology
 - a. Organizing topics
 - b. Known as doctrines

B. Orthodoxy vs. Heresy

1. Orthodox
 - a. Literally "right belief"
2. Heresy
 - a. A teaching rejected by the Christian community

C. Why we study theology?

1. Not to "get the right answers"
2. We study to know God
 - a. By knowing God better, we love him more
 - b. In our love for him, we please him
 - c. When we please him, we enjoy him

D. The Trinity is a fundamental belief of Christianity

1. Understanding who God is and how He acted in Redemption History
 - a. The Father sent the Son
 - b. The Son who lived and died to redeem creation
 - c. The Spirit empowers the church
2. It wasn't the Father who died on the cross...(etc.)

II. How is God Identified Through the Bible

A. Hebrew/OT

1. God: *El* (singular)
 - a. Root for "god"
 - b. Title for pagan gods or the God of Israel
 - c. Oftentimes used of God
 - i. *El shaddai* (strength/might)
 - ii. *El gibbor* (great)
2. God: *Elohim* (plural)
 - a. (Gen 1:1) 1:26
 - b. The "majestic plural"
3. LORD: Yahweh
 - a. Exodus 3:15 (I AM)
 - i. The Tetragrammaton יהוה (LORD)
 - b. Yahweh: the covenantal name of the God of Israel
 - i. The verb "to be" (imperfect tense) Exod. 3:14
 - ii. The self-existent one (i am/was/will)
 - iii. *Alpha/Omega/Beginning/End, the One who IS and WAS and IS TO COME*

4. Lord: *Adonai*
 - a. Ps 110:1
 - b. Lord, master, king

B. Greek

1. God: *Theos*
 - a. 1 Cor 8:6
2. Lord: *Kurios*
 - a. One who is in a position of authority, lord, master
 - b. 1 Cor 8:6
3. OT translation into Greek (Septuagint/LXX)
 - a. Exodus 3:15

C. Theological Identifications

1. *Yahweh*/LORD (Hebrew in the OT) designated as *Kurios*/Lord (Greek) in the NT
 - a. Usually used of Jesus in the NT
2. *Elohim*/God (Hebrew in the OT) designated as *Theos*/God (Greek) in the NT
 - a. Usually used of the Father in the NT

III. About God (The Doctrine of God/Theology Proper)

A. The Self-Existence of God

1. Not created, always existing, infinite
2. God is Independent
 - a. God is completely satisfied without creation

B. God is knowable

1. How God is known
 - a. All people know God exists, He's clearly perceived (Rom 1:19-20)
 - b. Jesus reveals the Father (John 1:14-18)

C. The Incomprehensibility of God

1. Our knowledge is partial and limited, falling short of a total or comprehensive knowledge.
 - a. Ps 147:5 *Great is our Lord, and abundant in power; his understanding is beyond measure.*

IV. Attributes: Incommunicable & Communicable

A. Incommunicable (Attributes that are *not* shared with humans)

1. Omnipotence
 - a. God's power, He can do anything
 - b. Cannot do things that are illogical/contrary to nature
 - i. lie, immorality, evil, contradictory
 - c. Gen 17:1; Ps 115:3; Rom 11:36; Eph 1:11; Heb 1:3
2. Omnipresence
 - a. His presence is in all places
 - b. Doesn't consume/occupy spatial dimensions
 - c. Ps. 139:7-10; 1 Kings 8:27; Job 11:7-9; Jer 23:23-24; Acts 17:22-31

3. Omniscience

- a. To have all knowledge
- b. This can only be an attribute for a being who is infinite and eternal
- c. God never learns anything/acquires knowledge
- d. Ps 147:5; Ezek 11:5; Acts 15:18; Rom 11:33-36; Heb 4:13

4. Immutable (unchangeable)

- a. Since God is eternal, He is unchangeable
 - i. Num. 23:19; 1 Sam 15:29; Ps 102:25-27; Mal 3:6; James 1:17)
- b. There are times when the Bible (OT) indicates God's relenting
 - i. Anthropomorphic language
- c. God is unchangeable in the following ways
 - i. Doesn't change his essential attributes
 - ii. His decrees don't change
 - iii. His covenant faithfulness is unchangeable
 - iv. The truth of His word will never change

5. Eternity

- a. No beginning/end
- b. Outside of time
- c. Isa 44:6; Rev 1:8; 17; 2:8; 21:6; 22:13

6. Unity

- a. God's attributes aren't divided into parts
- b. Different attributes are emphasized at different times

B. Communicable (Attributes that *are* shared with humans)

- a. Attributes of knowledge
 - i. Knowledge, Wisdom, Truthfulness,
- b. Moral/ethical attributes
 - i. Holiness, Love, Faithfulness, Goodness, Mercy, Grace, Patience, Peace, Righteousness, Jealousy

V. Core Characteristics

A. God and Love

- 1. God is Love
 - a. 1 John 4:8
- 2. His love is eternal
 - a. John 17:24
- 3. God saves because of His love
 - a. Rom 5:8
- 4. God initiates love
 - a. 1 John 4:19
- 5. The greatest command is to love God/others
 - a. Matt 22:37-39

B. God and Holiness

- 1. Holy: Pure, reverent, perfect, set apart
- 2. God is holy
 - a. Rev 15:4
 - b. Ps 22:3; Job 6:10; John 17:11; 1 Peter 1:16

3. Holy is His name
 - a. Matt 6:9
 - b. Ps 30:4; Luke 1:49; Isa 57:15; Lev 22:32
4. Only emphatic description
 - a. Isa 6:3
 - b. Rev 4:8
5. God's people are to be holy, because He is
 - a. 1 Pet 1:16
 - b. Lev 19:2; Eph 5:26-27

VI. Does God Have A Gender?

- A. On one hand: No
 1. God is spirit (John 4:24)
 2. Gender is a biological category
 - a. God doesn't have biology
 - b. No body, chromosomes, genitals, physical markers of gender
- B. On the other hand: Yes
 1. The Bible clearly identifies God in the masculine (He/Him)
 2. Gender reveals God's Triune-interpersonal relationship
 - a. "The persons of the Trinity are Father and Son—not husband and wife"
 - b. Unlike the impersonal pagan gods
 3. The Son took on (male) human flesh
 - a. The preexistent Son is spirit
 - b. Jesus was the god-man
- C. God is often spoken of in the feminine
 1. God is like a bear with her cubs (Hos 13:8)
 2. As a mother comforts her child, so I will comfort you (Isa 66:13)
 3. The Spirit is feminine
 - a. Hebrew, feminine *ruach*
 - b. Greek, neuter *pneuma*
- D. So?
 1. While God is not a "man" (human) He has revealed Himself in the masculine
 2. It's appropriate to call God "He"
 3. Terms of gender speak to relation, not physical identity
 - b. We don't make Him in "our image"

I. God and Gender (review from W1)

II. Basic Definition of the Trinity

A. Three components of Trinitarian Theology

1. The Bible teaches there is only one true God
 - a. God's name is Yahweh/Jehovah
2. The Bible identifies three eternal Persons as YHWH/God
 - a. The Father
 - b. The Son
 - c. The Holy Spirit
3. But, only one God exists, and these Persons are separate from each other
 - a. The Father is not the Son
 - b. The Son is not the Spirit
 - c. The Spirit is not the Father
 - i. Yet, these three persons are the one true God

III. Theistic Views of God

A. Monotheism: Only one God exists

1. Unitarianism
 - a. God is one Being, with one Person
2. Trinitarianism
 - a. God is one Being who is equally shared by three distinct and co-eternal Persons
3. Deism:
 - a. The deity created the world, but does not alter the original plan for the universe
 - b. No personal involvement with creation

B. Polytheism: There is more than one deity

1. General Polytheism
 - a. The worship of multiple gods
2. Henotheism
 - a. Only one deity is supreme and to be worshipped
3. Tritheism
 - a. Three gods in a cluster
 - b. Father God, Jesus God, Holy Spirit God, together make a super/counsel of God
4. Pantheism
 - a. The physical universe is equivalent to god/gods; no division between creator/creation

C. The Orthodox Christian view of God

1. Monotheism
 - a. Only one God exists
2. Trinitarianism
 - a. God is one Being who is equally shared by three distinct and co-eternal Persons

3. Attributes of God

- a. The Self-Existent God who reveals Himself to His creation
- b. He is all powerful, all knowing and in all places at all times
- c. He is unchanging, is outside of time, and is not divided into parts
- d. He is Holy and Loving in everything that He does

IV. The Sovereignty & Foreknowledge of God

A. The Biblical Idea of Sovereignty

1. Ownership

- a. To be the Lord implies ownership
- b. All things are God's
- c. Psalm 24:1

2. Authority

- a. God has the right to impose his will on all his creatures
- b. Matthew 28:18

3. Control

- a. God is master of his universe
- b. He's never baffled, frustrated, or threatened by it
- c. Job 42:2

B. Predestination

1. To decide upon beforehand, predetermine
2. Through his foreknowledge he predestines all that will come to pass
 - a. Rom 8:28-30

C. Foreknowledge

1. What God knows prior to its happening
 - a. Isaiah 46:10
2. God knows the future exhaustively because he has decreed the future exhaustively
 - a. God foreKNOWS, he doesn't ForeSEE

D. Theological spectrum of Divine Foreknowledge

1. Open Theism

- a. God and humans are both free; God's knowledge/providence is dynamic and flexible
- b. The future and God's knowledge of it is open
- c. Extreme/excessive commitment to libertarian human freedom, rejects God's sovereignty

2. Arminianism

- a. Predestination is based on God's foreknowledge in seeing whether an individual would freely accept or reject Christ.
- b. God looks down the corridors of time, decides based on what He sees people do
- c. Strong commitment to libertarian freedom

3. Calvinism (Reformed)

- a. God has sovereignly predetermined all things (past, present, future)
- b. God's decree is unconditional
- c. Compatibilism
 - i. God is completely sovereign

- ii. Human beings are morally responsible creatures
- iii. Therefore, God determines what someone does, and yet they are held responsible for their actions
- iv. Genesis 50:20

4. Hyper-Calvinism

- a. God has determined everything that has/will happen, so human involvement is futile
- b. Exalts the honor/glory of God at the expense of minimizing the moral and spiritual responsibility of sinners
- c. Extreme/excessive commitment to God's sovereignty and rejects human freedom

E. Reformed perspective on God's Foreknowledge

- 1. Westminster Confession Chapter 3: On God's Eternal Decree

V. The Will of God

A. Will: Plan, desire, what one wishes to happen

- 1. God has two wills when it comes to human salvation
 - a. Luke 13:34
 - b. Matthew 11:25-27
- 3. In some sense Jesus really willed both

B. God's Secret/Eternal Will

- 1. His eternal purpose, by which he foreordains everything
 - a. Romans 9:14-20
 - b. Ephesians 1:11
- 2. His eternal will ALWAYS comes to pass
 - a. Isaiah 46:10
 - b. Ephesians 1:5
 - c. Psalm 115:3 (135:6)

C. God's Revealed/Preceptive Will

- 1. What God tells us to do
 - a. What has been made known in the form of a command or expectation
 - b. Matt 7:21

D. God's ways are not our ways

- 1. Romans 11:33-34
- 2. Because God has two wills, we can call all to repent, knowing the Lord's desire that they would be forgiven
 - a. And we can trust the sovereign Spirit to give his elect life

VI. God & the Gospel

- A. The events of the gospel reveal the work and Being of the Triune God
 - 1. A gospel-driven approach to the gospel
 - a. The Father sends the Son
 - b. The Son ministers in the power of the Spirit
 - c. The Father and Son send the Spirit to the church
 - 2. The core context of the gospel
 - a. Jesus' birth, baptism, prayer, proclamation, transfiguration and miracles, cross, empty tomb, ascension
- B. The gospel provides answers
 - 1. What is God like?
 - 2. How is he involved in the world?
 - 3. What are God's ultimate purposes?

Discovering the Trinity Week 3: *Trinitarian Overview*

I. Intro

A. GHCC Affirmation of Faith on the Trinity

B. The Great Trinitarian Passage

1. Matt 28:18-20
2. The authority of Jesus
 - a. Jesus has all authority in heaven and earth
 - b. Teaching all that Jesus commanded
 - c. He is with us always. He is omni-present
3. God's unity is singular
 - a. "Name"
 - b. "Unity" literally means "oneness"

II. Talking about the Trinity

A. Three components of Trinitarian Theology

1. The Bible teaches there is only one true God
 - a. Yahweh
2. The Bible identifies three eternal Persons as fully God
 - a. The Father is fully God
 - b. The Son is fully God
 - c. The Holy Spirit is fully God
3. But, only one God exists, and these Persons are separate from each other
 - a. The Father is not the Son
 - b. The Son is not the Spirit
 - c. The Spirit is not the Father

B. Core concept

1. MONOTHEISM
 - a. Old Testament: *Shema* (Deut 6:4)
 - b. The New Testament: Jesus (Mark 12:28-29)

C. How we got the term?

1. The word *Trinity* is not in the Bible
 - a. It's *non-biblical*
 - b. Not *un-biblical*
2. A word/title/theology does not need to be explicitly stated
 - a. The important thing is finding the concept/teaching in the Bible
 - b. Trinity isn't a biblical word, but it's a biblical doctrine

D. Church fathers

1. Theophilus (late 2nd century)
 - a. *Trias* (triad) to describe God
2. Tertullian (160-225 B.C.E.)
 - a. The “father of Latin theology”
 - b. *Trinitas*
3. A better term?
 - a. *Tri-unity*: There are three Persons in the one God

E. Talking responsibly about the Trinity

1. Common errors in the illustrations
 - a. Modalism (makes God wear masks)
 - b. Tri-theism (divides God into parts)
2. Breakdowns
 - a. All of these illustrations reject the 3 distinct persons of the Godhead
 - b. Weeks 10—11

III. How to Talk About God’s Essence

A. What is a Contradiction

1. Something cannot be two different things in the same way, at the same time
2. Examples:
 - a. I am a married-bachelor
 - b. My brother is an only child
 - c. No sentence is longer than five words
3. Avoiding Contradictions
 - a. Distinguish between Being/Person to avoid contradictions
 - b. Contradictions
 - i. God cannot be 1 Being and 3 Beings
 - ii. God cannot be 1 Person and 3 Persons
 - c. The historic doctrine of the Trinity: God is one *Being* who is shared by three *Persons*

B. Being vs. Person

1. Being
 - a. *Being* describes the *What* of something
 - i. The *essence* of a thing
 - b. Philosophical word: Ontology
 - c. Everything that exists has *Being*, not everything is personal
2. Person
 - a. *Person* describes the *Who* of something
 - i. The *substance* of a thing
 - b. Personhood involves a personality
 - c. Center of consciousness, ability to love-learn-know-etc.

C. Case Study: Rocks vs. Humankind

1. A Rock

- a. Has the *Being* of rock
- b. Does not have a *Person*
- c. A Rock: 1 *Being*, no *Person*

2. Humankind

- a. A man/woman has the *Being* of “*Human*”
- b. This 1 *Being* is shared by 1 *Person*
- c. For humans, our one *Being* is shared by one *Person*

D. The Trinity: One *Being* of God shared by Three *Persons*

1. God (Yahweh) is one *Being*

- a. God’s *Being* doesn’t contain any physical properties
- b. God is truly unique, so there is NOTHING in existence to compare Him with

2. God’s one *Being* is equally/fully shared by 3 distinct, co-equal, co-eternal *Persons*

- a. Father, Son, Holy Spirit
- b. These 3 *Persons* are the 1 *Being* of God (Yahweh)

3. God is one *What/Being*, shared by three eternal *Who’s/Persons*

E. The Mystery of the Godhead

1. Understanding God’s infinite and unique existence will never truly be accomplished by finite humans

2. While we’ll never fully comprehend the nature of the Triune God, we can certainly grasp what’s been revealed, and apprehend God’s mystery in a finite way

IV. Trinitarian Language

A. Three components of Trinitarian Theology

1. The Bible teaches there is only one true (*Being of*) God

a. God’s name is Yahweh

2. The Bible identifies three eternal *Persons* as God

- a. The Father is fully God
- b. The Son is fully God
- c. The Holy Spirit is fully God

3. But, only one (*Being of*) God exists, and these *People* are separate from each other

- a. The Father is not the Son
- b. The Son is not the Spirit
- c. The Spirit is not the Father

B. The Bible presents a clear distinction between the *Persons* of the Godhead

1. The *Persons* of the Godhead have an interpersonal relationship amongst themselves

a. Matthew 3:16-17

2. The Triune God engages with His creation as three

a. Rom 1:1-7

C. The Trinity IS the community of Yahweh

1. God is love, because He has loved eternally in the Godhead

a. He does not need our love in order to be fulfilled

b. The love of the Father, Son, and Holy Spirit eternally existed as One What and Three Who's

c. The Godhead functions in an interpersonal way, in which each member has different roles/attributes

Biblical Basis for the Trinity

1. There is one, and only one, God

Deut. 6:4; 32:39; 2 Sam. 7:22; Ps. 86:10; Isa. 43:10; 44:6-8; 46:9; John 5:44; 17:3; Rom. 3:29-30; 16:27; 1 Cor. 8:4; Gal. 3:20; Eph. 4:6; 1 Thess. 1:9; 1 Tim. 1:17; 2:5; James 2:19; 1 John 5:20-21; Jude 25

2. The person of the Father is God

John 6:27; Eph. 4:6; Col. 1:2-3; 2 Pet. 1:17

3. The person of the Son is God

John 1:1; 8:58; 10:30; 20:28; Phil. 2:6; Col. 2:9; Titus 2:13; Heb. 1:8; 2 Pet. 1:1

4. The Person of the Holy Spirit is God

Gen 1:2; John 14:26; Acts 5:3-4; 13:2, 4; 28:25; Rom. 8:11; Eph. 4:30. Heb 9:14

5. The Father, Son, and Holy Spirit are distinct and simultaneously distinguishable persons

Matt. 28:19; Luke 3:22; John 15:26; 16:13-15; 2 Cor. 13:14

Discovering the Trinity Week 4: *The Economic Trinity (Father)*

I. The Economic Trinity

A. Economics

1. The order of activities
 - a. Not financial
 - b. Think “home economics”
2. Focusing on the Trinity
 - a. *Ontological* Trinity: Who God is
 - b. *Economic* Trinity: What God does
3. The roles performed within the Godhead are distinguished
 - a. The *Father* planned everything
 - b. The *Son* implemented and carried out the Father’s plan
 - c. The *Spirit* empowered us

B. The Godhead and Submission

1. Submission does not mean inferiority of nature
2. The Son submits to the Father
 - a. 1 Cor 15:28
 - b. Jesus is one with God the Father and equal to the Father in deity, yet functionally subordinate to him
 - c. His subjection to the Father will continue for all eternity
3. Human submission within marriage
 - a. Eph 5:22
 - b. The wife who submits to her husband is no less of a person than her husband
 - c. Ephesians 5:22 assumes 5:21, which demands “mutual submission”
4. The Godhead practices an eternal submission
 - a. This doesn’t diminish their authority or divine substance

II. The Role of the Father

A. Creation

1. The Father is the creator of all things
 - a. Revelation 4:1-11

B. Planned Redemptive-History

1. His decree to send the Son to redeem creation
 - a. It is the Father’s will/decreed to redeem creation (not the Son’s)
 - b. Acts 2:22-24
 - c. Isa. 53:10
2. The election and redemption of His people
 - a. 1 Pet 1:1-2
 - b. Eph 1:3-10

C. To Fulfill His Salvific Will

1. The Father works through the Son
 - a. John 6:37-40, 44

2. The Father also as Savior
 - a. Jude 1:25
 - b. 1 John 5:11-12
 - c. 1 Pet 1:3

III. The Biblical Titles of Father

A. Father

1. Describes a title of honor
2. Expresses God's absolute authority, demanding obedience, merciful love, goodness, & care

B. Father in the OT

1. Only used of God 15 times
 - a. This doesn't count the times it's used to compare with earthly fathers
 - i. Cf. Ps. 103:13
 - ii. Prov 3:12; Deut 1:31; 8:5
2. Is only referred to as Father regarding His relationship to Israel
 - a. Deut 32:6; Isa 63:16; 64:8; Jer 31:09; Mal 1:6; 2:10
3. "Father" is a covenantal term
 - a. Covenant: *a chosen relationship in which two parties make binding promises to each other. These are mutual relationships, but usually between a greater and a lesser*
 - b. God is not the Father of the other nations/people
 - c. God's fatherhood isn't biological, but based in salvation-history
 - d. To be a child of God is grounded in the miracle of divine election and redemption
 - i. The Father elects and redeems
 - i. Exod 4:22; Deut 14:1; Hos 11:1

C. Jesus, *Abba*, and the NT

1. Jesus uses this term to communicate the unique relationship He has to the Father
 - a. An attitude of trust and obedience (Mark 14:36)
 - b. The Father's incomparable authority (Matt. 11:25ff)
2. *Abba*: Aramaic
 - a. Only NT uses of the Aramaic
 - i. Mark 14:36
 - ii. Romans 8:15
 - iii. Galatians 4:6
 - b. Jesus empowers His disciples to address God as *Abba*
3. The appropriate name a respectful son would have given his father (at every stage of life)
 - a. "daddy" is an over-stressed usage
 - b. By the time of Jesus it was no longer restricted to children
 - c. Father/*abba* is the warm term used in everyday life of a family
4. *Abba* isn't a typical way of addressing God in Judaism
 - a. Not found in any of the devotional literature in ancient Judaism
 - b. Too much of a gap between God and humans to use such a casual identification for pious Jews

E. The Children of God

1. Israelites shared in being children of God; had a special obligation to be loyal to one another
 - a. Mal 2:10
2. Jesus never uses “Father” for Israel; only for those who accept His status as the Son
 - a. God is not the Father to all humankind; only to the disciples of Jesus
 - b. All humankind bears God’s image (Gen 1:26-27; 9:6), but only those who acknowledge Jesus as Messiah are called God’s children
3. The ethic of loving one another in the NT moves from Israel to the followers of Jesus
 - a. John 13:35
 - b. 1 John 3:1-3

F. Father in John’s Gospel

1. The special relationship between Father and Son
 - a. 10:30 (6:57; 14:10)
2. The Son’s complete knowledge of the Father
 - a. 10:15 (3:35; 16:5)
3. Jesus reveals the Father
 - a. 1:18 (8:26-29; 12:49; 14:7, 9)

IV. Review

A. The Father

1. In the OT the word “father” is used for God to describe the close kinship that He enjoys with His worshipers
 - a. His covenantal people
2. In NT the Father is distinguished as God (*Theos*) from the Son (*Kurios*)
 - a. The Father title in relation to the Son
 - b. People become the Father’s children by their acceptance of the Son
3. Christ came in His Father’s name to reveal that He was God’s unique representative
 - a. John 5:43
 - b. He shares the Father’s essential authority and works done in His Father’s name bear witness to this special relationship (John 10:25)
 - c. Christ has provided a full revelation of God because He has clearly declared His name (John 12:28; 17:6)

Discovering the Trinity Week 5: *The Economic Trinity* (The Holy Spirit)

I. Introduction

A. The Spirit's Functions

1. Involved in creation
 - a. Gen 1:2
2. The inspiration and illumination of Scripture
 - a. 1 Tim 3:16
 - b. John 14:26
3. Involved in salvation history
 - a. Christ's incarnation: Luke 1:35
 - b. Human regeneration: John 3:5-8
 - c. The believer's intercession: Rom 8:26-28

B. Romans 8:1-30

II. The Personhood of the Spirit

A. Personhood

1. Michael Bird, *What Christians Ought to Believe* p. 186

B. Attributes of Personhood

1. Mind
 - a. Eph 1:17
2. Will
 - a. Acts 16:6
3. Makes decisions
 - a. Acts 15:28
4. Searches the deep things of God and knows the thoughts of God
 - a. 1 Cor. 2:10–11

C. Actions of Personhood

1. Comforts/Helper
 - a. John 16:7
 - b. 14:16, 26; 15:26; 16:7
2. Teaches
 - a. John 14:26
 - b. 1 Cor. 2:13
3. Speaks
 - a. Acts 8:29
 - b. Acts 13:2
4. Grieves over sin
 - a. Eph. 4:30
5. Overrides human actions
 - a. Acts 16:6–7
6. Teaches
 - a. John 14:16, 26

7. Testifies
 - a. John 15:26
8. Guides
 - a. John 16:13
9. Convicts
 - a. John 16:8
10. Regenerates
 - a. Ezek 36:25-27
 - b. Titus 3:5
11. Commands
 - a. 13:2, 4
 - b. Acts 8:29; 16:6

III. Deity of the Holy Spirit

A. Divine Attributes of the Holy Spirit

1. Eternal
 - a. Heb. 9:14
2. Omnipresent
 - a. Psalm 139:7-10
3. Omniscient
 - a. 1 Cor. 2:10-11
4. Omnipotent
 - a. Luke 1:35-37
5. Holy
 - a. Rom. 1:4
6. To lie to the Spirit is to lie to God
 - a. Acts 5:3-4

B. The Spirit of God is the Temple

1. 1 Cor 3:16
2. 1 Cor 6:19-20

IV. The Spirit and the Gospel

A. The Spirit's Role in the Gospel

1. Brings the incarnation
 - a. Luke 1:35
2. Anoints Jesus for his public ministry at his baptism
 - a. Matt. 3:16 (Mark 1:10; Luke 3:21–22)
3. Fills Jesus
 - a. Luke 4:1
4. Leads and empowers Jesus throughout his earthly life
 - a. Luke 4:14, 18
5. Bears witness to and glorifies Christ
 - a. John 15:26; 16:14

B. The Spirit's Role in the Application of the Gospel

1. In the atoning work of Christ
 - a. Heb 9:14
2. Empowers gospel preaching
 - a. Acts 1:8
3. Assures believers of their adoption
 - a. Rom 8:16

C. Gives Gifts to God's People

1. The Fruit of the Spirit
 - a. Gal 5:22-23
2. Determines the distribution of spiritual gifts
 - a. 1 Cor 12:8-10, 28-30
 - b. 1 Cor 14
 - c. Rom 1:11-12; 12:3-8
 - d. Eph 4:11-12
 - e. 1 Pet 4:10-11
 - f. 2 Pet 1:3-8

I. Introduction to Second Temple Judaism

A. What is *Second Temple* (ST) Judaism?

1. The construction of the second temple in Jerusalem (515 BCE) until its destruction by the Romans (70 CE)
2. The practices and distinctives of this period help us understand Jesus' world

II. History & Development of 1st century Judaism

A. Knowing Israel's history helps us understand a few things

1. What the culture like when Jesus arrived
2. What was the expectation for the Messiah
3. What were some of the theological emphasizes during the 1st century

B. Five Crises that Shaped The Jewish People During the Second Temple Period

1. *Nebuchadnezzar* (Babylonian ruler)
 - a. The destruction of Jerusalem/First Temple (587/586 BCE)
 - b. The complete expulsion of the Promised Land of the Sinai Covenant
 - c. Return to Jerusalem around 539 BCE
 - d. The Second Temple begins to be rebuilt in the mid-400s (Ezra/Nehemiah)
2. *Alexander the Great* (Greek ruler)
 - a. Conquest of the known world, defeats the Persian Empire
 - b. Became master of the Near East by 331 BCE (military & political)
 - c. Assimilated Hellenistic culture into all aspects of life
 - d. Jewish struggle: to live under this new rule, but remain true to Mosaic traditions
3. *Antiochus IV Epiphanes* (Syrian ruler)
 - a. Persecutes Jews, wanted all to become good Greeks
 - b. Took Jerusalem and desecrated the temple (167 BCE)
 - c. Maccabean revolt
 - d. Jewish state that eventually led to an independent Jewish state
4. *Roman* domination/occupation beginning in 63 BCE (Pompey conquers Jerusalem)
 - a. Various rulers
 - b. The Jewish theological focus anticipates the messiah
5. *Roman* destruction of the Temple/Jewish state from 66—74 CE
 - a. The country finally erupted into open rebellion against Rome
 - b. Resulting in the destruction of the Temple in 70

III. Key Theological Features of the ST period

A. Theological/political emphasis

1. Monotheism
 - a. *Shema* (Deut 6:4)
2. Holiness
 - a. Being pure/clean, etc.
3. Important OT books
 - a. Deuteronomy; The Prophets (Isaiah, Jeremiah, Ezekiel, Daniel); the Psalms

B. The Messiah and the Kingdom of God/Day of the Lord

1. Messianic Expectation
 - a. That God would come back/send His messiah to rule and flourish
2. The Messiah would bring about a new exodus

C. The Temple

1. The building itself was not a place of public gathering and prayer
 - a. Its courtyards were the scene of such activity
2. The Temple was a dwelling place on earth for Israel's God
 - a. The Temple was considered the place where Heaven met Earth
3. Biblical history of the temple
 - a. Garden > Arc of covenant > Solomon's Temple > Herod's Temple > Jesus (Jn 2) > the HS dwelling with believers (Acts 1—2; 1 Cor 3) > Rev 21—22 (new Garden)

D. God's Name

1. 10 Commands (Ex 20:7)
 - a. Don't use this name in false worship
 - b. E.g., Acts 19:11-20
2. ST Period, fearing "taking in vain"
 - a. Boundaries to avoid breaking Torah!
 - b. Gospel sensitivity: "Kingdom of Heaven/God"
3. By 1st cent, the pronouncing was gone
 - a. no vowels
 - b. Only God can be associated with the divine name

IV. Groups/Sects

- A. 1st century Judaism was diverse
 - 1. Not one specific theological practice
 - 2. Movements that ask, “what could we do to make the kingdom of God come?”
- B. Pharisees
 - 1. Wanted to purify Israel by summoning the people to return to the true ancestral traditions;
 - a. Restore Israel to its independent theocratic status
 - b. Concerned with *boundary markers* that identified them as separate from the world
- C. Sadducees
 - 1. Ran the temple, had more political power, denied a future resurrection, were financially powerful
 - a. Were based in Jerusalem
 - b. Were the aristocracy
 - c. Held the office of Chief Priest
- D. Smaller groups
 - 1. Essenes (Qumran)
 - a. Separatist group (Qumran), separate from the wicked world
 - 2. Zealots
 - a. Fighting a holy war/military victory, God will give victory over the darkness
 - 3. Samaritans
 - a. Half-Jews, only accepted the books of Moses
- E. Christians
 - 1. Followers of Jesus, the Jewish messiah

V. The Messiah and the OT Story

- A. Why was Jesus baptized?
 - 1. Jesus’ baptism (Matt 3:13-17; Mark 1:4-11; Luke 3:21-22; John 1:29-34)
 - 2. OT ends with exile (2 Chron 36)
 - a. Exile from the presence of Yahweh (Immanuel: Matt 1:23; Isa 7:14)
 - b. God would come to deliver Israel from exile (Isa 40:3)
 - c. John’s baptism was of repentance (Luke 1:77; 3:3)
- B. Mark’s testimony of Jesus
 - 1. 1:1-3
 - 2. OT background
 - a. Isaiah 40:3
 - 3. ST Judaism/Messianic expectation
 - a. Jews wanted God’s deliverance from exile
 - 4. Jesus is Yahweh
- a. Jesus is the embodiment of Yahweh himself, who has come to deliver His people from exile/bondage

Discovering the Trinity Week 7: *The Divine Son*

I. Expressions of Deity

- A. Revelation 5:1-14
- B. Biblical identifications of Jesus' Deity
 - 1. John 1:1
 - 2. John 20:28
 - 3. Rom 9:5
 - 4. Titus 2:13
 - 5. Matt 1:23 (Isa 7:14; 8:8)
- C. The entire NT captures Jesus' deity
 - 1. Matthew—Revelation
- D. The preexistence of the Son
 - 1. John 1:1-3
 - 2. John 8:58-59
 - 3. Phil 2:6-11
 - 4. John 17:5, 24
 - 5. Col 1:17
 - 6. Heb 7:3
 - 7. Rev 22:13

II. God, Jesus, and Creation

- A. God as Creator
 - 1. Gen 1:1-2
 - 2. Isaiah 44:24
- B. Jesus as Creator
 - 1. John 1:1-3
 - 2. Col 1:15-17
 - 3. Heb 1:1-14
 - 4. Acts 3:15
- C. The "Chapter 1 Trifecta" Illustration
 - 1. John, Paul, & author of Hebrews all place Jesus on the God side of the equation
 - a. John 1:1-3; Col 1:15-17; Heb 1:1-14
 - b. The creator-creation distinction
 - i. Everything that exists fits into one of two categories (Created, un-created)
 - 2. The "*All Things*" Illustration
 - a. Take an object
 - i. The object represents all things that have ever been created
 - b. Is Jesus part of the object (all things) or outside of x/all things?
 - 3. The "*Created/Uncreated*" Illustration
 - a. Draw a line down the middle of a piece of paper
 - b. Write "Created" on one side; "uncreated" on the other side
 - c. Place a coin in the middle of the paper (the coin represents Jesus)
 - d. Which side of the paper does the coin (Jesus) belong?

4. Jesus is either created or un-created
 - a. If un-created, then he is God
 - b. The only consistent way to understand Jesus' role in creation is to identify him as God and the creator of x/all things
 - c. If he is not the creator of x/all things, than the Bible is in error

III. Jesus holding the attributes of God

A. The attributes of God applied to Jesus

1. Jesus has God's full deity
 - a. Col 1:15, 19
 - b. Col 2:9
2. Jesus shares God's nature
 - a. Heb 1:3
3. The preexistent Jesus shared in the form of God
 - a. Phil 2:4-6
4. Jesus is the image of God
 - a. 2 Cor 4:4
5. Jesus is omnipresent
 - a. Matt 28:20
6. Jesus is immutable
 - a. Heb 13:8

B. Jesus is Worshipped

1. Worshipped in his youth
 - a. Matt 2:11
2. Worshipped in his ministry
 - a. Mark 3:11
 - b. Matt 14:33
 - c. John 9:38
3. Worshipped in his post-resurrection body
 - a. Matt 28:9
 - b. Matt 28:17
4. Worshipped by the apostles
 - a. Heb 1:6
 - b. Rev 4—5

C. Prayers to Jesus

1. In his ministry
 - a. John 14:14
2. From the early church
 - a. Acts 7:59
 - b. Rom 10:9
 - c. 1 Cor 1:2

D. Equality statements (The God side of the equation)

1. Jesus claims equality with God
 - a. John 5:18-21
 - b. John 10:14-15, 28-30
2. Jesus is Lord of the Sabbath
 - a. OT background: Exod 20:9
 - i. Exod 31:12-17; Num 15:32-36
 - b. Mark 2:23-28 (Matt 12:8)

IV. God Raised Jesus From the Dead

A. God

1. Acts 3:14-15
 - a. 1 Corinthians 6:14

B. God the Father

1. Galatians 1:1
 - a. 1 Thess 1:9-10

C. The Son/Jesus

1. John 2:18-22
 - a. John 10:17-18

Discovering the Trinity Week 8: *The Human Son*

I. Introduction

A. Christological trends among Christians

1. Liberal-Mainline Christians tend to diminish the deity of Jesus
 - a. Emphasize the humanity of Jesus, focusing on him as a moralistic leader
2. Conservative-Evangelical tend to diminish the humanity of Jesus
 - a. Emphasize the deity of Jesus, focusing on him as God

B. A proper/historic study of Jesus fully/truly affirms both his deity and humanity

1. Deity, John 1:1
2. Humanity, 1 Tim 2:5

II. The Son Was Truly Human

A. Human Family

1. Human a genealogy
 - a. Matt 1:1-17
 - b. Gal. 4:4-5
2. Had a human mother
 - a. Luke 1:31
3. Had a family
 - a. Mark 6:3

B. Human Body & Experiences

1. Physical Growth
 - a. Luke 2:40
2. Physical Discomfort
 - a. Hunger, Matt 4:2
 - b. thirst, John 19:28
 - c. Tiredness, John 4:6
 - d. Death, Luke 23:46
3. Mental Limitations & Development
 - a. Increased in wisdom, Luke 2:52
 - b. Learned obedience, Heb. 5:8-9
 - c. Experienced human temptation, Luke 4:1-2
 - i. Heb. 4:15; John 8:29, 46; 15:10; 2 Cor. 5:21; Heb. 7:26; 1 Pet. 2:22; 1 John 3:5
 - d. Limitations in knowledge, Mark 13:32

C. Practiced Spiritual Disciplines

1. Regularly prayed
 - a. Matt 6:9-13 (Mark 14:36; Luke 10:21; Heb. 5:7)
2. Worshiped at the synagogue, observed the Sabbath
 - a. Luke 4:16
3. Read and memorized Scripture
 - a. Matt. 4:4-10
4. Practiced Solitude
 - a. Mark 1:35 (6:46)
5. Obeyed OT ceremonial laws
 - a. John 15:10
6. Received the fullness of the Spirit
 - a. Luke 3:22 (4:1)

III. The Incarnation of Jesus

A. The Incarnation

1. A person who embodies in the flesh
2. Regarding Jesus
 - a. The theological description of the eternal Son of God appearing in human form. This was a voluntary, humble act, taking upon full humanity and living a truly human life. By taking on humanity, the Son did not lose his divine nature; he continued to be fully God.

B. New Testament Descriptions of Incarnation

1. John 1:1-3, 14-18
2. Phil 2:5-11

C. Old Testament Descriptions of Incarnation

1. Isa 9:6

D. The Virgin Birth

1. Isa 7:14
2. *Matt 1:18, 23*

E. Immaculate Conception

1. Not describing Jesus' birth
2. Is a dogma of the RCC regarding Mary being free of original sin
 - a. From the first moment of her conception she was kept from all stain of original sin
 - b. This became official dogma in the middle ages (1854)

IV. The Ministry of Jesus

A. Baptism

1. Matt 3:13-17 (Mark 1:9-11; Luke 3:21-22; John 1:32-34)

B. Life/Ministry

1. Ministry

- a. Matt 1:18—26:46
- b. Mark 1:1—14:42
- c. Luke 1:1—22:46
- d. John 1:1—17:26

2. Trial & Crucifixion

- a. Matt 26:47—27:66
- b. Mark 14:43—15:47
- c. Luke 22:47—23:56
- d. John 18:1—19:42

3. Resurrection

- a. Matt 28:1-20
- b. Mark 16:1-20
- c. Luke 24:1-52
- d. John 20:1—21:25

C. Temptation

1. Matt 4:1-11 (Mark 1:12-13; Luke 4:1-13)

D. Sinlessness

1. 1 Pet 2:22
2. Heb 4:15
3. 2 Cor 5:21
4. 1 John 3:5; Rom 8:3; 1 Pet 1:19; Heb 9:14

E. Resurrected Body

1. Has a physical body in his resurrected state
 - a. John 20:25, 27
2. After his resurrection, Jesus returned to the Father by ascending in his divinely reanimated body
 - a. Acts 1:9

V. The Implications of Jesus' Humanity

A. Filled OT Offices

1. Prophet

- a. Heb 1:1-2
- b. Proclaiming God's word to his people
- c. Calling the people of his time to repentance

2. Priest

- a. Heb 5:1
- b. 1 Cor 15:3
- c. The priests' role was to mediate before Yahweh

3. King

- a. Luke 1:31-11
- b. Luke 22:69
- c. Heb 12:2
- d. Rev 1:4-5
- e. He rules over all creation for all time
- f. One day all people will bow to his royal authority (Phil 2:9-10)

B. Our Representative

1. Obedient for us

- a. Rom 5:18-19
- b. Was obedient on our behalf; overcoming all temptations

2. Representing Us

- a. Gal 3:13
- b. 2 Cor 5:1

C. Our Mediator

1. Is the only *effective mediator* between God and man

- a. 1 Tim 2:5
- b. Rom 8:34
- c. Jesus' divine and human natures enable him to stand in the gap between fallen humans and a holy God

D. The incarnation and Salvation

1. The incarnation is necessary for Salvation

- a. Heb 2:17

2. Jesus will be a man forever as he represents redeemed humanity for all of eternity

- a. (1 Cor 15:8; 1 Tim. 2:5; Heb. 7:25; Rev. 1:13)

Discovering the Trinity Week 9: *The Nature of the Son*

I. Intro

- A. The early church struggled to articulate Jesus' nature
 - 1. How can a person be God and human?

Shai Linne: *Hypostatic Union*

II. Overview of Jesus' Nature

A. The Biblical Picture of the Son's Nature

- 1. Jesus Christ is fully and completely divine
 - a. John 1:1
 - b. The divine nature was immutable; eternal deity
- 2. Jesus Christ is fully and completely human
 - a. Romans 5:15
 - b. The human nature was a mutable; a historic man
- 3. The divine and human natures of Christ are distinct
 - a. Col 2:9
 - b. Hebrews 2:17-18

B. The Theological Conclusions of the Son's Nature

- 1. The divine and human natures of Christ are completely united in one person
 - a. 100% Man
 - b. 100% God
- 2. The two natures are united without change, without division, without confusion in Christ
 - a. He is the true Son of God
 - b. He is the true Son of Man

III. Son of God

A. OT Identification

- 1. Angels
 - a. Genesis 6
- 2. Covenantal people (Adam, Israel, etc.)
 - a. Adam: Luke 3:38; Genesis 1:26-27
 - b. Israel: Exod 4:22-23; Hosea 11:1
- 3. Israel's Kings (divine sonship)
 - a. Recipient of God's paternal faithfulness (2 Sam 7:14; Ps 89:24, 28-37)
 - b. The king as God's agent who exercises God's authority on earth (Ps 2)
 - c. The heir and recipient of God's inheritance (Ps 2:7-8)
 - d. The recipient of God's paternal discipline (2 Sam 7:14; Ps 89:20-27)
 - e. God's role as the progenitor of the king

B. NT Identification

1. Jesus

- a. His baptism (Mark 1:11)
- b. Temptation (Luke 4:9)
- c. Transfiguration (Mark 9:7; Matt 17:5; Luke 9:35)
- d. By the centurion (Mark 15:39)
- e. By the high priest (Mark 14:61)
- f. By the demons (Mark 3:11; 5:7)
- g. The purpose of John's Gospel (20:31)

2. Jesus' Being Recognized as Israel's Messiah/King

- a. Coronation Psalm used of OT kings (Ps 2:7)
- b. Used at Jesus' baptism to declare his public ministry (Mark 1:11)

C. Begotten?

1. Translational influence?

- a. John 1:14
 - i. KJV
 - ii. ESV
- b. John 1:18
 - i. KJV
 - ii. ESV

2. Begotten = *Monogenes*

- a. Being the only one of its kind or class, unique (in kind)
- b. Begotten comes from the KJV tradition, implies physical replication/starting point
- c. Better translation: *only, unique, etc.*

D. How is Jesus the Son of God?

1. Not a description of his deity, but of his royal, covenantal humanity
 - a. Jesus is the unique Son of God
 - b. He is the true and perfect human
 - c. He is the Last Adam, the true Israel, and David's greatest Son
 - d. He is the Messiah (Christ), and the true King of God's Kingdom

IV. Son of Man

A. Jesus' favorite title for himself

1. Only used of himself

- a. Matt 30 times
- b. Mark 14 times
- c. Luke 25 times
- d. John 13 times

2. Notable uses in the Gospels

- a. Matt 9:6; 10:23; 12:8; Mark 2:10; 13:26; 14:62; Luke 9:22; 12:40; 21:27; John 1:51; 3:14; 8:28

3. Limited use outside of the Gospels

- a. Acts 7:56; Heb 2:6; Rev 1:13; 14:14

B. Biblical Identification

1. General humanity

a. Psalm 8:4

2. A Prophet

a. Ezek 2:1; 3:1

C. Son of Man: Divinity

1. Daniel's son of man (7:9-10, 13-14)

a. Dan 7:9-10 (the rule of the Ancient of Days)

b. Dan 7:13-14 (the Son of Man is given dominion)

2. Clouds

a. Image for God's *presence*: Exod 13:21 (19:9; 40:35)

b. God *Riding* on cloud: Isa 19:1

i. Exod 14:20; 34:5; Num 10:34; Ps 104:3

c. God's Judgment Isa 30:30

3. Daniel 7 and the NT: Jesus' identifying himself with deity, to bring end-time justice

a. Daniel's Ancient of Days/Son of Man

i. Clothing was white as snow (7:9)

ii. Hair like pure wool (7:9)

iii. Stream of fire came out of him (7:10)

iv. Comes with the clouds of heaven (7:13)

v. Given dominion, glory, an everlasting kingdom (7:14)

b. The Apocalyptic Jesus (Rev 1:12-16)

i. The ruler of kings on earth (1:5)

ii. The kingdom of the world has become the kingdom of our Lord and His Christ, and he shall reign forever and ever (11:15)

iii. Clothed with a long robe with a golden sash (1:13)

iv. Hair was white like wool, like snow (1:14)

v. Eyes like a flame of fire (1:14)

vi. A white cloud, seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand (14:14)

4. The Son of Man

a. Is to be worshipped/given dominion/glory and a kingdom/all serve him

b. Jesus' humanity, role as prophet, Messianic rule and equality with God

D. How is Jesus the Son of Man?

1. Not a description of his humanity, but of his royal, covenantal deity & eschatological rule

a. Jesus is the unique Son of Man

b. He is true deity

c. He rules an everlasting Kingdom, and shares all the glory with the Ancient of Days

V. The Two Natures of Christ: The Hypostatic Union

A. Church history and the Nature of Christ

1. The Council of Chalcedon (A.D. 451) and the Hypostatic Union

a. *Hypostasis*: the substance or essential nature of an individual

2. The Hypostatic Union

a. Christ is one Person, miraculously existing in two natures (humanity & divinity) in the same person, united without confusion, unchangeable, indivisible, and inseparable

b. The divine nature of Christ is of the same substance as the Father, and the human nature of Christ is the same as that of all humanity

B. The Nature of Christ

1. Christ is one person

2. Christ has two natures, one divine and one human

a. He does not have two natures

b. He is not half-divine and half-human

3. The two natures of Christ retain their integrity and are distinct; they are not mixed together or confused, nor are they amalgamated into a hybrid of divine and human attributes

a. Everything true of God and true of humanity is true of Christ

4. The natures of Christ are really united in the person of Christ; that is, they are two natures possessed by one person

a. The two natures are united, but not mixed into a hybrid nature

C. What Jesus is NOT...

1. Superman/Clark Kent

a. A superhero pretending to be weak

b. Giving up his alien-super powers to become a regular human

2. Steve Rogers/Captain America

a. A good-hearted weakling who was infused with power

3. Ghostbusters

a. Spirit possession of a separate human

D. The incarnation is an act of addition, not subtraction

1. In the incarnation, the eternal Son who has always possessed the divine nature has not changed or set aside his deity

2. He has *added* to himself a second nature, namely a human nature consisting of a human body and soul (Phil 2:6-8)

3. As a result, the individual Jesus is one person—the Son—who now subsists in two natures, and thus is fully God and fully man

I. Intro

A. Review Trinity

1. Bible says one God/YHWH
2. Three Persons identified as YHWH (who are distinct from each other)
3. However, only one God exists

II. Periods of Church History

A. Early Christianity (30—324)

1. Apostolic Age
2. Ante-Nicene Period

B. Late Antiquity (325—590)

1. Nicene Period
2. Post-Nicene Period

C. The Medieval Church (590—1517)

D. The Reformation (1517—1648)

E. The Enlightenment Church (1648—1789)

F. The Modern Church (1798—1970)

G. The Post-Modern Church (1970—present)

III. Apostolic Fathers (A.D. 90–160)

A. Group of early church leaders who immediately followed the apostles

1. Composed the second generation of ordained Christian leadership
2. Not concerned with systematic theology
 - a. were dealing with contemporary needs
3. We know of these men mainly through the works that they wrote

B. Ignatius (c. 35–c. 107)

1. An influential bishop of Antioch
 - a. Probably the second or third person to hold that office
2. He wrote seven letters that have been preserved
 - a. Ephesus, Magnesia, Rome, Philadelphia and Smyrna
 - b. In his letter to the Romans, he extolled the virtues of martyrdom and considered it a special privilege to die for the faith
3. Concerned with the Gnostic heresy
 - a. *Docetism*: Denied the material nature of Christ and thus his true humanity
 - b. The term is derived from the Greek word *dokeo*, which means “to seem,” or “to appear”
 - c. A *docetic* view would be that Christ only appeared to be human
 - d. Ignatius argued that Christ was both fully divine and completely human

4. Was devoted to Christ and longed to follow him in every way, including martyrdom
 - a. Ten soldiers escorted Ignatius from Antioch to Rome, where he was martyred
- C. Polycarp (c. 69–c. 155)
1. Bishop of Smyrna and one of the last of the apostolic fathers to die
 2. He was an anti-Gnostic writer
 - a. His only existing writing is a letter to the Philippian church
 3. After a trip to Rome, Polycarp was arrested and refusing to recant, died in flames after serving God for eighty-six years
 - a. Tradition: foresaw his death in a dream and warned his followers that he was soon to perish in fire
- D. Clement of Rome (late first cent.)
1. Served as the second or third bishop of Rome
 2. Wrote two letters to the church in Corinth (c. A.D. 96)
 - a. 1 Clement & 2 Clement

IV. The Apologists

- A. 2nd century, main goal was to defend against the charge of atheism
1. Since they only worshipped one God
 2. One theological teaching held was that Christ is the Logos, preexistent before the incarnation as the Father's mind or thought
- B. Theophilus (c. 180)
1. Bishop of Antioch
 2. Wrote works about the superiority of the Christian revelation over pagan mythology
 3. First used the term “*trias*”
- C. Tertullian (c. 160–c. 225)
1. Called “*the father of Latin theology*”
 - a. Had extraordinary influence on Christian thought in the West
 2. First used the term “trinitas”
 - a. Taught that the Father, Son, Spirit are *one substance*
- D. Apostles Creed
1. c. 200 AD
 - a. Developed around Rome, probably used as a baptismal creed
 2. Development
 - a. Took many forms over the years
 - b. The current creed developed around the 8th century
 3. Creedal emphasizes
 - a. The Trinity
 - b. Creation
 - c. The Incarnation
 - d. The Holy Spirit
 - e. The Church
 - f. The Forgiveness of sins
 - g. The Christian Hope

V. The Council of Nicaea

A. Popular misconceptions of Nicaea

1. What do we know about Nicaea?
2. Historical corrections
 - a. Council had nothing to do with the Trinity or the Bible
 - b. Primarily dealt with the nature of Jesus
 - c. Smaller issues
3. Historical Situation
 - a. First few centuries there was no unified church
 - b. Often enduring persecution, dispersed through the world

B. Constantine the Great (272–337)

1. Emperor of Rome
2. 312, led his western army against Roman rival Maxentius at the Battle of Milvian Bridge
 - a. Saw a *vision of a cross* the night before the battle, converted to Christianity
 - b. He attributed the victory to his newfound faith
 - c. Declared the Roman world to be "Christian"
3. 313, granted Christians religious freedom in the empire
 - a. 324, was distressed to find the church torn by a doctrinal disputes
 - b. Constantine's goals:
 - i. Unite the Roman Empire
 - ii. Resolve the *Arian controversy*

C. The Council (325 AD)

1. After uniting the Roman Empire, Constantine begins to hear of theological disputes
 - a. He doesn't care about the theology, he just wants unity
2. He calls bishops to assemble at Nicaea
 - a. Tradition says it was 318 bishops
 - b. The council lasted a few months
 - c. Constantine presides over the council, but isn't directing it
3. The Issue: The nature of the Son
 - a. Heretical proponent: Arius (Jesus is created)
 - b. Orthodox proponent: Athanasius (Jesus has the same nature as God—uncreated)

D. The Argument

1. Arius

- a. Died in 336 AD
- b. A presbyter from Alexandria, Egypt
- c. Christ was created by God out of nothing (an exalted creature)
 - i. Christ was to be the instrument through which all subsequent creation would occur
 - ii. "There was (at time) when he (Jesus) was not"

2. Athanasius

- a. 296—373, Alexandria, Egypt
- b. Rose in the church to the office of deacon and secretary to Alexander (bishop of Alexandria)
- c. Eventually became bishop of Alexandria
- d. Was the champion/spokesman for the orthodox view of the Son

E. "Creeds" were put forth by the different parties

1. Arius' Creed: contained the term "*heteroousios*"
 - a. "different substance"
2. Compromise Party's Creed: "*homoiousios*"
 - a. Meaning "similar" or "like substance"
3. Athanasius' Creed: "*homoousios*"
 - a. Meaning "same substance"
 - b. This creed became accepted by the council

F. The Nicene Creed (325)

1. The Creed
2. The 381 update added language for the deity of the Spirit

I. Seven Early Christological Heresies

- A. Docetism
 - 1. Jesus was not truly Human
- B. Ebionism
 - 1. Jesus was not truly God
- C. Sabellianism
 - 1. Jesus was not a distinct Person of the Godhead
- D. Arianism
 - 1. Jesus was not truly God
- E. Apollinarianism
 - 1. Jesus was not truly Human
- F. Nestorianism
 - 1. Jesus was two distinct Persons
- G. Eutychianism
 - 1. Jesus had one blended Nature

II. Ante-Nicene Heresies

- A. Docetism (Docetists)
 - 1. A form of Gnosticism
 - a. *Dokeo*: to seem/appear
 - 2. Heretical views
 - a. Jesus was not human
 - b. Jesus was totally divine, his humanity was merely an appearance
 - 3. Orthodox proponents
 - a. Ignatius of Antioch (50-117)
 - b. Polycarp of Smyrna (69-155)
 - c. Irenaeus (130-202)
- B. Ebionism (Ebionites)
 - 1. The name literally means “the poor men”
 - a. Lived during the time of the Apostolic Fathers
 - b. A sect of Jewish-Christians
 - c. Lived near the Black Sea (Palestine)
 - d. Strict practices, with salvation being tied to keeping laws
 - 2. Heretical views
 - a. Jesus was not God
 - b. Reject the doctrine of the virgin birth
 - c. Jesus was predestined to be the messiah
 - d. Jesus was NOT divine from birth

C. Sabellianism (Sabellius)

1. Theologian named Sabellius
 - a. Lived in the 200s
 - b. We don't have any of his own writings
2. Heretical views
 - a. Jesus was not a distinct Person of the Godhead
 - b. Modalism: Heresy that claims that the Father, Son, and Holy Spirit are different modes (forms) of God, rather than distinct persons
3. Orthodox views
 - a. Hippolytus, Tertullian, and Origen
 - b. Emphasized the unity of God as well as the distinctions
 - c. The Godhead is one substance consisting in three persons

D. Arianism (Arius)

1. Issue at the Council of Nicaea
 - a. Believed that there was a time in which Jesus was not
 - b. The Son was a different substance from the Father

III. Post-Nicene Period

A. Apollinarianism

1. Apollinarius: bishop of Laodicea (360)
 - a. A godly bishop who is respected by his peers, and is spoken well of in other writings
2. Heretical view
 - a. Jesus was not fully human (nature)
 - b. Jesus is the divine *logos*, but not human spirit
 - c. Had a high view of Jesus' divinity
3. Orthodox View
 - a. Basil, Gregory of Nazianzus, and Gregory of Nyssa
 - b. The complete humanity of Jesus
4. The Council
 - a. Council of Constantinople (381 AD)
 - b. Issue: Person of Christ (Is He fully human?)
 - c. Response from Basil, Gregory, Gregory
 - i. To be a full redeemer, Christ had to be fully human. The whole sinner needs to be renewed
 - d. Conclusion
 - i. Confirmed earlier decisions
 - ii. Acceptance of the Creed of Nicaea and the *homoousia* of the Holy Spirit
 - iii. Nicaea affirmed the full deity of Jesus, Constantinople affirmed the full humanity of Jesus

B. Nestorianism

1. Nestorius
 - a. Bishop of Constantinople (early 5th century)
2. Heretical view
 - a. Jesus was two distinct persons
 - b. Against the full deity and humanity of Jesus
 - c. Mary as “God-bearer”
 - i. Argued that Mary should NOT be called the “Mother of God”
 - ii. *Theotokos* (God-bearer)
3. Orthodox view
 - a. Cyril of Alexandria
 - b. There is a *union of natures without division*
4. The Council
 - a. Council of Ephesus (431 AD)
 - b. Issue: Person of Christ; the union of the human and divine natures in Christ
 - i. Nestorius emphasized the two natures of Christ (with a division)
 - ii. The human and divine natures were joined, but not merged (artificially joined)
 - iii. Jesus was not a “God-man,” but a “God-bearing man”
 - c. Response from Cyril
 - i. Denounced Nestorius' teaching as erroneous
 - ii. Decreed that Jesus was one person, not two separate people
 - iii. The Virgin Mary was to be called *Theotokos* because she bore and gave birth to God as a man
 - d. Legacy:
 - i. There remained Nestorian churches (even today). Not completely considered unorthodox, but anathematized at the time

C. Euthychianism

1. Eutyches
 - a. A monk and presbyter at Constantinople
 - i. Strongly anti-Nestorian
2. Heretical views
 - a. Jesus had one blended nature
 - b. The divine nature absorbed the human nature, no longer exists the human
 - c. Christ's body, since it doesn't have a true human nature, was not prone to the same temptations as ours
3. Orthodox view
 - a. Flavian of Constantinople & Leo of Rome
 - b. Affirm the two natures of Jesus
4. The Council
 - a. Council of Chalcedon (451 AD)
 - b. Issue: Person of Christ
 - i. How do the divine and human interact?
 - c. The Council's affirmation
 - i. Jesus is one Person
 - ii. Both natures, God and man, are unimpaired, "perfect"
 - iii. The definition affirmed that the distinct natures are fully God and man, securing salvation by a saving God and a man identified with humankind
 - d. The bishops affirmed that Christ is
 - i. One Person
 - ii. Existing in two natures
 - iii. United without confusion
 - iv. Unchangeable
 - v. Indivisible
 - vi. inseparable
 - e. The divine nature of Christ is of the same substance as the Father, and the human nature of Christ is the same as that of all humanity

IV. Theological Conclusion

- A. Why is the nature of Jesus (Hypostatic Union) important?
 1. It's crucial to affirm Jesus' full divinity AND humanity
 2. If God were to step into His creation and become "man," he would only be able to accomplish this through means of having a dual nature
 - a. He cannot shed his deity
 - b. 100% God
 - i. As God, He is unchangeable, keeping His divine nature
 - c. 100% Man
 - i. He takes on the nature of humankind
 - d. Jesus has a dual nature (100% God and 100% Man)
 - e. This allows Him to be the perfect mediator between God and humankind

Discovering the Trinity Week 12: *How the Trinity Saves*

I. What is the Gospel?

A. Gospel

1. *Euaggelion*: Good news
 - a. As a verb, to proclaim good news (good-newsing)
 - b. *Euangelion* (noun) signified the announcement of victory after battle. The term also came to describe the birth or the rise to power of a new king
2. In the Gospels
 - a. Mark 1:1-3
 - b. Mark 1:14-15
3. In the early Church
 - a. Rom 1:16-17
 - b. 1 Cor 15:3-11
4. The Gospel
 - a. The Good news of what God has done in Jesus
 - b. That Jesus is Lord (King) over the world
 - c. We can be citizens of His Kingdom and rule with Him
 - d. All this has happened by the Triune God working in Redemptive-History

B. Redemptive-History

1. Creation
 - a. God dwelling w/ his people, the Garden
2. Fall
 - a. Humankind separated from God, Blessings & Curses
3. Redemption
 - a. Jesus perfectly obeys and receives blessings; the cross & resurrection; all in Christ are heirs
4. Restoration
 - a. New Jerusalem, all things have been made new

C. Three C's of the Gospel

1. *Context*: The Redemptive-History of Scripture (Gal 3:8)
 - a. The story of Creation and the Fall
 - b. Everything was good, then it went bad
 - c. God promised a way to redeem the situation
 - d. This is the OT story
2. *Content*: What actually happened in history (1 Cor 15:1-8)
 - a. This is the Christ Event
 - b. What Jesus did to fulfill the OT story
 - c. Not just his death/resurrection, but life and ascension as well
 - d. Jesus was enthroned as King, sits at the right hand of God as ALL AUTHORITY has been given to Him
 - e. He is building His Kingdom by redeeming rebels
3. *Consequence*: It's effect on us individually, collectively, and cosmically (Eph 2:8-10, 13-22; Col 1:15-20)
 - a. Everyone is a rebel by nature
 - i. Naturally, we hate the King and His Kingdom—we're enemies of the King
 - b. If we repent of being a rebel sinner, we are placed inside of Jesus' Kingdom

II. The Gospel and the Mysterious Reality of the Triune God (*Bird, Evangelical Theology p. 102-103)

- A. Only a Triune God can do what is done in the gospel
 1. The different Persons of the Godhead each perform significant works to execute the divine plan to bring salvation to the world
 - a. The Father sends the Son, gives the Son up on the cross, raises the Son by the Spirit, Sends the Spirit with the Son to the church
 - b. The Son ministers in the power of the Spirit, does the will of the Father, saves His people
 - c. The Spirit is sent to the church and sanctifies God's people
- B. The gospel provides the best answer to the question: *What is God like?*
 1. God's character and qualities are on display in the gospel
 - a. We learn the severity of God's judgment
 - b. We learn the depth of His divine grace
 - c. God's benevolence
 - d. God's beauty as a loving Father, Self-giving Son, and Personal Spirit
- C. The gospel is the story of Jesus that presupposes God's acts of creation, revelation & redemption
 1. The gospel depends on God's previous acts in creation and His revelation to Israel
 2. The gospel is rooted in the story of Israel's God covenanting to redeem the world
- D. The gospel gives us insight into God's ultimate purposes
 1. What His purposes look like
 2. What holds God's plans together
 3. God's ultimate goal in sending His Son and one day raising up the children of the resurrection

III. God Saves in Community

- A. The events of the gospel reveal the work and Being of the Triune God
 - 1. A gospel-driven approach to the gospel
 - a. The Father sends the Son
 - b. The Son ministers in the power of the Spirit
 - c. The Father and Son send the Spirit to the church
- B. The Father works through the Son to secure redemption and send the Spirit
 - 1. John 6:37-40, 44
 - 2. John 14:15-17
 - 3. John 15:26-27

IV. Class Review

- A. Trinitarianism is monotheistic
 - 1. Monotheism: The belief that there is only one God who exists
- B. The Trinity is a fundamental belief of Christianity
 - 1. Understanding who God is and how He acted in Redemption History
 - a. The Father sent the Son
 - b. The Son who lived and died to redeem creation
 - c. The Spirit to empower the church
- C. The Sovereignty of God
 - 1. Ownership
 - a. To be the Lord implies ownership
 - b. All things are God's
 - c. Psalm 24:1
 - 2. Authority
 - a. God has the right to impose his will on all his creatures
 - b. Matthew 28:18
 - 3. Control
 - a. God is master of his universe
 - b. Even when frustrated with it, he's never baffled, frustrated, or threatened by it
 - c. Job 42:2
- D. Trinitarian Language
 - 1. *Ontological* Trinity: Who God is
 - 2. *Economic* Trinity: What God does
- E. Basic Definition of the Trinity
 - 1. Can you say it?

V. What We Believe

- A. GHCC Affirmation of Faith
- B. Chalcedonian Creed (451 A.D)