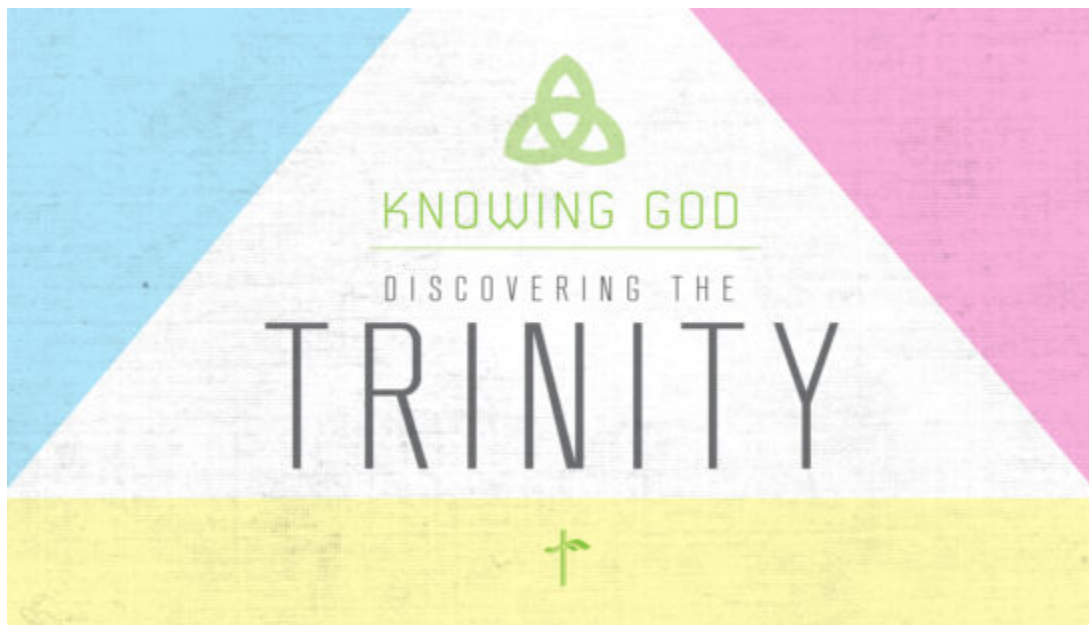




Spring 2024

Class Info:

Dates: Sundays, Feb 4—April 28 (no class on 3/31)

Time: 10:30 a.m. — 12:00 p.m.

Instructor: Vinnie Angelo (vinnieangelo@goldenhills.org)

Website: www.TheologyClass.org/trinity24

Book: *“Delighting in the Trinity: An Introduction to the Christian Faith”* by Michael Reeves (IVP Academic, 2012)

Class Schedule

Date	Week	Class Title	Book	Pages
2/4	1	<i>Who is God? p. 1</i>	Reeves	9—18
2/11	2	<i>Who is God? p. 2</i>	Reeves	39—62
2/18	3	<i>Trinitarian Overview</i>	Reeves	32—38
2/25	4	The Economic Trinity & God the Father	Reeves	19—26
3/3	5	<i>God the Spirit</i>	Reeves	85-107
3/10	6	<i>Understanding Jesus & ST Judaism</i>	—	Article
3/17	7	<i>The Divine Son</i>	—	Article
3/24	8	<i>The Human Son</i>	—	Article
4/7	9	<i>The Nature(s) of Jesus</i>	—	Article
4/14	10	Early Church Fathers, Controversies & Councils <i>p. 1</i>	Reeves	109—120
4/21	11	<i>Early Church Fathers, Controversies & Councils p. 2</i>	Reeves	121—128
4/28	12	<i>The Trinitarian God & The Gospel</i>	Reeves	63—84

Trinity Hybrid Class Syllabus

Hybrid classes allow our congregants to continue to serve on Sundays (during church) while still having an opportunity to study theology. In the Hybrid class, the participant will engage in self-directed work (like watching weekly class lectures on a YouTube replay). Then, each month the Hybrid participants will meet as a cohort to discuss previous classes (and any questions they had).

Meeting Details

When/Where: 4 Sunday afternoons (at church) from 12:30 p.m. — 2:00 p.m. (lunch will be provided)

- February 25 (covering weeks 1, 2, 3)
- March 17 (covering weeks 4, 5, 6)
- April 14 (covering weeks 7, 8, 9)
- May 5 (covering weeks 10, 11, 12)

GHCC Classes: NORMS & VALUES

Norms are behaviors and practices (ground rules) that a class agrees to in order to help establish a safe, predictable environment. Norms are observable and are easy to see if they are being followed or broken. These are some standard norms that we ask all GHCC Class leaders and participants to commit, and hold one another accountable to:

COMMITMENT TO CONFIDENTIALITY Our Classes, while open, are considered CONFIDENTIAL when anything is shared that might be personal in nature. Please exercise discernment and avoid gossip.

COMMITMENT TO WELL-BALANCED CLASS SHARING We ask all class members to be aware of the amount of time they have shared and to not monopolize sharing opportunities.

COMMITMENT TO STAYING ON TOPIC While much of theology is connected, we ask that questions/comments stay focused on the topic at hand. This will help accomplish class objectives and will show respect for the other class participants.

COMMITMENT TO NOT INTERRUPT We ask that you do not interrupt when someone is talking during a class discussion.

COMMITMENT TO NOT TO FIX OTHERS The class environment provides the freedom to safely share and process theological ideas. While the teacher has the duty to safeguard sound doctrine and maintain an orderly classroom, we ask class participants to engage in gentle and kind interactions with one another, refraining from judging, shaming, or excessively advising others.

COMMITMENT TO TRUST As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions in others, and fill any questionable interactions with trust, and not with suspicion or ill motive. If a situation arises where you have a question or concern, or have been offended, please contact the teacher, the Adult Education Director, or another pastor, as soon as possible to engage in reconciliation.

Knowing God: Exploring the Doctrine of the Trinity

Week 1: *Who is God?* p. 1

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"
 - i. Positions that are sound and affirmed among the historic church
2. Heresy
 - a. A teaching rejected by the Christian community
 - i. Contrary to scripture, what the church has defined
 - ii. A heretic is a teacher of an unorthodox perspective

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: This is the chief end of man!

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 (who was sent by the Son) to empower the church
2. It wasn't the Father who died on the cross...(etc.)

II. Biblical Names & Identification of God

A. Old Testament

1. God: *El* (singular)
 - a. Hebrew root for “god”
 - b. Title for pagan gods or the God of Israel
 - c. Oftentimes used of God with other adjectives
 - d. Gen 17:1 *I am God Almighty (El shaddai: strength/might)*
 - e. Isa 9:6 *and his name shall be called Wonderful Counselor, Mighty God (El gibbor: great)*
2. God: *Elohim* (plural)
 - a. Hebrew (can be used in the plural or singular)
 - b. Gen 1:26 *Then God (Elohim) said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”* ²⁷*So God (Elohim) created man in his own image, in the image of God (Elohim) he created him; male and female he created them.*
 - c. The “majestic plural” (royal we)?
3. LORD: Yahweh
 - a. Hebrew: the Tetragrammaton יהוה (LORD)
 - b. Exodus 3:15 (I AM) *God also said to Moses, “Say this to the people of Israel: ‘The LORD (Yahweh), the God (Elohim) of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is ‘my name forever, and thus I am to be remembered throughout all generations.*
 - c. 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, The self-existing One)
 - iii. *Alpha/Omega/Beginning/End, the One who IS and WAS and IS TO COME*
4. Lord: *Adonai*
 - a. Hebrew
 - b. Ps 110:1 *The LORD (Yahweh) says to my Lord (Adonai): “Sit at my right hand, until I make your enemies your footstool.”*
 - c. lord, master, king

B. New Testament

1. God: *Theos*
 - a. Greek
 - b. 1 Cor 8:6 *for us there is one God (Theos), the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.*
2. Lord: *Kurios*
 - a. Greek
 - b. One who is in a position of authority, lord, master
 - c. 1 Cor 8:6 *for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord (Kurios), Jesus Christ, through whom are all things and through whom we exist.*
3. OT translation into Greek (Septuagint/LXX)
 - a. Exodus 3:15 *God also said to Moses, "Say this to the people of Israel: 'The LORD (Yahweh/Kurios), the God (Elohim/Theos) of your fathers*

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. *EI/Elohim*/God (Hebrew in the OT) designated as *Theos*/God (Greek) in the NT
 - a. Usually used of the Father in the NT

III. The Doctrine of God (Theology Proper)

A. Theology Proper

1. Who is God in Himself?

B. The Self-Existence of God

1. Not created, always existing, infinite
2. God is Independent
 - a. God is completely satisfied without creation
 - i. He didn't create because He lacked/needed (Ps 90:2)

C. God is knowable

1. All people know God exists: He's clearly perceived
 - a. Rom 1:19-20
2. Jesus reveals the Father
 - a. John 1:14-18

D. The Incomprehensibility of God

1. Our knowledge is partial and limited, falling short of a total or comprehensive knowledge
 - a. Ps 147:5

IV. Attributes: Incommunicable & Communicable

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

1. Omni
 - a. From the Latin: *omnis*
 - b. Means “all”
2. Omnipotence
 - a. God’s power, He can do anything
 - b. Cannot do things that are illogical/contrary to nature
 - c. Gen 17:1; Ps 115:3; Rom 11:36; Eph 1:11; Heb 1:3
3. 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
4. Omniscience
 - a. He has 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
5. Eternity
 - a. God has no beginning/end
 - b. Outside of time
 - c. Isa 44:6; Rev 1:8; 17; 2:8; 21:6; 22:13
6. 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 (changing)
 - c. God is unchangeable in the following ways
7. 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 creation)

1. Attributes of knowledge
 - a. Knowledge, Wisdom, Truthfulness
2. Moral/ethical attributes
 - a. 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 & 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

Knowing God: Exploring the Doctrine of the Trinity

Week 2: *Who is God?* p. 2

I. Basic Definition of the Trinity

- A. Only one (*Being* of) God exists (Deut 6:4)
 - 1. God's name is Yahweh (Exod 3:14)
- B. Three *Persons* are identified as Yahweh
 - 1. Yahweh is identified as Father (Isa 63:16-17)
 - 2. Yahweh is identified as Son (Mark 1:3, 14)
 - 3. Yahweh is identified as Spirit (Heb 9:14)
- C. These *Persons* are distinct and not merely manifestations/representations of each other
 - 1. The Father is not the Son
 - 2. The Son is not the Spirit
 - 3. The Spirit is not the Father
- D. These three *Persons* are the one true *Being* of God
 - 1. God is three Persons (triune) in one Being (monotheism)

II. Theistic Views of God

- A. Monotheism: The belief that there is only one God who 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 that creator does/do 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. There may be more than one deity, but only one 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 God, or counsel of God

- 4. Pantheism
 - a. The physical universe is equivalent to a god or gods, and that there is no division between a Creator and the substance of its 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. Essential 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

III. 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. Even when frustrated with it, 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, therefore 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. *Simple-Foreknowledge (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, and based on what He sees people do, he decides accordingly
- c. Strong commitment to libertarian freedom

3. *Active-Foreknowledge (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. *Hard-Determined-Foreknowledge (Hyper-Calvinism)*

- a. God has determined everything that has/will happen, so human involvement is futile. Therefore, don't evangelize/do missions/repent/etc
- b. Exalts the honor and 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. Confessional perspective on God's Foreknowledge

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

IV. 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
 - 2. In some sense Jesus really willed both of these things
- 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
 - c. John 7:17
- 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

V. 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 content of the gospel
 - a. Jesus' birth, baptism, prayer, proclamation, transfiguration and miracles, cross, empty tomb, ascension, enthronement
- 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?

Knowing God: Exploring the Doctrine of the Trinity

Week 3: Trinitarian Overview

I. Intro

A. GHCC Affirmation of Faith on the Trinity

1. We believe that there is only one living and true God, eternally existing in three persons; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence, and redemption.
 - a. Father: John 10:30
 - b. Son: Hebrews 1:8
 - c. Spirit: Acts 5:3-4
 - d. Trinity: Matthew 3:16-17
 - e. Oneness: Deuteronomy 6:4

B. The Great Trinitarian Passage (Matt. 28:18-20)

1. *And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*
2. The authority of Jesus
 - a. Jesus has all authority in heaven and earth
 - b. Teaching all that Jesus commanded (his authority)
 - c. He is with us always (through the Spirit). 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* (eternal, immutable)
 - a. This God's name is Yahweh/Jehovah (YHWH)
2. The Bible identifies *three eternal Persons* as fully YHWH/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 (monotheism), and these Persons are distinct 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

B. Creating theological language

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

C. The Jewish issue of Jesus, the Spirit, and Monotheism

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

D. Church Fathers talking about the Triune God

1. Theophilus (late 2nd century)
 - a. *Trias* (triad) to describe God "The three days which were before the luminaries are types of the Triad of God, His, and His Wisdom"
2. Tertullian (160-225 B.C.E.)
 - a. The "father of Latin theology"
 - b. *Trinitas* "For the very church itself is—properly and principally—the Spirit Himself, in whom is the Trinity of the One Divinity: Father, Son, and Holy Spirit"
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: God wear masks
 - i. God takes on different roles/forms
 - b. Tri-theism: divides God into parts
 - i. There are three gods
 - 2. Breakdowns
 - a. All of these illustrations reject the 3 distinct persons of the Godhead
 - b. We will discuss heretical views of God in weeks 10—11

III. Is Trinitarian Language Contradictory?

- 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
- B. Does Trinitarian language commit a contradiction?
 - 1. Trinitarian descriptions distinguish between Being/Person
 - 2. E.g., of Trinitarian contradiction
 - a. God cannot be 1 Being and 3 Beings
 - b. God cannot be 1 Person and 3 Persons
 - 3. The historic Doctrine of the Trinity asserts that God is one *Being* who is shared by three *Persons*
- C. Being & Person (God: Father, Son, Spirit)
 - 1. Being
 - a. *Being* describes the *What* of something
 - b. Philosophical word: Ontology
 - i. Everything that exists has ontology
 - ii. The nature of its being
 - iii. Ontological Trinity
 - 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.
 - d. “Person” isn’t synonymous with “human being”

D. 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
 - i. I am a Human Being (which includes being ONE Person)
 - ii. Me, having personhood, is what makes me a Human Being
 - iii. My Personhood is inseparable from my Being/Nature
 - c. For humans, our one Being is shared by one Person

E. 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)
 - i. God is not divided up into parts (1 part Father/Son/Spirit), but is eternally/fully Father, eternally/fully Son, eternally/fully the Spirit
3. God [Yahweh] is one *What/Being*, shared by three eternal *Who's/Persons* [Father, Son, Spirit]

F. 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. Basic Definition of the Trinity

- A. Only one (*Being* of) God exists (Deut 6:4)
 - 1. God's name is Yahweh (Exod 3:14)
- B. Three *Persons* are identified as Yahweh
 - 1. Yahweh is identified as Father (Isa 63:16-17)
 - 2. Yahweh is identified as Son (Mark 1:3, 14)
 - 3. Yahweh is identified as Spirit (Heb 9:14)
- C. These *Persons* are distinct and not merely manifestations/representations of each other
 - 1. The Father is not the Son
 - 2. The Son is not the Spirit
 - 3. The Spirit is not the Father
- D. These three *Persons* are the one true *Being* of God
 - 1. God is three Persons (triune) in one Being (monotheism)
- E. 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
- F. 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

Knowing God: Exploring the Doctrine of the Trinity

Week 4: *The Economic Trinity & God the Father*

I. The Economic Trinity

A. Economics

1. The order of activities
 - a. Not only 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. Caution when defining roles

1. We often see crossover in roles (as performed by Persons)
2. The Persons often perform another’s role
 - a. The Godhead doesn’t have necessary roles that are only performed by one Person
3. Trinitarian roles aren’t meant to be a template for human relations or societies

II. The Trinity’s Participation in the Resurrection

A. “God”

1. Acts 3:14-15
2. 1 Corinthians 6:14

B. The Father

1. Galatians 1:1
2. 1 Thess 1:9-10

C. The Son (Jesus)

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

D. The Holy Spirit

1. Rom 1:4
2. Rom 8:11

III. 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. God lacks: 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
 - i. God is personal
 - ii. God is not an "It"
 - 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"
 - a. It's inappropriate to think of God as a man thus making men superior to women
 - 3. Terms of gender speak to relation, not physical identity
 - a. Don't project social controversies on God
 - b. We don't make Him in "our image"
 - c. Gen 1:26-27 26

IV. The Role of the Father

- A. John's grand description of the Father and creation
 - 1. Revelation 4:1-11
- B. Father
 - 1. In the OT the word "father" is used of 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)
- C. Planned Redemptive-History
 - 1. His decree to send the Son to redeem creation
 - a. It is the Father's will/decreed to redeem creation
 - 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
- D. 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

V. The Biblical Titles of Father

A. Father

1. Describes a title of honor
 - a. Respectful way of addressing a venerable, older, man
2. Expresses God's absolute authority
 - a. Demanding obedience, merciful love, goodness, and 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. 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
 - ii. 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. Pious Jews knew there was too much of a gap between God and humans to use such a casual identification for God

D. The Children of God

1. Because the Israelites shared in being children of God, they had a special obligation to be loyal to one another
 - a. Mal 2:10
2. Jesus never uses "Father" for Israel (like the OT), but only for those who accept His status as the Son
 - a. God is not the Father to all humankind (including Israel); 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
4. Christ creates God's new children
 - a. Galatians 4:1-7

E. 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)

Knowing God: Exploring the Doctrine of the Trinity

Week 5: *God the Spirit*

I. The Role of the Spirit

- A. Paul's grand description of the Spirit
 - 1. Romans 8:1-30
- B. 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

II. The Personhood of the Spirit

- A. Do we struggle to think of the "Spirit" as a Person?
 - 1. What is "Personhood"?
- 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. Testifies
 - a. John 15:26
7. Guides
 - a. John 16:13
8. Convicts
 - a. John 16:8
9. Regenerates
 - a. Ezek 36:25-27
 - b. Titus 3:5
10. 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. Eternality
 - 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. Sinning against the Spirit (God)
 - a. Acts 5:3-4

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
 - b. John 16:14

B. The Spirit's Role in the application of the gospel

1. The atoning work of Christ, with the Spirit playing a prominent role
 - 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

D. The Spirit of God is the Temple

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

Knowing God: Exploring the Doctrine of the Trinity

Week 6: Understanding Jesus & Early Judaism

I. Jesus, the God of Israel, and Second Temple Judaism

- A. What to make of Christ and the Old Testament story?
 - 1. God is acting in history
 - a. Mark 1 (Is/Mal)
 - 2. Anticipating God's return and recovering Judea from exile
- B. What is *Second Temple* (ST) Judaism?
 - 1. The period from 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. Crucial topics and questions for understanding Jesus' world
 - 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
 - i. Would liberate the Jews and bring Israel into future glory
 - ii. Foretold by the prophets
5. *Roman* destruction of the Temple/Jewish state from 66—70 CE
 - a. The country finally erupted into open rebellion against Rome
 - i. Battle between Jews and Romans
 - b. Resulting in the destruction of the Temple in 70 AD
 - i. Cf. Mark 13; Matthew 24—25; Luke 21
 - ii. Ends the Jewish state, formal Jewish religious practice

III. Key Theological Features of the ST period

- A. Theological/political emphasis
 1. Monotheism
 - a. *Shema* (Deut 6:4)
 - b. Theological conundrum for Jews
 2. Holiness
 - a. Being pure/clean, etc.
 3. Important OT books
 - a. Deuteronomy; The prophets (Isaiah, Jeremiah, Ezekiel, Daniel); the Psalms
- B. 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 (seven sons of Sceva)
 2. ST Period, fearing “taking in vain”
 - a. Boundaries to avoid breaking Torah!
 - i. Adonai (lord)
 - ii. Ha Shem, G-d, - - - -
 - b. Gospel sensitivity: “Kingdom of Heaven/God” (Matthew)
 3. By 1st cent, the pronouncing was gone
 - a. no vowels (best guess is Yahweh)
 - b. Only God can be associated with the divine name
- C. 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

D. 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)

IV. Groups/Sects

A. 1st century Judaism was diverse

1. Not one specific theological practice
2. Political/religious 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 (didn't live outside of that area)
 - 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
 - a. Christians were a Jewish sect, not a new religion

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
 - i. Immanuel: Matt 1:23 (Isaiah 7:14)
 - b. God would come to deliver Israel from exile
 - i. Isaiah 40:3
 - c. John's baptism was of repentance
 - i. 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
- C. Jesus is Yahweh
 - 1. Jesus is the embodiment of Yahweh himself
 - a. Who has come to deliver His people from exile/bondage
 - 2. This makes the Trinity connected to the gospel
 - 3. This radically changes how God has revealed Himself to the world
 - a. The monotheistic God of Israel is not unitarian

Knowing God: Exploring the Doctrine of the Trinity

Week 7: *The Divine Son*

I. Reflecting on the Role of the Son

- 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)
 - a. Immanuel: God with us
- C. The entire NT captures Jesus' deity
 - 1. Matthew—Revelation
 - a. It's not just a few verses of prophecy, but the entire biblical story
- D. The preexistence of the Son
 - 1. John 1:1-3
 - 2. John 8:58-59
 - a. Exod 3:14, John's use of the LXX
 - 3. Phil 2:6-11
 - a. Isaiah 53:12 (Phil 2:8)
 - 4. John 17:5, 24
 - a. Isaiah 42:8
 - 5. Col 1:17
 - 6. Heb 7:3
 - 7. Rev 22:13
 - a. Isaiah 44:6; 48:12

II. God, Jesus, and Creation

A. God as Creator

1. Gen 1:1-2 (*Elohim*/Yahweh)
2. Isaiah 44:24 (Yahweh)

B. Jesus as Creator

1. The “Chapter 1 Trifecta”

- 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)
- c. The “*All Things*” Illustration
 - i. Take an object (pen, coin, phone, etc.)
 - The object represents all things that have ever been created
 - ii. Is Jesus part of the object (all things) or outside of x/all things?
 - If he is inside of x/all things, then he is created, and cannot be the creator of x/all things (this creates biblical contradictions)
 - If he is outside of x/all things, then he is the creator (this affirms biblical teaching)
- d. The “*Created/Uncreated*” Illustration
 - i. Draw a line down the middle of a piece of paper
 - ii. Write “Created” on one side; “uncreated” on the other side
 - iii. Place a coin in the middle of the paper (the coin represents Jesus)
 - iv. Which side of the paper does the coin (Jesus) belong?
 - The coin cannot stay in the middle
- e. Jesus is either created or un-created
 - i. If un-created, then he is God
 - ii. The only consistent way to understand Jesus’ role in creation is to identify him as God and the creator of x/all things
 - iii. If he is not the creator of x/all things, than the Bible is in error

2. John 1:1-3 (The Word)

3. Col 1:15-17 (Lord Jesus Christ/Beloved Son)

4. Heb 1:1-14 (The Son)

5. Acts 3:15 (Jesus)

C. The Law of Excluded Middle

1. Binary Choices

III. Jesus Possesses All the Attributes of God

A. The attributes of God applied to Jesus

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

B. Jesus is worshipped

1. Worshipped in his youth
 - a. Matt 2:11
2. Worshipped by the supernatural realm
 - a. Mark 3:11
 - b. Heb. 1:6
3. Worshipped by humans
 - a. Matt 14:33
 - b. Matt 28:9
 - c. Matt 28:17
 - d. John 9:38
4. Worshipped by all creation
 - a. Rev 4—5

C. Praying to Jesus

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

D. Equality statements

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)

Knowing God: Exploring the Doctrine of the Trinity

Week 8: *The Human Son*

I. Introduction

A. Christology

1. Christian reflection, teaching, and doctrine concerning Jesus of Nazareth. Christology is the part of theology that is concerned with the nature and work of Jesus, including such matters as the Incarnation, the Resurrection, and his human and divine natures and their relationship

B. Christological trends among Christian traditions

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
3. A proper/historic study of Jesus fully/truly affirms both his deity and humanity
 - a. Deity, John 1:1
 - b. Humanity, 1 Tim 2:5

C. Outline of Jesus' ministry (for reference)

1. Baptism
 - a. Matt 3:13-17 (Mark 1:9-11; Luke 3:21-22; John 1:32-34)
2. 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
3. Temptation
 - a. Matt 4:1-11 (Mark 1:12-13; Luke 4:1-13)
4. Sinlessness
 - a. 1 Pet 2:22
 - b. Heb 4:15
 - c. 2 Cor 5:21
 - d. 1 John 3:5; Rom 8:3; 1 Pet 1:19; Heb 9:14
5. 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

6. Resurrection
 - a. Matt 28:1-20
 - b. Mark 16:1-20
 - c. Luke 24:1-52
 - d. John 20:1—21:25
7. Resurrected/physical body
 - a. John 20:25, 27
 - b. Acts 1:9

II. The Son Was Truly/Fully Human

- A. Human family
 1. Human genealogy
 - a. Matt 1:1-17
 - b. Gal. 4:4–5
 2. Human mother
 - a. Luke 1:31
 3. Human 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: Matt 6:9-13 (Mark 14:36; Luke 10:21; Heb. 5:7)
 2. Worshiped at the synagogue, observed the Sabbath: Luke 4:16
 3. Read and memorized Scripture: Matt. 4:4–10
 4. Practiced solitude: Mark 1:35 (6:46)
 5. Obeyed OT ceremonial laws: John 15:10
 6. Received the fullness of the Spirit: 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. Biblical descriptions of the incarnation

1. Isa 9:6
2. John 1:1-3, 14-18
3. Phil 2:5-11

C. The virgin birth

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

D. The 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 the post-Enlightenment official dogma (1854)

IV. 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 peoples 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).

Next Week: How can Christ have both a human and divine nature?

Knowing God: Exploring the Doctrine of the Trinity

Week 9: *The Nature(s) of the Son*

I. Intro

- A. The early church struggled to articulate Jesus' nature
 - 1. How can a person be God and human?
- B. Shai Linne: "The Hypostatic Union" (Lyrical Theology: Part one)

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 incarnation
 - a. The divine second person of the Trinity steps into His creation and takes on a new nature
 - 2. The divine and human natures of Christ are completely united in one person
 - a. 100% Man
 - b. 100% God
 - 3. The two natures are united without change, and without division, and 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. Biblical significance of the title “Son of God”
 - 1. Not a description of divinity
- B. 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
- C. 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
- D. Begotten
 - 1. Translational differences
 - a. John 1:14
 - b. John 1:18
 - 2. Begotten = *Monogenes*
 - a. Being the only one of its kind or class, unique (in kind)
 - b. Begotten can imply physical replication/starting point
- E. 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. 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. 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)

3. 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
 - d. Cloud riders in the ANE
- 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
 2. 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

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 and 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
 - c. He has everything that is true of a person, and everything that is true of a divine being
 - d. These two natures are united but not mixed
- 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
 5. Fred Sanders video: distinction between the natures
 - a. Grave EV Free sermon 12/17/23
- C. What Jesus is NOT...
1. Ghostbusters
 - a. Spirit possession of a separate human
 2. Superman/Clark Kent
 - a. A superhero pretending to be weak human
 - b. Giving up his alien-super powers to become a regular human
 3. Steve Rogers/Captain America
 - a. A good-hearted weakling who was infused with power
- 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

Knowing God: Exploring the Doctrine of the Trinity

Week 10: *Early Church Fathers, Controversies & Councils p. 1*

I. Periods of Church History

- A. Early Christianity (30—324)
 - 1. Apostolic Age
 - 2. Ante-Nicene Period
- B. Late Antiquity (325—590)
 - 1. Nicene Period
 - a. Marked by the council of Niecae (325)
 - 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)

II. Apostolic Fathers (A.D. 90–160)

- A. Group of early church leaders who immediately followed the apostles
 - 1. The apostolic fathers 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 which remain extant
- B. Ignatius (c. 35—c. 107)
 - 1. An influential bishop of Antioch
 - a. Probably the second or third person to hold that office (Bishops oversaw multiple churches)
 - 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 (especially *docetism*)
 - 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
- 5. Quotes
 - a. “God Himself was manifested in human form for the renewal of eternal life.” (c. 105)
 - b. “There is only one physician, who is both flesh and spirit, born and unborn, God in man, true life in death, both from Mary and from God, first subject to suffering and then beyond it, Jesus Christ our Lord.” (Letter to the Ephesians 7:2)
- C. Polycarp (c. 69–c. 155)
 - 1. Bishop of Smyrna and one of the last of the apostolic fathers to die
 - a. Disciple of the Apostle John
 - 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. According to tradition, he foresaw his death in a dream and warned his followers that he was soon to perish in fire
 - 4. Quote:
 - a. “Now may the God and Father of our Lord Jesus Christ, and the eternal High Priest himself, the Son of God Jesus Christ, build you up in faith and truth...and to all those under heaven who will yet believe in our *Lord and God Jesus Christ* and in his Father who raised him from the dead.” — Letter to the Philippians 12:2
- D. Clement of Rome (late first cent.)
 - 1. Served as the second or third bishop of Rome (not the Clement mentioned in Phil 4:3)
 - 2. Wrote two letters to the church in Corinth (c. A.D. 96)
 - a. 1 Clement & 2 Clement
 - b. “For Christ is with those who are humble, not with those who exalt themselves over his flock. The majestic *scepter of God, our Lord Christ Jesus*, did not come with the pomp of arrogance or pride (though he could have done so), but in humility, just as the Holy Spirit spoke concerning him.” —First Clement of Rome to the Corinthians 16:1-2

III. The Apologists

- A. 2nd century, main goal was to defend against the charge of atheism
 - 1. Christians only worshipped one God, not represented by any form/idol
 - 2. Christological/theological emphasis for the apologists:
 - a. Christ is the Logos, preexistent before the incarnation as the Father's mind or thought
 - b. A person, distinct from the Father
- 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*" of the Godhead
 - a. "The three days which were before the luminaries are types of the Triad of God, His Word, and His Wisdom"
- 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*
 - 3. Quotes
 - a. "We pray at a minimum not less than three time in the day. For we are debtors to Three: Father, Son, and Holy Spirit." (c. 198)
 - b. "I testify that the Father, the Son, and the Spirit are *inseparable* from each other...My assertion is that the Father is one, the Son is one, and the Spirit is one—and that they are all distinct from each other...The Father is not the same as the Son, for they differ one from the other in the mode of their being. For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: 'My Father is greater than I.'" (c. 212)
 - c. "When a ray is projected from the sun it is a portion of the whole sun; but the sun will be in the ray because it is a ray of the sun; the substance is not separated but extended. So from spirit comes spirit, and God from God, as light is kindled from light...This ray of God...glided down into a virgin, in her womb was fashioned as flesh, is born as man mixed with God. The flesh was built up by the spirit, was nourished, grew up, spoke, taught, worked, and was Christ."

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

IV. 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. Also had smaller issues to discuss
 3. Historical Situation
 - a. First few centuries there was no unified church
 - b. Often enduring persecution, dispersed through the (known) 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 doctrinal disputes
 - b. Arius of Alexandria
 4. Constantine's goals
 - a. Unite the Roman Empire
 - b. 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 (modern Iznik, Turkey)
 - a. Tradition says it was 318 bishops (historians think it was more like 250)
 - 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, (don't know when born)
 - b. A presbyter (a priest) 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 (following Alexander's death)
 - d. Was the champion/spokesman for the orthodox view of the Son
 - i. Christ is of the same substance as the Father
 - ii. Eternal, not created

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)

Knowing God: Exploring the Doctrine of the Trinity

Week 11: *Early Church Fathers, Controversies & Councils p. 2*

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 only divine, his humanity was merely an appearance
 - c. Was not subject to any human experiences birth, fatigue, thirst, hunger, suffering, death
 - 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
 - d. Strict practices, with salvation being tied to keeping laws
2. Heretical views
 - a. Jesus was not divine
 - b. Jesus was only human
 - c. Reject the doctrine of the virgin birth
 - d. Jesus was predestined to be the messiah
 - e. 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. Father, Son, Spirit were not a distinct Person of the Godhead
 - b. Modalism: Heresy that claims that the Father, Son, and Holy Spirit are simply different modes (forms) of God, rather than distinct persons
 - c. Common modern heresy committed by Trinitarians
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 (even in heresy), and is spoken well of in other writings
2. Heretical view
 - a. Had a high view of Jesus' divinity
 - b. Jesus is the divine *logos*, but not human spirit
 - c. Jesus was not fully human (nature)
3. Orthodox View
 - a. Basil, Gregory of Nazianzus, and Gregory of Nyssa
 - b. The complete humanity & deity of Jesus
4. The Council
 - a. Council of Constantinople (381 AD)
 - b. Issue: Person of Christ (Is He fully human?)
 - i. Did he have a completely human nature?
 - ii. If not could he really die in our place/be our savior?
 - iii. Was the temptation real (in the garden/wilderness)?
 - c. Response from Basil, Gregory, and Gregory
 - i. To be a full redeemer, Christ had to be fully human. The whole sinner needs to be renewed
 - ii. Christ had to be like us in every way, but without sin, to save humans completely
 - iii. *Therefore*: Would have to have the potential for sin in order to make His life efficacious for us
 - iv. Christ had to be completely human, and undiminished deity, in every way in order to save humanity (or his sacrifice would have only have been partial)
 - d. Conclusion
 - i. Confirmed earlier decisions
 - ii. Nicaea affirmed the full deity of Jesus; Constantinople affirmed the full humanity of Jesus
 - iii. Acceptance of the Creed of Nicaea and the *homoousia* of the Holy Spirit

B. Nestorianism

1. Nestorius
 - a. Bishop of Constantinople (early 5th century)
2. Heretical view
 - a. Jesus was two distinct persons
 - b. Nestorius was against the full deity and humanity of Jesus
 - i. Jesus was one person (God and man united), but his two natures (one human, one divine) existed side by side and hence, separable
 - c. Mary as “God-bearer”
 - i. *Theotokos* (God-bearer)
 - ii. Argued that Mary should NOT be called the “Mother of God”
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 division of the two natures of Christ
 - ii. The human and divine natures were joined, but not merged
 - iii. Jesus was not a "God-man," but a "God-bearing man"
 - iv. Jesus was the temple in which the *Logos* dwelled
 - v. Jesus was the human, and the divine lived in him
 - vi. Mary should be called *Christotokos* (*Christ-bearer*), and NOT *Theotokos* (*God-bearer*)
 - vii. An eternal God cannot be born from a woman's womb, so Mary was merely giving birth to the human Jesus
 - 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)
 - ii. 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, so there 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 is
 - i. So did Jesus REALLY struggle like us?
3. Orthodox view
 - a. Flavian of Constantinople & Leo of Rome
 - b. Affirm the two natures of Jesus (human & divine)
4. The Council
 - a. Council of Chalcedon (451 AD)
 - b. Issue: Person of Christ
 - c. The Council's affirmation
 - i. Jesus is one Person
 - ii. His two natures, permanently distinct, human and divine, united in one person, with each nature performing its own function
 - iii. Both natures, God and man, are unimpaired, "perfect"
 - iv. 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. Only a personal God can save humans from their sin
 - a. The Hypostatic Union explains how God was able to do this
 - 2. It's crucial to affirm Jesus' full divinity AND humanity
 - a. If God were to step into His creation and become "man" (human), he would only be able to accomplish this through means of having a dual nature
- B. He cannot shed his deity
 - 1. 100% God
 - a. As God, He is unchangeable, keeping His divine nature
- C. Jesus was a real human being
 - 1. 100% Man
 - a. He takes on the nature of humankind
- D. Jesus has a dual nature (100% God and 100% Man)
 - 1. This allows Him to be the perfect mediator between God and humankind
- E. This is a truly unique theological phenomenon
 - 1. Therefore, analogies will break down
 - a. There are no similies for the Hypostatic Union

Knowing God: Exploring the Doctrine of the Trinity

Week 12: *The Trinitarian God & The Gospel*

I. What is the Gospel?

A. Gospel

1. *Euaggelion*: Good news
 - a. As a verb, to proclaim good news (i.e., good-newsing)
 - b. The noun *euangelion* originally signified announcement of victory after battle
 - c. 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 Corinthians 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
 - i. Rev 1:5-6
 - ii. Rev 3:21
 - d. All this has happened by the Triune God working in Redemptive-History
 - i. Rev 5:6

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 (in every realm of creation)
 - 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
 - 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, and 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 Through His Personal 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. Trinitarian Theology: Foundational Principles

- A. The Trinity is a fundamental Christian belief
 - 1. Understanding who God is and how He acted in Redemption History
 - a. The Father sent the Son
 - b. The Son lived and died to redeem creation
 - c. The Spirit to empower the church
- B. Trinitarianism is monotheistic
 - 1. Monotheism: The belief that there is only one God who exists
 - 2. One God exists (Yahweh)
 - 3. The Bible identifies three distinct Persons as Yahweh
 - a. Father
 - b. Son
 - c. Spirit

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

- a. His oneness (monotheism)
- b. Triunity
- c. Attributes
- d. Etc.

2. *Economic* Trinity: What God does

- a. How the Persons act in salvation history

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)

Knowing God: Exploring the Doctrine of the Trinity

Appendix I: Basic Definition & Proof Texts for the Trinity

I. Basic Definition of the Trinity

- G. Only one (*Being* of) God exists (Deut 6:4)
 - 1. God's name is Yahweh (Exod 3:14)
- H. Three *Persons* are identified as Yahweh
 - 1. Yahweh is identified as Father (Isa 63:16-17)
 - 2. Yahweh is identified as Son (Mark 1:3, 14)
 - 3. Yahweh is identified as Spirit (Heb 9:14)
- I. These *Persons* are distinct and not merely manifestations/representations of each other
 - 1. The Father is not the Son
 - 2. The Son is not the Spirit
 - 3. The Spirit is not the Father
- J. These three *Persons* are the one true *Being* of God
 - 1. God is three Persons (triune) in one Being (monotheism)

II. Proof Texts for the Trinity

- A. **Only one God exists (Monotheism)**
 - 1. 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; 1 Cor. 8:4; Gal. 3:20; Eph. 4:6; 1 Thess. 1:9; 1 Tim. 1:17; James 2:19; 1 John 5:20-21; Jude 25
- B. **Yahweh/God is identified as Father**
 - 1. John 6:27; Eph. 4:6; Col. 1:2-3; 2 Pet. 1:17
- C. **Yahweh/God is identified as Son**
 - 1. 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
- D. **Yahweh/God is identified as the Spirit (the eternal Spirit of Yahweh)**
 - 1. Gen 1:2; John 14:26; Acts 5:3-4; 13:2, 4; 28:25; Rom. 1:4; 8:8, 11; Eph. 4:30. Heb 9:14
- E. **These Persons are distinct and not merely manifestations of each other**
 - 1. Matt. 28:19; Luke 3:22; John 15:26; 16:13-15; 2 Cor. 13:14

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Appendix II: Resources

Media

The Golden Hills Podcast, *“What is the Trinity”* (12/2/2019)

General Theology

J.I. Packer, *“Knowing God”* (InterVarsity, 1993)

Michael Bird, *“Evangelical Theology”* (Zondervan, 20xx)

R.C. Sproul, *“Everyone’s a Theologian”* (Reformation Trust, 2019)

Church History/The Creeds

Bruce Shelly, *“Church History in Plain Language: Fourth Edition”* (Thomas Nelson, 2012)

J.I. Packer, *“Affirming the Apostles Creed”* (Crossway, 2008)

J.N.D. Kelly, *“Early Church Doctrines”* (Harper One, 1978)

Justin S. Holcomb, *“Know the Creeds & Councils”* (Zondervan, 2014)

Justin S. Holcomb, *“Know the Heretics”* (Zondervan, 2014)

Michael Bird, *“What Christians Ought to Believe”* (Zondervan, 2016)

Nathan P. Feldmeth, *“Pocket Dictionary of Church History”* (IVP, 2008)

The Trinity/Jesus

Brandon Smith, *“The Biblical Trinity: Encountering the Father, Son, and Holy Spirit in Scripture”* (Lexham Press, 2023)

James R. White, *“The Forgotten Trinity”* (Bethany House, 2019)

Matthew Barrett, *“Simply Trinity”* (Baker Books, 2021)

Michael Bird, *“How God Became Jesus”* (Zondervan, 2014)

Michael Reeves, *“Delighting in the Trinity”* (IVP Academic, 2012)

Robert M. Bowman, *“Putting Jesus in His Place: The Case for the Deity of Christ”* (Kregel, 2007)

Apologetics

George W. Braswell Jr, *“What You Need To Know About Islam & Muslims”* (B&H Books, 2000)

Michael Brown, *“Answering Jewish Objections to Jesus”* vols. 1–4 (Baker, 2000)

Gary R. Habermas, *“The Case for the Resurrection of Jesus”* (Kregel, 2004)

James R. White, *“Is the Mormon My Brother?”* (Solid Ground, 2008)

James R. White *“What Every Christian Needs To Know About The Qur’an”* (Bethany House, 2013)

Ron Rhodes, *“Reasoning from the Scriptures with the Jehovah's Witnesses”* (Harvest House, 2009)

Walter Martin, *“The Kingdom of the Cults”* (1997)

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Appendix III: Glossary

Adonai: A Hebrew word (OT) that is translated “lord” at its basic level. It can refer to a human who serves in a patriarchal or exalted position (like a king or leader), as well as a term used to describe God. Out of reverence, it would be common for Jews to say the name “Adonai” rather than the divine name “Yahweh.” An equivalent term in the Greek New Testament would be *kurios*.

Apollinarianism: Apollinarius (who was strongly anti-Arian) sought to emphasize the full and complete divinity of Christ by suggesting that, as a man, Christ did not need moral development because the divine Logos replaced his human soul. This view was condemned at the Council of Constantinople in 381 in that it presented Christ as fully divine but not completely human.

Arianism: The heretical view held by Arius of Alexandria (Egypt, circa 250—336 CE), to which the famed Council of Nicaea (325 CE) majorly focused on his teaching. Arius, in trying to maintain the monotheism of God, emphasized the uniqueness of God the Father (as God alone) with the Son being subordinate to the Father, making the Son a created being. The belief of Arius was that the Son was a “different substance” than the Father, and that “there was a time when the Son was not.”

Begotten: When referring to creation, begotten usually describes the offspring of a child (coming into existence by procreation). However, when used of the Father and Son it cannot mean this since Father and Son are spirit beings. Taken from the KJV translation of passages like John 1:14, 18; 3:16, “begotten” describes the *eternal generation* of the Son. That being, it’s a term used to describe the relationship between Father and Son, and how the Son is equal with the Father, sharing in His nature. This is most clearly spelled out in the historic Nicene Creed, which claims (of the Son) that He is “begotten, not made.”

Being: While it’s not limited to this, the Being (or essence) of God speaks of His nature (spirit, infinite, eternal, unchangeability, wisdom, holiness, justice, love, goodness, truth, etc.), His unity (he’s not in parts), His monotheism (he’s one God) and triunity (equally three Persons).

Christology: The branch of theology that concerns the study of Jesus.

Communicable: Attributes of God that are communicated (by nature) to human beings. This would include attributes such as reason/rationality, love, etc.

Deism: The heretical belief that God is distant from his creation (and is not personal). The deist would hold to a view that believes “God created the universe and then let it go on its own.”

Docetism: An early Christian heresy associated with Gnosticism, docetism denied the material nature of Christ and thus his true humanity. The term is derived from the Greek word *dokeo*, which means “to seem,” or “to appear,” and thus a docetic view would be that Christ only appeared to be human.

Ebionism: Ebionites saw Jesus as the natural son of Joseph and Mary, who received the Holy Spirit at his baptism.

Economic Trinity: Economics does not refer to money but to the “order of things.” This is the aspect of Trinitarian theology that focuses on the roles that each Person of the Godhead plays (the relationships among another). While each Person of the Trinity has a usual role, it is not uncommon for other Persons of the Trinity to play that role. This means that roles aren’t specific to one Person, and no member is subordinate to the other.

Essence: The nature of God, including all his attributes. The term *essence* affirms the unity of God. The term *person*, by contrast, is used when focusing on the distinctions among the Father, the Son, and the Spirit. There are three *persons* and one *essence*.

Eternity: The attribute of God that says that God is not limited by time. He is

superior to time. He is not subject to passing of time. He always exists.

Euthychianism: Eutyches argued against the Nestorian view of the nature of Christ and developed a view that the church later deemed heretical at the Council of Chalcedon in 451. In essence, Eutyches held that after the incarnation, Christ had only one nature, the divine. The Logos absorbed his human nature, and thus Christ was not substantially like humans. This view was rejected by the church with the rationale that in order to be the redeemer, Christ had to be fully human while at the same time being an undiminished deity.

Foreknowledge: What God has decreed to come to pass. (foreknowing is not foreseeing).

Gospel: The message of the good news that Jesus came to proclaim about God's Kingdom! This climaxed in the life, death, resurrection, and ascension of Jesus, where He now sits at the right hand of the Father, ruling over creation. The good news is that Israel's Messiah has defeated God's enemies (sin, death, Satan), and is building God's kingdom on Earth; human beings can participate in this kingdom by having faith in the Messiah.

Henotheism: The belief in the existence of multiple gods (polytheism) but only giving devotion/worship to one particular deity.

Heresy: A teaching that seriously deviates from and corrupts the truth about God and the way of salvation.

Hypostatic Union: Christ is one Person, miraculously existing in two natures (humanity and divinity) in the same person, united without confusion, unchangeable, indivisible, and inseparable. This was defined at the Council of Chalcedon (451 CE).

Immaculate Conception: The belief (officially held by the Roman Catholic Church) that the Virgin Mary was free of original sin from the moment of her conception. This became defined as Church dogma (RCC) in 1854.

Immutability: The attribute of God that says that he does no change and cannot change. Any change in his character would be inconsistent with who he is.

Incarnation: When the eternal Son (who has always possessed the divine nature) added to himself a second nature by taking on flesh and becoming human.

Incommunicable: Attributes of God that are not communicated (by nature) to human beings. This would include eternal attributes such as omnipotence, omniscience, omnipresence, etc.

Infinite/Infinity: An attribute of God: his lack of limitations, his surpassing the world and every finite thing.

Kurios: The Greek word (NT) used for “lord,” at its basic level. It can refer to a human who serves in a patriarchal or

exalted position (like a king or leader), as well as a term used to describe God. An equivalent term in the Greek New Testament would be *Adonai*.

Messiah: Messiah is based on the Greek word *messias*, which comes from the Hebrew word *mashiach*. This term describes the anointed one, who will be the saviour/liberator of a group of people.

Modalism: The heretical belief that the members of the Trinity are not three distinct persons but three modes/forms/manifestations of activity (father, son, spirit) under which God manifests himself. (see *Sabellianism*)

Monotheism: The belief that only one God exists (this is the belief of Judaism, Christianity, and Islam).

Nestorianism: Nestor rejection of the term *theotokos* for the Virgin Mary. *Theotokos*, or “God bearer,” was inappropriate, he felt, since a human woman could not bear the eternal God. Rather, Nestor argued she should be called the “Christ bearer.” The position associated with Nestor, though it is not clear that he held to it, saw Mary giving birth to the human nature of Christ while along with it rode the divine nature. This view was condemned at the *Council of Ephesus in 351.

Nicaea (Council of): Emperor Constantine I summoned bishops to this first ecumenical council of the church to resolve the Arian controversy that threatened to divide the unity of Christendom. Arius, a presbyter from Alexandria, argued that the Logos and God the Father were of a different substance (in the pre-incarnate state), one a creature, the other eternal deity. The council of perhaps 250 bishops, sitting under the gaze of the emperor, rejected Arianism and voted in favor of a creed put forth by Athanasius of Alexandria in which he used the Greek word *homoousios* (of the same substance) to describe the Logos and the Father.

Omnipotence: The attribute of God that recognizes His all/unlimited power.

Omnipresence: The attribute of God that recognizes that God (and everything he is) is present everywhere in the world and fills all things, without being confined to one location.

Omniscience: The attribute of God that recognizes that God knows everything.

Ontological Trinity: Ontology is a philosophical term describing the study of the nature of a being. Oftentimes referred to as the “immanent Trinity,” the ontological Trinity describes the divine nature of God, including things like God’s oneness, essence, and attributes.

Open Theism: A false, unbiblical view of God that claims that God does not know some specific future events, in particular

events that depend on free human decisions that are yet to be made.

Orthodox/Orthodoxy: Correct teaching concerning the major doctrines in the Bible.

Pantheism: The belief that identifies god with the universe, or regards the universe as a manifestation of god.

Person: In regards to Trinitarian theology, “Person” does not share the same meaning as “human being/person.” In Anthropology (the study of human beings), every human (which is physical) is shared by one person (immaterial). In simpler terms, one’s body is shared by one center of consciousness/personality/etc. However, in the uniqueness of God, His being (immaterial) is shared by three persons (immaterial).

Polytheism: The belief that more than one god exists.

Predestination: To decide upon beforehand, predetermine.

Redemptive-History: The series of events by which God redeems his people from sin, a narrative that is fulfilled in Christ. This often looks at the biblical story in four parts: Creation, Fall, Redemption, New Creation.

Sabellianism: See Modalism

Second Temple (ST) Judaism: The period of Jewish life (including the theology and traditions) from the Babylonian Exile (516 CE) through the Roman destruction of the Jerusalem temple (70 CE). Some of the prominent theological positions included strict monotheism and anticipation of the messiah.

Shema: Taken from the first word of Deuteronomy 6:4 (*HEAR, O Israel....*), this is a Jewish prayer that is recited in the morning/evening that captures the monotheistic essence of Judaism.

Son of God: Biblically, this term often refers to those who have a special or covenantal relationship with God. Angels and men are both referred to as sons of God

Son of Man: Biblically, this term can refer to man/human (Ps 8:4) or to a prophet (Ezek 2:1,3), this is the favorite self-identification of Jesus, pulling from Daniel 7, which identifies a glorious cloud-rider who approaches the Ancient of Days (God) and rules with him on his throne. This provides an expression of deity.

Sovereignty (of God): God's ultimate authority and power to accomplish His will as the supreme ruler of all things.

Theology: "The knowledge of God." Systematic Theology is the attempt to summarize in an orderly and comprehensive manner what the whole Bible has to say about any given topic.

Theos: The Greek word for "God." This could be used in a generic sense (like Paul speaking of the pagan gods of Rome), or it could be used to describe Yahweh, the God of Israel.

Tri-theism: The heretical belief in three persons as three separate gods.

Trinity/Trinitarianism: The biblical revelation of who God is. God has revealed that there is only one God who exists, and His name is Yahweh (Deut 6:4). However, God has revealed Himself as three persons: There is the Father who is identified as Yahweh (1 Cor 8:6); the Son who is identified as Yahweh (John 1:1); and the eternal Spirit of God who is identified as Yahweh (Acts 5:4). However, The Father is not the Son, the Son is not the Spirit, and the Spirit is not the Father—each exists eternally as a distinct person. Yet, there's only one God. This is also known as the "Godhead."

Unitarianism: The belief that God is only one person (contra Trinitarianism). This is the view held by Jews, Muslims, Jehovah's Witnesses, Latter Day Saints, etc.

Unity: When speaking of the three Persons of the Trinity, unity refers to the oneness that is shared in purpose in their saving activities. God is simple in that He doesn't have parts or subordination and hierarchy.

Yahweh (יהוה): The covenantal name of God, that comes from the indefinite Hebrew verb "to be." It has the meaning that "God was what He was, is what He is, and will be what He will be," as God is indefinable. When we read the Old Testament and see the name lord used of God (small, capital letters), that is the

name "YHWH" in Hebrew. Using the term "Lord" comes from the Hebrew tradition of not wanting to "take God's name in vain," and so it was customary for Jewish people to not say the name "Yahweh," but instead say "*Adonai*" (which is the Hebrew word for Lord). This is also referred to as the "Tetragrammaton."

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Appendix IV: Historic Creeds

Creed

“A concise formal and authorized statement of important points of basic Christian doctrine.”

The word comes from the Latin *Credo* (“I believe”), since the statement of faith involves not merely acceptance of truth, but personal commitment
e.g.: *Credo in Deum*, “I believe in God.”

The Apostles’ Creed

- I. I believe in God the Father, Almighty, Maker of heaven and earth.
- II. And in Jesus Christ, His only begotten Son, our Lord;
- III. Who was conceived by the Holy Spirit, born of the virgin Mary;
- IV. Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;
- V. The third day He rose again from the dead;
- VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
- VII. From thence He shall come to judge the living and the dead.
- VIII. I believe in the Holy Spirit.
- IX. I believe a holy catholic Church, the communion of saints;
- X. The forgiveness of sins;
- XI. The resurrection of the body;
- XII. And the life everlasting. Amen.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead, whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the prophets. And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

(1) Whosoever will be saved, before all things it is necessary that he hold the catholic faith; (2) Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

(3) And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; (4) Neither confounding the persons, nor dividing the substance. (5) For there is one person of the Father, another of the Son, and another of the Holy Spirit. (6) But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal. (7) Such as the Father is, such is the Son, and such is the Holy Spirit. (8) The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. (9) The Father incomprehensible, the Son incomprehensible, the Holy Spirit incomprehensible. (10) The Father eternal, the Son eternal, and the Holy Spirit eternal. (11) And yet they are not three eternals, but one uncreated and one incomprehensible. (13) So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; (14) And yet they are not three almighties, but one almighty. (15) So the Father is God, the Son is God, and the Holy Spirit is God; (16) And yet they are not three Gods, but one God. (17) So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; (20) So are we forbidden by the catholic religion to say: There are three Gods or three Lords. (21) The Father is made of none, neither created nor begotten. (23) The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

(24) So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. (25) And in this Trinity none is afore, or after another; none is greater, or less than another. (26) But the whole three persons are co-eternal, and co-equal. (27) So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. (28) He therefore that will be saved must thus think of the Trinity. (29) Furthermore is it necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. (30) For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. (31) God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world. (32) Perfect God and perfect man, of a reasonable soul and human flesh subsisting. (33) Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. (34) Who, although He is God and man, yet He is not two, but one Christ. (35) One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. (36) One altogether, not by confusion of substance, but by unity of person. (37) For as the reasonable soul and flesh is one man, so God and man is one Christ; (38) Who suffered for our salvation, descended into hell, rose again the third day from the dead; (39) He ascended into heaven, He sitteth on the right hand of the Father, God Almighty; (40) From thence He shall come to judge the living and the dead. (41) At whose coming all men shall rise

again with their bodies; (42) And shall give account of their own works. (43) And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. (44) This is the catholic faith, which except a man believe faithfully, he cannot be saved.

Council of Chalcedon (451 A.D)

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and

the creed of the fathers has handed down to us.