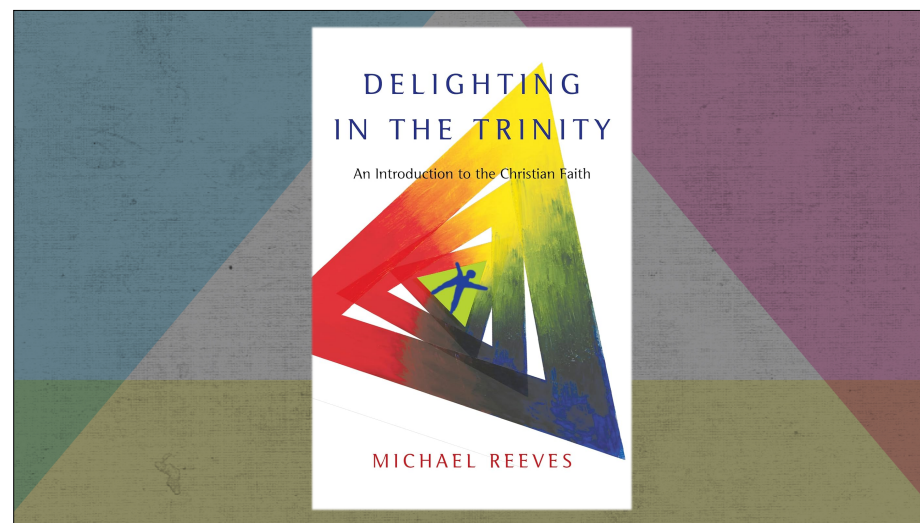
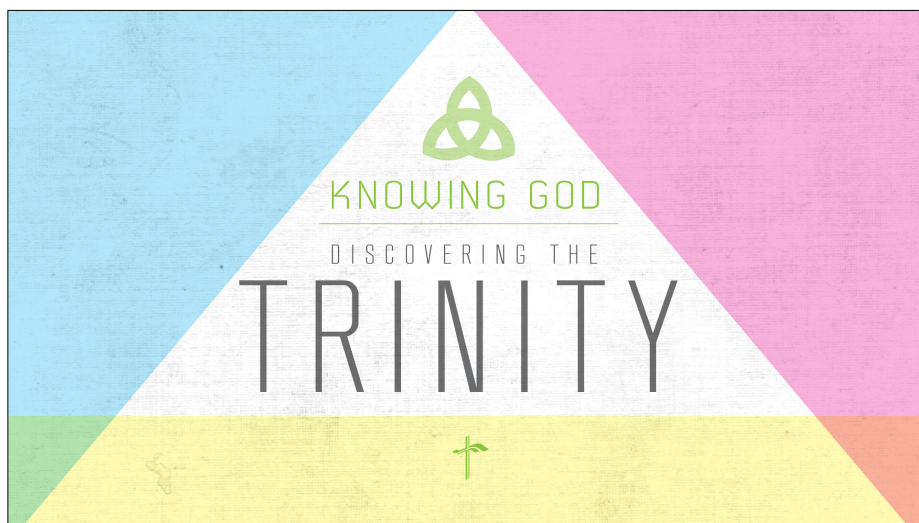




Sundays: 2/4 – 4/28 (no class on 3/31)
Time: 10:30 a.m. – 12:00 p.m.
Where: 130
Class website:
<https://www.theologyclass.org/trinity24>

HYBRID CLASS

Sundays:

- *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 Adult Education: CLASS NORMS

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.

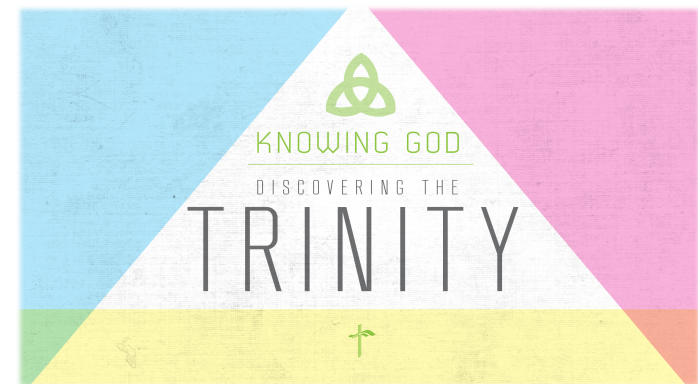
COMMITMENT TO WELL-BALANCED CLASS SHARING We ask all class members to be aware of the amount of time they have shared, and to not monopolize sharing opportunities.

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.

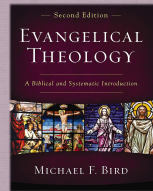
COMMITMENT TO TRUST As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions 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 a pastor as soon as possible to engage in reconciliation.



Week 1: Who is God? p. 1

The God we are confronted with in the gospel is the triune God. The gospel points to the saving acts of a God who exists as Father, Son, and Holy Spirit. The salvation that the gospel promises portrays the Father as choosing, Christ as redeeming, and the Spirit as renewing—all in a unified work by distinct persons in a single Godhead.

— Michael Bird, *Evangelical Theology* (2nd ed.) p. 106



WHY THE TRINITY?



WHY THE TRINITY?

Matt 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit

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



I. WHY THEOLOGY MATTERS

B. ORTHODOXY VS. HERESY

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



I. WHY THEOLOGY MATTERS

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!



I. WHY THEOLOGY MATTERS

D. THE TRINITY IS A FUNDAMENTAL BELIEF OF CHRISTIANITY

1. Understanding who God is and how He acted in Redemption History (generally)
 - 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: *EI* (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 (*EI shaddai*: strength/might)
 - e. Isa 9:6 and his name shall be called Wonderful Counselor, Mighty God (*EI gibbor*: great)



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

A. OLD TESTAMENT

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)?



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

A. OLD TESTAMENT

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



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

A. OLD TESTAMENT

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



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

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.



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

B. NEW TESTAMENT

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.



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

B. NEW TESTAMENT

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



II. BIBLICAL NAMES & IDENTIFICATION OF GOD

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. El/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?



III. THE DOCTRINE OF GOD (THEOLOGY PROPER)

B. THE SELF-EXISTENCE OF GOD

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



III. THE DOCTRINE OF GOD (THEOLOGY PROPER)

C. GOD IS KNOWABLE

1. All people know God exists: He's clearly perceived
 - a. **Rom 1:19-20** For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.



III. THE DOCTRINE OF GOD (THEOLOGY PROPER)

C. GOD IS KNOWABLE

2. Jesus reveals the Father
 - a. **John 1:14-18** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... 18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.



III. THE DOCTRINE OF GOD (THEOLOGY PROPER)

D. THE INCOMPREHENSIBILITY OF GOD

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



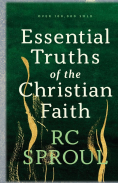
III. THE DOCTRINE OF GOD (THEOLOGY PROPER)

D. THE INCOMPREHENSIBILITY OF GOD

“No human being has the ability to understand God exhaustively. There is a built-in barrier that prohibits a total, comprehensive understanding of God. We are finite creatures; God is an infinite being. Therein lies our problem.

How shall the finite comprehend the infinite?”

— RC Sproul, *“Essential Truths of the Christian Faith”* p. 31



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

1. Omni

a. From the Latin: omnis

b. Means “all”



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

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



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

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



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

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



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

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



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

6. Immutable (unchangeable)

- a. Since God is eternal, He is unchangeable
- b. There are times when the Bible (OT) indicates God's relenting (changing)
- c. God is unchangeable in the following ways



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

A. INCOMMUNICABLE (ATTRIBUTES THAT ARE NOT SHARED WITH HUMANS)

7. Unity

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



IV. ATTRIBUTES: INCOMMUNICABLE & COMMUNICABLE

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 & LOVE

1. God is Love

a. **1 John 4:8** Anyone who does not love does not know God, because God is love

2. His love is eternal

a. **John 17:24** Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

3. God saves because of His love

a. **Rom 5:8** but God shows his love for us in that while we were still sinners, Christ died for us.



V. CORE CHARACTERISTICS

A. GOD & LOVE

4. God initiates love

a. **1 John 4:19** We love because he first loved us.

5. The greatest command is to love God/others

a. **Matt 22:37-39** And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself.



V. CORE CHARACTERISTICS

B. GOD & HOLINESS

1. Holy: Pure, reverent, perfect, set apart

2. God is holy

a. **Rev 15:4** Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.

3. Holy is His name

a. **Matt 6:9** Our Father in heaven, hallowed be your name



V. CORE CHARACTERISTICS

B. GOD & HOLINESS

4. Only emphatic description

- a. Isa 6:3 Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!
- b. Rev 4:8 Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!

5. God's people are to be holy, because He is

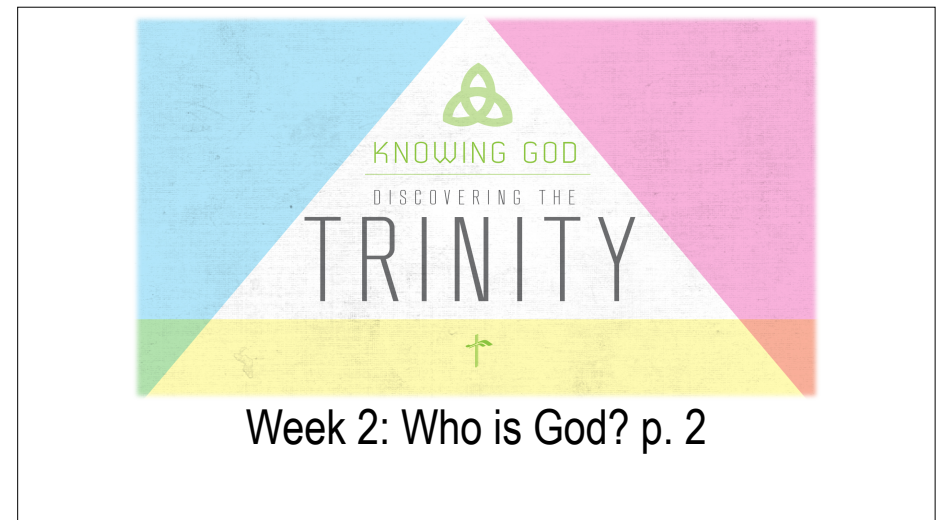
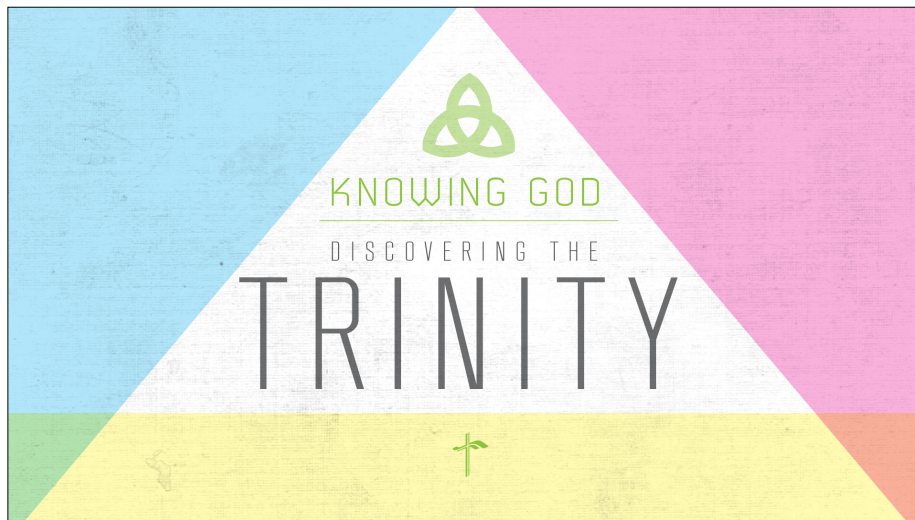
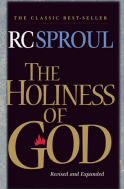
- a. 1 Pet 1:16 it is written, "You shall be holy, for I am holy."
- b. Lev 19:2; Eph 5:26-27



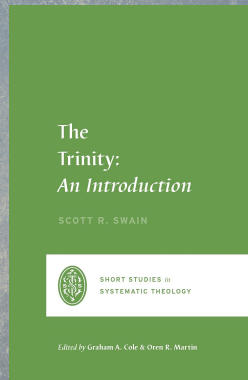
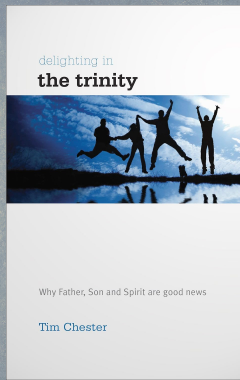
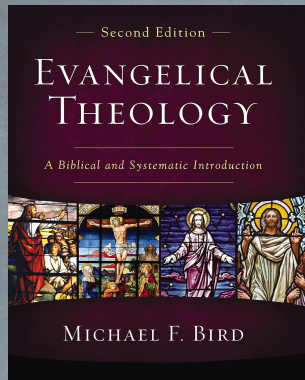
V. CORE CHARACTERISTICS

"Only once in sacred Scripture is an attribute of God elevated to the third degree. One once is a characteristic of God mentioned three times in succession. The Bible says that God is holy, holy, holy. Not that He is merely holy, or even holy, holy. He is holy, holy, holy. The Bible never says that God is love, love, love; or mercy, mercy, mercy; or wrath, wrath, wrath; or justice, justice, justice. It does say that He is holy, holy, holy, that the whole earth is full of His glory."

— RC Sproul, *The Holiness of God*, p 32



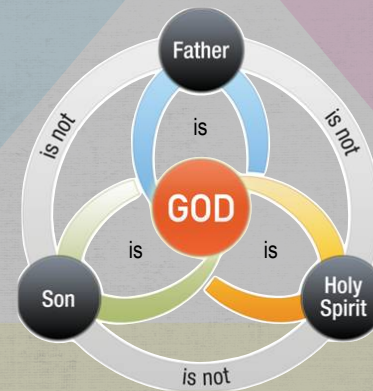
RESOURCES



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



II. THEISTIC VIEWS OF GOD

A. MONOTHEISM: THE BELIEF THAT THERE IS ONLY ONE GOD WHO EXISTS

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



II. THEISTIC VIEWS OF GOD

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



II. THEISTIC VIEWS OF GOD

B. POLYTHEISM THERE IS MORE THAN ONE DEITY

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



II. THEISTIC VIEWS OF GOD

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



II. THEISTIC VIEWS OF GOD

C. THE ORTHODOX CHRISTIAN VIEW OF GOD

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** The earth is the LORD's and the fullness thereof, the world and those who dwell therein



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

A. THE BIBLICAL IDEA OF SOVEREIGNTY

2. Authority

- a. God has the right to impose his will on all his creatures
- b. **Matt 28:18** All authority in heaven and on earth has been given to me

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** I know that you can do all things, and that no purpose of yours can be thwarted.



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

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** And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

C. FOREKNOWLEDGE

1. What God knows prior to its happening
 - a. **Isaiah 46:10** Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'
2. God knows the future exhaustively because he has decreed the future exhaustively
 - a. God foreKNOWS, he doesn't ForeSEE



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

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



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

D. THEOLOGICAL SPECTRUM OF DIVINE FOREKNOWLEDGE

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



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

D. THEOLOGICAL SPECTRUM OF DIVINE FOREKNOWLEDGE

3. Active-Foreknowledge (Calvinism/Reformed)

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



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

D. THEOLOGICAL SPECTRUM OF DIVINE FOREKNOWLEDGE

3. Active-Foreknowledge (Calvinism/Reformed)

c. Compatibilism

Genesis 50:20 As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

D. THEOLOGICAL SPECTRUM OF DIVINE FOREKNOWLEDGE

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



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

D. THEOLOGICAL SPECTRUM OF DIVINE FOREKNOWLEDGE

Simple-Foreknowledge

Active-Foreknowledge

Open Theism

Hard-Determined-Foreknowledge



III. THE SOVEREIGNTY & FOREKNOWLEDGE OF GOD

E. CONFESSIONAL PERSPECTIVE ON GOD'S FOREKNOWLEDGE

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

God from all eternity did, by the most wise (Rom 11:33) and holy counsel of His own will, freely (Rom 9:15, 18), and unchangeably (Heb 6:17) ordain whatsoever comes to pass (Eph 1:11): yet so, as thereby neither is God the author of sin (Jas 1:13, 17; 1 John 1:5), nor is violence offered to the will of the creatures (Matt 17:12; Acts 2:32; 4:27-28); nor is the liberty or contingency of second causes taken away, but rather established (John 19:11; Prov 16:33).



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** O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!



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

b. **Matthew 11:25-27** At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; 26 yes, Father, for such was your gracious will. 27 All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.



IV. THE WILL OF GOD

A. WILL: PLAN, DESIRE, WHAT ONE WISHES TO HAPPEN

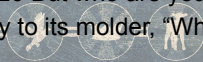
2. In some sense Jesus really willed both of these things



IV. THE WILL OF GOD

B. GOD'S SECRET /ETERNAL WILL

1. His eternal purpose, by which he foreordains everything
 - a. **Rom 9:14-20** What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills. 19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"



IV. THE WILL OF GOD

B. GOD'S SECRET /ETERNAL WILL

1. His eternal purpose, by which he foreordains everything
 - b. **Ephesians 1:11** In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will



IV. THE WILL OF GOD

B. GOD'S SECRET /ETERNAL WILL

2. His eternal will ALWAYS comes to pass
 - a. **Isaiah 46:10** declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose
 - b. **Ephesians 1:5** he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will
 - c. **Psalms 115:3 (135:6)** Our God is in the heavens; he does all that he pleases



IV. THE WILL OF GOD

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** Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.
 - c. **John 7:17** If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.



IV. THE WILL OF GOD

C. GOD'S REVEALED /PRECEPTIVE WILL

“God’s decretive [secret/eternal] will cannot be successfully opposed; it will certainly take place. It is possible, however, and often the case, for creatures to disobey God’s perceptive [revealed] will.”

— John Frame, *Systematic Theology*



D. IV. THE WILL OF GOD

D. GOD'S WAYS ARE NOT OUR WAYS

1. **Romans 11:33-34** Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 34 “For who has known the mind of the Lord, or who has been his counselor?”

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



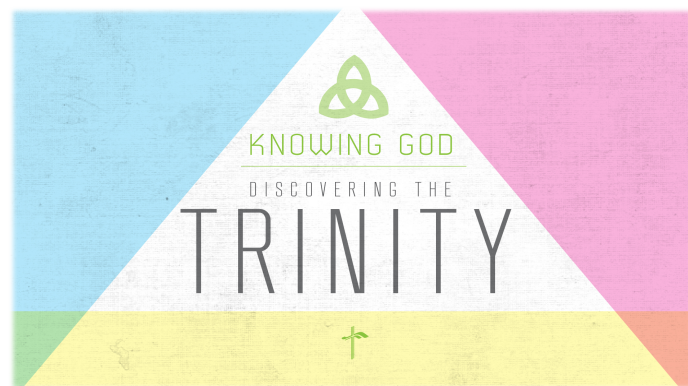
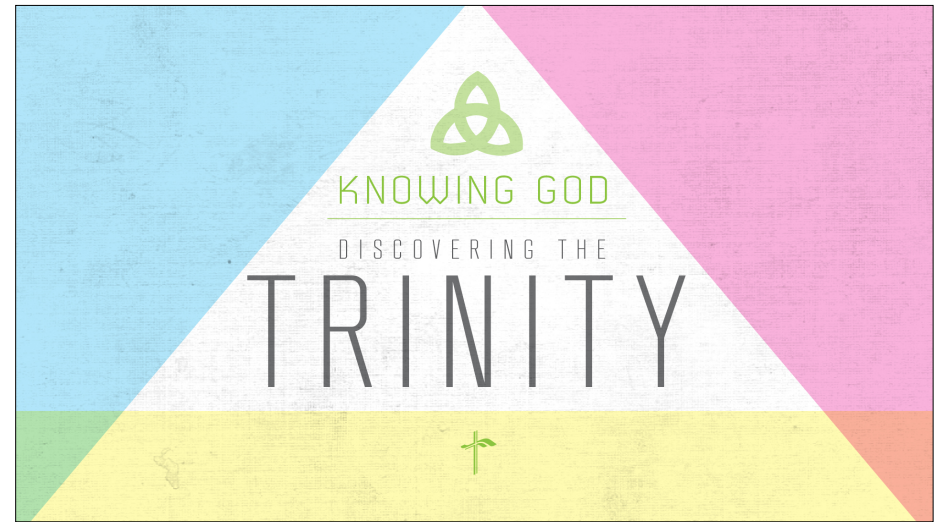
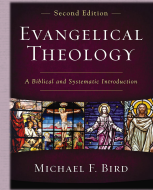
V. GOD & THE GOSPEL

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?



“To study the God of the gospel—the Father who handed over his Son, who raised him up again, and who sent his Spirit into our hearts—is to be propelled toward the study of God’s triune being, divine attributes, actions of creation and revelation, and purpose and plan for all things...the gospel is the offer of God himself. For in the gospel, God is the giver and gift all at once, a gift of life and love that comes by share in the life and love that is in his Son.” — Michael Bird, *Evangelical Theology*



Week 3: Trinitarian Overview

I. INTRO

A. GHCC AFFIRMATION OF FAITH ON THE TRINITY



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.



I. INTRO

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

- Jesus has all authority in heaven and earth
- Teaching all that Jesus commanded (his authority)
- He is with us always (through the Spirit). He is omni-present

3. God's unity is singular

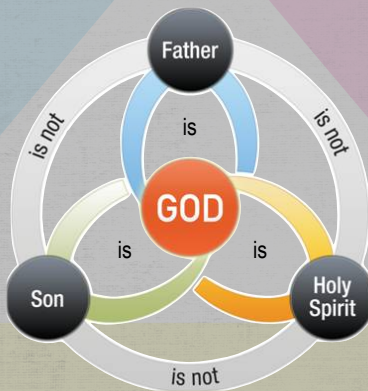
- "Name"
- "Unity" literally means "oneness"



II. TALKING ABOUT THE TRINITY

A. THREE COMPONENTS OF TRINITARIAN THEOLOGY

- The Bible teaches there is only one true God (eternal, immutable)
 - This God's name is Yahweh/Jehovah (YHWH)
- The Bible identifies three eternal Persons as fully YHWH/God
 - The Father is fully God
 - The Son is fully God
 - The Holy Spirit is fully God
- But, only one God exists (monotheism), and these Persons are distinct from each other
 - The Father is not the Son
 - The Son is not the Spirit
 - The Spirit is not the Father



II. TALKING ABOUT THE TRINITY

B. CREATING THEOLOGICAL LANGUAGE

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



II. TALKING ABOUT THE TRINITY

C. THE JEWISH ISSUE OF JESUS, THE SPIRIT, AND MONOTHEISM

1. MONOTHEISM

- a. Old Testament: Shema (**Deut 6:4**) "*Hear, O Israel: The LORD our God, the LORD is one.*"
- b. The New Testament: Jesus (**Mark 12:28-29**) "*Which commandment is the most important of all?*" 29 Jesus answered, "*The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.'*"

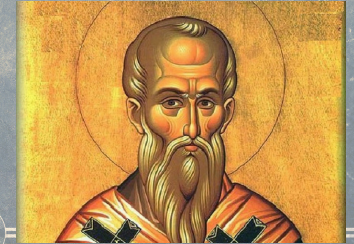


II. TALKING ABOUT THE TRINITY

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"

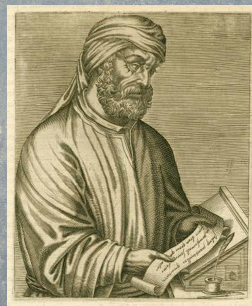


II. TALKING ABOUT THE TRINITY

D. CHURCH FATHERS TALKING ABOUT THE TRIUNE GOD

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"



II. TALKING ABOUT THE TRINITY

D. CHURCH FATHERS TALKING ABOUT THE TRIUNE GOD

3. A better term?

- a. *Tri-unity*: There are three Persons in the one God

TRIUNITY



II. TALKING ABOUT THE TRINITY

E. TALKING RESPONSIBLY ABOUT THE TRINITY

1. Common errors in the illustrations



II. TALKING ABOUT THE TRINITY

Modalism



II. TALKING ABOUT THE TRINITY

Tri-theism



II. TALKING ABOUT THE TRINITY

E. TALKING RESPONSIBLY ABOUT THE TRINITY

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



II. TALKING ABOUT THE TRINITY

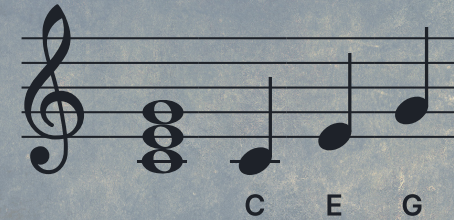
E. TALKING RESPONSIBLY ABOUT THE TRINITY

2 dimensional objects cannot occupy the same space at the same time (we lose the individuality of the whole)



II. TALKING ABOUT THE TRINITY

E. TALKING RESPONSIBLY ABOUT THE TRINITY



Sound can occupy the space in our heads
(as individual notes, and as a whole)



III. IS TRINITARIAN LANGUAGE CONTRADICTIONARY?

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



III. IS TRINITARIAN LANGUAGE CONTRADICTIONARY?

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*
2. The historic Doctrine of the Trinity asserts that God is one *Being* who is shared by three *Persons*



III. IS TRINITARIAN LANGUAGE CONTRADICTIONARY?

C. BEING & PERSON (GOD: FATHER, SON, SPIRIT)

1. *Being*

- a. *Being* describes the What of something
 - i. The essence of a thing
- b. Philosophical word: *Ontology*
- c. Everything that exists has *Being*, not everything is personal



III. IS TRINITARIAN LANGUAGE CONTRADICTIONARY?

C. BEING & PERSON (GOD: FATHER, SON, SPIRIT)

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"



III. IS TRINITARIAN LANGUAGE CONTRADICTIONARY?

D. CASE STUDY: ROCKS VS. HUMANKIND

A Rock: Being/Person



The Rock: Being & Person



1 Being/0 Person
(1 What/0 Who's)



1 Being/1 Person
(1 What/1 Who)



1 Being/3 Persons
(1 What/3 Who's)



Person(s)



III. IS TRINITARIAN LANGUAGE CONTRADICTORY?

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



III. IS TRINITARIAN LANGUAGE CONTRADICTORY?

E. THE TRINITY: ONE BEING OF GOD SHARED BY THREE PERSONS

2. God's one *Being* is equally/fully shared by 3 distinct, co-equal, co-eternal *Persons*
 - a. Father, Son, Holy Spirit
 - b. These 3 *Persons* are the 1 *Being* of God (Yahweh)
3. God [Yahweh] is one What/*Being*, shared by three eternal Who's/*Persons* [Father, Son, Spirit]



III. IS TRINITARIAN LANGUAGE CONTRADICTORY?

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)



IV. BASIC DEFINITION OF THE TRINITY

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)



IV. BASIC DEFINITION OF THE TRINITY

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



IV. BASIC DEFINITION OF THE TRINITY

D. THESE THREE PERSONS ARE THE ONE TRUE BEING OF GOD

1. God is three *Persons* (triune) in one *Being* (monotheism)

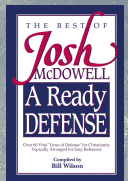


The Scriptures do not teach that there are three Gods; neither do they teach that God wears three different masks while acting out the drama of history (Oneness/Modalism).

What the Bible does teach is stated in the doctrine of the Trinity:

- There is one God who has revealed Himself in three persons, the Father, the Son, and the Holy Spirit, and these three persons are the one God
- There is one and only one God
- Even though God is one in His essential being or nature, He is also three persons

— Josh McDowell, *A Ready Defense*



IV. BASIC DEFINITION OF THE TRINITY

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** *And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."*

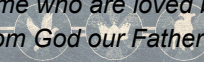


IV. BASIC DEFINITION OF THE TRINITY

E. THE BIBLE PRESENTS A CLEAR DISTINCTION BETWEEN THE PERSONS OF THE GODHEAD

2. The Triune God engages with His creation as three

a. **Rom 1:1-7** *Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ, 7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.*

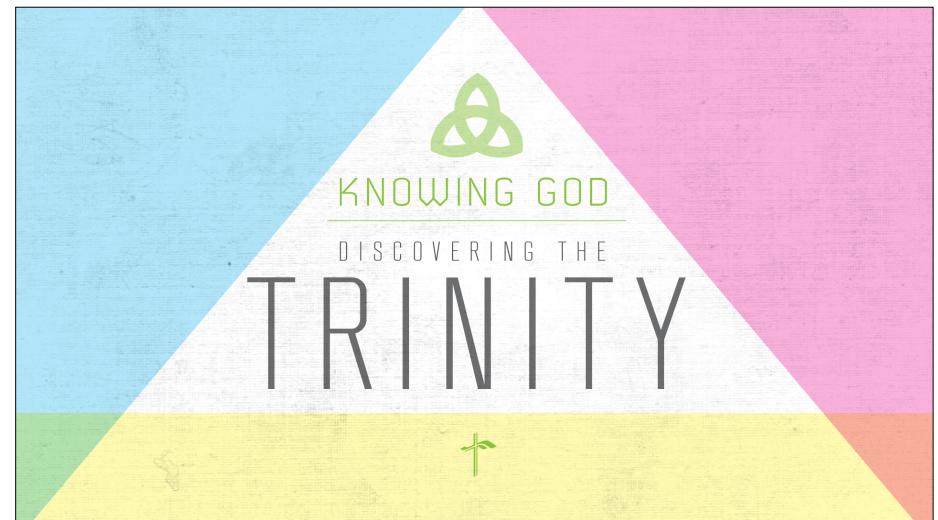


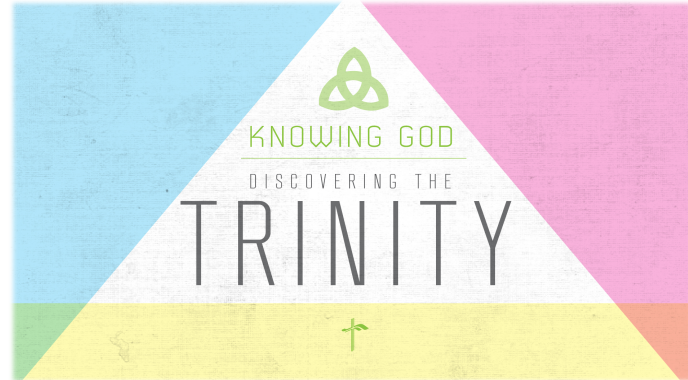
IV. BASIC DEFINITION OF THE TRINITY

F. THE TRINITY IS THE COMMUNITY OF YAHWEH

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

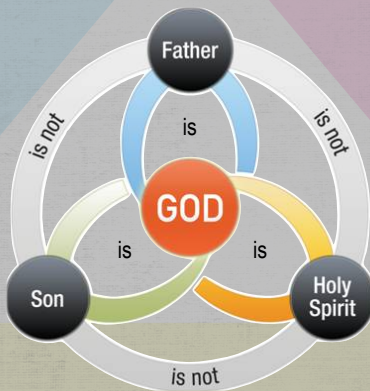
- a. He does not need our love in order to be fulfilled
- b. The love of the Father, Son, and Holy Spirit eternally existed as One What and Three Who's
- c. The Godhead functions in an interpersonal way, in which each member has different roles/attributes





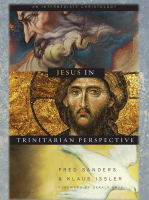
Week 4: The Economic Trinity & God the Father

- 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)



“The economic Trinity can also be called the social model of the Trinity, the community of the Trinity. This emphasizes the three distinct centers of consciousness who are wholly equal in nature, genuinely personal in relationships, and each mutually indwelling in each other...these persons wholly manifest the DNA of deity.”

— Fred Sanders & Klaus Issler, *Jesus in Trinitarian Perspective*



I. THE ECONOMIC TRINITY

A. ECONOMICS

1. The order of activities
Not only financial
Think “home economics”
2. Focusing on the Trinity
 - a. *Ontological Trinity*: Who God is
 - b. *Economic Trinity*: What God does



I. THE ECONOMIC TRINITY

A. ECONOMICS

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



I. THE ECONOMIC TRINITY

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** But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, 15and you killed the Author of life, whom God raised from the dead.
2. **1 Corinthians 6:14** And God raised the Lord and will also raise us up by his power



II. THE TRINITY'S PARTICIPATION IN THE RESURRECTION

B. THE FATHER

1. **Galatians 1:1** ...and God the Father, who raised him from the dead
2. **1 Thess 1:9-10** ...you turned to God from idols to serve the living and true God, 10and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.



II. THE TRINITY'S PARTICIPATION IN THE RESURRECTION

C. THE SON (JESUS)

1. **John 2:18-22** So the Jews said to him, "What sign do you show us for doing these things?" 19Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" 21But he was speaking about the temple of his body. 22When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken



II. THE TRINITY'S PARTICIPATION IN THE RESURRECTION

C. THE SON (JESUS)

2. **John 10:17-18** For this reason the Father loves me, because I lay down my life that I may take it up again. 18No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again.



II. THE TRINITY'S PARTICIPATION IN THE RESURRECTION

D. THE HOLY SPIRIT

1. **Rom 1:4** Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh 4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord
2. **Rom 8:11** If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.



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



III. DOES GOD HAVE A GENDER?

B. ON THE OTHER HAND: YES

1. The Bible clearly identifies God in the masculine (He/Him)
2. Gender reveals God's Triune-interpersonal relationship
 - a. The persons of the Trinity are Father and Son—not husband and wife
 - b. Unlike the impersonal pagan gods
3. The Son took on (male) human flesh
 - a. The preexistent Son is spirit
 - b. Jesus was the god-man



III. DOES GOD HAVE A GENDER?

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*



III. DOES GOD HAVE A GENDER?

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



III. DOES GOD HAVE A GENDER?

D. SO?

3. Terms of gender speak to relation, not physical identity
 - a. Don't project social controversies on God



III. DOES GOD HAVE A GENDER?

D. SO?

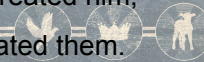
3. Terms of gender speak to relation, not physical identity
 - b. We don't make Him in "our image"

c. **Gen 1:26-27** Then God 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 created man in his own image,

in the image of God he created him;

male and female he created them.



IV. THE ROLE OF THE FATHER

A. JOHN'S GRAND DESCRIPTION OF THE FATHER AND CREATION

1. Revelation 4:1-11



At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. 3 And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. 4 Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. 5 From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, 6 and before the throne there was as it were a sea of glass, like crystal.

And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: 7 the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. 8 And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,



"Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!"

9 And whenever the living creatures give glory and honor and thanks to him
who is seated on the throne, who lives forever and ever, 10 the twenty-four
elders fall down before him who is seated on the throne and worship him
who lives forever and ever. They cast their crowns before the throne, saying,
11 "Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created."



IV. THE ROLE OF THE FATHER

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



IV. THE ROLE OF THE FATHER

B. FATHER

3. Christ came in His Father's name to reveal that He was God's
unique representative

a. **John 5:43** I have come in my Father's name, and you do not
receive me. If another comes in his own name, you will receive him.

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)



IV. THE ROLE OF THE FATHER

C. PLANNED REDEMPTIVE-HISTORY

1. His decree to send the Son to redeem creation

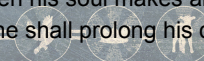
a. It is the Father's will/decreed to redeem creation

b. **Acts 2:22-24** Men of Israel, hear these words: Jesus of Nazareth, a man
attested to you by God with mighty works and wonders and signs that God did
through him in your midst, as you yourselves know— 23 this Jesus, delivered up
according to the definite plan and foreknowledge of God, you crucified and killed by
the hands of lawless men. 24 God raised him up, loosing the pangs of death,
because it was not possible for him to be held by it.

c. **Isa. 53:10** Yet it was the will of the LORD to crush him;

he has put him to grief; when his soul makes an offering for guilt,

he shall see his offspring; he shall prolong his days; the will of the LORD shall
prosper in his hand.



IV. THE ROLE OF THE FATHER

C. PLANNED REDEMPTIVE-HISTORY

2. The election and redemption of His people

a. **1 Pet 1:1-2** To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,² according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood

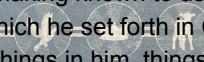


IV. THE ROLE OF THE FATHER

C. PLANNED REDEMPTIVE-HISTORY

2. The election and redemption of His people

b. **Eph 1:3-10** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved. ⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ⁸ which he lavished upon us, in all wisdom and insight ⁹ making known to us the mystery of his will, according to his purpose, which he set forth in Christ ¹⁰ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.



IV. THE ROLE OF THE FATHER

D. TO FULFILL HIS SALVIFIC WILL

1. The Father works through the Son

a. **John 6:37-40, 44** "All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸ For I have come down from heaven, not to do my own will but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day...No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day."



IV. THE ROLE OF THE FATHER

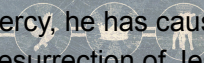
D. TO FULFILL HIS SALVIFIC WILL

2. The Father also as Savior

a. **Jude 1:25** to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

b. **1 John 5:11-12** And this is the testimony, that God gave us eternal life, and this life is in his Son. ¹² Whoever has the Son has life; whoever does not have the Son of God does not have life.

c. **1 Pet 1:3** Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead



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



V. THE BIBLICAL TITLES OF FATHER

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** "As a father has compassion on his children, so the LORD has compassion on those who fear Him"
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



V. THE BIBLICAL TITLES OF FATHER

B. FATHER IN THE OT

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



V. THE BIBLICAL TITLES OF FATHER

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)



V. THE BIBLICAL TITLES OF FATHER

C. JESUS, ABBA, AND THE NT

2. Abba: Aramaic

a. Only NT uses of the Aramaic

i. **Mark 14:36** And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will."

ii. **Romans 8:15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

iii. **Galatians 4:6** And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

b. Jesus empowers His disciples to address God as Abba

i. They have the same status as son that Jesus has

V. THE BIBLICAL TITLES OF FATHER

C. JESUS, ABBA, AND THE NT

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

V. THE BIBLICAL TITLES OF FATHER

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** "Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?"

V. THE BIBLICAL TITLES OF FATHER

D. THE CHILDREN OF GOD

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

V. THE BIBLICAL TITLES OF FATHER

D. THE CHILDREN OF GOD

3. The ethic of loving one another in the NT moves from Israel to the followers of Jesus

- a. **John 13:35** "By this all people will know that you are my disciples, if you have love for one another."
- b. **1 John 3:1-3** See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. 2 Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. 3 And everyone who thus hopes in him purifies himself as he is pure

V. THE BIBLICAL TITLES OF FATHER

D. THE CHILDREN OF GOD

4. Christ creates God's new children

- a. **Galatians 4:1-7** I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, 2 but he is under guardians and managers until the date set by his father. 3 In the same way we also, when we were children, were enslaved to the elementary principles of the world. 4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" 7 So you are no longer a slave, but a son, and if a son, then an heir through God.

V. THE BIBLICAL TITLES OF FATHER

E. FATHER IN JOHN'S GOSPEL

1. The special relationship between Father and Son

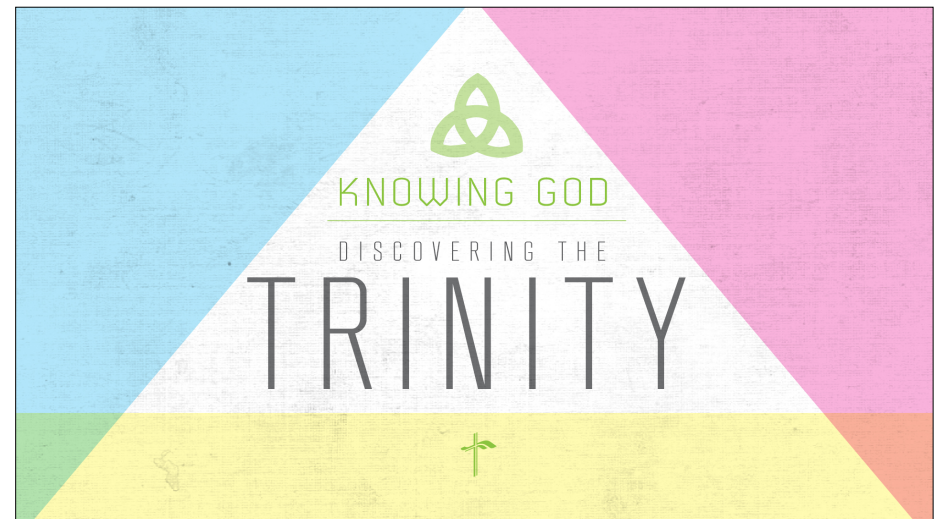
- a. **10:30** "My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are one." (6:57; 14:10)

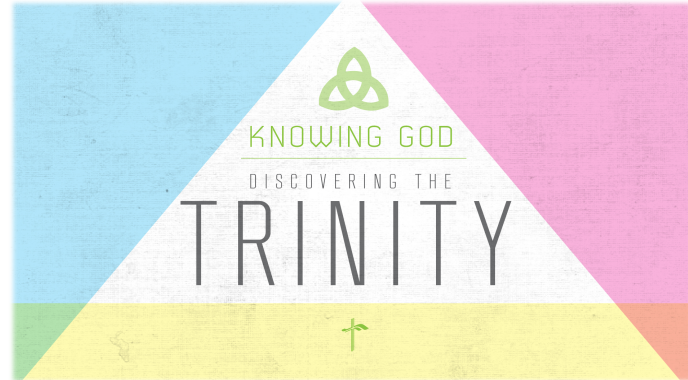
2. The Son's complete knowledge of the Father

- a. **10:15** "I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep." (3:35; 16:5)

3. Jesus reveals the Father

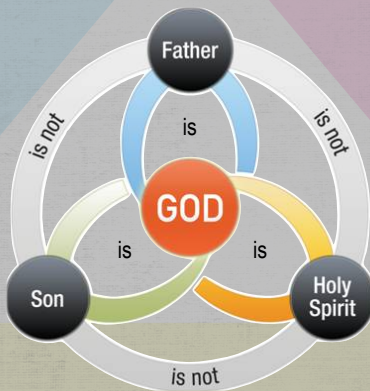
- a. **1:18** No one has ever seen God; the only God, who is at the Father's side, he has made him known. (8:26-29; 12:49; 14:7, 9)



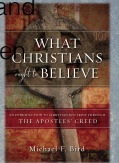


Week 5: God the Spirit

- 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)



As a divine person, the Spirit is coeternal and coequal with Father and Son. He is the love between Father and Son. He is the grace between Christ and the believer. He is the presence of God's power and the power of God's presence on the earth. In salvation the Holy Spirit is both giver and the gift itself. What the gospel promises, the Holy Spirit actualizes: life, love, joy, and peace. In our spiritual life, the Spirit speaks, leaders, helps, witnesses, and even inhibits where necessary. He raises us to a godly standard of virtue, illuminates our interpretation of Scripture, and hastens our feet to bring tidings of good news to the nations. —Michael Bird, *What Christians Ought to Believe*



I. THE ROLE OF THE SPIRIT

A. PAUL'S GRAND DESCRIPTION OF THE SPIRIT

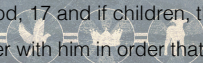


Romans 8:1-30 There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. 8 Those who are in the flesh cannot please God.

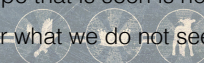


Romans 8:9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.



Romans 8:18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. 19 For the creation waits with eager longing for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? 25 But if we hope for what we do not see, we wait for it with patience.



Romans 8:26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified



I. THE ROLE OF THE SPIRIT

B. THE SPIRIT'S FUNCTIONS

1. Involved in creation

a. **Gen 1:2** The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.



I. THE ROLE OF THE SPIRIT

B. THE SPIRIT'S FUNCTIONS

2. The inspiration and illumination of Scripture

a. **1 Tim 3:16** All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

b. **John 14:26** But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.



I. THE ROLE OF THE SPIRIT

B. THE SPIRIT'S FUNCTIONS

3. Involved in salvation history

a. Christ's incarnation: **Luke 1:35** The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.



I. THE ROLE OF THE SPIRIT

B. THE SPIRIT'S FUNCTIONS

3. Involved in salvation history

b. Human regeneration: **John 3:5-8** Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

c. The believer's intercession: **Rom 8:26-28**



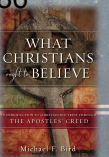
II. THE PERSONHOOD OF THE SPIRIT

A. DO WE STRUGGLE TO THINK OF THE "SPIRIT" AS A PERSON?

1. What is "Personhood"?

A person is someone who is self-aware, capable of cognition, has a capacity to relate to other beings, and possesses recognizable traits of character. A person is someone who can distinguish 'I' from 'you'.

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



II. THE PERSONHOOD OF THE SPIRIT

B. ATTRIBUTES OF PERSONHOOD

1. Mind

a. **Eph 1:17** that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him

2. Will

a. **Acts 16:6** And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.



II. THE PERSONHOOD OF THE SPIRIT

B. ATTRIBUTES OF PERSONHOOD

3. Makes decisions

a. **Acts 15:28** For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements

4. Searches the deep things of God and knows the thoughts of God

a. **1 Cor. 2:10-11** these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.



II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

1. Comforts/Helper

a. **John 16:7** Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.

b. 14:16, 26; 15:26; 16:7



II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

2. Teaches

a. **John 14:26** But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

b. **1 Cor. 2:13** And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.



II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

3. Speaks

a. **Acts 8:29** And the Spirit said to Philip, "Go over and join this chariot."

b. **Acts 13:2** While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

4. Grieves over sin

a. **Eph. 4:30** And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.



II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

5. Overrules human actions

a. **Acts 16:6–7** And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. 7 And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them.

6. Testifies

a. **John 15:26** But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.



II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

7. Guides

a. **John 16:13** When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

8. Convicts

a. **John 16:8** And when he comes, he will convict the world concerning sin and righteousness and judgment



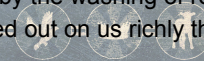
II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

9. Regenerates

a. **Ezek 36:25-27** I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

b. **Titus 3:5** But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior



II. THE PERSONHOOD OF THE SPIRIT

C. ACTIONS OF PERSONHOOD

10. Commands

a. **Acts 13:2, 4** While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them... So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

a. Acts 8:29; 16:6



III. DEITY OF THE HOLY SPIRIT

A. DIVINE ATTRIBUTES OF THE HOLY SPIRIT

1. Eternality

a. **Heb. 9:14:** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.



III. DEITY OF THE HOLY SPIRIT

A. DIVINE ATTRIBUTES OF THE HOLY SPIRIT

2. Omnipresent

a. **Psalm 139:7–10** Where shall I go from your Spirit?

Or where shall I flee from your presence?

8 If I ascend to heaven, you are there!

If I make my bed in Sheol, you are there!

9 If I take the wings of the morning

and dwell in the uttermost parts of the sea,

10 even there your hand shall lead me,

and your right hand shall hold me.



III. DEITY OF THE HOLY SPIRIT

A. DIVINE ATTRIBUTES OF THE HOLY SPIRIT

3. Omniscient

a. **1 Cor. 2:10–11** these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.

11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.



III. DEITY OF THE HOLY SPIRIT

A. DIVINE ATTRIBUTES OF THE HOLY SPIRIT

4. Omnipotent

a. **Luke 1:35–37** And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. 36 And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. 37 For nothing will be impossible with God.”



III. DEITY OF THE HOLY SPIRIT

A. DIVINE ATTRIBUTES OF THE HOLY SPIRIT

5. Holy

a. **Rom. 1:4** and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord



III. DEITY OF THE HOLY SPIRIT

A. DIVINE ATTRIBUTES OF THE HOLY SPIRIT

6. Sinning against the Spirit (God)

a. **Acts 5:3-4** “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? and after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God’”



IV. THE SPIRIT AND THE GOSPEL

A. THE SPIRIT'S ROLE IN THE GOSPEL

1. Brings the incarnation

a. **Luke 1:35** And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

2. Anoints Jesus for his public ministry at his baptism

a. **Matt. 3:16** (Mark 1:10; Luke 3:21–22) And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him



IV. THE SPIRIT AND THE GOSPEL

A. THE SPIRIT'S ROLE IN THE GOSPEL

3. Fills Jesus

a. **Luke 4:1** And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness 2 for forty days, being tempted by the devil.

4. Leads and empowers Jesus throughout his earthly life:

a. **Luke 4:14, 18** And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.



IV. THE SPIRIT AND THE GOSPEL

A. THE SPIRIT'S ROLE IN THE GOSPEL

5. Bears witness to and glorifies Christ

a. **John 15:26** But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

b. **John 16:14** He will glorify me, for he will take what is mine and declare it to you



IV. THE SPIRIT AND THE GOSPEL

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** "how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God."



IV. THE SPIRIT AND THE GOSPEL

B. THE SPIRIT'S ROLE IN THE APPLICATION OF THE GOSPEL

2. Empowers gospel preaching
 - a. **Acts 1:8** But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."
3. Assures believers of their adoption
 - a. **Rom 8:16** The Spirit himself bears witness with our spirit that we are children of God



IV. THE SPIRIT AND THE GOSPEL

C. GIVES GIFTS TO GOD'S PEOPLE

1. The Fruit of the Spirit
 - a. **Gal 5:22-23** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.



IV. THE SPIRIT AND THE GOSPEL

C. GIVES GIFTS TO GOD'S PEOPLE

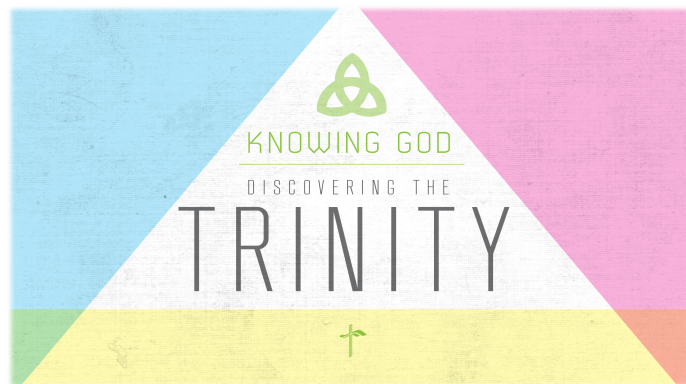
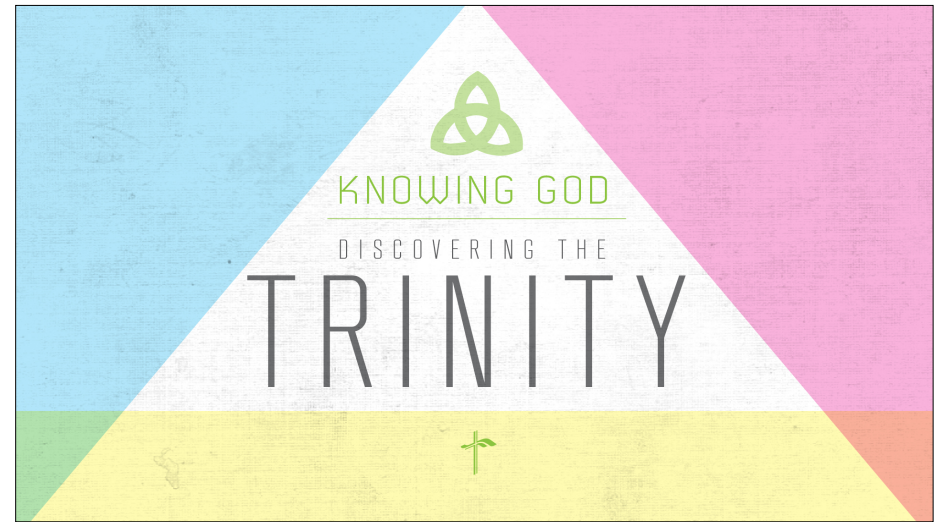
2. Determines the distribution of spiritual gifts
 - a. 1 Cor 12:8-10, 28-30
 - b. 1 Cor 14
 - c. Rom 1:11-12; 12:3-8
 - d. Eph 4:11-12
 - e. 1 Pet 4:10-11
 - f. 2 Pet 1:3-8



IV. THE SPIRIT AND THE GOSPEL

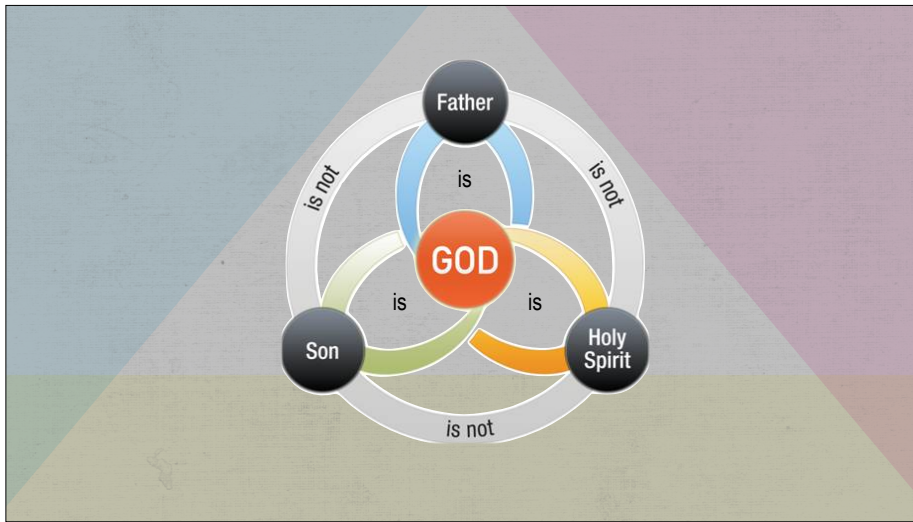
D. THE SPIRIT OF GOD IS THE TEMPLE

1. **1 Cor 3:16** Do you not know that you are God's temple and that God's Spirit dwells in you?
2. **1 Cor 6:19-20** Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.



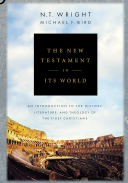
Week 6: Understanding Jesus & Second Temple (ST) Judaism

- 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)



“Isaiah/Jeremiah had spoken about a future day when God would bring them back from exile, a time when God would deliver them through a new exodus, with a new king, a new Temple, and the renewal of the covenant, with God himself returning to dwell in the new Temple”

—*The New Testament In its World*,
NT Wright & Michael Bird p. 87



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



I. JESUS, THE GOD OF ISRAEL, AND SECOND TEMPLE JUDAISM

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?



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



III. KEY THEOLOGICAL FEATURES OF THE ST PERIOD

B. GODSNAME

1. 10 Commands (Ex 20:7) You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.
 - 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!
 - 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



III. KEY THEOLOGICAL FEATURES OF THE ST PERIOD

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



III. KEY THEOLOGICAL FEATURES OF THE ST PERIOD

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?”



IV. GROUPS/SECTS

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



IV. GROUPS/SECTS

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



IV. GROUPS/SECTS

D. SMALLER GROUPS

1. Essenes (Qumran)

- a. Separatist group (Qumran), separate from the wicked world



IV. GROUPS/SECTS

D. SMALLER GROUPS

2. Zealots

- a. Fighting a holy war/military victory, God will give victory over the darkness



IV. GROUPS/SECTS

D. SMALLER GROUPS

3. Samaritans

- a. Half-Jews, only accepted the books of Moses



IV. GROUPS/SECTS

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)



V. THE MESSIAH AND THE OT STORY

A. WHY WAS JESUS BAPTIZED?

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)



V. THE MESSIAH AND THE OT STORY

B. MARK'S TESTIMONY OF JESUS

1. **1:1-3** The beginning of the gospel of Jesus Christ, the Son of God.
 - 2 As it is written in Isaiah the prophet,
"Behold, I send my messenger before your face,
who will prepare your way,
3 the voice of one crying in the wilderness:
'Prepare the way of the Lord,
make his paths straight'"
2. OT background
 - a. Isaiah 40:3 "A voice cries: 'In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.'"
3. ST Judaism/Messianic expectation
 - a. Jews wanted God's deliverance from exile



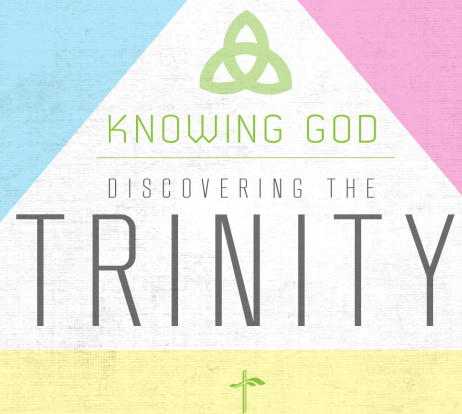
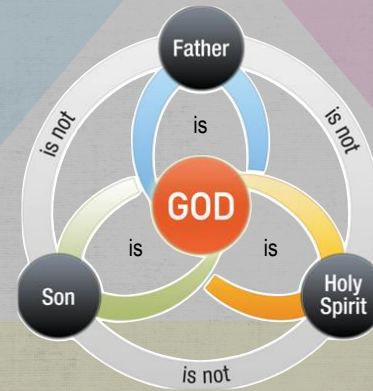
V. THE MESSIAH AND THE OT STORY

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

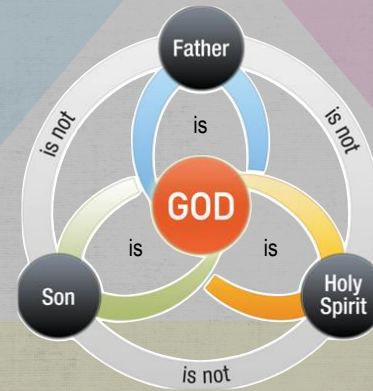


- A. Only one (Being of) God exists (Deut 6:4)
 - 1. God's name is Yahweh (Exod 3:14)
- B. Three Persons are identified as Yahweh
 - 1. Yahweh is identified as Father (Isa 63:16-17)
 - 2. Yahweh is identified as Son (Mark 1:3, 14)
 - 3. Yahweh is identified as Spirit (Heb 9:14)
- C. These Persons are 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)



Week 7: The Divine Son

- A. Only one (Being of) God exists (Deut 6:4)
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I. REFLECTING ON THE ROLE OF THE SON

REVELATION 5:1-14



Revelation 5:1-5 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. 2 And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" 3 And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, 4 and I began to weep loudly because no one was found worthy to open the scroll or to look into it. 5 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."



Revelation 5:6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. 7 And he went and took the scroll from the right hand of him who was seated on the throne. 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying,
"Worthy are you to take the scroll
and to open its seals,
for you were slain, and by your blood you ransomed people for God
from every tribe and language and people and nation,
10 and you have made them a kingdom and priests to our God,
and they shall reign on the earth."



Revelation 5:11 Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, 12 saying with a loud voice,
"Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!"
13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,
"To him who sits on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!"
14 And the four living creatures said, "Amen!" and the elders fell down and worshiped



I. REFLECTING ON THE ROLE OF THE SON

B. BIBLICAL IDENTIFICATIONS OF JESUS' DEITY

1. **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
2. **John 20:28** Thomas answered him, "My Lord and my God!"
3. **Rom 9:5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all...



I. REFLECTING ON THE ROLE OF THE SON

B. BIBLICAL IDENTIFICATIONS OF JESUS' DEITY

4. **Titus 2:13** waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ
5. **Matt 1:23** (Isa 7:14; 8:8) "and they shall call his name Immanuel"
Immanuel: God with us



I. REFLECTING ON THE ROLE OF THE SON

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



I. REFLECTING ON THE ROLE OF THE SON

D. THE PREEXISTENCE OF THE SON

- 1. **John 1:1-3** In the beginning was the Word, and the Word was with God, and the Word was God.



I. REFLECTING ON THE ROLE OF THE SON

D. THE PREEXISTENCE OF THE SON

- 2. **John 8:58-59** Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am." 59 So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

- a. Exod 3:14 (LXX) 14 God said to Moses, "I am who I am." And he said, "Say this to the people of Israel: 'I am has sent me to you.'" 15 God also said to Moses, "Say this to the people of Israel: 'The LORD, the God 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.



I. REFLECTING ON THE ROLE OF THE SON

D. THE PREEXISTENCE OF THE SON

- 3. **Phil 2:6-11** who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

- a. Isaiah 53:12 (Phil 2:8)



I. REFLECTING ON THE ROLE OF THE SON

D. THE PREEXISTENCE OF THE SON

4. **John 17:5, 24** Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was... Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

- a. **Isaiah 42:8** I am the Lord; that is my name;
my glory I give to no other,
nor my praise to carved idols.



I. REFLECTING ON THE ROLE OF THE SON

D. THE PREEXISTENCE OF THE SON

5. **Col 1:17** He is before all things, and in Him all things hold together.

6. **Heb 7:3** Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

7. **Rev 22:13** I am the Alpha and the Omega, the first and the last, the beginning and the end.

- a. Isaiah 44:6; 48:12



II. GOD, JESUS, AND CREATION

A. GOD AS CREATOR

1. **Gen 1:1-2** (Elohim/Yahweh) In the beginning, God created the heavens and the earth. 2The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

2. **Isaiah 44:24** (Yahweh) Thus says the LORD, your Redeemer, who formed you from the womb: "I am the Lord, who made all things, who alone stretched out the heavens, who spread out the earth by myself



II. GOD, JESUS, AND CREATION

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



II. GOD, JESUS, AND CREATION

B. JESUS AS CREATOR

2. **John 1:1-3** (The Word) In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things were made through him, and without him was not any thing made that was made.



II. GOD, JESUS, AND CREATION

B. JESUS AS CREATOR

3. **Col 1:15-17** (Lord Jesus Christ/Beloved Son) He is the image of the invisible God, the firstborn of all creation. 16For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17And he is before all things, and in him all things hold together.



II. GOD, JESUS, AND CREATION

B. JESUS AS CREATOR

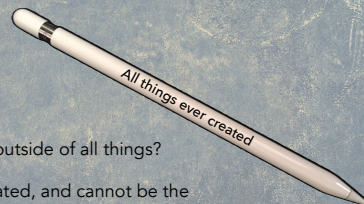
1. The “Chapter 1 Trifecta”

c. The “All Things” Illustration

*Is Jesus part of the object (all things) or outside of all things?

*If he is inside of all things, then he is created, and cannot be the creator of all things

*If he is outside of all things, then he is the creator



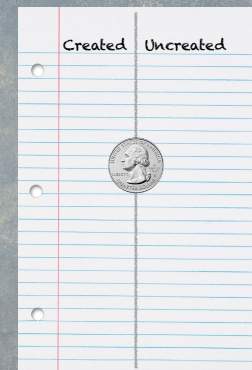
II. GOD, JESUS, AND CREATION

B. JESUS AS CREATOR

1. The “Chapter 1 Trifecta”

d. The “Created/Uncreated” Illustration

e. Jesus is either created or un-created



II. GOD, JESUS, AND CREATION

B. JESUS AS CREATOR

4. **Heb 1:1-14** (The Son) Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ²but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ⁵For to which of the angels did God ever say...

10 ...You, Lord, laid the foundation of the earth in the beginning,
and the heavens are the work of your hands;

11 they will perish, but you remain;
they will all wear out like a garment,

12 like a robe you will roll them up,
like a garment they will be changed.

But you are the same,
and your years will have no end."



II. GOD, JESUS, AND CREATION

B. JESUS AS CREATOR

5. **Acts 3:15** (Jesus) and you killed the Author of Life, whom God raised from the dead.



II. GOD, JESUS, AND CREATION

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

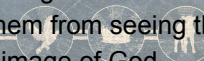
a. **Heb 1:3** He is the radiance of the glory of God and the exact imprint of his nature...

2. Jesus has God's full deity and image

a. **Col 1:15, 19** He is the image of the invisible God... ¹⁹For in him all the fullness of God was pleased to dwell.

b. **Col 2:9** For in him the whole fullness of deity dwells bodily

c. **2 Cor 4:4** In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

A. THE ATTRIBUTES OF GOD APPLIED TO JESUS

3. The preexistent Jesus shared in the form of God

a. **Phil 2:4-6** ...Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but made himself nothing, taking the form of a servant, being born in the likeness of men.



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

A. THE ATTRIBUTES OF GOD APPLIED TO JESUS

4. Jesus is omnipresent

a. **Matt 28:20** I am with you always, to the end of the age

5. Jesus is immutable

a. **Heb 13:8** Jesus Christ is the same yesterday and today and forever



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

B. JESUS IS WORSHIPPED

1. Worshipped in his youth

a. **Matt 2:11** And going into the house they saw the child with Mary his mother, and they fell down and worshiped him



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

B. JESUS IS WORSHIPPED

2. Worshipped by the supernatural realm

a. **Mark 3:11** And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God"

b. **Heb. 1:6** And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him"



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

B. JESUS IS WORSHIPPED

3. Worshipped by humans

- a. **Matt 14:33** And those in the boat worshiped him, saying, "Truly you are the Son of God"
- b. **Matt 28:9** And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him
- c. **Matt 28:17** And when they saw him they worshiped him
- d. **John 9:38** He said, "Lord, I believe," and he worshiped him



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

B. JESUS IS WORSHIPPED

4. Worshipped by all creation

- a. **Rev 4—5**



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

C. PRAYING TO JESUS

1. In his ministry

- a. **John 14:14** If you ask me anything in my name, I will do it



III. JESUS POSSESSES ALL THE ATTRIBUTES OF GOD

C. PRAYING TO JESUS

2. From the early church

- a. **Acts 7:59** And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit"
- b. **1 Cor 1:2** To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours

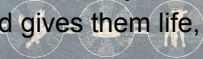


II. GOD, JESUS, AND CREATION

D. EQUALITY STATEMENTS

1. Jesus claims equality with God

a. **John 5:18-21** This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. 19 So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.



II. GOD, JESUS, AND CREATION

D. EQUALITY STATEMENTS

1. Jesus claims equality with God

a. **John 10:14-15, 28-30** I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep... I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are one."



II. GOD, JESUS, AND CREATION

D. EQUALITY STATEMENTS

2. Jesus is Lord of the Sabbath

a. OT background: **Exod 20:9** Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God... Therefore the LORD blessed the Sabbath day and made it holy.

i. Exod 31:12-17; Num 15:32-36

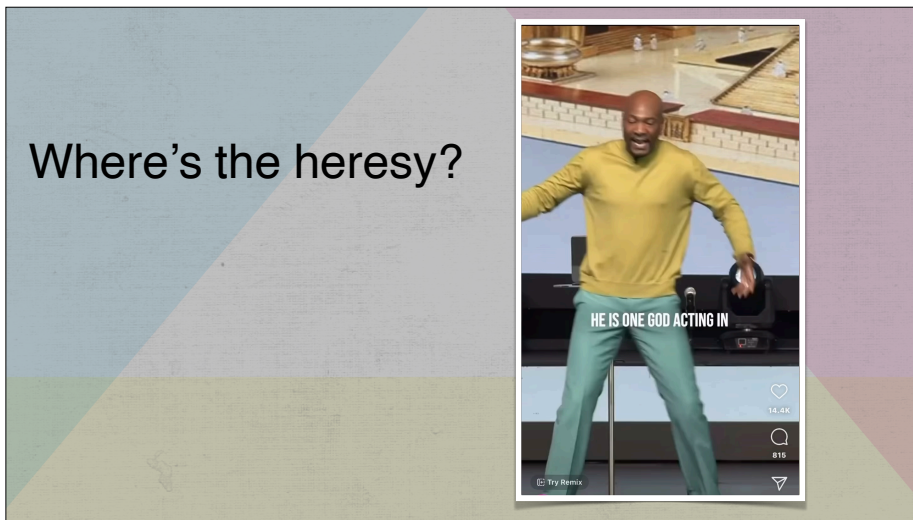
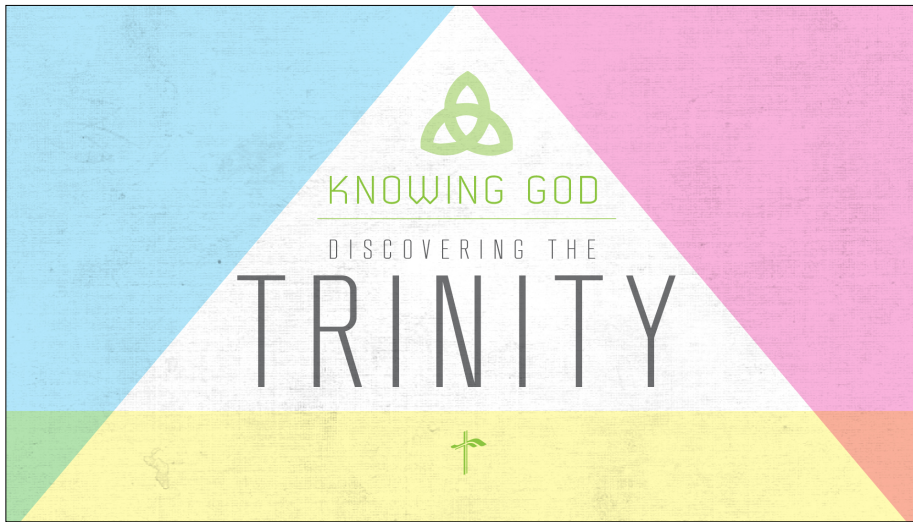


II. GOD, JESUS, AND CREATION

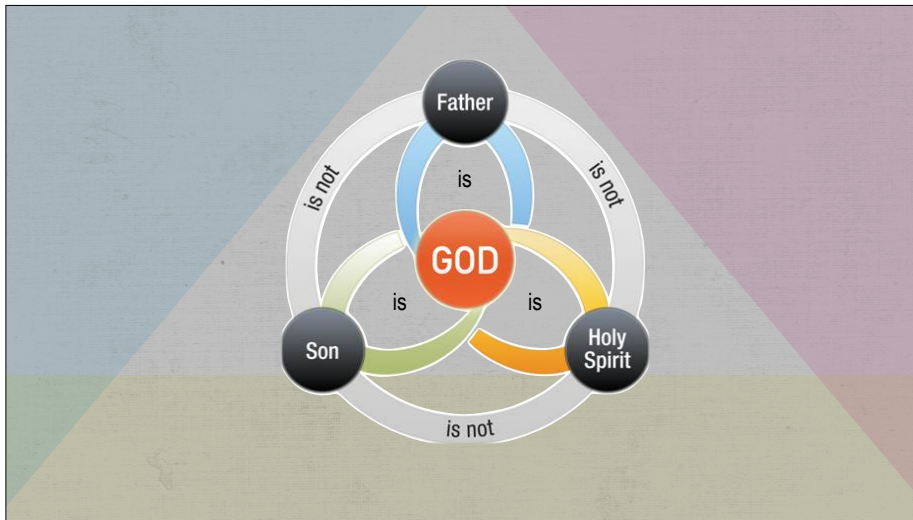
D. EQUALITY STATEMENTS

b. **Mark 2:23-28** (Matt 12:8) One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. 24 And the Pharisees were saying to him, "Look, why are they doing what is not lawful on the Sabbath?" 25 And he said to them, "Have you never read what David did, when he was in need and was hungry, he and those who were with him: 26 how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?" 27 And he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is lord even of the Sabbath."





- A. Only one (Being of) God exists (Deut 6:4)
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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



I. INTRODUCTION

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



I. INTRODUCTION

B. CHRISTOLOGICAL TRENDS AMONG CHRISTIAN TRADITIONS

3. A proper/historic study of Jesus fully/truly affirms both his deity and humanity
 - a. Deity, **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God
 - b. Humanity, **1 Tim 2:5** For there is one God, and there is one mediator between God and men, the man Christ Jesus



I. INTRODUCTION

C. OUTLINE OF JESUS' MINISTRY (FOR REFERENCE)

...



II. THE SON WAS TRULY/FULLY HUMAN

A. HUMAN FAMILY

1. Human genealogy

a. **Matt 1:1-17** The book of the genealogy of Jesus Christ, the son of David, the son of Abraham... 17 So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

b. **Gal. 4:4-5** But when the fullness of time had come, God sent forth his Son, born of woman, born under the law



II. THE SON WAS TRULY/FULLY HUMAN

A. HUMAN FAMILY

2. Human mother

a. **Luke 1:31** And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

3. Human family

b. **Mark 6:3** Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him.



II. THE SON WAS TRULY/FULLY HUMAN

B. HUMAN BODY & EXPERIENCES

1. Physical Growth

a. **Luke 2:40** And the child grew and became strong...



II. THE SON WAS TRULY/FULLY HUMAN

B. HUMAN BODY & EXPERIENCES

2. Physical Discomfort

- a. *Hunger*: **Matt 4:2** And after fasting forty days and forty nights, he was hungry
- b. *Thirst*: **John 19:28** After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."
- c. *Tiredness*: **John 4:6** Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.
- d. *Death*: **Luke 23:46** Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last.



II. THE SON WAS TRULY/FULLY HUMAN

B. HUMAN BODY & EXPERIENCES

3. Mental limitations & development

- a. *Increased in wisdom*: **Luke 2:52** And Jesus increased in wisdom and in stature and in favor with God and man.
- b. *Learned obedience*: **Heb. 5:8-9** Although he was a son, he learned obedience through what he suffered. 9 And being made perfect, he became the source of eternal salvation to all who obey him



II. THE SON WAS TRULY/FULLY HUMAN

B. HUMAN BODY & EXPERIENCES

3. Mental limitations & development

- c. *Experienced human temptation*: **Luke 4:1-2** And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry.
- d. *Limitations in knowledge*: **Mark 13:32** But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father



II. THE SON WAS TRULY/FULLY HUMAN

C. PRACTICED SPIRITUAL DISCIPLINES

1. *Regularly prayed*: **Matt 6:9-13** (Mark 14:36; Luke 10:21; Heb. 5:7)

9 Pray then like this:

"Our Father in heaven,
hallowed be your name..."

- #### 2. *Worshiped at the synagogue, observed the Sabbath*: **Luke 4:16** and he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.



II. THE SON WAS TRULY/FULLY HUMAN

C. PRACTICED SPIRITUAL DISCIPLINES

3. *Read and memorized Scripture:* **Matt. 4:4–10** But he answered, "It is written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God.'"

5 Then the devil took him to the holy city and set him on the pinnacle of the temple 6 and said to him, "If you are the Son of God, throw yourself down, for it is written,

"He will command his angels concerning you,"

and "On their hands they will bear you up,
lest you strike your foot against a stone."

7 Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'" 8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. 9 And he said to him, "All these I will give you, if you will fall down and worship me." 10 Then Jesus said to him, "Be gone, Satan! For it is written,

"You shall worship the Lord your God
and him only shall you serve."



II. THE SON WAS TRULY/FULLY HUMAN

C. PRACTICED SPIRITUAL DISCIPLINES

4. *Practiced solitude:* **Mark 1:35** (6:46) And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed.

5. *Obedied OT ceremonial laws:* **John 15:10** If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

6. *Received the fullness of the Spirit:* **Luke 3:22** (4:1) and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."



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.



III. THE INCARNATION OF JESUS

B. BIBLICAL DESCRIPTIONS OF THE INCARNATION

1. **Isa 9:6** For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.



III. THE INCARNATION OF JESUS

B. BIBLICAL DESCRIPTIONS OF THE INCARNATION

2. **John 1:1-3, 14-18** In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. ... 14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. 15 (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") 16 For from his fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.

III. THE INCARNATION OF JESUS

B. BIBLICAL DESCRIPTIONS OF THE INCARNATION

3. **Phil 2:5-11** Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

III. THE INCARNATION OF JESUS

C. THE VIRGIN BIRTH

1. **Isa 7:14** Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

2. **Matt 1:18, 23** Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit... "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).

III. THE INCARNATION OF JESUS

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** Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
- b. Proclaiming God's word to his people
- c. Calling the people of his time to repentance



IV. THE IMPLICATIONS OF JESUS' HUMANITY

A. FILLED OT OFFICES

2. *Priest*

- a. **Heb 5:1** For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins
- b. **1 Cor 15:3** For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures
- c. The priests' role was to mediate before Yahweh

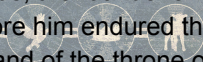


IV. THE IMPLICATIONS OF JESUS' HUMANITY

A. FILLED OT OFFICES

3. *King*

- a. **Luke 1:31-11** And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. 32 He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, 33 and he will reign over the house of Jacob forever, and of his kingdom there will be no end."
- b. **Luke 22:69** But from now on the Son of Man shall be seated at the right hand of the power of God.
- c. **Heb 12:2** Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.



IV. THE IMPLICATIONS OF JESUS' HUMANITY

A. FILLED OT OFFICES

3. *King*

- d. **Rev 1:4-5** Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.
- e. He rules over all creation for all time
- f. One day all peoples will bow to his royal authority (Phil 2:9-10)



IV. THE IMPLICATIONS OF JESUS' HUMANITY

B. OUR REPRESENTATIVE

1. Obedient for us

a. **Rom 5:18-19** Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

b. Was obedient on our behalf; overcoming all temptations



IV. THE IMPLICATIONS OF JESUS' HUMANITY

B. OUR REPRESENTATIVE

2. Representing Us

a. **Gal 3:13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"

c. **2 Cor 5:1** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.



IV. THE IMPLICATIONS OF JESUS' HUMANITY

C. OUR MEDIATOR

1. Is the only effective mediator between God and man

a. **1 Tim 2:5** For there is one God, and there is one mediator between God and men, the man Christ Jesus

b. **Rom 8:34** Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

c. Jesus' divine and human natures enable him to stand in the gap between fallen humans and a holy God



IV. THE IMPLICATIONS OF JESUS' HUMANITY

D. THE INCARNATION AND SALVATION

1. The incarnation is necessary for salvation

a. **Heb 2:17** Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

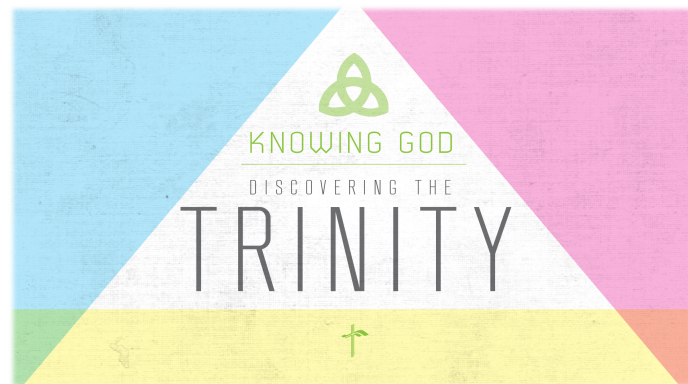
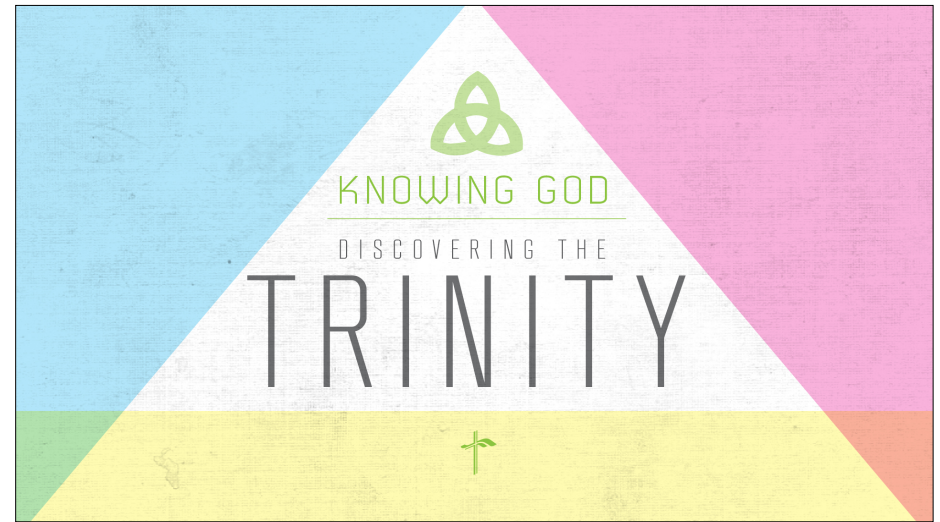
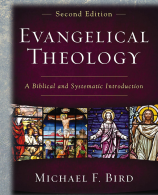
2. Jesus will be a man forever as he represents redeemed humanity for all of eternity

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



Eternal life consists of knowing the “only true God” in the sending of Jesus Christ (John 17:2–3). The incarnation is a revelation that Jesus comes from the Father (17:6–8). Believers belong simultaneously to the Son and to the Father (17:9–12). The disciples are sanctified by the Father through Jesus’s revealing and redeeming work (17:17, 19). The disciples are also said to share in the unity of Father and Son (17:21–23). Though the Spirit is noticeably absent from the prayer, he may be presupposed as the means by which believers enter into fellowship with Father and Son. The Spirit is the mode of their sanctification and their glorification as promised by the Father by sending the Son. —

Michael Bird, *Evangelical Theology*, Michael Bird, p. 140



Week 9: The Nature(s) of the Son

Some believe that while on the cross, when Jesus cried out, “*My God, my God, why have you forsaken me?*” that this was the first time in history the bond between Father and Son was torn apart/separated. This is because since the Father poured out His wrath on the Jesus, then He couldn’t be in communion with him (Jesus), since Jesus was carrying all the sin of the world.

So, was there a time in which the Trinity was broken/separated?



My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

2 O my God, I cry by day, but you do not answer,

and by night, but I find no rest.

3 Yet you are holy,

enthroned on the praises of Israel.

4 In you our fathers trusted;

they trusted, and you delivered them.

5 To you they cried and were rescued;

in you they trusted and were not put to shame.

6 But I am a worm and not a man,

scorned by mankind and despised by the people.

7 All who see me mock me;

they make mouths at me; they wag their heads;

8 "He trusts in the Lord; let him deliver him;

let him rescue him, for he delights in him!"

9 Yet you are he who took me from the womb;

you made me trust you at my mother's breasts.

10 On you was I cast from my birth,

and from my mother's womb you have been my

God.

11 Be not far from me,

for trouble is near,

and there is none to help.

12 Many bulls encompass me;

strong bulls of Bashan surround me...

23 You who fear the LORD, praise him!

All you offspring of Jacob, glorify him,

and stand in awe of him, all you offspring of Israel!

24 For he has not despised or abhorred

the affliction of the afflicted,

and he has not hidden his face from him,

but has heard, when he cried to him.

25 From you comes my praise in the

great congregation;

my vows I will perform before those who fear him.

26 The afflicted shall eat and be satisfied;

those who seek him shall praise the LORD!

May your hearts live forever!

27 All the ends of the earth shall remember

and turn to the LORD,

and all the families of the nations

shall worship before you.

28 For kingship belongs to the LORD,

and he rules over the nations.

29 All the prosperous of the earth eat and worship;

before him shall bow all who go down to the dust,

even the one who could not keep himself alive.

30 Posterity shall serve him;

it shall be told of the Lord to the coming generation;

31 they shall come and proclaim his righteousness to a people yet unborn, that he has done it.

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

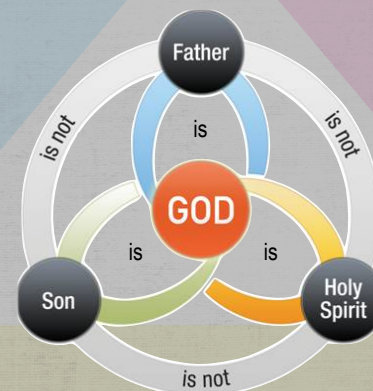
1. The Father is not the Son

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. 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** In the beginning was the Word, and the Word was with God, and the Word was God.
 - b. The divine nature was immutable; eternal deity
2. Jesus Christ is fully and completely human
 - a. **Romans 5:15** But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.
 - b. The human nature was a mutable; a historic man



II. OVERVIEW OF JESUS' NATURE

A. THE BIBLICAL PICTURE OF THE SON'S NATURE

3. The divine and human natures of Christ are distinct
 - a. Col 2:9 For in him the whole fullness of deity dwells bodily
 - b. Hebrews 2:17-18 Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. 18 For because he himself has suffered when tempted, he is able to help those who are being tempted.



II. OVERVIEW OF JESUS' NATURE

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 (necessarily) a description of divinity



III. SON OF GOD

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

III. SON OF GOD

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 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

III. SON OF GOD

C. NT IDENTIFICATION

2. Jesus' Being Recognized as Israel's Messiah/King
 - a. Coronation Psalm used of OT kings: **Ps 2:7** I will tell of the decree: The LORD said to me, You are my Son; today I have begotten you.
 - b. Used at Jesus' baptism to declare his public ministry: **Mark 1:11** And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

III. SON OF GOD

D. BEGOTTEN

1. Translational differences
 - a. **John 1:14**
 - i. *KJV* And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
 - ii. *ESV* And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
 - b. **John 1:18**
 - i. *KJV* No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
 - ii. *ESV* No one has ever seen God; the only God, who is at the Father's side, he has made him known.
2. Begotten = *Monogenes*
 - a. Being the only one of its kind or class, unique (in kind)
 - b. Begotten can imply physical replication/starting point

III. SON OF GOD

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



IV. SON OF MAN

B. BIBLICAL IDENTIFICATION

1. General humanity
 - a. Psalm 8:4 When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4what is man that you are mindful of him, and the son of man that you care for him?
2. A Prophet
 - a. Ezek 2:1; 3:1 And he said to me, "Son of man, stand on your feet, and I will speak with you." ... And he said to me, "Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.



IV. SON OF MAN

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)
9 "As I looked,
thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.
10 A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood
before him;
the court sat in judgment,
and the books were opened. | 1. Daniel's son of man (7:9-10, 13-14)
b. Dan 7:13-14 (the Son of Man is given dominion)
"I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.
14 And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed. |
|---|--|



IV. SON OF MAN

C. DIVINITY

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, and everlasting kingdom (7:14)

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

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)



IV. SON OF MAN

C. DIVINITY

3. Clouds

a. *Image for God's presence: Exod 13:21* (19:9; 40:35) And the LORD said to Moses, "Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever."

b. *God Riding on cloud: Isa 19:1* Behold, the LORD is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence and the heart of the Egyptians will melt within them.

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

c. *God's Judgment Isa 30:30* And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and storm and hailstones.

d. Cloud riders in the ANE



IV. SON OF MAN

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 (the Father)

2. The Son of Man

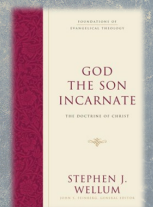
a. Is to be worshipped/given dominion/glory and a kingdom/all serve him

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



"Jesus employed a term which has specific content in the Old Testament, but in applying it to himself and his work it came to have a meaning both larger and more complex than it does in the Old Testament. The become the promised Son of Man, the Son of God came from heaven through incarnation, conquered Satan, sin, and death through crucifixion and resurrection, gives victory to his people through vicarious suffering and justification, and will return to bring eternal judgment upon all his enemies and to reign forever with his people in righteousness."

— Stephen Wellum, *God the Son Incarnate*, p. 164-65



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

Hypostasis: the substance or essential nature of an individual

b. 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



V. THE TWO NATURES OF CHRIST: THE HYPOSTATIC UNION

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
- c. *“What he was he remained, what he was not he took on”*



V. THE TWO NATURES OF CHRIST: THE HYPOSTATIC UNION

B. THE NATURE OF CHRIST

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

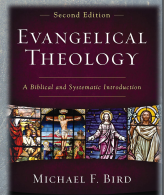
- a. The two natures are united, but not mixed into a hybrid nature



The orthodox position of the Christian church regarding the relationship between the divine and human natures of

Christ is that of a *hypostatic union*, a personal union of Jesus's two natures in a single person. The two natures are distinct, yet they concur or coinhere in his person. The hypostatic union is the joining of the divine and the human in the one person of Jesus without their confusion.

—Michael Bird, *Evangelical Theology*, p. 543





V. THE TWO NATURES OF CHRIST: THE HYPOSTATIC UNION

C. WHAT JESUS IS NOT ...

1. Ghostbusters

a. Spirit possession of a separate human



V. THE TWO NATURES OF CHRIST: THE HYPOSTATIC UNION

C. WHAT JESUS IS NOT ...

2. Superman/Clark Kent

a. A superhero pretending to be weak human

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



V. THE TWO NATURES OF CHRIST: THE HYPOSTATIC UNION

C. WHAT JESUS IS NOT ...

3. Steve Rogers/Captain America

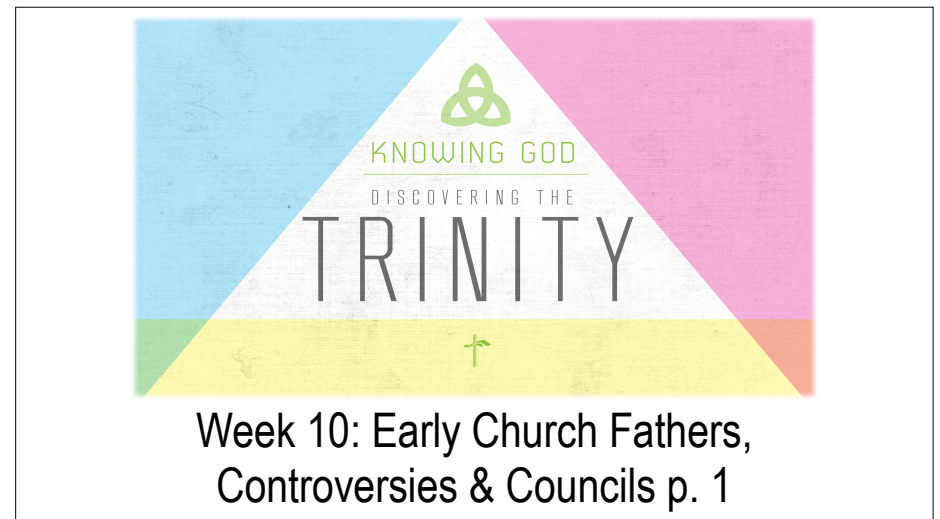
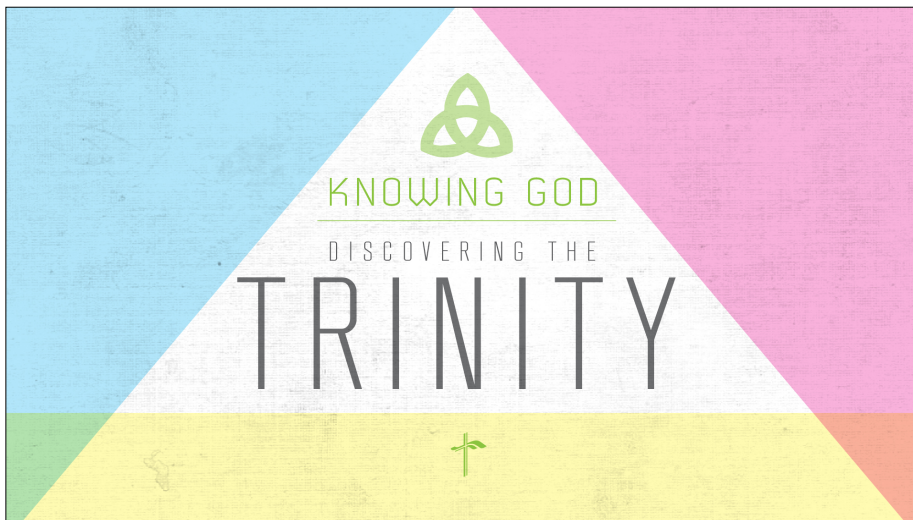
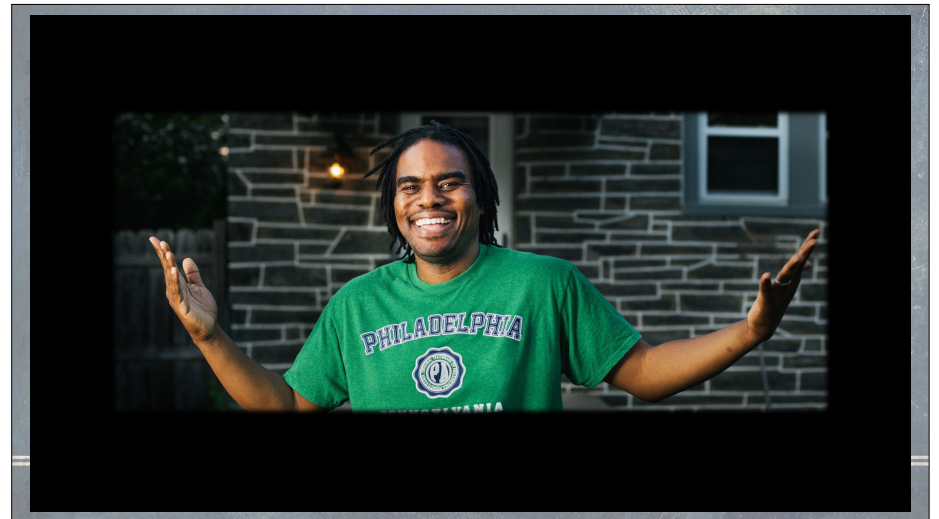
a. A good-hearted weakling who was infused with power



V. THE TWO NATURES OF CHRIST: THE HYPOSTATIC UNION

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



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

- 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)

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 Nicaea (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 (1789—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

II. APOSTOLIC FATHERS (A.D. 90-160)

- B. IGNATIUS (C. 35—C. 107)
 - 1. An influential bishop of Antioch
 - a. Probably the second or third person to hold that office
 - 2. He wrote seven letters that have been preserved
 - a. Ephesus, Magnesia, Rome, Philadelphia and Smyrna
 - b. In his letter to the Romans, he extolled the virtues of martyrdom and considered it a special privilege to die for the faith



II. APOSTOLIC FATHERS (A.D. 90-160)

B. IGNATIUS (C. 35–C. 107)

3. Concerned with the Gnostic heresy

- a. *Docetism*: Denied the material nature of Christ and thus his true humanity
- b. The term is derived from the Greek word *dokeo*, which means “to seem” or “to appear”
- c. A *docetic* view would be that Christ only appeared to be human
- d. Ignatius argued that Christ was both fully divine and completely human



II. APOSTOLIC FATHERS (A.D. 90-160)

B. IGNATIUS (C. 35–C. 107)

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



II. APOSTOLIC FATHERS (A.D. 90-160)

B. IGNATIUS (C. 35–C. 107)

5. Quotes

“God Himself was manifested in human form for the renewal of eternal life.” (c. 105)

“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)



II. APOSTOLIC FATHERS (A.D. 90-160)

C. POLYCARP (C. 69–C. 155)

1. Bishop of Smyrna and one of the last of the apostolic fathers to die

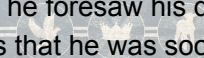
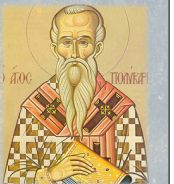
- a. Disciple of the Apostle John

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



II. APOSTOLIC FATHERS (A.D. 90-160)

C. POLYCARP (C. 69–C. 155)

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



II. APOSTOLIC FATHERS (A.D. 90-160)

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)



II. APOSTOLIC FATHERS (A.D. 90-160)

D. CLEMENT OF ROME (LATE FIRST CENT.)

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

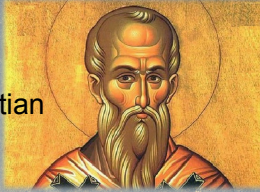


III. THE APOLOGISTS

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”*



III. THE APOLOGISTS

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



III. THE APOLOGISTS

C. TERTULLIAN (C. 160–C. 225)

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)



III. THE APOLOGISTS

C. TERTULLIAN (C. 160–C. 225)

3. Quotes

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.”



III. THE APOLOGISTS

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



I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.
The third day he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the
Father almighty.

From there he will come to judge the living
and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.



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 world



IV. THE COUNCIL OF NICAEA

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



IV. THE COUNCIL OF NICAEA

B. CONSTANTINE THE GREAT (272–337)

4. Constantine's goals
 - a. Unite the Roman Empire
 - b. Resolve the Arian controversy



IV. THE COUNCIL OF NICAEA

C. THE COUNCIL (325 AD)

1. After uniting the Roman Empire, Constantine begins to hear of theological disputes
 - a. He doesn't care about the theology, he just wants unity
2. He calls bishops to assemble at Nicaea
 - a. Tradition says it was 318 bishops
 - b. The council lasted a few months
 - c. Constantine presides over the council but isn't directing it



IV. THE COUNCIL OF NICAEA

C. THE COUNCIL (325 AD)

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)



IV. THE COUNCIL OF NICAEA

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)



IV. THE COUNCIL OF NICAEA

D. THE ARGUMENT

2. Athanasius

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



IV. THE COUNCIL OF NICAEA

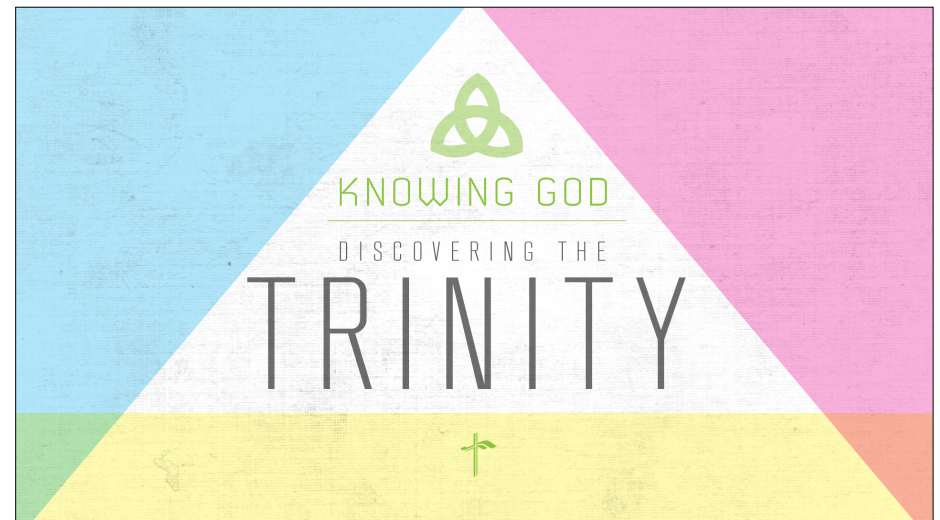
E. "CREEDS" WERE PUT FORTH BY THE DIFFERENT PARTIES

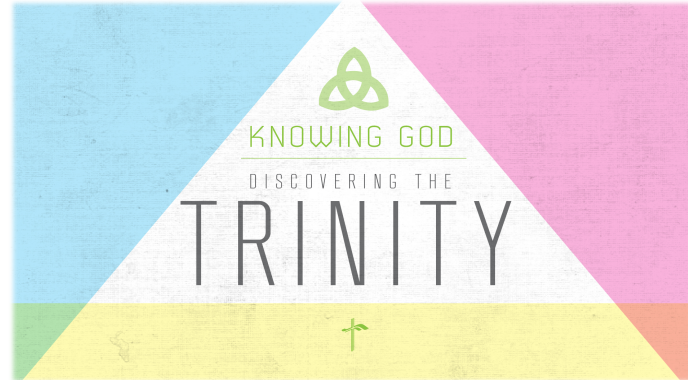
- 1. Arius' Creed: contained the term "heteroousios"
 - a. "different substance"
- 2. Compromise Party's Creed: "homoiousios"
 - a. Meaning "similar" or "like substance"
- 3. Athanasius' Creed: "homoousios"
 - a. Meaning "same substance"
 - b. This creed became accepted by the council



The Nicene Creed (325)

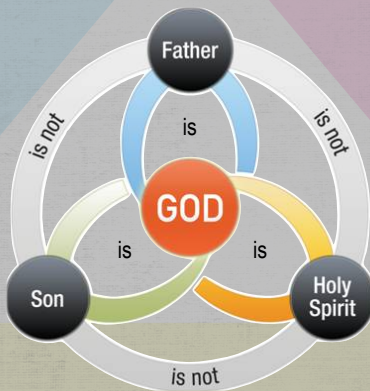
We believe in one God, the father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father, Light of light, Very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven, from there He shall come to judge both the quick and the dead; and in the Holy Spirit.





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

- 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)



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)



II. ANTE-NICENE HERESIES

B. EBIONISM (EBIONITES)

1. The name literally means “the poor men”
 - a. Lived during the time of the Apostolic Fathers
 - b. A sect of Jewish-Christians
 - c. Lived near the Black Sea (Palestine)
 - d. Strict practices (legalism), with salvation being tied to keeping laws



II. ANTE-NICENE HERESIES

B. EBIONISM (EBIONITES)

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



II. ANTE-NICENE HERESIES

C. SABELLIANISM (SABELLIUS)

1. Theologian named Sabellius
 - a. Lived in the 200s
 - b. We don't have any of his own writings



II. ANTE-NICENE HERESIES

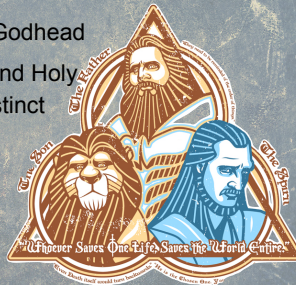
C. SABELLIANISM (SABELLIUS)

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 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



II. ANTE-NICENE HERESIES

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
 - i. Subordination of the Son



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)



III. POST-NICENE PERIOD

A. APOLLINARIANISM

the Logos took the place of the soul and mind of Jesus. The Logos was not enfleshed, but more properly ensouled inside Jesus. The Logos filled the humanoid shell of Jesus so that the Logos was the ghost in the human machinery, so to speak. Jesus had perfect divinity but defective humanity.

— Michael Bird, *Evangelical Theology*



III. POST-NICENE PERIOD

A. APOLLINARIANISM

3. Orthodox View

- a. Basil, Gregory of Nazianzus, and Gregory of Nyssa
- b. The complete humanity & deity of Jesus



III. POST-NICENE PERIOD

A. APOLLINARIANISM

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)?



III. POST-NICENE PERIOD

A. APOLLINARIANISM

4. The Council

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)



III. POST-NICENE PERIOD

A. APOLLINARIANISM

4. The Council

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 homousia of the Holy Spirit



III. POST-NICENE PERIOD

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" (*theotokos*)



III. POST-NICENE PERIOD

B. NESTORIANISM

Rejected the term for Mary of *theotokos* (God-bearer) in preference for *christotokos* (Christ-bearer). While the human element came from Mary, the divine element came from the Father.

Nestorius wanted to safeguard the humanity of Jesus, and he spoke of a unity of wills rather than a unity of essences. For Nestorians, the natures are distinct, not in any way tangibly united, so that the divinity does not overwhelm the humanity. So Jesus is born in his human nature, not in his divine nature. His human nature cries, while his divine nature raises Lazarus from the dead. The problem was that this divided Jesus into two natures and two persons! It meant that instead of a union of divinity and humanity that you had a juxtaposition of divinity and humanity!

— Michael Bird, Evangelical Theology



III. POST-NICENE PERIOD

B. NESTORIANISM

3. Orthodox view

a. Cyril of Alexandria

b. There is a union of natures without division



III. POST-NICENE PERIOD

B. NESTORIANISM

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 (artificially joined)

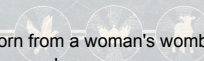
iii. Jesus was not a "God-man," but a "God-bearing man"

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



III. POST-NICENE PERIOD

B. NESTORIANISM

4. The Council

c. Response from Cyril

- i. Decreed that Jesus was one person, not two separate people
- ii. 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



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

1. Eutyches

a. A monk and presbyter at Constantinople

i. Strongly anti-Nestorian



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

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?



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

Jesus had one nature in which his divinity was absorbed by his humanity, like a vast ocean absorbing a drop of vinegar. Jesus had a third kind of nature in which his divinity and humanity were synergized to create the one incarnate nature of Christ.

— Michael Bird, *Evangelical Theology*



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

3. Orthodox view

- a. Flavian of Constantinople & Leo of Rome
- b. Affirm the two natures of Jesus (human & divine)



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

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



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

4. The Council

- 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



III. POST-NICENE PERIOD

C. EUTHYCHIANISM

4. The Council

- 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 human, he would only be able to accomplish this through means of having a dual nature



IV. THEOLOGICAL CONCLUSION

B. HE CANNOT SHED HIS DEITY

1. 100% God
 - a. As God, He is unchangeable, keeping His divine nature



IV. THEOLOGICAL CONCLUSION

C. JESUS WAS A REAL HUMAN BEING

1. 100% Man
 - a. He takes on the nature of humankind



IV. THEOLOGICAL CONCLUSION

D. JESUS HAS A DUAL NATURE (100% GOD AND 100% MAN)

1. This allows Him to be the perfect mediator between God and humankind

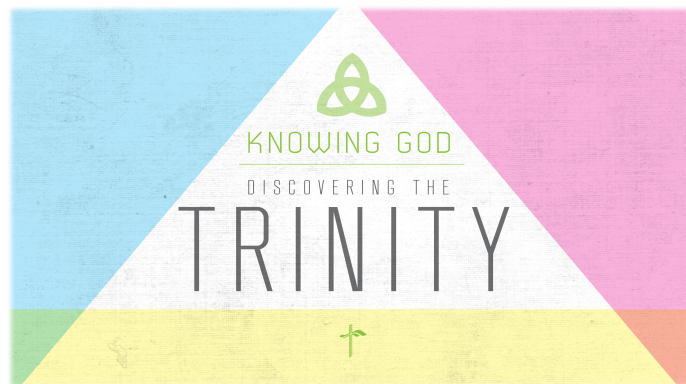
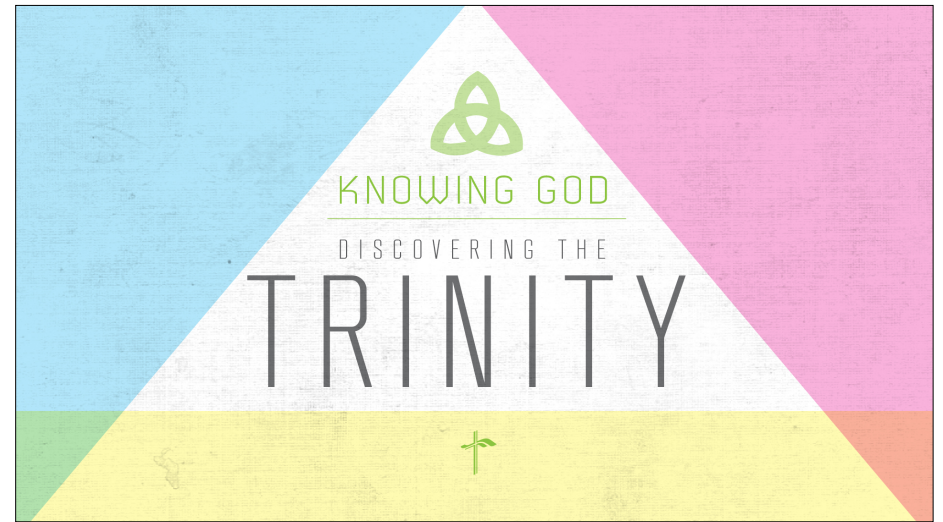


IV. THEOLOGICAL CONCLUSION

E. THIS IS A TRULY UNIQUE THEOLOGICAL PHENOMENON

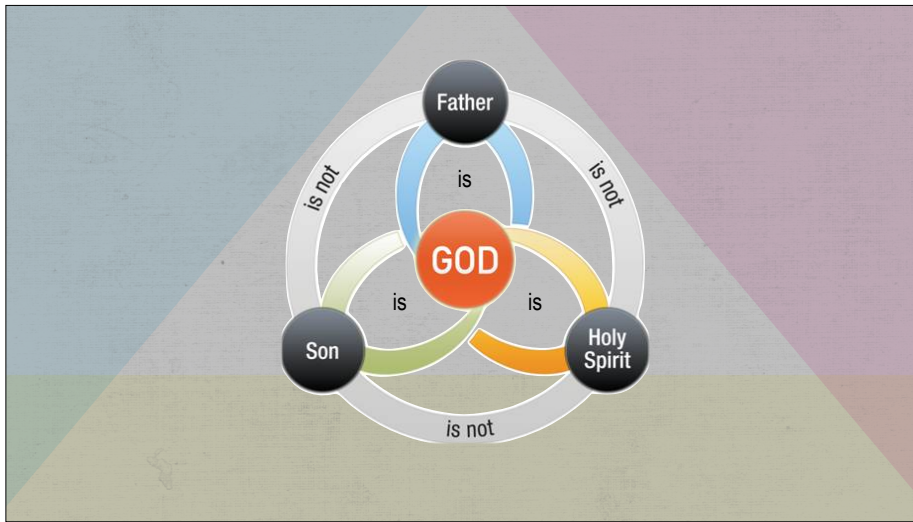
1. Therefore, analogies will break down

a. There are no similies for the Hypostatic Union



Week 12: The Trinitarian God & The Gospel

- 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)
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 - 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)



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



I. WHAT IS THE GOSPEL?

A. GOSPEL

2. In the Gospels

a. **Mark 1:1-3** The beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, 3 the voice of one crying in the wilderness:

'Prepare the way of the Lord, make his paths straight,'"

b. **Mark 1:14-15** Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."



I. WHAT IS THE GOSPEL?

A. GOSPEL

3. In the early Church

a. **Rom 1:16-17** For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."



I. WHAT IS THE GOSPEL?

A. GOSPEL

3. In the early Church

b. **1 Corinthians 15:3-11** Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me...¹¹ Whether then it was I or they, so we preach and so you believed.

I. WHAT IS THE GOSPEL?

A. GOSPEL

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** To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.
 - ii. **Rev 3:21** The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

I. WHAT IS THE GOSPEL?

A. GOSPEL

4. The Gospel

d. All this has happened by the Triune God working in Redemptive-History

Rev 5:6 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. 2 And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" 3 And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, 4 and I began to weep loudly because no one was found worthy to open the scroll or to look into it. 5 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. 7 And he went and took the scroll from the right hand of him who was seated on the throne. 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.

I. WHAT IS THE GOSPEL?

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

I. WHAT IS THE GOSPEL?

C. THREE C'S OF THE GOSPEL

1. Context: The Redemptive-History of Scripture: **Gal 3:8** And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."

- 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



I. WHAT IS THE GOSPEL?

C. THREE C'S OF THE GOSPEL

2. Content: What actually happened in history (1 Cor 15:1-8)

- a. This is the Christ Event
- b. What Jesus did to fulfill the OT story
- c. Not just his death/resurrection, but life and ascension as well
- d. Jesus was enthroned as King, sits at the right hand of God as ALL AUTHORITY has been given to Him
- e. He is building His Kingdom by redeeming rebels



I. WHAT IS THE GOSPEL?

C. THREE C'S OF THE GOSPEL

3. Consequence: It's effect on us individually, collectively, and cosmically (Eph 2:8-10, 13-22; Col 1:15-20)

- a. Everyone is a rebel by nature
 - i. Naturally, we hate the King and His Kingdom—we're enemies of the King
- b. If we repent of being a rebel sinner, we are placed inside of Jesus' Kingdom



II. THE GOSPEL AND THE MYSTERIOUS REALITY OF THE TRIUNE GOD

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



II. THE GOSPEL AND THE MYSTERIOUS REALITY OF THE TRIUNE GOD

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



II. THE GOSPEL AND THE MYSTERIOUS REALITY OF THE TRIUNE GOD

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



II. THE GOSPEL AND THE MYSTERIOUS REALITY OF THE TRIUNE GOD

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



III. GOD SAVES THROUGH HIS PERSONAL COMMUNITY

B. THE FATHER WORKS THROUGH THE SON TO SECURE REDEMPTION AND SEND THE SPIRIT

1. **John 6:37-40, 44** “All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day...No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.”



III. GOD SAVES THROUGH HIS PERSONAL COMMUNITY

B. THE FATHER WORKS THROUGH THE SON TO SECURE REDEMPTION AND SEND THE SPIRIT

2. **John 14:15-17** “If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.”



III. GOD SAVES THROUGH HIS PERSONAL COMMUNITY

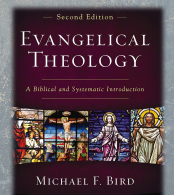
B. THE FATHER WORKS THROUGH THE SON TO SECURE REDEMPTION AND SEND THE SPIRIT

3. **John 15:26-27** But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. 27 And you also will bear witness, because you have been with me from the beginning.



“The events of the gospel—Jesus’ birth, his baptism, his prayer, his proclamation, his transfiguration and miracles, his cross, his empty tomb, his ascension, and even Pentecost—reveal the work and being of the Triune God”

— Michael Bird, *Evangelical Theology* p. 102



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

A. THE TRINITY IS A FUNDAMENTAL CHRISTIAN BELIEF

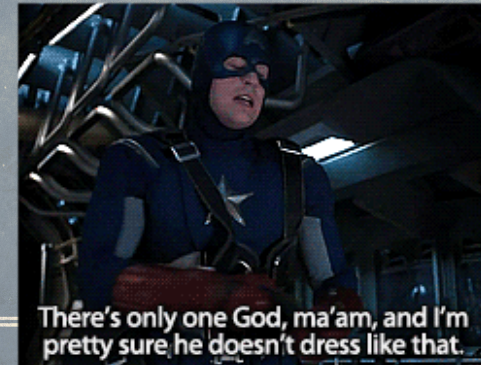
1. Understanding who God is and how He acted in Redemption History
 - a. The *Father* sent the Son
 - b. The *Son* lived and died to redeem creation
 - c. The *Spirit* (who was sent by the Son) to empower the church



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

B. TRINITARIANISM IS MONOTHEISTIC

1. Monotheism: The belief that there is only one God who exists



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

B. TRINITARIANISM IS MONOTHEISTIC

2. One God exists (Yahweh)
3. The Bible identifies three distinct Persons as Yahweh
 - a. Father
 - b. Son
 - c. Spirit



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

C. THE SOVEREIGNTY OF GOD

1. Ownership
 - a. To be the Lord implies ownership
 - b. All things are God's
 - c. **Psalm 24:1** The earth is the LORD's and the fullness thereof, the world and those who dwell therein



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

C. THE SOVEREIGNTY OF GOD

2. Authority

- a. God has the right to impose his will on all his creatures
- b. **Matthew 28:18** All authority in heaven and on earth has been given to me



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

C. THE SOVEREIGNTY OF GOD

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** I know that you can do all things, and that no purpose of yours can be thwarted.



IV. TRINITARIAN THEOLOGY: FOUNDATIONAL PRINCIPLES

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



V. WHAT WE BELIEVE

A. GHCC AFFIRMATION OF FAITH



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



Chalcedonian Creed (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.

