



THE

TRINITY

GOD IN 3 PERSONS

Class Meetings:

March 2, 9, 16, 30 **April** 6, 13, (20 Easter off), 27 **May** 4
10:55am GHCC "Board Room"

Instructor:

Vinnie Angelo

vinnieangelo@gmail.com

925.367.7901

Week 1 * *Trinitarian Theology*

- Defining terms
- How to explain the Trinity

Week 2-3 * *The Economic Trinity (Father & Spirit)*

- The roles, function, and purposes

Week 4 * *Understanding the Bible in a 1st Century Context*

- How to read the Bible in light of Jesus
- Basic interpretation skills
- The significance of 2nd Temple Judaism
- Understanding the "name" of God

Weeks 5-8 * *Who is the Son?*

- His Deity
- Biblical passages proclaiming Jesus' deity
- Human and Godlike Natures
- Jesus through Church History
 - Church Fathers
 - Councils
 - Creeds

Week 9 * *Jesus in world religions*

- Jehovah's Witnesses/Watchtower
- Mormons/Latter Day Saints
- Muslims/Islam

“The doctrine of the Trinity is one of the most important doctrines of the Christian faith. To study the Bible’s teachings on the Trinity gives us great insight into the question that is at the center of all of our seeking after God: **What is God like in himself?** Here we learn that in himself, in his very being, God exists in the persons of Father, Son, and Holy Spirit, yet he is one God.

- **Wayne Grudem (Systematic Theology) p. 226**

Why this study is important?

- A. Worship God in Spirit and Truth (John 4:24)
 - Worship is not just the music, its what you do with your whole self (including mind) (Rom 12:1-2)
 - Love your God with *all your mind!* (Luke 10:27)
- B. The Trinity is a fundamental belief of Christianity
 - God acted in a particular manner
 - It was the Father who sent the Son,
 - the Son who lived and died to redeem creation,
 - and the Spirit (who was sent by the Son) to empower the church.
 - It wasn't the Father who died on the cross...(etc)

I. Basic Definition:

- 1. The Bible teaches there is **only one true God** (eternal, immutable)
 - This God’s name is Yahweh/Jehovah (YHWH)
- 2. The Bible identifies **three eternal Persons** as YHWH/God
 - The Father is called God
 - The Son is called God
 - The Holy Spirit is called God
- 3. But, only **one God exists (monotheism), and these People are separate from each other**
 - The Father is not the Son
 - The Son is not the Spirit
 - The Spirit is not the Father
 - Yet, these three persons are the one true God

Basic understandings

- **What is the Trinity?**
 - **MONOTHEISM!**
 - **Shema** (Deut 6:4)
- The term *Trinity* is not in the bible
 - A word/title/theology does not need to be specifically pronounced

II. Different beliefs and views of God

Theistic views

- **Monotheism**: The belief that there is only one God
 - **Trinitarianism**: The belief that God is one Being, who is equally shared by three distinct and co-eternal Persons
 - **Unitarianism**: The belief in God is one Being, with one Person
 - **Arianism**: is used to refer to non-trinitarian theological systems of the 4th century, which regarded the Son of God (the Logos) as a created being [view held by Jehovah's Witness]
 - **Modalism**: Three roles played by one person (The Father became the Son, who then became the Holy Spirit) [view held by Oneness Pentecostals]
 - *Noted Unitarians*: John Adams, Susan B. Anthony, Charles Dickens, Thomas Jefferson,
 - **Deism**: At least one deity exists and created the world, but that the creator(s) does/do not alter the original plan for the universe.
 - Typically rejects supernatural events (such as prophecies, miracles, and divine revelations) prominent in organized religion.
 - Holds that religious beliefs must be founded on human reason and observed features of the natural world, and that these sources reveal the existence of a supreme being as creator
 - *Noted Deists*: Aristotle, Ben Franklin, Leonardo Da Vinci,
- **Polytheism**: There is more than one deity (Hindu, Greek, etc)
 - **Henotheism**: There may be more than one deity, but one is supreme [Jehovah's Witness/Mormons]
 - **Tritheism**: Three gods in a cluster (Father God, Jesus God, Holy Spirit God, together make a super God, or counsel of God)
- **Pantheism**: 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 (Buddha) (like the Force: Star Wars)
 - God is in, on, above, below and makes up all things. Not because He is omnipotent, but because He is in the *ontological* make up of a thing.

Religious groups that deny the Trinity

- Mormon (LDS)
- Jehovah's Witness
- Islam
- Christian Science
- Oneness/Apostolic Pentecostals/Jesus Only Churches (United Pentecostal Church-UPC)
- Scientology
- Unitarian Church

III. The best illustration

God is an infinite Being. Since humans are finite, we do not have the ability to truly grasp/understand something that is infinite.

In the Trinity, each Person (Father-Son-Spirit) is distinct, yet, cannot exist or function apart from each other.

- **God is love, because the Godhead (Trinity) has loved and existed eternally.**
 - **Existed:**
 - The Person of the Father exists eternally: (John 1:1, 14, 18s)
 - The Person of the Son exists eternally: (John 1:1)
 - The Person of the Spirit exists eternally: (Heb 9:14)
 - **Loved eternally:**
 - He does not need our love in order to be fulfilled
 - The love of the Father, Son, and Holy Spirit are eternal, and there has never been a time when this love did not exist

Person and Being

Not 3 Persons in 1 Person: Not 3 Beings in 1 Being

- **"Being"** = what makes a thing THAT thing (substance)
- **Being vs. Person**
 - A rock has the Being of a rock (no "person")
 - No personality, no consciousness
- A man/woman has the Being of "*Human*" (Human Being)
 - This Being has 1 Person
 - I am a Human Being (which includes being ONE Person)
 - ***My Personhood is inseparable from my Being/Nature***

The Trinity is:

- 3 distinct, co-equal, co-eternal **Persons**
- And these **Persons** are the 1 **Being** of God (YHWH).
 - These are not 3 parts to the whole, but are the whole.
 - God is not divided up into parts (1 part Father, 1 part Son, 1 part Spirit), but is eternally/fully Father, eternally/fully Son, eternally/fully the Spirit.
 - God is:
 - 1 Eternal *Being* of God (YHWH) - (the **What**)
 - In 3 Eternal Persons (Father, Son, Spirit) (the **Who**)
 - 1 "What" and 3 "Whos"

IV. How is a Trinity derived?

Defining Terms

- Non-biblical (not explicitly taught, but harmonizes with the Bible)
- Un-biblical (a teaching that goes against what the Bible says)
 - The term Trinity is “non-Biblical” but not “un-Biblical”

Biblical Basis for the Trinity

1. There is one, and only one, God

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

2. The person of the Father is God

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

3. The person of the Son is God

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

4. The Person of the Holy Spirit is God

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

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

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

6. But there is only one God

- Deut. 6:4

V. The Trinity doctrine review

The Father, Son, and Holy Spirit are distinct and simultaneously distinguishable persons (Luke 3:22).

- The three persons (Father/God, and Son/Christ/Lord, and Holy Spirit/Spirit) are frequently listed together in a triadic pattern of unity and equality (John 14:26, Matthew 28:19).
- Thus, the Trinity doctrine is derived directly from the content of Scripture.
 - Though the apostles of Jesus were Jewish monotheists who strictly believed in one God, they recognized that two other *Persons* (the Son and the Holy Spirit) were spoken of as God.
 - All three Persons possessed the qualities and nature of deity.

The Trinity IS the community of YHWH

- God is love, because He has loved eternally in the Godhead
- He does not need our love in order to be fulfilled
 - The love of the Father, Son, and Holy Spirit are eternal, and there has never been a time when this love did not exist
- The Godhead functions in an interpersonal way, in which each member has different roles/attributes

For further reading:

- “*The Forgotten Trinity*” (James R. White)
- “*The Deity of Christ*” (ed. Christopher W. Morgan & Robert A. Peterson)
- “*Systematic Theology*” (Wayne Grudem)

"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."

- "*Jesus in Trinitarian Perspective*" Fred Sanders & Klaus Issler (2007)
- **The Great Trinitarian Passage** (Matt. 28:18-20)
- **God's Unity**
 - "Unity" literally means "oneness." God is one Being, in contrast to many beings.
 - There are three related words that should be distinguished:
 - 1. *Unity* – There are not two or more gods
 - 2. *Simplicity* – There are not two or more parts in God
 - 3. *Triunity* – There are three persons in the one God

I. Functions (The Economic Trinity)

- **A. Economics:** "The ordering of activities"
 - The roles played
 - The *Father* **planned** everything!
 - *The Son* **implemented and carried out** that plan!
 - *The Spirit* **empowered us!**
- **B. The functional role/submission of the persons**
 - **1 Corinthians 15:28**
 - **Ephesians 5:22**
 - Submitting/Subjecting has nothing to do with the nature of a person

II. The Roles of the Godhead

- **A. The Father**
 - In the OT the word "father" is used for God to describe the close kinship that He enjoys with His worshipers
 - In NT the Father is distinguished as God (*Theos*) from the Son (*Kurios*)
 - More on this in W4
 - There are many figurative references to God's fatherhood
 - A father has compassion on his children (*Ps. 103:13*)
 - God is a "father to Israel" (*Jer. 31:9*)
 - Speaks of Israel as His "son" (*Exod. 4:22; Hos. 11:1*)
 - Jesus taught His disciples to use *Abba*
 - Our Father (*Matt. 6:9*)
 - Father of mercies (*2 Cor. 1:3*)
 - Father of lights (*James 1:17*)
 - Father of glory (*Eph. 1:17*)
 - The Father title in relation to the Son
 - Christ came in His Father's name to be God's unique *representative* (*John 5:43*)
 - He shares the Father's *authority* (*John 10:25*)
 - Christ has provided a *full revelation of God* (*John 12:28; 17:6*)
 - The Father's will is *to give* His chosen people to the Son, in order that they might be raised up on the last day (*John 6*)

- **B. The Son**
 - Filled OT offices of:
 - Prophet (*Heb 1:1-2*)
 - Priest (*Heb 5:1*)
 - King (*Lk 1:31-33; Rev 1:5*)
 - One day all peoples will bow to his royal authority (*Phil 2:9-10*)
 - He saves His People (*Jn 6*)
 - Bread of Life (*6:31-35*)
 - Loses none (and raises up) those that the Father gives Him (*6:37-40*)

- **C. The Spirit**
 - The Spirit at work
 - Creation (*Gen 1:2*)
 - Christ's incarnation (*Lk 1:35*)
 - Human regeneration (*Jn 3:5-8*)
 - The believer's intercession (*Rom 8:26-28*)
 - The inspiration and illumination of Scripture (*1 Tim 3:16*)

III. Deity of the Holy Spirit

- **A. Divine Attributes of the Holy Spirit**
 - Eternal (*Heb. 9:14*)
 - Omnipresent (*Ps. 139:7-10*)
 - Omniscient (*1 Cor. 2:10-11*)
 - Omnipotent (*Luke 1:35-37*)
 - Holy (*Rom. 1:4*)
 - To lie to the Spirit is to lie to God (*Acts 5:3-4*):

- **B. Personal Actions of the Holy Spirit**
 - Comforts/Helper (*John 14:16, 26; 15:26; 16:7*)
 - Teaches (*John 14:26; 1 Cor. 2:13*)
 - Speaks (*Acts 8:29; 13:2*)
 - Makes decisions (*Acts 15:28*)
 - Grieves over sin (*Eph. 4:30*)
 - Overrules human actions (*Acts 16:6-7*)
 - Searches the deep things of God and knows the thoughts of God (*1 Cor. 2:10-11*)
 - Determines the distribution of spiritual gift (*1 Cor. 12:11*)
 - Interprets and brings human prayer before the throne of the Father (*Rom. 8:26-27*)
 - Assures believers of their adoption (*Rom. 8:16*)
 - Bears witness to and glorifies Christ (*John 15:26; 16:14*)
 - Can be obeyed (*Acts 10*)
 - The Holy Spirit is the one who guarantees God's redeeming work and grieves sin (*Eph 4:30*)

- **C. The Spirit's Role in the Ministry of Jesus**
 - Brings the *incarnation* (*Luke 1:35*)
 - *Anoints* Jesus for his public ministry at his baptism (*Matt. 3:16; Mark 1:10; Luke 3:21-22*)
 - *Fills* Jesus (*Luke 4:1*)
 - Leads and *empowers* Jesus throughout his earthly life (*Luke 4:14, 18*)
 - *Raises* Jesus from the dead (*1 Peter 3:18*)
 - The *atoning* work of Christ, with the Spirit playing a prominent role (*Hebrews 9:14*):
 - Empowers gospel preaching (*Acts 1:8*)

- **D. His Attributes Confirm His Personality**
 - Intellect/Knowledge (*1 Cor 2:10, 11*)
 - Mind (*Rom 8:27, Eph 1:17*)
 - Emotions (*Eph ch 4*)
 - Lying (*v. 25*)
 - Being angry (*v. 26*)
 - By stealing or being lazy (*v. 28*)
 - or speaking unkind words (*v. 29*)
 - Will (*Acts 16:6*)
 - Teaches (*John 8:2; 14:16, 26; Matt 5:2*)
 - Testifies (*John 15:26*)
 - Guides (*John 16:13*)
 - Convicts (*John 16:8*)
 - Regenerates (*Ezek 36:25-27; Titus 3:5; John 5:21*)
 - Commands (*Acts 8:29; 13:2, 4; 16:6*)

- **E. Spirit of God is Temple**
 - OT
 - The Spirit of God in the Temple
 - Jesus
 - Immanuel, God with us
 - The People of God
 - *1 Cor 6:19-20*

Conclusion

- The Godhead is the essence of a “**tri-unity**”
- The Godhead is the **community of God** (Father, Son, Spirit) who work together as 3 Persons, in the 1 Being of God. Thus, functioning as all-powerful, all-knowing, and all-present, being completed in the love that exists within this Unity.
- God exists as Trinity by *nature*, by *relationship*, and by *choice*
 - **Eternal Koinonia** (*Fellowship, communion, joint participation, sharing one’s possessions, giving liberally*).

For Further Reading:

- *"The Forgotten God"* (Francis Chan)
- *"The Deep Things of God"* (Fred Sanders)
- *"Knowing God"* (J.I. Packer)

I. Basics of reading/interpreting the Bible

A. Exegesis: "the explanation or critical interpretation of a text" (to explain-to lead out)

- What's involved in exegesis:
 - Answer the question: "**WHAT WAS THE AUTHOR'S INTENDED MEANING?**"
 - 1. What does the *text* say? Big picture (Macro)
 - 2. What do the *words* mean? Small picture (Micro)
 - 3. The *genre*
 - Narrative, Historical, Law, Poetry, Wisdom, Prophetic, Apocalyptic, Gospel, Epistle, Parable, Genealogy
 - 4. The *historical/geographical* setting
 - 5. The *cultural* setting
 - 6. The *OT significance*
 - 7. What does it mean for me?

- **Tools for exegesis**
 - Commentary
 - Bible Dictionary
 - Bible Survey

B. Presuppositions

- Our presuppositions will guide our interpretation
- Read the Bible with a 1st cent Palestinian-Jewish presupposition

II. Understanding the "periods" of Israel's history

A. First Temple period (Solomon's Temple)

- Constructed in the 10th century (960) BC by King Solomon
- Destroyed by the Babylonians in 587/586 BCE

B. Second Temple period (ST)

- 515 BCE to 70 AD
- 2nd Temple Judaism of the NT
 - Return to faithfulness to Torah/monotheism

III. The Name of God

A. Biblical identification of "The Name" of God

- 1. El/Elohim
 - Genesis 1:1
 - Genesis 1:26
 - Elohim (plural form of El)

- 2. Exodus 3:14 (I AM)
 - the Tetragrammaton יהוה (LORD)
 - The covenantal name of the God of Israel
 - The self-existent one. (I AM/WAS/WILL, The self-existing One)

- 3. Taking God's name in vain
 - 10 Commands (Ex 20:7)
 - Don't use this name in false worship

- 4. The Name in Greek:
 - OT translation (LXX) 3c BC - 132 BC
 - Name of God
 - Tetragrammaton designated as κυριος (LORD)
 - NT use of κυριος/יהוה
 - God (theos) becomes the name for the Father, Lord (kurios) becomes the name for the Son/Jesus

IV. Jesus is Yahweh

A. Example of the deity of Jesus in the NT

- 1 Cor 8:5-6
 - Paul's reworking of the Shema in Christological language is his way of making Jesus equal with the God of Israel

B. Mark 1:1-3

- Mark begins his gospel by identifying Jesus as God
 - Isaiah 40:3
 - Malachi 3:1

- Always try to put the words in a 1st century context
 - What did it mean to the original audience?
 - Goal: How would the original audience have understood how Jesus is being identified?

For further reading:

- *"Jesus and the God of Israel"* (Richard Bauckham)
- *"How to read the Bible for all it's worth"* (Gordon Fee)
- *"An Introduction to the New Testament"* (Carson/Moo)
- *"An Introduction to the Old Testament"* (Longman/Dillard)
- *"Baker Illustrated Bible Dictionary (2013)"* (Longman)

I. Expressions of Deity

Biblical expressions of Jesus' Deity Calling Jesus God/Theos

- John 1:1
- John 20:28
- Romans 9:5
- Titus 2:13

II. God the Creator

A. Acting as creator

- 1. Genesis 1:1-2 (Elohim/YHWH)
- 2. Isaiah 44:24
- 3. John 1:1-3 (The Word/Logos)
- 4. Col 1:15-20 (Lord Jesus Christ/Beloved Son)
- 5. Hebrews 1:1-14 (The Son)
- 6. Acts 3:15 (Jesus)

B. "Chapter 1 Trifecta" John, Paul, & author of Hebrews all place Jesus on the God side of the equation.

- 1. "All Things" illustration
 - X represents all things (created)
 - Is Jesus inside of x/all things, or outside of x/all things?
 - If he is outside of x/all things, than he is the creator
 - If he is inside of x/all things, than he is created, and cannot be the creator of x/all things.
 - If he is not the creator of x/all things, than the Bible is making errors left and right.
 - Therefore: the only way to harmonize Jesus' role in creation, is to make him God, and the creator of x/all things
- 2. "Secondary All-Things Chart"
 - Which circle does Jesus belong in?

III. Jesus and the Old Testament

A. Jesus/Trinity in the OT

- Gen 1:26
- Angel of God
 - Genesis 18:1-3, 22; 33:24
 - Daniel 3:25
 - Judges 13:15-25

B. Applying OT scriptures to Jesus that were understood of YHWH

- Mark 1:1-3 (Mal/Isaiah)
- John 12:41-43 (Is. 6:1-10):
- Heb 1:10-12 (Ps. 102-25:27):
- Rom 10:13/Joel 2:32

IV. Jesus holding the attributes of God

A. Applying the attributes of God to Jesus

- Col. 2:9 For in him the whole *fullness of deity* dwells bodily
- Hebrews 1:3 He is the *radiance of the glory* of God and the *exact imprint* of his nature...
- Matt. 28:20 I am *with you always*, to the end of the age
- 2 Corinthians 4:4 ⁴In 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*
- Hebrews 13:8 Jesus Christ is *the same yesterday* and today and forever
- 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.
- Col. 1:15, 19 ¹⁵He is the *image* of the invisible God... ¹⁹For in him all the *fullness of God* was pleased to dwell.

B. Worship of Jesus

- Matt 28:17 And when they saw him they worshiped him
- Matt. 2:11 ¹¹And going into the house they saw the child with Mary his mother, and they fell down and worshiped him
- Matt. 14:33 ³³And those in the boat worshiped him, saying, "Truly you are the Son of God"
- Matt. 28:9 And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him
- Mark 3:11 ¹¹And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God"
- John 9:38 ³⁸He said, "Lord, I believe," and he worshiped him
- Heb. 1:6 ⁶And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him"
- Rev 4-5

C. Prayer to Jesus

- John 14:14 ¹⁴If you ask me anything in my name, I will do it
- Acts 7:59 ⁵⁹And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit"
- Rom. 10:9 ⁹because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved
- 1 Cor. 1:2 ²To 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

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

- Rev 4 & 5
- John 5:19 Anything the Father can do, I can do
- Matt 9:6/Mk 2:10/Luke 5:24 Who has the authority to forgive sin?

E. Lord of the Sabbath

- Torah/Lev/Numbers background
- Matt 12:8/Mk 2:28 The Son of Man is Lord of the Sabbath

F. Son of Man/Son of God

- Son of *Man* (Daniel 7)
 - Dan 7:13
 - Title for Messiah
 - 7:9 Ancient of Days - his clothing was white as snow -hair of his head like pure wool
 - Rev 1:13,14 one like a son of man, clothed in a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow
 - Son of Man is to be worshipped/given dominion/glory and a kingdom/all serve him
- Son of *God*
 - OT claim of prophet
 - Not just “a” Son of God (there would be no significance in phrases like “surely this man is the Son of God”...*Matt 27:54*)
- Son of God = his humanity
- Son of Man = his Deity

V. The Humanity of Christ

A. Phil 2

- Jesus had equality with God but gave it up (emptied himself)

B. Human attributes

- He had a human *body*, *mind*, and experienced *temptation*
- *Human birth* and a *human genealogy* (Gal. 4:4–5)
- *Human body* that experienced
 - growth (Luke 2:40, 52)
 - hunger (Matt. 4:2)
 - thirst (John 19:28)
 - tiredness (John 4:6)
 - death (Luke 23:46)
- Has a physical body in his resurrected state:
 - John 20:17, 25–27
- *Human mind* that, according to the will of the Father, had limitations in knowledge: (Mark 13:32)
- Increased in *wisdom* (Luke 2:52)
- Learned *obedience* (Heb. 5:8–9)
- Experienced *human temptation*
 - Every kind of human temptation, he never succumbed to sin (John 8:29, 46; 15:10; 2 Cor. 5:21; Heb. 7:26; 1 Pet. 2:22; 1 John 3:5)

- Jesus practiced *spiritual disciplines*
 - Regularly *prayed* with passion (Mark 14:36; Luke 10:21; Heb. 5:7)
 - *Worshipped* at the synagogue (Luke 4:16)
 - Read and memorized *Scripture* (Matt. 4:4–10)
 - Practiced the discipline of *solitude* (Mark 1:35; 6:46)
 - Observed the *Sabbath* (Luke 4:16)
 - Obeyed OT *ceremonial laws* (John 8:29, 46; 15:10; 2 Cor. 5:21; Heb. 4:15)
 - Received the *fullness of the Spirit* (Luke 3:22; 4:1)
- Jesus will be a man forever as he represents redeemed humanity for all of eternity (Acts 1:11; 9:5; 1 Cor. 9:1; 15:8; 1 Tim. 2:5; Heb. 7:25; Rev. 1:13)

C. Implications of the Humanity of Christ

- Jesus' humanity enables *his representative obedience* for us (Rom. 5:18–19)
- Jesus' humanity makes him the only *effective mediator* between God and man:
 - 1 Tim. 2:5
 - Jesus' divine and human natures enable him to stand in the gap between fallen humans and a holy God

D. The Personhood of Christ

Four statements are understood and affirmed to attain a complete biblical picture of the person of Jesus Christ:

- 1. Jesus Christ is fully and completely *divine*
- 2. Jesus Christ is fully and completely *human*
- 3. The divine and human natures of Christ are *distinct*
- 4. The divine and human natures of Christ are completely *united* in one person
 - *100% Man*
 - *100% God*

E. Dual Nature:

- Jesus is clearly portrayed as a real human AND as the God of Israel
 - If Jesus is God, then He has an unchangeable (immutable) nature

VI. Resurrection of Jesus

A. Who does the Bible say raised Jesus from the Dead?

- 1. God/Theos
 - *Acts 3:14-15*
 - *1 Corinthians 6:14*
- 2. God the Father
 - Galatians 1:1
 - *1 Thessalonians 1:9-10*
- 3. The Son/Jesus
 - *John 2:18-22*
 - *John 10:17-18*
- 4. The Spirit
 - *1 Peter 3:18*

VII. Jesus in the Apocalypse

A. The book of Revelation is about?

B. Three distinct identifications for Yahweh in Revelation

- 1. The Alpha & Omega
- 2. The Lord God Almighty
- 3. The One who is and who was and who is to come

C. Divine self-declarations in the Apocalypse

- 1. Jesus Identified with the One seated on the throne
 - *God*: I am the Alpha and the Omega (1:8)
 - *Christ*: I am the first and the last (1:17)
 - *God*: I am the Alpha and the Omega, the beginning and the end (21:6)
 - *Christ*: I am the Alpha and the Omega, the first and the last, the beginning and the end (22:13)
- 2. OT origins
 - Isaiah 44:6
 - "the beginning and the end"
 - Jewish monotheism was defined by the doctrine of creation and worship

D. The Hymn sung to God (ch 4-5)

- 1. Worship to the One seated on the Throne
 - 4:8
 - 4:11
- 2. Worship to the Lamb
 - 5:9
 - 5:12
- 3. Worship to the One who sits on the throne AND the Lamb
 - 5:13

Conclusion

- The Bible proclaims that only one God (by nature) exists (Deut 6:4)
- The Bible clearly identifies Jesus as having the nature of the God of Israel (Col. 2:9)
- Therefore: Jesus is the God of Israel who stepped into His creation to redeem it (John 1:1)

For further reading on:

- Jesus in the Bible:
 - *"Knowing Jesus Through the Old Testament"* (Christopher Wright)
 - *"Pauline Christology"* (Gordon Fee)
 - *"An Introduction to New Testament Christology"* (Raymond Brown)
 - *"Jesus the Son of God"* (DA Carson)
- The book of Revelation/Jesus in eschatology:
 - *"The Theology of Revelation"* (Richard Bauckham)
 - *"Understanding Eschatology"* (Rob Dalrymple)
- The Resurrection:
 - *"The Case for the Resurrection"* (Gary Habermas/Mike Licona)
 - *"Paul Meets Muhammad"* (Mike Licona)
 - *"The Case for Christ"* (Lee Strobel)

I. Ante-Nicene Period

- This term designates the period in the early church that precedes the Council of Nicaea of 325

A. Apostolic Fathers (A.D. 90–160)

- A group of early church leaders who immediately followed the apostles
- **1. Ignatius (c. 35–c. 107)**
 - Was devoted to Christ and longed to follow him in every way, including martyrdom.
 - Concerned with the Gnostic heresy (especially *docetism*)
 - **Docetism:** Denied the material nature of Christ and thus his true humanity
 - Ignatius argued that Christ was both fully divine and completely human
- **2. Polycarp, St. (c. 69–c. 155).**
 - The *bishop of Smyrna* and one of the last of the apostolic fathers to die
 - According to tradition, he foresaw his death in a dream and warned his followers that he was soon to perish in fire
- **3. Clement of Rome, St. (late first cent.).**
 - Served as the second or third bishop of Rome (not the Clement mentioned in Phil 4:3)
 - Wrote two letters to the church in Corinth (c. A.D. 96), called *1 Clement* and *2 Clement*

B. The Apologists

- 2nd century, main goal was to defend against the charge of atheism
- **1. Theophilus (c 180)**
 - "trias" or (the three)
- **2. Tertullian (c. 160–c. 225).**
 - First used the term "*trinitas*"
 - Taught that the Father, Son, Spirit are *one substance*

- 3. Theological issues of this period:
 - **Monarchianism**
 - A movement in the 2nd and 3rd centuries that attempted to *safeguard monotheism* and the unity (*mono-archeō* = “one source”) of the Godhead
 - Two forms of monarchianism developed:
 - **Adoptionist** (or dynamic monarchianism) Jesus as merely a prophet filled with the Spirit and thus “adopted” by God
 - **Modalism** (or Sabellianism) God acts as three modes or manifestations

II. Nicene Period

A. Council of Nicaea (325 AD)

- Issue: Eternal Deity/Nature of the Son
- **1. Constantine the Great (272–337).**
 - In 312 saw a *vision of a cross* the night before battle and converted to Christianity
 - Declared the Roman world to be "Christian"
 - Became the first Christian emperor of Rome
 - Constantine's goals:
 - 1. To unite the Roman Empire
 - 2. To resolve the *Arian controversy*
- **2. Arianism**
 - **Arius** (b. ? d. 336 AD)
 - Arius, a presbyter from Alexandria, Egypt
 - Christ was created by God out of nothing
 - Christ was to be the instrument through which all subsequent creation would occur
 - "There was when he (Jesus) was not."
- **3. Council of Nicaea (325 AD)**
 - Issue: Eternal Deity/Nature of the Son
 - *Heretical* proponent: Arius (Jesus is created)
 - *Orthodox* proponent: Athanasius (Jesus has the same nature as God - uncreated)
 - **Misconceptions of Nicaea**
 - Had nothing to do with the Trinity or creation of the Bible

- **4. Athanasius (c. 296–373)**
 - From Alexandria, office of deacon and secretary to Alexander (the bishop of Alexandria)
 - 29 years old
 - The orthodox view: "Christ was *homoousios*, of the same 'substance' as the Father."
 - Eternal, not created

- **5. Creeds** were put forth by the different parties, and would be voted on:
 - **1st creed** (Arius): "*heteroousios*" "different substance"
 - **2nd creed** (Compromise party): *homoiousios* "similar or like substance"
 - **3rd creed** (Athanasius): *homoousios* "same substance"

- **Creed of Nicaea** was adopted:

"We believe in one God the Father All-sovereign, maker of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge the living and the dead."

google: "what really happened at Nicaea, James White" (equip.org)

III. Post-Nicene Period

A. Council of Constantinople (381 AD)

- Issue: Person of Christ (Is He fully human?)
- *Heretical* proponent: Apollinarius (Christ is divine logos, but not human spirit)
- *Orthodox* proponent: Basil, Gregory of Nazianzus, and Gregory of Nyssa (complete humanity of Jesus affirmed/Nicene Creed)

- **1. Apollinarius**

- Apollinarius became bishop of Laodicea in 360
- Anti-Arian, sought to emphasize the full and complete divinity of Christ: as a man he did not need moral development because the divine Logos replaced his human soul
 - God CANNOT grow morally!
 - Apollinarius: Normal people have Body/Soul/Spirit
 - Jesus had: Human Body and Soul, but Spirit replaced with Divine Logos
- "Christ is fully divine, but not fully human"

- **2. Response from Basil, Gregory, Gregory:**

- "To be a full redeemer, Christ had to be fully human. The whole sinner needs to be renewed."

B. Council of Ephesus (431 AD)

- Issue: Person of Christ: the union of the human and divine natures in Christ
- *Orthodox* proponent: Cyril of Alexandria (Complete deity of Jesus & Nicene Creed affirmed)
- *Heretical* proponent: Nestorius, against the full deity and humanity of Christ. Argued that Mary should NOT be called the "Mother of God" (*theotokos, God-bearer*)

- 1. It is counted as the **Third Ecumenical Council**

- 2. Nestorius (bishop of Constantinople)
 - Emphasized the two natures of Christ (with a division)
 - The human and divine natures were joined, but not merged
 - Jesus was one person (God and man united), but his two natures (one human, one divine) existed side by side and hence, separable
 - Jesus was not a "God-man," but a "God-bearing man"
 - Mary should be called *Christotokos* (*Christ-bearer*), and NOT *Theotokos* (*God-bearer*)

- 3. the Council denounced Nestorius' teaching as erroneous and decreed that Jesus was one person, not two separate people (with separated natures)
 - The Virgin Mary was to be called *Theotokos* because she bore and gave birth to God as a man

C. Council of Chalcedon (451 AD)

- Issue: Person of Christ
 - How do the divine and human interact?
- *Orthodox proponent*: Flavian of Constantinople & Leo of Rome
 - Two natures of Jesus affirmed - human & divine
- *Heretical proponent*: Eutyches

- 1. Eutyches
 - A monk, and presbyter at Constantinople
 - Strongly anti-Nestorian
 - Christ had only ONE nature
 - The divine nature absorbed the human nature, so there no longer exists the human
 - Christ's body, since it doesn't have a true human nature, was not prone to the same temptations as ours

- 2. The Council's affirmation:
 - **First:** the Lord Christ is one Person
 - **Second:** both natures, God and man, are unimpaired, "perfect"
 - **Third:** the distinct natures are fully God and man, thus securing salvation by a saving God and a man identified with men

Therefore, if God were to step into His creation and become "man" (human), he would only be able to accomplish this through means of having a dual nature (as he cannot shed his deity)

- 1). 100% God (as God, he is unchangeable, and therefore, keeps His Divine Nature)
- 2). 100% Man (he takes on the nature of Man, completely)
- 3). Just like with the Trinity, we are trying to use language to explain something that is completely unique in history, and therefore, all illustrations will fall short

For further reading:

- "*Early Church Doctrines*" (J.N.D Kelly)
- "*Pocket Dictionary of Church History*" (Feldmeth)
- "*The Trinity*" (Saint Augustine of Hippo)
- "*The History of Christianity*" (Kenneth Scott Latourette)

I. Presuppositions

- To presuppose is to assume something prior to arguing/believing it
 - Atheists/materialists = supernatural miracles are impossible because the supernatural does not exist
 - Christians = supernatural exists and is involved in the world. Therefore, if a miraculous event (or something extraordinary) occurs, a supernatural means is a possible explanation.
- Non-Trinitarian presuppositions
 - *Unitarianism*
 - Identifying one's presuppositions will open up a new way of conversing about truth

II. Islam (Muslims)

- Muhammad (570-632) the last of the prophets
 - Islam = "surrender" (to Allah)
 - Holy Books:
 - Qur'an: Arabic, claims to have existed eternally with Allah
 - Hadith:
 - Denominations: Sunni & Shi'ite
- 23.2% of the world's population is Muslim

A. Basic Theology

- 1. Basics of Islam (Five Pillars of Practice)
 - a. Shahadah
 - Central tenet of faith ('there is no God but Allah, and Muhammad is His messenger')
 - b. Ritual prayer (*salat*)
 - c. Alms-giving (*Zakat*)
 - d. The Pilgrimage (*Hajj*)

- 2. *God (Allah)*
 - Is the Arabic name for "God"
 - Tawhid (strict monotheism)
 - There are 99 names for God (the best, most beautiful, names)
 - The Qur'an is God's eternal Word

- 3. *Jesus (Isa):*
 - A messenger of Allah to guide the Children of Israel with new scripture
 - A great prophet (93 appearances in the Qur'an)
 - Was born to Mary (virgin)
 - Performed miracles to aid in his ministry to the Jews
 - Only *seemed* to die on cross
 - Judgment: Will return for the Day of Judgment to restore justice and to defeat the anti-Christ.

- 4. *Holy Spirit (roles):*
 - 1). Creates life
 - 2). A description of Angel Gabriel
- 5. *Shirk (to share):*
 - The sin of practicing idolatry or polytheism
- 6. *Trinity (from the Qur'an)*
 - Often confused with Allah, Jesus, and Mary (Sura 4:171)

B. Commonalities between Islam and Christianity

- 1. God alone is the creator of the world (39:62)
- 2. Jesus is a very special person who had great abilities while on earth. He is revered
- 3. We are to live separate from the evil in the world that opposes God

C. Islamic opposition/arguments for Christians:

- 1. Jesus never claims "I am God, worship me"
- 2. Jesus always says that the "Father is greater than I"
- 3. God could never have a Son, since God is not a human
- 4. Jesus wasn't crucified, therefore couldn't have risen from the dead
- 5. Jesus (or any man) cannot atone for sin
- 6. The Bible is full of contradictions, cannot be trusted

III. Watchtower Bible & Tract Society (Jehovah's Witnesses)

Founder: Charles Taze Russell (Pennsylvania) had a "Bible study" in 1870

- Name "Jehovah's Witnesses" coined in 1931 by Judge Rutherford from Isaiah 43:10
- Holy Books: NWT:
- As of 2013: 7.69 million "publishers" (JWs who are actively preaching)

A. Basic Theology

- *1. God:*
 - Jehovah (the Father) is Almighty God
 - (Jehovah) alone is to be worshipped

- *2. Jesus:*
 - Is Jehovah's special creation, and is the master worker through whom Jehovah created all other things (Prov 8:22, 30)
 - Preexisted as Michael the Archangel
 - Jesus is a "mighty god" but he is not Almighty God
 - Was not born Messiah, but became the Messiah at his baptism
 - Lived a perfect and sinless life
 - Died on a torture steak, making the ransom sacrifice for our original sin in Adam, making it possible for those exercising faith in him to gain everlasting life
 - Was raised from the dead (by Jehovah) in the form of a spirit
 - Is ruling God's kingdom, will eventually come to earth and reign for 1,000 years in Jehovah's new political kingdom

- *3. Holy Spirit:*
 - Is Jehovah's *active force*
 - Is not a person nor has any divine qualities

- *4. The Trinity:*
 - Theistic invention of pagan religions
 - Often portrayed as pagan tritheism

B. Jehovah's Witnesses opposition/arguments for Christians:

- 1. Jesus is a created being
- 2. Jesus prayed to God (therefore, is not himself God)
- 3. Jesus never claimed to be Almighty God
- 4. The Bible never explains (or defines) the Trinity
- 5. The Roman church invented the Trinity

C. Problematic proof texts

• 1. **John 1:1**

- *JW Interpretation:*
 - the *Word* should be identified as "a god" since there is no definite article before the second "God"
- *Christian Interpretation:*
- "In the beginning **was** the Word, and the Word was with God, and the Word was **God**.
 - was: imperfect form of "to be"
 - imperfects are indefinite
 - "in the beginning" (*en arche*) calling back to Genesis 1:1 (*en arche*)
 - push "the beginning" (the time before creation) back as far as you want, and the Word *was* already in existence
- The key to John's intro
 - 1:1a (was)
 - 1:3 (nothing has been created that wasn't created by the Word)

• 2. **Prov 8:22-30**

- *JW Interpretation:* Wisdom is the one speaking (wisdom-personified), and is the one who was "produced" (created) by God, becoming His "master worker" (v 30).
- *Christian Interpretation:*
 - If we are to interpret this "literally" then Jesus is:
 - a woman (8:2, 11), my sister (7:4)

• 3. **Col 1:15**

- *JW Interpretation:*
 - Jesus is called the firstborn of God's creation, therefore, he is the first of Jehovah's creation
- *Christian Interpretation:*
 - firstborn: *prototokos*
 - 1. Birth order
 - Ex 13:15
 - 2. Special status (associated w/ being the firstborn/preeminence)
 - Ex 4:22; Rm 8:29; Hb 12:23; Col 1:18

- 4. **John 17:3**
 - *JW Interpretation:*
 - Jehovah is the only true God, and Jesus calls Him (Jehovah) *greater*, therefore, Jesus also can't be God.
 - *Christian Interpretation:*
 - Context:
 - How has John already established Jesus' identity (and how will he continue to develop it)?
 - 17:5
 - cf. Jn 12:36-45 & Is 6:1-3
 - cf. Is 42:8
 - The context from the High Priestly Prayer is clear that the Son and Father have a special nature

- 5. **Rev 3:14**
 - *JW Interpretation:*
 - "Jesus was the first thing created by God"
 - *Christian Interpretation:*
 - beginning = *arche*
 - A. **Time period:** Gen 1:1; Jn 1:1 (in the beginning)
 - B. **Beginning/Origin:** Ps 110:10; Mk 10:6
 - C. **Political:**
 - Gen 40:13; Luke 20:20; Col 1:16
 - The Amen is the faithful and true witness, the ruler of God's creation

- 6. **John 14:28**
 - *JW Interpretation:*
 - "How can Jesus be God when he says that the Father is great than he is?"
 - *Christian Interpretation:* Jesus is referring to his incarnate position, not his essence.
 - See Eph 5:22

IV. Church of Jesus Christ of Latter Day Saints (Mormons)

Founder: Joseph Smith, a young man in upstate NY, had a vision from God the Father, Jesus, and the Holy Ghost in 1820.

- Holy Books:
 - KJV (Joseph Smith translation), Book of Mormon, Doctrine & Covenants, Pearl of Great Price (quad)
- As of 2013, 15 million LDS

A. Basic Theology

- *1. God:*
 - Many gods exist (polytheism), but Heavenly Father/God (Elohim) is the true and only God of this universe
 - God was once as we are now (but now an exalted man), and sits enthroned in heaven (on a planet which circles a star called Kolob)
 - "as man is God once was, as God is man may become."
 - The Father has a body of flesh and bones as tangible as man's

- *2. Jesus:*
 - Jesus' birth was as natural as are the births of children, it was the result of natural action
 - Is the literal spirit-brother of Lucifer (both created)
 - After crucifixion he came to the Americas, bringing another testimony/gospel
 - Jesus is 'Jehovah' (in the OT)

- *3. Holy Spirit:*
 - Not the same as in Christianity, clear distinction between the Holy Ghost and Holy Spirit
 - The Holy Ghost is the third person of the godhead
 - Possesses the power of deity, but is not like Father and Son
 - Can only be in one place at one time
 - Is personal (a 'he')
 - The Holy Spirit is God's presence via an essence
 - The Spirit of the Lord/Christ
 - Is impersonal (an 'It')

- *4. The Trinity:*
 - Three separate Gods

B. Mormon opposition/arguments for Christians:

- Modern Mormons are not as assertive in their opposition
- Will focus on their own testimony to knowing that Joseph is Heavenly Father's prophet, restoring the lost gospel
- The Bible = only been trusted "as so far as its been accurately translated"
- God's revelation is progressive, and so other writings are authoritative (BoM; Pearl, D&C)

C. Problematic proof texts

- James 2:24, 26
 - a person is justified by works and not by faith alone...faith apart from works is dead.
 - good works, not grace
 - Christian interpretation:
 - 1:22, 27 Be doers of the word, and not hearers only, deceiving yourselves...Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.
 - "If you say you're a Christian but you don't live in any way that looks like Jesus, are you really a Christian?"
- What to focus on (Monotheism)
 - **Deut 6:4; Is 43:10; Is 44:6; Is 44:24; Is 45:5**

For further reading:

- "*The Kingdom of the Cults*" (Walter Martin)
- "*Reasoning from the Scriptures with the Jehovah's Witnesses*" (Ron Rhodes)
- "*Is the Mormon My Brother?*" (James R. White)
- "*What Every Christian Needs To Know About The Qur'an*" (James R. White)
- "*What You Need To Know About Islam & Muslims*" (George W. Braswell Jr.)
- "*Answering Jewish Objections to Jesus*" vol. 1-4 (Michael Brown)

- google:
 - "behold, I stand at the door and knock, Michael Licona"
 - a paper written on ways to engage with Mormons and Jehovah's Witnesses
 - "100 verse memorization system, alpha and omega ministries"
 - a list of 100 verses that are helpful when engaging with Mormons

Creed

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

The word comes from the Latin *Credo* (“I believe”), since the statement of faith involves not merely acceptance of truth, but personal commitment

e.g.: *Credo in Deum*, “I believe in God.”

The Apostles’ Creed

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

The Athanasian Creed

- (1) Whosoever will be saved, before all things it is necessary that he hold the catholic faith; (2) Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
- (3) And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; (4) Neither confounding the persons, nor dividing the substance. (5) For there is one person of the Father, another of the Son, and another of the Holy Spirit. (6) But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal. (7) Such as the Father is, such is the Son, and such is the Holy Spirit. (8) The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. (9) The Father incomprehensible, the Son incomprehensible, the Holy Spirit incomprehensible. (10) The Father eternal, the Son eternal, and the Holy Spirit eternal. (11) And yet they are not three eternals, but one uncreated and one incomprehensible. (13) So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; (14) And yet they are not three almighties, but one almighty. (15) So the Father is God, the Son is God, and the Holy Spirit is God; (16) And yet they are not three Gods, but one God. (17) So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; (20) So are we forbidden by the catholic religion to say: There are three Gods or three Lords. (21) The Father is made of none, neither created nor begotten. (23) The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. (24) So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. (25) And in this Trinity none is afore, or after another; none is greater, or less than another. (26) But the whole three persons are co-eternal, and co-equal. (27) So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. (28) He therefore that will be saved must thus think of the Trinity.
- (29) Furthermore is it necessary to everlasting salvation than he also believe rightly the incarnation of our Lord Jesus Christ. (30) For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. (31) God of the substance of the Father, begotten before the worlds; and man of the

substance of His mother, born in the world. (32) Perfect God and perfect man, of a reasonable soul and human flesh subsisting. (33) Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. (34) Who, although He is God and man, yet He is not two, but one Christ. (35) One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. (36) One altogether, not by confusion of substance, but by unity of person. (37) For as the reasonable soul and flesh is one man, so God and man is one Christ; (38) Who suffered for our salvation, descended into hell, rose again the third day from the dead; (39) He ascended into heaven, He sitteth on the right hand of the Father, God Almighty; (40) From thence He shall come to judge the living and the dead. (41) At whose coming all men shall rise again with their bodies; (42) And shall give account of their own works. (43) And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. (44) This is the catholic faith, which except a man believe faithfully, he cannot be saved.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Council of Chalcedon (451 A.D)

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

Online Resource List

Apologetic Websites/Podcasts

Alpha & Omega Ministries (James R. White)
aomin.org

Apologetics.com (various)
apologetics.com

Apologia Church (Jeff Durbin)
apologiaradio.com

apologetics315.org (various)

CARM (Matt Slick)
carm.org

Institute for Religious Research (Rob Bowman)
irr.org

Line of Fire (Michael Brown)
askdrbrown.org

Renewing Your Mind (RC Sproul)
ligonier.org

Risen Jesus (Michael Licona)
risenjesus.com

RZIM (Ravi Zacharias)
rzim.org

Stand To Reason (Greg Koukl)
str.org

Tim Keller (Tim Keller)
timothykeller.com

Unbelievable? (Justin Brierley)
premier.org.uk/unbelievable