

Overview

The MYC Teaching Programme

1. Main Talks

These plenary sessions will help us think through the whole topic of “the Trinity”

Monday afternoon	“Delighting in the Trinity”
Monday night	One God, Three Persons
Tuesday night	Fully Man. Fully God. Fully Sic. Heaps Good.
Wednesday night	“Glory co-equal, majesty co-eternal”
Thursday night	Living a Trinitarian Life

2. Morning sessions

These sessions will introduce us to the lives and thinking of previous generations of Christians, as well as including space for personal reflection

3. Workshops

These staff-led workshops will develop your ability to “think theologically” by exploring related topics and aspects of the Christian life. Sign up before they fill up!

Note: Dave Purton’s workshop is compulsory for first-timers (but all are welcome!) see page 72 for more details on each workshop + locations

Word and Spirit	Dave Purton
Daily Bible reading and prayer for shirkers and slackers	Laura Maddock
Suffering	Emily Just
Keeping up with the cult-dashians	Ollie Tweeddale
Dating: when to swipe right	Matt Winter
Caring for those struggling with same-sex attraction	Geoff Lin

4. Review Groups

These student-led small groups will help you get to know a few other ESers really well and have a chance to debrief generally

5. Question Times

Self-explanatory! An MYC favourite ...



Talk One

Delighting in the Trinity

1. Should we bother?

1.1. The word for “Trinity” isn’t even in the bible

Trinity = _____ + _____

1.2. Christians usually end up arguing with each other about the Trinity



$$1/3 + 1/3 + 1/3 = 1$$



1.3. “The Trinity” feels like a liability when it comes to evangelism

ES’ mission is to reach the _____ on the North Terrace campuses

2. Why we should bother!

2.1. IF God is 3-in-1, it's a bit rude not to try to make sense of the Trinity

2.2. Jesus talked about the Trinity a lot!

Jn 14:25 “All this I have spoken while still with you. ²⁶ But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. ²⁷ Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

2.3. Believing in the Trinity is crucial to salvation

Mt 28:16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ¹⁷ When they saw him, they worshiped him; but some doubted. ¹⁸ Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith; Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity ...

3. If we're going to bother trying ...

3.1. Don't seek to know more theology, but to know God better

Eph 1:15 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's people, ¹⁶ I have not stopped giving thanks for you, remembering you in my prayers. ¹⁷ I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

“Our aim in studying the Godhead must be to know God Himself better. Our concern must be to enlarge our acquaintance, not simply with the doctrine of God's attributes, but with the living God whose attributes they are. As He is the subject of our study, and our helper in it, so He must Himself be the end of it. We must seek, in studying God, to be led to God ... How are we to do this? How can we turn our knowledge about God into knowledge of God? The rule for doing this is demanding, but simple. It is that we turn each truth that we learn about God into matter for meditation before God, leading to prayer and praise to God.” (J I Packer, *Knowing God*, pp.19-20)

“What matters supremely, therefore, is not, in the last analysis, the fact that I know God, but the larger fact which underlies it - the fact that He knows me.” (J I Packer, *Knowing God*, p.41)

1 Cor 13:12 For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

3.2. If you want to know our Trinitarian God better, get-to-know Jesus better

Jn 1:18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

“Sometimes, evangelical Christians talk about their faith as if it is essentially a creed we subscribe to, rather than a person we belong to. When we speak of sharing our faith with someone it can sound more like we are trying to convince them to ascribe to a coherent theological world view, than introduce them to a Saviour who loves them and gave himself for them.” (M D Raiter, *Stirrings of the Soul: Evangelicals and the New Spirituality*, p.230)

4. The way forward ...

Talk 1: Delighting in the Trinity

Talk 2: One God, Three Persons

Talk 3: Fully Man. Fully God. Fully Sic. Heaps Good.

Talk 4: “Glory co-equal, majesty co-eternal”

Talk 5: Living a Trinitarian life

What I've learned, (and my response)

*Holy, holy, holy Lord God Almighty!
All thy works shall praise thy name, In earth and sky and sea:
Holy, holy, holy! – merciful and mighty,
God in three persons, blessed Trinity.
(Reginald Heber, 1783-1826)*

Talk Two

One God, Three Persons

The Athanasian Creed

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons, nor dividing the substance.

2 Cor 13:14 May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

1. There is one God

Deut 6:4 Hear, O Israel: The Lord our God, the Lord is one.⁵ Love the Lord your God with all your heart and with all your soul and with all your strength.

James 2:19 You believe that there is one God. Good! Even the demons believe that - and shudder ...

2. The one God exists in 3 “persons”

1 Cor 8:4 So then, about eating food sacrificed to idols: We know that “An idol is nothing at all in the world” and that “There is no God but one.”⁵ For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”),⁶ yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

Gen 1:26 Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them.²⁸ God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

v26: “Let us make mankind in our (pl) image, in our likeness”

v27: “So God created mankind in his own (sg) image”

2.1. Who creates?

Rev 4:9 Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever,¹⁰ the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say:¹¹ “You are worthy, our Lord and God, to receive glory and honor and power, *for you created all things*, and by your will they were created and have their being.”

Ps 33:6 By the word of the Lord the heavens were made, their starry host *by the breath* [lit. “Spirit”] of his mouth.

Col 1:15 The Son is the image of the invisible God, the firstborn over all creation.¹⁶ *For in him all things were created*: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.¹⁷ He is before all things, and in him all things hold together.



Over Coffee: were the OT Theophanies actually Christophanies?

eg Gen 14, Gen 32, Joshua 1, Dan 3 ...

2.2. Who gives gifts to the church?

James 1:16 Don't be deceived, my dear brothers and sisters.¹⁷ Every good and perfect gift is from above, *coming down from the Father of the heavenly lights*, who does not change like shifting shadows.¹⁸ He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created

Eph 4:11 So *Christ himself gave* the apostles, the prophets, the evangelists, the pastors and teachers,¹² to equip his people for works of service, so that the body of Christ may be built up¹³ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

1 Cor 12:4 There are different kinds of gifts, but *the same Spirit distributes them*.⁵ There are different kinds of service, but the same Lord.⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work

2.3. Who is worshipped?

Jn 4:21 “Woman,” Jesus replied, “believe me, a time is coming when *you will worship the Father* neither on this mountain nor in Jerusalem.²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews.²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth.”

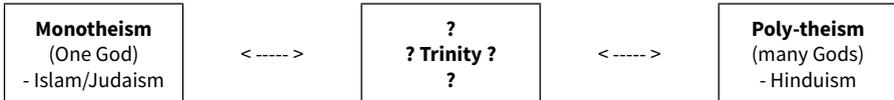
Mt 28:16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.¹⁷ When they saw him, *they worshiped him*; but some doubted.¹⁸ Then Jesus came to them and said, “All authority in heaven and on earth has been given to me.¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Mk 3:28 Truly I tell you, people can be forgiven all their sins and every slander they utter,²⁹ but *whoever blasphemes against the Holy Spirit* will never be forgiven; they are guilty of an eternal sin.

Acts 5:3 Then Peter said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ⁴ Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? *You have not lied just to human beings but to God.*”

3. Making sense of it all

“The Hebrew word for “one” [in Deut 6:4] has a particular colour to it. It means more than being digitally singular. It speaks of there being a unity to God, that he is undivided. He is one: there is an integrity to him. No contradiction and no inconsistency.” (S Allberry, *Connected*, p.34)



3.1. Explaining vs Believing

“That, ironically, is often why we struggle with the Trinity: instead of starting from scratch and seeing that the triune God is a radically different sort of being from any other candidate for “God”, we try to stuff Father, Son and Spirit into how we have always thought of God. Now, usually in the West, “God” is already a subtly defined idea: it refers to one person, not three. So when we come to the Trinity, we feel like we’re trying to squeeze two extra persons into our understanding of God - and that is, to say the least, rather hard. And hard things get left. The Trinity becomes that awkward appendix.” (M Reeves, *Delighting in the Trinity*, pp.16-17)

3.2. How to be a Heretic #1: modalism (aka “Sabellianism”)



Q. What’s the problem with this heresy? Why does it matter?

Mono-theism = ____ vocalist(s), ____ tune(s)

Tri-theism = ____ vocalist(s), ____ tune(s)

Modalism = ____ vocalist(s), ____ tune(s)

Trinitarianism = ____ vocalist(s), ____ tune(s)

3.3. What is a “person”?

Jn 4:24 God is spirit, and his worshipers must worship in the Spirit and in truth

“Person” = _____ ≠ _____

Ex 33:11 The Lord would speak to Moses face to face, as one speaks to a friend.

i. Because God is personal, He can _____

“All sorts of people are fond of repeating the Christian statement that ‘God is love’. But they seem not to notice that the words ‘God is love’ have no real meaning unless God contains at least two Persons. Love is something that one person has for another person. If God was a single person, then before the world was made, He was not love.” (CS Lewis, *Mere Christianity*)

“We believe that God is personal, but personality cannot exist in a monad, that is, in complete singularity of being. Personality requires relationships. The attributes of God are personal attributes. Justice is a mode of relationship. It is impossible to be just and righteous and fair in absolute isolation. So, too, wisdom has no meaning or content if there is no relationship. And this is particularly true of love. Only persons love; only persons are able to be loved” (DB Knox, *Everlasting God*, p.63)

“If God were not personal, he could not be merciful (*things* do not show mercy); but if God were just *one* person, then love of the other could not be central to his being. There would have been nobody in eternity for him to love. Thus the only God inherently inclined to show mercy is the Father who has eternally loved his Son by the Spirit.” (M Reeves, *Delighting in the Trinity*, p.112)

ii. Because God is personal, we use _____

Some 21st century problems with calling God “Father” ...

i.

ii.

iii.

iv.

4. So what, for us?

=> **Christians believe** _____

“God did not make us because he needed us. He was in no way relationally deficient without us. We were not created to satisfy some craving within him. He was not friendless and lonely.” (S Allberry, *Connected*, p.71)

“The Father so enjoyed fellowship with his Son that he wanted to have the goodness of it spread out and communicated and shared with others. The creation was a free choice borne out of nothing but love” (M Reeves, *Delighting in the Trinity*, p.49)

4.1. Being made by God “in His image” means _____

4.2. Because God is personal, being made “in His image” means _____

What I've learned (and my response)

*God has spoken – by Christ Jesus, Christ, the everlasting Son;
Brightness of the Father's glory, With the Father ever one:
Spoken by the Word incarnate, Life, before all time began,
Light of light, to earth descending, God, revealed as Son of Man.*
(G W Briggs, 1875-1959)

Talk Three

Fully Man. Fully God. Fully Sic. Heaps Good.

The Athanasian Creed

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and made of the substance of His mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. Who, although He is God and man, yet He is not two, but one Christ.

ES/AFES Doctrinal Basis, Pt. 5

Redemption from the guilt, penalty and power of sin only through the sacrificial death, as our representative and substitute, of Jesus Christ, the incarnate Son of God.

Q. Can we be too “Jesus-focussed”?

i.

Acts 4:8 Then Peter, filled with the Holy Spirit, said to them: “Rulers and elders of the people! ⁹ If we are being called to account today for an act of kindness shown to a man who was lame and are being asked how he was healed, ¹⁰ then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. ¹¹ Jesus is “the stone you builders rejected, which has become the cornerstone.” ¹² Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

ii.

Lk 24:44 He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” ⁴⁵ Then he opened their minds so they could understand the Scriptures.

- cf your review groups on Jn 14-16: even the HS points us to Jesus and glorifies Jesus!

iii.

1. Who can forgive my sin?

(On Gen 3): “What, then, went wrong? It was not that Adam and Eve stopped loving. They were created *as lovers* in the image of God, and they could not undo that. Instead, their loved *turned*. When the apostle Paul writes of sinners, he describes them as “lovers of themselves, lovers of money, lovers of pleasure rather than lovers of God” (2 Tim 3:2-4). Lovers we remain, but twisted, our love misdirected and perverted. Created to love God, we turn to love ourselves and anything but God. And this is just what we see in the original sin of Adam and Eve. Eve takes and eats the forbidden fruit because love for herself - and gaining wisdom for herself - has overcome any love she might have had for God.” (M Reeves, *Delighting in the Trinity*, p.65)

Ps 51 *For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.* ¹ Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. ² Wash away all my iniquity and cleanse me from my sin. ³ For I know my transgressions, and my sin is always before me. ⁴ Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge.

The _____ of the (so-called) “victimless crime”

Mk 2:1 A few days later, when Jesus again entered Capernaum, the people heard that he had come home. ² They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. ³ Some men came, bringing to him a paralyzed man, carried by four of them. ⁴ Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. ⁵ When Jesus saw their faith, he said to the paralyzed man, “Son, your sins are forgiven.” ⁶ Now some teachers of the law were sitting there, thinking to themselves, ⁷ “Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?” ⁸ Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? ⁹ Which is easier: to say to this paralyzed man, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk?’ ¹⁰ But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the man, ¹¹ “I tell you, get up, take your mat and go home.” ¹² He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, “We have never seen anything like this!”

2. Who can bear my sin?

Lev 16:20 When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. ²¹ He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites - all their sins - and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task. ²² The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

Heb 10:1 The law is only a shadow of the good things that are coming - not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. ² Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. ³ But those sacrifices are an annual reminder of sins. ⁴ It is impossible for the blood of bulls and goats to take away sins.

2 Cor 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Jn 1:29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

"Anselm was right that only *man should* make reparation for his sins, since it is he who has defaulted. And he was equally right that only God *could make* the necessary reparation, since it is he who has demanded it. Jesus Christ is therefore the only Saviour, since he is the only person in whom the "should" and the "could" are united, being himself both God and man." (J Stott, *The Cross of Christ*, pp.157-8)

"In the substitutionary view, atonement is a transaction between God and God; between the Father and the Son through the Spirit. It is an event within God. Salvation starts with God, is achieved by God and is applied by God atonement is inescapably Trinitarian because the atonement is only comprehensible if God is a Trinity of persons. If God were not a Trinity, who would offer the sacrifice to God? And if God were to offer it, who would receive it? The atonement - Christ's death *for us* - is a transaction that takes place within the Trinity." (T Chester, *Delighting in the Trinity*, p.149)

3. Horrible Histories: The Chalcedonian Definition

Q. Which is harder to believe about Jesus: His humanity or His divinity?

i. Was Jesus omniscient (all-knowing)?

Mk 2:8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things?”

Lk 2:52 And Jesus grew in wisdom and stature, and in favor with God and men.

Mt 24:36 No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

ii. Was Jesus incapable of sinning?

*Away in a manger, no crib for a bed, The little Lord Jesus lays down His sweet head
The stars in the bright sky look down where He lay, The little Lord Jesus asleep on the hay
The cattle are lowing, the baby awakes, The little Lord Jesus no crying He makes ...*

Heb 5:8 Although he was a son, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal salvation for all who obey him ¹⁰ and was designated by God to be high priest in the order of Melchizedek.

iii. Did Jesus “get an upgrade” at His baptism?

Jn 1:29 The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! ³⁰ This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ ³¹ I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.” ³² Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. ³³ And I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’ ³⁴ I have seen and I testify that this is God’s Chosen One.”

3.1. The Council of Chalcedon (AD451)

The Chalcedonian Definition

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.

i. “truly God and truly Man” (aka “fully man and fully God”)

ii. “of one substance with the Father ... and at the same time of one substance with us”

iii. “recognized in 2 natures without confusion/change/division/separation”

iv. “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”

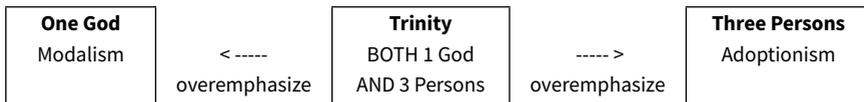
“But divine attributes are not characteristics that are separate and distinct from the divine essence so that God can set them aside as one might remove a pin from a pincushion and still have the pincushion. Rather, the divine essence is expressed precisely in the sum total of its attributes. To hold that God the Son actually emptied himself in his state of humiliation of even one divine characteristic is tantamount to saying that he who “enfleshed” himself in the Incarnation, while perhaps more than man, is now not quite God either ... The uniform representation of the New Testament and Chalcedonian Christology is that the Incarnation was an act of addition rather than subtraction.” (R Reymond, *A New Systematic Theology*, p.616)

so $1 = _ + _ ,$ not $_ + _ = 1$

“Put in the most simple language, Jesus could be fully God without knowing, as a man, the secrets of nuclear physics or even how to use a telephone. His knowing everything as God did not automatically carry over to his life on earth as a man.” (G Bray)

Q. How is this all possible?

3.2. How to be a Heretic #2: adoptionism (aka “dynamic monarchianism”)



Mk 1:9 At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰ As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

Acts 2:32 “We tell you the good news: What God promised our ancestors ³³ he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: “You are my son; today I have become your father.””

“Jesus has become “the Son of God” in the sense that he has been anointed to rule the world in accordance with God’s promises. But Jesus was the Son of God, God’s real son, long before he came into our world as God’s *official* son.” (A Moody, *In Light of the Son*, p.46)

The Nicene Creed (from the Council of Constantinople, AD381)

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father ...

Jn 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (KJV).

The Nicene Creed (from the Council of Constantinople, AD381)

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified

Jn 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.” (ESV)

“The language of generation and procession used in the Bible clearly suggests that there is a derivation of some kind from the Father, even if this cannot be equated with an event that can be pinpointed in time. The early Christians found nothing more difficult than surmounting the notion of causality among the persons of the Godhead. As a result, we find them using terms such as “eternally begotten” as the best way of reconciling the words of the Bible with their assumption that God’s being is eternal, even though the expression itself is a logical contradiction”. (G Bray, *God is Love*, p.115)



Q. What’s the problem with this heresy? Why does it matter?

“For, no matter how remarkable he was, no matter what God did in and through him, if Jesus was not more than a man, then the whole Christian faith and all the generations of Christian worship have been a monstrous idolatry” (C Wright, *Thinking Clearly About Jesus*, p.85)



Over coffee: what’s the difference between Jesus of Nazareth and the Eternal Son of God?

4. So what, for us?

=> **Christians believe** _____

Heb 2:17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. ¹⁸ Because he himself suffered when he was tempted, he is able to help those who are being tempted.

Heb 4:14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are - yet was without sin. ¹⁶ Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

Q. How is “Jesus-was-tempted-in-every-way-like-me-yet-was-without-sin” meant to help me when I’m also being tempted?

Q1. Do you think that “sin” is an essential part of human nature?

Q2. Who do you want to intercede for you?

Heb 7:23 Now there have been many of those priests, since death prevented them from continuing in office; ²⁴ but because Jesus lives forever, he has a permanent priesthood. ²⁵ Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Eph 3:14 For this reason I kneel before the Father,¹⁵ from whom every family in heaven and on earth derives its name.¹⁶ I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,¹⁷ so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love,¹⁸ may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ,¹⁹ and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.²⁰ Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,²¹ to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

What I’ve learned (and my response)

*Hail the heav’n-born Prince of Peace! Hail the Son of Righteousness!
Light and life to all He brings, Ris’n with healing in His wings
Mild He lays His glory by, Born that man no more may die
Born to raise the sons of earth, Born to give them second birth
Hark! The herald angels sing, “Glory to the newborn King!”
(Charles Wesley, 1707-88)*

Talk Four

“Glory co-equal, majesty co-eternal”

ES/AFES Doctrinal Basis, Pt. 2

The unity of the Father, the Son and the Holy Spirit in the Godhead.

The Athanasian Creed

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal.

“The battle for the Trinity during the fourth century was about the Lordship of Jesus. The question was whether Jesus was fully Lord, as much entitled to that designation as God the Father. The real passion of that battle was not over metaphysics or technical language. It was over the practical religious realities of worship and salvation. Should we worship Jesus? Is he the Lord who comes to save his people?” (J M Frame, *The Doctrine of God*, p. 733)

1. Can God be known at all?

Rom 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness,¹⁹ since what may be known about God is plain to them, because God has made it plain to them.²⁰ For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.²¹ For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.²² Although they claimed to be wise, they became fools²³ and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.

General Revelation ≠ Special Revelation

2. Jesus really IS God (so HE can make God known)

Jn 14:5 Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?” ⁶ Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. ⁷ If you really know me, you will know my Father as well. From now on, you do know him and have seen him.” ⁸ Philip said, “Lord, show us the Father and that will be enough for us.” ⁹ Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. ¹¹ Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.

Jn 1:18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

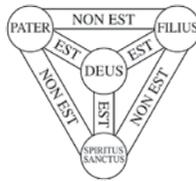
“The Father is God because he is God - he is the source and reason for everything that exists. But Jesus is God too, because everything that makes the Father God is also shown forth in Jesus. Everything that God is and does comes through him.” (A Moody, *In Light of the Son*, p.29)

“God is personal because He exists eternally in the triune relationship. Personhood is about relationships and reciprocity. God cannot be solitary. If the one God is not a community of persons, then He cannot be personal and if He is not personal, then we cannot know Him. God is knowable because He is relational, and He is relational because He exists as three persons in relationship. If God were not three persons, then He would for ever be hidden in “light inaccessible”. We have no access to the One except through the Three”. (T Chester, *Delighting in the Trinity*, p.130)

2.1. Jesus and the Father are one

Jn 10:29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. ³⁰ I and the Father are one.

Jn 5:16 So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. ¹⁷ In his defense Jesus said to them, "My Father is always at his work to this very day, and I too am working." ¹⁸ For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. ¹⁹ Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does." ²⁰ For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. ²¹ For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. ²² Moreover, the Father judges no one, but has entrusted all judgment to the Son, ²³ that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.



The Athanasian Creed

So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; And yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Spirit is God; And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; And yet they are not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the catholic religion to say: There are three Gods or three Lords.

so 1 = __ + __ + __ , not __ + __ + __ = 1

2.2. The Father is (somehow) “greater” than the Son

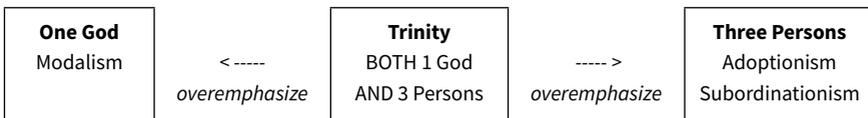
Jn 6:38 For I have come down from heaven not to do my will but to do the will of him who sent me.

Jn 14:28 “You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.”

Matt 24:36 “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Lk 22: 42 “Father, if you are willing, take this cup from me; yet not my will, but yours be done.”

2.3. How to be a Heretic #3: subordinationism



“Glory co-equal, majesty co-eternal”

A. The Father loves the Son

Jn 3:35 The Father loves the Son and has placed everything in his hands

B. The Son loves the Father

Jn 14:30 I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,³¹ but the world must learn that I love the Father and that I do exactly what my Father has commanded me.

C. The Son and the Father glorify each other

Jn 17:1 After Jesus said this, he looked toward heaven and prayed: “Father, the hour has come. Glorify your Son, that your Son may glorify you. ² For you granted him authority over all people that he might give eternal life to all those you have given him. ³ Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. ⁴ I have brought you glory on earth by finishing the work you gave me to do. ⁵ And now, Father, glorify me in your presence with the glory I had with you before the world began.

Jn 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. ¹⁴ He will bring glory to me by taking from what is mine and making it known to you. ¹⁵ All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

“The Trinity is not like a band whose members occasionally take time out from one another to pursue solo careers.” (S Allberry, *Connected*, p.37)



Q. What’s the problem with this heresy? Why does it matter?

Lk 11:1 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.” ² He said to them, “When you pray, say: “Father, hallowed be your name, your kingdom come.”



Over coffee: what does “My God, My God, why have you forsaken me?” mean?

3. So what, for us?

Q. How do you spot a fake?



=> Christians are _____

Gal 4:1 What I am saying is that as long as an heir is underage, he is no different from a slave, although he owns the whole estate. ² The heir is subject to guardians and trustees until the time set by his father. ³ So also, when we were underage, we were in slavery under the elemental spiritual forces of the world. ⁴ But when the set time had fully come, God sent his Son, born of a woman, born under the law, ⁵ to redeem those under the law, that we might receive adoption to sonship. ⁶ Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." ⁷ So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir.

"Adoption is a central biblical description of how God saves. It emphasizes the quality of the new relationship that God brings us into, a relationship of having been made into his children. In explicitly Trinitarian terms, this means that God brings us into the relationship of sonship that has always been part of his divine life. When we become sons of God, we are joined to the sonship of the incarnate Son, which is in turn the human enactment of the eternal sonship of the second person of the Trinity. Sonship was always within God, and it came to be on earth as it is in heaven, in the person of the incarnate Christ." (F Sanders, *Deep Things of God*, p.157)

3.1. Adoption means _____

“The fact that we know our king or father is flawed means we know what a good father should do. Because we are created in the image of the triune God, we have an instinctive knowledge of how a father should love. If we didn’t know what a good father was, we couldn’t critique our own.” (P Miller, *A Praying Life*, p.178)

“If you father was a good father - if he was patient and strong and wise, and if he loved and encouraged you - don’t stop there or make him an idol. Direct your gaze to the Father who is the truth behind the very idea of fatherhood.” (A Moody, *In Light of the Son*, p.51)

Heb 12:7 Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? ⁸ If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. ⁹ Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! ¹⁰ They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. ¹¹ No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

3.2. Adoption means _____

Rom 8:28 And we know that in all things God works for the good of those who love him, who have been called according to his purpose. ²⁹ For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. ³⁰ And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

What I've learned (and my response)

*Let all things their creator bless
And worship him in lowliness, Alleluia, alleluia!
Praise, praise the Father, praise the Son,
And praise the Spirit, Three-in-one,
O praise him, O praise him, Alleluia, Alleluia, Alleluia
W H Draper (1855-1933)*

Talk Five

Living a Trinitarian Life

Q. What does it mean to be “godly”?

“For what we think God is like must shape our godliness, and what we think godliness is reveals what we think of God. So, what, for example, if love and relationship were not central to God’s being? Then they wouldn’t feature for me either as I sought to grow in God-likeness. Forget others; if God is all single and solitary, be a hermit. If God is cruel and haughty, be cruel and haughty. If God is the sort of oversexed, beer-sloshing war-god beloved of the Vikings, be like that.” (M Reeves, *Delighting in the Trinity*, p.116)

1. God is one, therefore _____

Jn 17:20 “My prayer is not for them alone. I pray also for those who will believe in me through their message,²¹ that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.²² I have given them the glory that you gave me, that they may be one as we are one -²³ I in them and you in me - so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”

v20

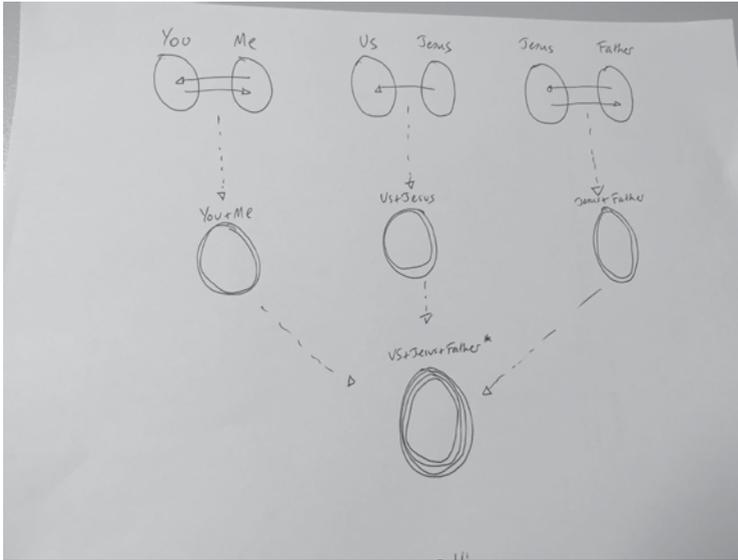
v21

v22

v23



v24



v24

“The fundamental reality in heaven and earth is the love that God the Father has for his Son. You and I and everyone and everything else exist because God loves his Son and wants others to know, love and glorify him too. This love explains our creation and our salvation and defines our past, present and future.” (A Moody, *In Light of the Son*, p.11)

2. God is three persons, therefore _____

Unity ≠ _____

Q1. How do we decide what type of diversity?

ES/AFES Doctrinal Basis, Pt 1

The divine inspiration and infallibility of Holy Scripture as originally given and its supreme authority in all matters of faith and conduct.

The ES motto: “Be Like the Bereans”

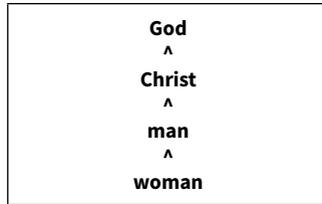
Acts 17:11 Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

A word about “staff-student” partnership

Q2. What type of diversity should we have?

2.1. Diversity (order) in Church

1 Cor 11:1 Follow my example, as I follow the example of Christ. ² I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. ³ But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God ...



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“If all Christians would simply understand the following statement, their task of explaining and defending the Trinity would be much easier. Here is a basic, simple truth that is lost in the vast majority of discussions (or arguments) on this topic: difference in function does not indicate inferiority of nature”. (J White, *The Forgotten Trinity*, p.66)

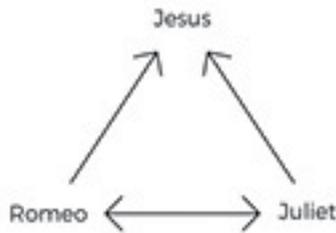
Gal 3:26 So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. ²⁹ If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

2.2. Diversity (order) in Marriage

Eph 5:21 Submit to one another out of reverence for Christ. ²² Wives, submit yourselves to your own husbands as you do to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything. ²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹ After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— ³⁰ for we are members of his body. ³¹ “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” ³² This is a profound mystery—but I am talking about Christ and the church. ³³ However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

“From the relationship of the Trinity we understand what headship means. There is no hint of dominance in it, simply initiative in service. This and this only is the headship that God has conferred on men in respect to women. So, too, from the relationship within the Trinity we learn what the response of obedience is. There is no hint of subservience in it, only the glad and grateful response to the initiatory service and care of the head”. (DB Knox, *Everlasting God*, p.71)

“So the Trinity is to be our pattern as we integrate the one and the many. But it is more than a pattern. For Christians, it is our life. We participate in the Trinitarian community through the Holy Spirit. Jesus does not simply say: “May they be like us”. He says: “May they also be in us” (Jn 17:21).” (T Chester, *Delighting in the Trinity*, p.167)



Q. How do you grow closer to Jesus?

“And is not what has been given us enough: brothers, who will go on living with us through sin and need under the blessing of his grace? Is the divine gift of Christian fellowship anything less than this, any day, even the most difficult and distressing day? Even when sin and misunderstanding burden the communal life, is not the sinning brother still a brother, with whom I, too, stand under the Word of Christ? Will not his sin be a constant occasion for me to give thanks that both of us may live in the forgiving love of God in Jesus Christ? Thus the very hour of disillusionment with my brother becomes incomparably salutary, because it so thoroughly teaches me that neither of us can ever live by our own words and deeds, but only by that one Word and Deed which really binds us together - the forgiveness of sins in Jesus Christ.” (D Bonhoeffer, *Life Together*, pp.16-17)

3. God is love, therefore _____

“It is by the Spirit that the Father has eternally loved his Son. And so, by sharing their Spirit with us, the Father and the Son share with us their own life, love and fellowship. By the Spirit uniting me to Christ, the Father knows and loves me as his son; by the Spirit I begin to know and love him as my Father. By the Spirit I begin to love aright - unbending me from my self-love, he wins me to share the Father’s pleasure in the Son and the Son’s in the Father. By the Spirit I (slowly!) begin to love as God loves, with his own generous, overflowing, self-giving love for others.” (M Reeves, *Delighting in the Trinity*, p.96)

Mt 22:34 Hearing that Jesus had silenced the Sadducees, the Pharisees got together. ³⁵ One of them, an expert in the law, tested him with this question: ³⁶ “Teacher, which is the greatest commandment in the Law?” ³⁷ Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ ³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself.’ ⁴⁰ All the Law and the Prophets hang on these two commandments.”

“The holiness of a single-person God would be something quite different. His holiness would be about being set apart away from others. In other words, his holiness would be all about aloof distance, But the holiness of the Father, Son and Spirit is all about love. Given who this God is, it must be.” (M Reeves, *Delighting in the Trinity*, p.115)

Jn 13:34 “A new command I give you: Love one another. As I have loved you, so you must love one another. ³⁵ By this everyone will know that you are my disciples, if you love one another.”

“God is not love in the same way that He is wrath. His wrath is a response to our sin. But His is love is not a response to us ... He loves because He is love, not because we are lovely. And He is love because He is an eternal Trinity of persons in loving relationship.” (T Chester, *Delighting in the Trinity*, p.153)

Uncle Geoff’s challenge

Evangelism = _____ AND _____

Q. How do you explain the Trinity to an unbeliever?

- “The Trinity is so mysterious it must be true because no-one could make it up”
- “We know that God is 3 in 1 because ... Jesus is fully man and fully God”

4. God sends, therefore _____

Mt 28:16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ¹⁷ When they saw him, they worshiped him; but some doubted. ¹⁸ Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

“Christianity is only ever one generation away from extinction”

Jn 21:19 On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, “Peace be with you!” ²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. ²¹ Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” ²² And with that he breathed on them and said, “Receive the Holy Spirit. ²³ If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven.”

“God, please use me to make a new disciple this year ...”



- 1928 Howard Guinness takes a gap year after 7 years of MBBS to pioneer uni ministry in Canada
- 1934 Howard Guinness establishes the Adelaide University Evangelical Union

Php 2:1 Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, ² then make my joy complete by being like- minded, having the same love, being one in spirit and of one mind. ³ Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, ⁴ not looking to your own interests but each of you to the interests of the others. ⁵ In your relationships with one another, have the same mindset as Christ Jesus:

⁶ Who, being in very nature God, did not consider equality with God something to be used to his own advantage; ⁷ rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!

⁹ Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Rev 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. ¹² In a loud voice they were saying: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!”

What I've learned (and my response)

*I cannot tell how He will win the nations, How He will claim His earthly heritage,
How satisfy the needs and aspiration, Of East and West, of sinner and of sage.
But this I know, all flesh shall see His glory, And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendor When He the Savior, Savior of the
world is known.*

William Fullerton (1857-1932)

The Athanasian Creed

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

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son and such is the Holy Spirit. The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one eternal. As also there are not three uncreated nor three incomprehensibles, but one uncreated and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; And yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Spirit is God; And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; And yet they are not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the catholic religion to say: There are three Gods or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is afore, nor after another; none is greater, or less than another. But the whole three persons are co-eternal, and co-equal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and made of the substance of His mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. Who, although He is God and man, yet He is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by the confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ; Who suffered for our salvation, descended into hell, rose again the third day from the dead; He ascended into heaven, He sitteth on the right hand of the Father, God Almighty; From thence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies; And shall give account of their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the catholic faith, which except a man believe faithfully, he cannot be saved.

Recommended Reading

The Essentials

The New Bible Commentary and New Bible Dictionary (IVP: Leicester)

- the standard one-volume work which covers every book and theological term in the bible!

W A Elwell (ed), *The Evangelical Dictionary of Theology* (Grand Rapids: Baker, 1984)

- the standard alphabetical one-volume work which covers most aspects of Christian theology

Gerald Bray, *God is Love: A Biblical and Systematic Theology* (Wheaton: Crossway, 2012)

- excellent one-volume work from a thoroughly reformed and evangelical perspective. Easy to read (believe it or not!)

Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan, 2011)

- another excellent one-volume work from a reformed, evangelical perspective

B Milne, *Know the Truth: A handbook of Christian belief* (Leicester: IVP, 1982)

- standard (short!) one-volume work which covers all major Christian doctrines

G Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Leicester: IVP, 1991)

- short but profound book proposing an integrating theme throughout the bible

D A Carson, *For the Love of God Vols 1 & 2* (Leicester: IVP, 1998)

- if you're serious about reading the whole bible, these 2 books follow Murray M'Cheyne's 1-year plan. Its strength is it encourages you to read your bible more than the notes!

J I Packer, *Knowing God* (London: Hodder and Stoughton, 1973, repr. 1975-91)

- John Stott was one of the earliest reviewers and was frustrated in his attempts to finish the book because it kept moving him to prayer: "The truth he handles fires the heart. At least, it fired mine, and compelled me to turn aside to worship and to pray"

D A Carson, *A Call to Spiritual Reformation* (Baker, 2002)

- a brilliant and compelling summons to prayer based on Paul's prayers

P Miller, *A Praying Life: Connecting with God in a Distracting World* (Col Springs: Navpress, 2009)

- outstanding: will make you want to pray, and help you actually pray!

J Stott, *The Cross of Christ* (Leicester: IVP, 1986)

- perhaps the single most influential book amongst Western evangelicals in the last 30 years. Section on the implications of the atonement are worth the price of the book!

T Keller, *The Reason for God* (London: Hodder & Stoughton, 2008)

- one of the best books on apologetics; written by a pastor (not just a theoretician)

J Mandryk, *Operation World: The Definitive Prayer Guide to Every Nation (7th ed)* (Colorado Springs: Biblica, 2010)

- the name says it all! this is essential for everyone who wants to have serious, intelligent prayers, and who wants to see God answer those prayers for His glory

L Brown, *Shining like stars: the power of the gospel in the world's universities* (Nottingham: IVP, 2006)

- the best book for university students to inspire you not to waste your life

Topic-Specific

Tim Chester, *Delighting in the Trinity: Why Father, Son and Spirit are good news* (UK: The Good Book Company, 2005)

- a brilliant book in 3 sections (!): section 2 on historical developments and section 3 on practical implications, particularly on evangelism, are about the best I've read for their pastoral wisdom

Michael Reeves, *Delighting in the Trinity: An Introduction to the Christian Faith* (Downer's Grove: IVP, 2012)

- a brilliant book: easy to read, featuring excerpts from many great past thinkers; his argument is that understanding the relational nature of God Himself, and particularly the fatherhood of God, is key to understanding who God is and how He relates to us

Andrew Moody, *In Light of the Son: Seeing everything through the Father's love for the Son* (Matthias Media, 2015)

- the title says it all! An excellent (short) introduction to the doctrine of the Trinity, written by an Australian theologian, with good insights even for unbelievers

Sam Allberry, *Connected: Living in Light of the Trinity* (Nottingham, IVP: 2012)

- interesting, engaging and easy-to-read introduction, with good illustrations and funny stories. Fully half of the book is about trying to apply the doctrine of the Trinity to our lives as believers

D Broughton Knox, *The Everlasting God: A Character Study of God in the Old and New Testaments* (Homebush West: Lancer, 1988)

- an oldie but a goodie: 5 lectures on the doctrine of God - profoundly insightful and moving, with a brilliant ch. on the Trinity

James White, *The Forgotten Trinity: Recovering the Heart of Christian Belief* (Minnesota: Bethany, 1998)

- good introductory text which focusses particularly on the divinity of Christ, and addresses cult heresies

Fred Sanders, *The Deep Things of God: How the Trinity Changes Everything* (Wheaton: Crossway, 2010)

- excellent book which interacts well with a number of theological thinkers from history, as well as trying to flesh out the practical implications like prayer and bible reading