

1: The Doctrine of Salvation (Part 1) | Free Online Bible Classes

*The Trinity. The Eternal Doctrine Of Relationship by Arthur Waeterling. Part 1 of 6, "The Biblical Basis Of The Trinity" Arthur Goes through the biblical evidence for the doctrine of the trinity.*

When asked which is the first commandment of all? This is the consistent story of the Bible. There is not a word about three gods in it from beginning to end. Some parts of Christendom have five gods, as the Roman Catholic Church, which has added a "Mother of God" who is in their system of belief the supreme deity beside a host of demi-gods, one for every day of the year and more, all of which mythical and man-invented deities are worshipped and prayed to. The doctrine of the Trinity is this - "We worship one God in Trinity, and Trinity in Unity; neither confounding the persons; nor dividing the substance. Such as the Father is, so is the Son, and such is the Holy Ghost. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. Also there are not three incomprehensibles, not three uncreated: And yet there are not three Almighty's, but one Almighty. And yet there are not three Gods: And yet not three Lords but one Lord. The Son is of the Father alone: The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So that in all things as is aforesaid: In all Scripture, there is nothing to justify this absurd and self-contradictory mizmaze. While truly we can never hope with mortal minds to comprehend God, still the revelations He gives of Himself, and of His Son, and of His Holy Spirit - His power and presence which fills all immensity and works His will - is clear and simple and reasonable and a tremendously satisfying relief from the befuddled speculations as quoted above. The doctrine of the "Trinity" is nowhere found in the Bible. The following quotations from recognized historians will give the background of the period in which this doctrine was developed, showing the general conditions of Christendom of the time, the philosophic influences at work, the methods of reasoning and argument used and the political forces that finally established the doctrine and enforced it by confiscation, prohibition, punishment and murder. This will clearly show the frail, human foundation the doctrine of the Trinity rests on, and dissipate the weight it appears to have from centuries of "orthodox" acceptance. In the same chapter, Section 5, Mosheim says: They were both admirers of Plato. He was the brightest star and greatest influence in the pagan system of philosophy that Christianity in its original purity set out to combat See 1 Cor. But Platonic philosophers became dominant in the Catholic Church, and Platonic philosophy has dominated the beliefs of "orthodox" Christendom from the 3rd century A. The earliest Christians bitterly fought heathen philosophy; the later "Christians" adopted it. Origen, mentioned by Mosheim as influential in this Platonizing movement around A. Of him, Mosheim says Cent. All those who in this century presided in the schools of the Christians at Alexandria are said to have approved it. The issue of the long contest between them was that the advocates of philosophy prevailed. Section 9 - "With these Egyptian notions, he united the philosophy of Plato Finally, the dogmas of other sects he construed, as far as was possible, by means of art, ingenuity and the aid of allegories into apparent coincidence with Egyptian and Platonic principles" Section 12 "This new species of philosophy, imprudently adopted by Origen and other Christians, did immense harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion which were in themselves plain and easy to be understood; and to add to the precepts of the Savior no few things of which not a word can be found in the holy Scriptures And who is able to enumerate all the evils and injurious changes which arose from this new philosophy - from this attempt to reconcile true and false religions with each other? Any doctrines therefore - such as the Trinity - formulated at this time are bound to be more pagan than Christian. He exceeded all other bishops in the splendor of the church over which he presided, in the magnitude of his revenues and possessions, and in the sumptuousness and magnificence of his style of living. The contention caused a cruel war, great loss of life, conflagrations and battles. The bishops had shameful quarrels among themselves respecting the extent of their jurisdiction and boundaries; and while they trampled on the rights of the people and of the inferior clergy, they vied with the civil governors of provinces in luxury, arrogance and voluptuousness. Of the methods of argument and persuasion used by the church leaders of this period, Mosheim says - Cen. For the truth of doctrines was

proved by the number of martyrs who had believed so, by prodigies and by the confessions of devils, that is, of persons in whose bodies some demon was supposed to reside. The first was that to deceive and lie is a virtue, when religion can be promoted by it. Of the general conditions of worship in this century, Mosheim says Cent. In both there were splendid robes, mitres, tiaras, wax-tapers, crosiers, processions, lustrations, images, golden and silver vases, and innumerable other things. True religion copied after superstition. The public discourses, among the Greeks especially, were formed according to the rules for civil eloquence, and were better adapted to call forth the admiration of the rude multitude who love display, than to amend the heart. The Encyclopedia Britannica, 9th edition, vol. Should the church take the decisive step into the world? Or ought she, on the other hand to remain as she had been at first, a society of religious devotees, separated and shut out from the world by a rigorous discipline? She marched through the open door into the Roman state. With the aid of its philosophy she created her new Christian theology. They were the products of reason speculating on a revelation to faith. How terribly true and fitting are the words of Jude - "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. And to the Corinthians - "Hath not God made foolish the wisdom of this world, for after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" 1 Cor. What back numbers they were! Of course they could not understand that there were three Gods. They only had the inspiration of God - they completely lacked that essential aid-Greek and Roman metaphysics, without which the doctrine of three Gods could not be formulated. The "Greek and Roman metaphysics" from which the doctrine of the Trinity was adopted, are referred to by Gibbon in his "Decline and Fall of the Roman Empire" Chapter 21, paragraph 6 - "The genius of Plato, informed by his own meditation or by the traditional knowledge of the priests of Egypt, had ventured to explore the mysterious nature of the Deity. His poetic imagination sometimes fixed and animated these metaphysical abstractions; the three archial or original principles were represented in the Platonic system as three Gods, united with each other by a mysterious and ineffable generation. Surely we are compelled to wonder what Christianity could possibly have done without the help of the indispensable heathen philosopher Plato! Mosheim an esteemed, orthodox Lutheran trinitarian describes the long civil war that attended the development of the doctrine, and its enforcement by civil power, finally ending in trinitarian triumph through the stern and energetic measures of the Emperor Theodosius Cent. The Nicene trinitarian party made no hesitation to return the same treatment. Jovian espoused the orthodox sentiments. Valentinian adhered to the decisions at Nice, and therefore in the West the Arian sect - a few churches excepted - was wholly extirpated. Gratian restored peace to the orthodox. Peter and Pope Damasus of Rome. As the emperor ascended from the holy font, he dictated a solemn edict:

**2: The History of The Doctrine of the Trinity The True Scriptural Picture 1**

*The Biblical Basis for the Trinity Pt. 1. 1. Brief Definition of the Trinity This is why the Christian doctrine of the Trinity teaches that God is.*

Ediger Introduction Near the end of my ministry in Kentucky, just prior to moving to Denver, I wrote a series of three articles on the Holy Spirit for the church newsletter. The first of these articles dealt with the personhood of the Spirit and His place in the Trinity. This subject struck a nerve with one gentleman who received the newsletter, who was not a member of our congregation. He took it upon himself to "set me straight" on the subject and sent a copy of a paper he had written on the Holy Spirit. Over the next twelve months we corresponded, primarily debating the doctrine of the Trinity. He denied it; I affirmed it. It is not my intention to do an in-depth study of the doctrine of the Trinity. To attempt such would be beyond the limits of this paper as well as futile, for finite man is incapable of fully understanding the triune nature of the infinite God Isa My purpose is to present the Biblical evidence that supports the Trinity, thereby answering the question, "Does the Bible teach that there is one God who exists eternally in three Persons? Is He also God? Several observations will of necessity be included under each of the above hypotheses in order to be as clear as possible in the space allowed for this study. Other issues, such as the relationship of the three members of the Godhead to one another and the eternal progression of the Holy Spirit, must be omitted for the purposes of this paper. At the end of this study, I will relate the results and my conclusions specifically to the beliefs of the gentleman from Kentucky. His position will be proven false, and the Trinity proven Biblical. What does the Bible mean when it asserts that God is "one"? The Lord is our God, the Lord is one! That Jehovah is the one true God is affirmed throughout the Bible. The Chronicler 2Chron Jehovah Himself claimed to be the only God in Exodus He would not tolerate the worship of any man-made objects verses because He alone is God, and therefore exclusively worthy of worship. How do we harmonize this with the Shema, that "God is one? Yet Scripture says they "become one. The obvious answer is, one unit family. As such, they are one or single in purpose; but they remain two persons. It is the relationship between man and woman that provides us with the image for the one-ness of God. Because God is one, it does not necessarily demand that He cannot also be two or three in another sense or respect. All three are one or single-minded in purpose e. They are three distinct Persons as we shall see later , yet one is essence e. Another oft-used example is the one of water-ice-vapor, the three states of moisture. These help despite being inadequate. It is to that evidence we now turn. Is the Father God? Paul says in 1Cor 8: That the Father is God is seen in Isaiah Other passages such as Matt 6: The Bible clearly teaches the Father is God. This point is not usually debated. The problem some have with the Trinity begins with the Person of Jesus Christ. Is Jesus the Son God? Gary Zeolla lists ten different ways in which the deity of Jesus Christ can be established. Jesus is called God in several passages in the Bible. These include John 1: Other passages, such as Romans 9: One of the verses most often used to prove Jesus is God is John 1: Robert Bowman writes in regards to this construction: Thus, the fact that the Word is called theos in John 1: But this is hardly the case. First-century Judaism regarded any [such] careless or thoughtless use of the words Lord and God as bordering on blasphemy. So Thomas was speaking to Jesus, not making an exclamation. The prime example is found in John 8: The following verse v. Both are eternal John 1: Both are confessed as Lord Isa Both are called Savior Isa To Jesus are also ascribed the works of God: Three titles used of Jesus in the New Testament indicate His divinity: All three "connote divinity in some NT literature, the latter especially because of the powerful associations derived from its use for adonay in the LXX [Septuagint]. There is no other logical conclusion. This is the witness of the Bible. Is the Holy Spirit a Person? Perhaps the most controversial point of the doctrine of the Trinity has to do with the Holy Spirit. That the Holy Spirit is a Person is easily established from Scripture. Occasionally the writers of the Old Testament "ascribe personal activities and moods to the Spirit Gen 6: The Holy Spirit leads people Matt 4: The Holy Spirit can be blasphemed Matt Jesus was conceived by the Holy Spirit Matt 1: Paul and Barnabas were "sent out" by the Holy Spirit Acts Paul was forbidden to go to Asia by the Holy Spirit Acts All these things can hardly be said of a thing; they are all true of a person. Logic dictates that the Holy Spirit is a Person. The same

title is applied to the Spirit in John Later in John Normally a person sends another person -not a thing - in his name. It should be clear from this evidence that the Holy Spirit is not a mere impersonal force contra the JWs and other cults , but a personal being. That the Holy Spirit possesses deity can also be easily determined from Scripture. He is ascribed the attributes of deity: The Holy Spirit is said to do the divine works of God: Several other passages consider the words and works of the Spirit to be the same as those of God Lev The Holy Spirit is called God Acts 5: Other passages which speak of the "Spirit of God" or "Spirit of Christ" and other like terms also indicate the deity of the Spirit. The logical conclusion is there is a third Person called God in the Bible: God the Holy Spirit. The Father is not the Son; neither is the Son the Father. The Holy Spirit is distinct from both the Father and the Son. The distinction between Father and Son is seen in such passages as Matthew Luke makes this distinction in Luke All three Persons of the Trinity are mentioned together in the triadic formulas of the New Testament Matt Therefore, the doctrine of the Trinity is without doubt a Scriptural doctrine. Only trinitarianism affirms the deity of the Father, the Son, and the Holy Spirit, as taught in the Scriptures. Only it affirms that Jesus is the Son of God, fully human and fully divine. Only trinitarianism affirms the personhood and deity of the Holy Spirit as set forth in the Bible. Like others who deny the Trinity, his problems begin with the Person of Jesus Christ. In his reply to my letter of December 24, , "Apollos" finally answered my question, "Do you believe that Jesus Christ is God? He stated, "Simply speaking, the Spirit is the Word of God, the truth. Further proof of his belief could be documented from several other of his writings, but this statement is a fair representation of his doctrine of the Holy Spirit. His beliefs concerning the doctrine of the Trinity are clearly seen in his essay, "The Holy Spirit Ghost. If Christianity was something we were making up, of course we could make it easier. Of course anyone can be simple if he has no facts to bother about! He would rather invent his own religion.

**3: Biblical Basis for the Doctrine of the Trinity - Article**

*The Doctrine of Inspiration - Part 1 By Mike Mazzalongo Posted: Sun. Apr 12th This lesson examines the basis for all other doctrines contained in the Bible - the inspiration of this book by God.*

The Biblical Basis for the Trinity Pt. Brief Definition of the Trinity The Holy Bible proclaims that there is only one eternal, uncreated, infinite, all knowing omniscient , all present omnipresent , almighty omnipotent , all loving omni-benevolent God whose name is Jehovah. The inspired Scriptures identify Jehovah as the sole Creator and Sustainer of all things, and describe him as being perfectly holy, pure, righteous, among many other characteristics. They are not Persons in the sense of being finite creatures composed of bodies which limit them to time, space and place. Rather, they are Persons in the sense that all three of them possess a mind, will, intellect, emotions, can speak and be spoken to etc. This is why the Christian doctrine of the Trinity teaches that God is three eternal Persons in one infinite, eternal Being. To put this in another way, Christians affirm on the basis of the inspired testimony of the Holy Bible that there is only one infinite Being of God, which is shared by three coequal, coeternal divine Persons. Biblical Verses Proving the Trinity. Jehovah alone is the Creator and Sustainer of all things. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. He will not always chide: He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. The Lord is good to all: Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? If I ascend up into heaven, thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: Great is our Lord, and of great power: Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: Hast thou not known? I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? I, even my hands, have stretched out the heavens, and all their host have I commanded. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: Tell ye, and bring them near; yea, let them take counsel together: Look unto me, and be ye saved, all the ends of the earth: Who would not fear thee, O King of nations? Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Is there unrighteousness with God? God is love; and he that dwelleth in love dwelleth in God, and God in him.

**4: EpThe Scriptural Basis for the Doctrine of Deification - Of God and Gods Ch 12**

*Darkness to Light Home Page. Books and eBooks by the Director. Biblical Basis for the Doctrine of the Trinity. by Michael J. Ediger. Introduction. Near the end of my ministry in Kentucky, just prior to moving to Denver, I wrote a series of three articles on the Holy Spirit for the church newsletter.*

John 17 Show Notes: Yet it does entail that scriptural language generally underdetermines any specific doctrine. Moreover, because there is a wide range of views among scriptural writers, there may be different or even conflicting views that are difficult if not impossible to reconcile by a hermeneutic that seeks to unify all of the scriptures under one logically consistent tapestry of doctrine. The fleshing out and plumbing of possibilities is the work of theologians. Revelation and the insight of inspiration are the work of prophets and apostles—and their work is often messy and confusing, especially when not read with the same spirit and from the context of a different culture. Nevertheless, it seems to me that surprising possibilities arise from a close reading of texts related to the view that humans are gods or partake of the divine nature. Whereby are given unto us exceeding precious promises: For example, Craig Blomberg asserts that 2 Peter 1: That argument has the following claim-and-response form: That claim is equivalent to a mere human claiming to be God and that is blasphemy John No human could be God. I am the Son of God because the Father is in me John That claim is also blasphemy John It is likely that they were thought of as sons of God in some familial sense. There is no theogony or story of the origin of these gods in the Old Testament. And every man that hath this hope in him purifieth himself, even as he is pure. Both the biblical and Mormon scriptures speak of two different types of filial relation between God as Father and us as humans. We are children of God both by shared genus or kind and also by adoption. The term used by Acts, genos, is specific—we are of the same genus as God. It means that, in some sense, we are literally begotten in the sense of being the same kind or the same sort as God is. The term used in 1 John 3: Thus, the relationship that is freely accepted is more like adoption than biological birth in which we have no choice. This fact supports the view that God actually bears such a human appearance. However, whether God is essentially embodied or has human appearance cannot be established by such visions. There is the possibility that the human form is one he assumes rather than one that he is. Nevertheless, when these theophanies are read in context with the assertion that humans are created in the image and likeness of God in the sense that they look like God, it strongly suggests that God either is or has chosen to permanently assume a physical form that is like human form in appearance. The sense of intimacy is so strong that the boundaries and barriers of alienation between Father and Son are dissolved and the glory that Christ enjoyed with the Father before he became mortal is restored to him during this prayer. Christ extends this same intimate union to the Saints: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. And all mine are thine and thine are mine; and I am glorified in them. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. That they may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; that they may behold my glory, which thou hast given me: In the Gospel of John, the indwelling love of the Father and the Son is shared by the disciples and is the basis of salvation for the disciples through a process of deification. The Father and the Son have the glory they have because they are just and holy beings; and if they were lacking in one attribute or perfection which they have, they could never enjoy the glory which they have, for it requires them to be precisely what they are in order to enjoy it. And if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father [in John 17]: For any portion of the human family to be assimilated into their likeness is to be saved, and to be unlike them is to be destroyed. On this hinge turns the door of salvation. The fulness of the divine essence dwells in us and we partake of the divine nature completely because Christ dwells in us and we in him, and he dwells in the Father and the Father in him. We are divine in the same way and to the same extent that Christ is divine when the fulness of divinity dwells in our hearts.

**5: The Biblical Basis for the Trinity Pt. 1 – Answering Islam Blog**

*This outline study presents a biblical case for the doctrine of the Trinity, citing roughly 1, references drawn from well over different chapters of the Bible, including references from all 27 books of the New Testament.*

Apr 12th This lesson examines the basis for all other doctrines contained in the Bible - the inspiration of this book by God. I want to begin by stating the fact that there is no doctrine of the existence of God contained in the Bible. Oh yes, people debate this in various ways but there is no body of doctrine to provide proof and reasons to believe in the existence of a supreme being in the Bible. The reason for this is that the Bible assumes from the beginning that God exists; it says so from the very first sentence, In the beginning, God created the heavens and the earth. There are ways and systems of arguments that serve to prove the existence of a higher being, an all-powerful God apologetics , but this is not the focus of our study. We are examining the actual doctrines or teachings that are specifically contained in the Bible. A thorough knowledge of these will help us know in more detail the character, the work and the will of God, but not whether He exists or not. This we accept as true from the start. In this context it is natural to begin with a basic doctrine that is contained in the Bible, and that is its inspiration. What does the Bible teach about itself? What is it about the Bible that makes it unique and separate from all other books? We believe the Bible teaches that it is unique and authoritative because it is directly inspired by God. Since the Bible is a book, we need to examine the history of writing and book making before looking at the issue of inspiration. History of Writing Many people believed for a long time that early man was ignorant and rejected the idea that ancient civilizations used writing or writing materials. However, we have learned several things about ancient writing and authors since that time: King Sargon I BC has inscriptions referring to him. As I said before, many discounted Moses as being the author of the first five books of the Bible because he lived too early for writing to have existed, however, modern findings have confirmed writing in early civilizations and the claim that the Bible makes that Moses wrote the beginning part of the Bible has been justified. The more research, the more discoveries, the stronger the case for the Bible as the infallible Word of God. The ten commandments BC were inscribed on stone tablets which matches archaeological discoveries of that era. Large libraries containing clay tablets of that period have been discovered in modern times. Wood Wooden tableaus were used during this time as well; Isaiah Leather Specially treated animal skins were marked upon using knives. Papyrus Great advances were made as the Egyptians developed papyrus as a writing surface. Papyrus was a plant that grew along the Nile, inside was a spongy material. This material was removed and cut into strips which were laid side by side to form a sheet, another layer was then laid crosswise on top of it and both were pressed together. They were then dried and ready for use. Sometimes a sheet was used alone for a letter or business receipt, sometimes they were attached together to form a scroll. A scroll was at times as long as thirty feet and usually nine to ten inches wide. Writing was done on one side and a wooden roll-pin was inserted for easy use. Leather was used in the Old Testament and with time papyrus was used in the New. Papyrus codex - Codex manuscript was used in the first and second century. These were merely single papyrus sheets put together in book form, rather than rolled. Early New Testament writings were mainly in the codex form. Vellum codex - This development was important because most New Testament manuscripts from the 4th to the 14th century were written on this type of material. The king of Egypt, for some reason, tried to prevent this by cutting off his papyrus supply. This forced the king to develop newer forms of writing materials; he did this by improving the process of treating animal skins which had been used for hundreds of years already. He dried and processed these by rubbing them with smooth stones. The main value of this new process, aside from beauty as some were dyed purple and written on with gold ink, was that they lasted much longer. Papyrus tended to dry and deteriorate quickly. Two of the most valuable copies of New Testament manuscripts that still exist today were written on vellum veal codex book. Paper Paper was invented in the Orient in the thirteenth and fourteenth centuries and spread westward. Printing press Moveable type and the printing press were invented in by Guttenberg; and the first book printed on the first press was, of course, the Bible, now on display at the museum in Frankfurt, Germany. Communication age Printing remained the main communication technique for centuries, but with

time electronic communication has become predominant telegraph, telephone, radio, television, internet, voice recognition, etc. In our study of writing and ancient writing materials we need to realize that when it comes to the Bible, God did not always communicate with man through the written word. In the beginning God communicated with man orally Adam, Genesis 1: Only later did God instruct Moses to begin recording His instructions. To study Bible origin, we must begin with the Old Testament, or a better word would be Old Covenant alliance. This term is very useful because it helps us understand what the Bible is: The old one and the new one which replaces the old, like a lease for renting a house where certain changes are made when renewing. The Old Testament origin Our study of the Bible requires us to understand several features characteristics of the Old Testament. Written in the Hebrew language, which is still used today in Israel. The first man charged with actually recording events and communication from God was Moses BC Words of covenant at Sinai, Exodus Moses is credited with writing and organizing the first five books of the Bible, the Pentateuch John 8: Jesus confirms this in John 7: Why do you seek to kill Me? Joshua was the next writer Joshua Prophets recorded their history and prophecies after Joshua Nehemiah 8: In this way over a period of years approximately, 28 writers completed the 39 books of the Old Testament. Malachi was the last to record in BC. Old Testament organization The Jews had the same Old Testament as we do, but they organized it a little differently. They divided the Old Testament into three main sections: Pentateuch Genesis to Deuteronomy. This was of the highest importance. Each had their own volume. Esther to Nehemiah, Daniel: They organized these in 24 books instead of our usual 39 books: Genesis to Deuteronomy five books. Former Joshua, Judges, Samuel, Kings four books. Latter Isaiah, Jeremiah, Ezekiel, 12 minor four books Writings: Genesis to Deuteronomy five books History: Joshua to Esther twelve books Poetry: Job to Song of Solomon five books Major Prophets: Isaiah to Daniel five long books Minor Prophets: Hosea to Malachi 12 short books Total 39 books In addition to these inspired books, the Jews wrote and circulated other books that were about the Bible but not inspired by God: Not to be confused with the Torah, which means law or the Law. The Talmud was a body of Jewish writings that interpreted the Old Testament. It contained commentaries on the Old Testament called Mishnah, and the Midrash, as well as many legal and social writings about Jewish life and religious practice. It was not inspired but eventually the Jews came to follow its instructions more carefully than the original Old Testament. Non-inspired religious books Esdras, Judith, Maccabees. Many end-of-time ideas come from these. A history book and commentary on Jewish life during the time of Christ. When we read the Old Testament however, we are reading the same books that the Jews read, and that Jesus and the Apostles read and taught from. Also, these were the books that the Apostles used to proclaim the coming of Christ.



**6: Scriptural Basis for the Doctrine of the Trinity - Article**

*Theology: The Study of God; Part 1 of Bible Basics: Essential Doctrines of the Bible. and expound the Trinity as the Bible reveals the doctrine, but the "division.*

Remove from Cart Description Course Description: Basic Doctrine is a study of the most important beliefs of Christianity. The purpose of this course is to set a solid foundation for sound Christian thinking. Every other PBC course builds on these concepts. Basic Doctrine provides not only a foundation, but a framework for thinking; about God, his purposes and our lives. You cannot enjoy a meaningful Christian life without understanding at least some of the fundamental beliefs of the faith. This challenging class provides a concise and systematic understanding of the importance of those beliefs. This course will help you answer the following questions: How can we know God? How does he reveal Himself to us? How did we get the Bible? How do we know it is really inspired of God? Who is the person of God and what is His nature? Who is the Holy Spirit? What does he do and how do we relate to him? Why did God create Angels? What are they like and what do they do? Who is Satan and his demons? Why did God create Man? What went wrong with man? Why is there a mess in the earth? How can we conquer sin? Basic Doctrine will put these beliefs in a logical sequence and then tying them together to show the student how these beliefs interact with the others.

Introduction to Doctrine Lectures Doctrine of Revelation Lectures Doctrine of Inspiration Lectures Doctrine of God Lectures Doctrine of the Holy Spirit Lectures Doctrine of Angels Lectures Doctrine of Satan and Demonology Lectures Doctrine of Man Lectures Doctrine of Sin

Instructor: After graduating from PBC in he began teaching that same year and has been a vital part of the college ever since. He became the Dean in Ken has co-authored five textbooks, which are used in the classroom at PBC and around the world. He is known for his ability to illuminate scripture and doctrine with precision while at the same time making it personally applicable. They also have 2 adult children that are both married and are also blessed with 5 grandchildren.

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**7: Church Dogmatics, Volume 1: The Doctrine of the Word of God, Part 1 - Logos Bible Software**

*1 1 WHAT DOES THE BIBLE TEACH? Basic Studies in Bible Doctrine and Christian Living PART I: BIBLICAL DOCTRINES FOR THE BELIEVER This is a systematic study of Bible doctrine and Christian living.*

Sharing His moral character: No Scripture says explicitly that men are gods. Powerful, mighty men are explicitly said not to be gods: It is Asaph, not the Lord, who calls the judges *elohim* in *Psa.* This is important, even though we agree that *Psa.* They had quite likely taken their role in judgment cf. Thus Jesus is saying that what the OT judges were called in irony, He is in reality; He does what they could not do, and is what they could never be. The Adam-Christ contrasts in *Rom.* No Scripture explicitly states that angels are gods. Demonic spirits are not gods, *1 Cor.* If there is only one God, one true God, all other gods being false gods, neither men nor angels being gods, and none even like God by nature – all of which the Bible says repeatedly and explicitly – then we must conclude that there is indeed only one God. None even like God: God cannot be fully comprehended: Also note that *Ezek.* However, the NWT rendering is a mistranslation. Also note that *John* Thus, all other renderings are attempts to evade the startling clarity and meaning of this passage. Grammatically and contextually, this is one of the strongest proof-texts for the deity of Christ. The same construction is used here as in *Titus 2:* This verse is nearly an exact quotation of *Psa.* These verses are a clear reference to *Isa.* Jesus has the titles of God. Titles belonging only to God. The first and the last: Jesus does the works of God. Creation: This text is not a literal description of Christ, but a poetic personification of wisdom cf. Does not mean that Christ is the first creature, since He is here presented as the Son and principal heir of the Father cf. Jesus is still subordinate to God, but as the Son to the Father; i. Jesus was tempted, cf. No one has seen God, but men have seen Jesus, e. God cannot die, but Jesus did, e. Father called God, Jesus called Lord: *Jude 4,* where Jesus is the only Lord *1 Tim.* Jesus here supposedly distinct from God; but Jesus is also distinct from fallen men, yet is Himself a man; likewise Jesus is distinct from God the Father, but is also God *Deut.* God did not appear in a human form to Israel, lest they fall into idolatry; but this does not rule out His appearing in human form later after they had learned to abhor idolatry VI.

**8: Textual Sermon: 2 John 9 and the "Doctrine of Christ" (Part 1)**

*Episode 1 Biblical Basis for Our Belief in the Trinity Doctrine How Did We Get the Bible? (Part 1 RestoredCOG 38, views. John - Verses used to Support the Doctrine of.*

Matter is one yet distinct: Energy Matter Phenomena The most that can be said for the best of these illustrations is that to the extent that they remind us of the awesome wisdom and power of God in creating these complex, wonderful things often taken for granted, they may also help us to realize that the Maker is likely to be even more complex and wonderful, and so accept what we know to be true about the Trinity "one in essence, three in person", even if it seems too complex and wonderful to fully grasp. As we have said, however, care must be taken to see that none of these illustrations is taken too far, lest by attempting to understand "beyond what is written" we be led instead to dangerous and extra-biblical rationalizations based on these loose analogies. For the Trinity is often a good "litmus test" for our Christian faith. To accept it, one must accept not only the existence of God, but the distinctiveness and divinity of Jesus Christ, the true touch-stone principle that divides believers from unbelievers 1Jn. By distorting our understanding of the Trinity, the devil ultimately seeks to destroy our faith in Jesus Christ, the real focal point and rationale for satanic attacks that seek to confuse the issue of "one in essence, three in person". Roles of the Trinity in the Plan of God: A more valuable approach than the use of non-biblical illustrations to understand the nature of the Trinity is the examination of the function of the Trinity as described in the Bible. The scriptures have much to say about how God works in human history, and, specific to our topic, what roles the individual members of the Trinity play in that work, otherwise known as the "plan of God". God has not been operating in human history on an ad hoc or reactive basis, but has been "working everything together for good" Rom. The Plan of God will be discussed as a topic in its own right in the part 2B of this series Eschatology, but it will be helpful at this point to consider the unique roles played by the individual members of the Trinity in executing that plan in time, for by so doing, we shall gain biblical insight into the true nature of the Trinity. Much can be understood about the Trinity through a consideration of the names by which they are revealed. Collectively, the Trinity refer to themselves as God. The term for and idea of the Fatherhood of God, a designation well known from the New Testament, is also found in the Old Testament from the Pentateuch onward. The word Father is first used for God in Deuteronomy The One who bought you? He is the One who made you and established you. The concept of the fatherhood of God can also be seen at Exodus 4: The use of the name "Father" is clearly intended to be taken as an analogy from human experience. Like the father who sired us, He is our creator. Like a father, He our authority figure, our trainer, disciplinarian, and teacher Heb. And, not to be underestimated, He is the One who cares for us and loves us deeply, who protects us, keeps us safe, and wants only what is truly best for us regardless of what we see as best. Being human, our earthly fathers had strengths and weaknesses, and despite their best intentions had to act on the basis of imperfect information about what was best for us. But our heavenly Father represents the perfect ideal of fatherhood. He acts toward us always in perfect love, and all He does for us is without question for our ultimate good, for whether He disciplines us or blesses us, He does so in perfect knowledge of who we are, and of all that is in our hearts. The Father is often referred to as the 1st person of the Trinity i. Along with the holy angels Job This widespread franchise of sonship is based upon the paternal position of the Father relative to all His obedient creatures, but there is only one "the Son of God our Lord, Jesus Christ". Now it stands clearly revealed that the archetypal Son of God is our Lord Jesus Christ, and that the Old Testament parallels are types that look forward to this revelation: The role of mediator between the king and His offending subjects can only be played by someone who is on a par with both the Father-king and creature-subjects: The Son is often referred to as the 2nd person i. From the first chapter of the Old Testament Gen. The Hebrew and Greek words for "spirit", ruach and pneuma respectively, have the core meaning of "wind" or "breeze", and, again, there are important points to be garnered from the name analogy. The wind is a potent, invisible force. Though we perceive it and experience its effects, we can neither see where it has come from or where it is going to Jn. It can have everything from a gentle, warming influence to a powerful, chilling effect. His invisible yet

powerful support of good Zech. The Holy Spirit is often referred to as the 3rd person of the Trinity i. The names themselves must not be pushed beyond the clearly intended analogies to our human frame of reference as outlined above. This is no small caveat, for it is largely on the basis of the title "Son" that heresies of the past have sought to deny the full and equal divinity of Christ e. The case of the Spirit shows how wrong-headed such analyses based solely on these titles are, for the Spirit is not at all "inanimate" or "impersonal" even though "wind" is a fitting description of His invisible yet powerful role in our Christian lives. He acts in a very personal way towards us and towards the other members of the Trinity Jn. The relationship of leadership Rom. Now once Jesus had been baptized, He immediately came up out of the water, and, behold! The baptism of Christ had a much different symbolism from any other baptism John ever undertook. John had rightly understood the normal meaning of his unique baptism to be a visible act of repentance and a symbolic washing away of sins. This explains why he was reluctant to baptize the sinless Messiah Matt. But in the case of Christ, the symbolism is different: His entrance into the water represents His willingness to submerge Himself into our sins therefore to die for them ; whereas His coming up out of the water represents His resurrection. This verse shows the Father in a position of authority, the Son interceding on behalf of believers, and the Holy Spirit being sent to help us. There are different gifts, but the same Spirit; and there are different ministries, but the same Lord; and there are different results, but the same God who brings about all results in all cases. Here we see clearly the respective roles of the Trinity in supporting our Christian ministry in life. The Holy Spirit gives us our particular spiritual gift s cf. God gives us the gift the Holy Spirit: He empowers us ; God gives us the ministry the Lord Jesus Christ: The Trinity is seen here from the standpoint of salvation, before, during and after: The love of the Father sends the Son to die for sinful mankind cf. For this reason I bow my knees to the Father, from whom His entire family in heaven and on earth has received its name, that He may grant you according to the riches of His glory to be powerfully strengthened in your inner person through His Spirit, so that, rooted and grounded in love, Christ may dwell in your hearts through faith. In this apostolic prayer of Paul, we see the Father as the authority to whom Paul prays; he prays for us to be strengthened by the Holy Spirit; the object of his prayer is that we may grow to be more like our Savior, Jesus Christ, and improve our relationship with Him in every way. There is one body and One Spirit " just as when you were called it was in one hope that you were called. There is One Lord [Jesus Christ], one faith, one baptism. There is One God and Father of all, who is over all and through all and in all. In doing so, certain aspects of individual Trinity roles are emphasized: Grace to you and peace from the One who is and was and is coming, and from the seven Spirits which are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead and the ruler of the kings of the earth. When we are face to face with God, we shall "know even as we are known" 1Cor. Below, the different roles taken by the Trinity in several aspects of administering that plan are considered: Christ is sent by the Father Heb. These examples above are given to help explain and expound the Trinity as the Bible reveals the doctrine, but the "division of labor" suggested by them is not to be taken as strict in all cases. In most of these and other joint actions of the Trinity, there is overlap and further subdivision of responsibilities which is often only hinted at in scripture. To take the last case, for example, prayer in scripture is almost always addressed to the Father, but Jesus does say in Jn. A major controversy in the history of the church " one that split the east from the west " had to do with the "procession of the Spirit" and the question of whether the Father only Jn. Therefore, in our appreciation of the Trinity, we should be careful to restrict ourselves to learning what such scriptures actually teach us, and not build dispositive doctrinal principles solely on deductions stemming from them. For one thing is crystal clear from everything we may glean from scripture: The Trinity in the Old Testament 1. The Trinity is not only present in the verses of the Old Testament, but portrayed clearly enough to see with the benefit of New Testament revelation. When God says "let us make Man in our image Gen. There are many other passages commonly cited to demonstrate the reality of the Trinity in the Old Testament, a reality shimmering just beneath the veil e. As the Pharisees were gathering together, Jesus put a question to them, saying "What do you think about the Messiah? Whose son is he? For he says, The Lord said to My Lord, "Sit down at my right hand, until I make your enemies a footstool for your feet. The revelation of Jesus Christ to the world during His 1st Advent, in addition to explaining passages such as Ps. In the Old Testament, the three

Persons stand in front of us like three mighty mountains, one after the other, all partially visible, but not readily distinguishable from each other. Only with the revelation provided by the incarnation of Jesus Christ and the New Testament do we see the Old Testament picture of the Trinity from a sidelong perspective, so that now the three mountains become visible in their own right when viewed from this new vantage point. Certainly it is true that the threat of idolatry to the faith and practice of Old Testament believers was a very real one. We need only to consider that the first two of the "ten commandments" deal with this subject Ex. The argument suggests that there was, therefore, a need to emphasize the oneness of God in the face of this very real polytheistic threat, thus obviating any possible twisting of a proper understanding of the Trinity. This explanation possesses much of value, but it does not entirely resolve the matter, however. Without the accomplished reality of the incarnation of Jesus, how could we ever but dimly conceive the glory of it? And without the accomplished fact of His incarnation, how could we possibly understand and appreciate the triune nature of God? For it is only through Christ "after He has come into the world in person" that we begin to see God with the clarity of vision it has now been given us to possess Jn. So that now, through our faith in Jesus Christ, we see God the Father, the Son, and the Holy Spirit more clearly than we ever could before: For God who said, "Let light shine forth from the darkness! The Messiah Pre-figured in the Old Testament: Contrary to much conventional wisdom about the Old Testament, Jesus Christ and His sacrifice on our behalf is depicted everywhere in the Old Testament. Furthermore, we know from New Testament scripture that the necessity for the mission and suffering of the Messiah was understood clearly enough by Old Testament believers as Christ explains on the road to Emmaus: In fact, there are in the Old Testament a large variety of "types" employed to pre-figure the incarnation, death and suffering of the Son of God on our behalf. From the coats of skin that God provides for Adam and Eve to indicate that One will die in their place Gen. The substitutionary suffering and death of Christ on our behalf is predicted and prophesied throughout the Old Testament, for example:

9: Coming To Terms With An Evangelical Heritage – Part 1: Pentecostals And The Issue Of Subsequent

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The Doctrine of Salvation Part 1 Login to download lecture and curriculum Please create a free account and login to be able to download the lecture and curriculum if any. All content is free and you can attend the lecture without logging in, but we do request that you login to download. Salvation is both physical and spiritual, includes all of creation, it is "already, but not yet," and the goal is the glory of God. Election is a key concept in Scripture. Some people think that there is a conditional aspect to election. The Doctrine of Salvation Soteriology A. Salvation is physical and spiritual 3. Salvation is personal and cosmic 4. Order of Salvation for the salvation of individuals 1. I took him when I came through my??? OK, well the doctrine of salvation. Where is it and why is it that the doctrine of salvation, the doctrine of soteriology, comes up in this part of the course? Why does it fit in this place, in this particular context, in our study of theology? That is, why doctrine of soteriology after pneumatology and before ecclesiology – these sorts of things – the place of the doctrine in the system of theology? Well, a couple of things. There is no such thing as a disconnected doctrine. In other words, we go through the course Intro to Systematic Theology and we take, you know, the doctrine of the Scriptures and inspiration. And then we take the doctrine of God and the doctrine of the Trinity and anthropology and sin. And we move through it this way because What kind of God is it that would need to have His wrath appeased, for instance? And so, what is your view of sin? Is it a high view of sin in terms of having deep and significant effects? Or is it the view of sin where, you know, all we need is an example theory of the atonement – something like this? Clearly what you come up with on the doctrine of salvation is closely linked to your view of Christ. I mean, first, the person of Christ because it matters for your doctrine of salvation that Jesus was both God and man. And, of course, it also calls into question or into the foreground your view of the work of Christ. What exactly happened in the atonement? Are we talking penal substitution? Are we talking a governmental theory? Are we talking moral example? How is it that sinners come into the benefits? How is it that they come to be beneficiaries of the work that Christ accomplished? The work of Christ. The scope pertains more broadly than just the individual sinner. A couple of significant features that I want to mention before we get into this discussion of the order of salvation. Let me just ask this: What is inaugurated eschatology? We have the benefits of salvation, but not yet??? The salvation that is ours in Christ is present with us now. So you think of the doctrine of justification. We are legally declared righteous now. It is something that is presently true of us. And yet, there is a not yet aspect of this. I mean, this is the doctrine of progressive sanctification. So we are justified now, but progressively sanctified – this sort of thing. So salvation is already not yet. But the gifts of the eschaton, as it were, have invaded the present day. And we are the beneficiaries of them now. Let me, just to give you one text to think through on this. Romans chapter 5, verse 8 through But God shows His love for us in that, while we were still sinners, Christ died for us. Since therefore we have now been justified by His blood, much more shall we be saved by Him from the wrath of God. For if, while we were enemies, we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by His life. So, you look at verse 9: You see something similar in verse When you think of the classic chain of redemption text in Romans 8: Well, glorification we know is something that is true of us in the eschaton. But the promise of glorification is one that will pertain in the eschaton. And yet, in this text in Romans 8, it speaks of the glorification has having already happened. So significant features of salvation – already not yet. Another significant feature of salvation that we need to mention just by way of introduction is salvation as physical and spiritual. Well, what do I mean by that? I mean that ultimately our salvation is going to be an embodied salvation. Revelation 21 and 22 speak of a new heavens and a new earth. So, say you start out with Adam and Eve in the Garden, and they fail and the human race follows in their wake, sinners. But Eden was a paradise – was a place of perfect dwelling with them and God. And yet, we learn from Revelation chapter 21 and 22, that the eschaton is going to be something like

this, but even better than the original creation was. OK, another dimension or feature of salvation that we should mention is a personal and a cosmic dimension. If you were in chapel a couple of weeks ago when Dr Moore preached on this text, you heard him exposit it and that was very well done. But, as you know, the creation is subjected to futility because of the sin of the human. The creation now groans. The creation longs for its redemption and so and the redemption of the human, of the human species, the image-bearer of God, you see that, in the train, will come the redemption of the creation as well. So just picking up in Romans chapter 8, verse For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit groan inwardly. We wait eagerly for adoption as sons, the redemption of our bodies. So, just as we await the redemption of our bodies, the creation waits to follow in that train and be redeemed as well. The last thing by way of introduction, and this is probably the most important thing that we can mention in terms of an introductory issue, is the issue of the goal of salvation. What is the goal of salvation in an ultimate sense? Well, I want to argue that the goal of salvation in an ultimate sense is the glory of God. And I want to look at that from a couple of texts. Certainly, the goal of salvation, a subservient goal of salvation, is the salvation of the sinner is the fullness of joy of the saved sinner. I mean, salvation is designed to save sinners, right? But in a more ultimate sense, the purpose of salvation, the ultimate goal of salvation, is the glorification of God. That is, the salvation of sinners is an instrument whereby God is glorified in His creation. Ephesians chapter 1 and verse In Him, we have redemption through His blood, the forgiveness of our trespasses according to the riches of His grace which He lavished upon us in all wisdom and insight, making known to us the mystery of His will, according to His purpose, which He set forth in Christ as a plan for the fullness of time to unite all things in Him, things in heaven and things on earth. So Christ was set forth as the plan of the fullness of the time to unite all things in Him. But these are soteriological reasons to praise God and we have in verse 6, for instance, to the praise of His glorious grace with which He has blessed us in the Beloved. So salvation is to the praise of the glorious grace of the Father. So the whole chapter is structured around this framing thought of the glory of God. Predestination, election these various elements of salvation are the basis for which we, as redeemed sinners, are to praise God. Let me just mention a couple of other texts. Philippians chapter 2, verses 9 through Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow in heaven and on earth and under the earth and every tongue confess confess what? This is interesting in the way that it gives us the relation even between the Father and the Son in the purchase of our salvation, and in how this will unfold in the eschaton.

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