

**Discipleship:
An
Introduction to
Systematic Theology and
Apologetics**

Protestant Reformation Doctrines of Salvation

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Protestant Reformation Doctrines of Salvation

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Jesus the God-man - Trinitarian Summary:

1. There is one and only one true and living God.
2. This one God eternally exists in three persons: God the Father, God the Son, and God the Holy Spirit.
3. Each of the three persons are completely equal in attributes and each have the identical divine nature.
4. Though each person is fully and completely God, the persons are not identical.
5. Jesus Christ was fully divine and fully man in one person, and will be so forever.
6. In Jesus Christ the divine and human natures are distinct.
7. The Son is subordinate to the Father and the Father and the Son sent the Holy Spirit.

Jesus the God-man - The Trinity

Each person of the Trinity has different roles in redemption

- **The Father designed the plan and sent his son.** 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. Ephesians 1:9-10
- **God the Son obeyed the Father:** For I have come down from heaven, not to do my own will but the will of him who sent me. John 6:38-40,
- **dying in place of all who trust in Jesus for their salvation:** but God shows his love for us in that while we were still sinners, Christ died for us. Romans 5:8

Jesus the God-man - The Trinity

- God the Holy Spirit was sent by the Father and the Son after Jesus returned to heaven.

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

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

Jesus the God-man - The Trinity

- God the Holy Spirit completed the work planned by the Father and begun by the Son, causing the new birth That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. John 3:6,
- God the Holy Spirit sanctifies us: sanctified by the Holy Spirit. Romans 15:16
- God the Holy Spirit empowers Christians for Service: But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. Acts 1:8

Jesus the God-man – Key Church Councils: The Trinity



Jesus the God-man – Nicean Creed

1. We believe in one God, the Father Almighty, Maker of all things visible and invisible.
2. And in one Lord Jesus Christ, the Son of God, *begotten of the Father the only-begotten; that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father*; By whom all things were made *both in heaven and on earth*; Who for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; from thence he shall come to judge the quick and the dead.
3. And in the Holy Ghost,

Jesus the God-man – Nicean Creed

- The Nicene Creed states that Christ was of “the same substance” as the Father. In Greek he is *homoousios*.
 - *Homo* = same; *ousios* = nature
 - Arius said he is homoiousios; homoi = similar
 - Much of fourth century theology was consumed by the Greek letter iota leading to the popular saying: **It makes not one iota of difference.**
BUT it does make a huge difference because Jesus is *homoousios*!

Jesus the God-man – Nicean Creed A.D. 325

- Much confusion has and still does exist over the meaning of “beget.”
- *monogenēs* was translated as *only begotten* in the KJV and NASV. It means one of a kind or unique. The NIV and ESV correctly translate it as *only* (ESV) or *one and only* (NIV). *Monogenēs* is used in John 3:16 “he gave his (*monogenēs*) only Son”
- *gennaō* is the Greek word for beget, literally meaning to bring forth and is usually translated as “born.” “Truly, truly, I say to you, unless one is born (*gennaō*) again he cannot see the kingdom of God.” John 3:3

Jesus the God-man – Nicene Creed

- By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises “was in the act of offering up his only (*monogenēs*) son,” Hebrews 11:17
- NASB says “was offering up his only begotten (*monogenēs*) son;”

Arianism (Jehovah Witnesses) interprets the following passages to say the Son is not eternal.

- In Acts 13:33, Hebrews 1:5 and 5:5 quotes Psalm 2:7 “You are my Son, today I have (*gennaō*) begotten you.
 - Refers to the Father declaring Jesus is God’s Son at the conclusion of fulfilling his role in redemption in his *human* nature.

Jesus the God-man – Nicean Creed

- How Christ was eternally begotten has never been fully defined. It somehow refers to something eternally true of the relationship between the Father and the Son in which the Father has some kind of eternal primacy over the Son.

Jesus the God-man Council of Constantinople A.D. 381

- The Council of Constantinople was called to gain consensus of the Eastern Church by reconfirming the Nicene Creed.
- The Council of Constantinople settled two basic issues: the deity of the Holy Spirit and the true humanity of Christ.
- It is often referred to as the Nicene Creed of 381" or the Niceno-Constantinopolitan Creed since it clarified and expanded upon the Nicean Creed of 325.

Jesus the God-man: Apostles Creed (ELLC* ecumenical version 1988)

- The Apostles Creed was not written by the Apostles or a Church Council.
- The Apostles Creed was first used in Milan in A.D. 390.

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

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

* [English Language Liturgical Consultation.](#)

Jesus the God-man Council of Ephesus A.D. 431

- The Council of Ephesus was an effort to attain consensus in the church through an assembly of about 250 Bishops representing all of Christendom.
- It confirmed the original Nicene Creed, and condemned the teachings of Nestorius, Patriarch of Constantinople, who held that the Virgin Mary may be called the *Christotokos*, "Birth Giver of Christ" but not the *Theotokos*, "Birth Giver of God".

Jesus the God-man - Council of Chalcedon A.D. 451

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with us according to the manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the virgin Mary, the mother of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten,

Jesus the God-man - Council of Chalcedon A.D. 451

to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself taught us, and the Creed of the holy Fathers has handed down to us.

Jesus the God-man - Council of Chalcedon A.D. 451

The council of Chalcedon taught the church how to talk about the two natures of Christ without falling into errors.

1. One nature of Christ is sometimes seen doing things in which the other nature does not share.
2. Anything either nature does is done by the person of Christ.
3. In the incarnation Christ gave up the glory of divine life but not the possession of divine powers.
4. In the incarnation Christ gained human attributes without giving up divine attributes.
5. The initiative for the incarnation came from God and not man.

Jesus the God-man – The Heights Church Affirmation of Faith

II. The Trinity

We believe that there is one living and true God, eternally existing in three person; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence and redemption.

Jesus the God-man – The Heights Church Affirmation of Faith

IV. Jesus Christ

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people, and personal visible return to earth.

Jesus the God-man – The Elder Affirmation of Faith

2.1 We believe in one living, sovereign, and all-glorious God, eternally existing in three infinitely excellent and admirable Persons: God the Father, fountain of all being; God the Son, eternally begotten, not made, without beginning, being of one essence with the Father; and God the Holy Spirit, proceeding in the full, divine essence, as a Person, eternally from the Father and the Son. Thus each Person in the Godhead is fully and completely God.

Jesus the God-man – The Elder Affirmation of Faith

6.1 We believe that in the fullness of time God sent forth His eternal Son as Jesus the Messiah, conceived by the Holy Spirit, born of the virgin Mary. We believe that, when the eternal Son became flesh, He took on a fully human nature, so that two whole, perfect, and distinct natures were inseparably joined together in one Person, without confusion or mixture. Thus the Person, Jesus Christ, was and is truly God and truly man, yet one Christ and the only Mediator between God and man.