

BIBLE STUDY

LUKE

2/4/15

## What did the early church fathers teach?

The deity of Jesus Christ and the doctrine of the Trinity are denied by all cult groups!

The two Christian doctrines that all cults deny are the Trinity and the belief that God came to earth in the flesh (Jesus Christ). The cults have their own books, and these books are more important to them than the Bible. The deity of Jesus and the Trinity doctrine are two of the foundational truths that Christianity is based on. If these are not defended and understood by church members, then church members are more likely to be attracted to a cult. Cultists (and Dan Brown, in the Da Vinci Code) claim that the doctrine of the Trinity is a late teaching (fourth century, 325 A.D.) and was not taught by the early Church Fathers. Below are merely a few quotes from the writings of early Church Fathers. These quotes and many more, prove that the early church and Church Fathers believed in the deity of Christ and the Trinity.

**What did the early Church Fathers teach?** (In the quotes below, underline the important words that demonstrate that the Church Father believed that Jesus is God and/or believed in the Trinity)

- **Ignatius** (30-107 A.D.) Studied with the Apostle John and Taught:  
“Mary then did truly conceive a body which had God inhabiting it, and God the Word was truly born of the virgin...” (Ante-Nicene Fathers series 1 vol. 1 page 70).  
“...that God the Word did dwell in a human body...” (Ante-Nicene Fathers series 1 vol. 1 page 83).
- **Justin Martyr** (165 A.D.) Taught:  
“For Christ is king, and priest, and God, and Lord..., and man, and captain, and stone, and a Son born, and first made subject to suffering...” (Ante-Nicene Fathers series 1 vol. 1 page 211).  
Justin Martyr also taught that God the Son was distinct from the Father and conversed with Moses: “...from the book of Exodus [we learn] how this same One (Jesus) who is the Angel of the Lord, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses...” (Ante-Nicene Fathers series 1 vol. 1 page 226).

- **Irenaeus** (200 A.D.) Taught:  
 “The Son of God shall come, who is God, and who was from Bethlehem...God, then, was made man, and the Lord did Himself save us...” (Ante-Nicene Fathers series 1 vol. 1 page 450-451).  
 “Christ Himself, therefore, together with the Father, is the God of the living, who spoke to Moses, and who was also manifested to the fathers” (Ante-Nicene Fathers series 1 vol. 1 page 467).
- **Clement of Alexandria** (215 A.D.) Taught:  
 “I understand nothing else that the Holy Trinity to be meant; for the third [person of the Trinity] is the Holy Spirit, and the Son is the second, by whom all things were made according to the will of the Father” (Ante-Nicene Fathers series 1 vol. 2 page 468).  
 “...protected as it is by the power of God the Father, and the blood of God the Son, and the dew of the Holy Spirit” (Ante-Nicene Fathers series 1 vol. 2 page 601).
- **Tertullian** (230 A.D.) Taught:  
 “...We must make, therefore a remark or two as to Christ’s divinity...He is the Son of God, and is called God...” (Ante-Nicene Fathers series 1 vol. 3 page 34).  
 “...Now if He (Jesus) too is God, according to John (who says,) “The Word was God...” (Ante-Nicene Fathers series 1 vol. 3 page 607).
- **Hyppolytus** (235 A.D.) Taught:  
 “For Christ is the God above all, and He has arranged to wash away sin...” (Ante-Nicene Fathers series 1 vol. 5 page 153).  
 “He who is over all, God blessed, has been born; and having been made man. He is (yet) God forever...And well has he been named Christ the Almighty” (Ante-Nicene Fathers series 1 vol1 5 Page 225).  
 “ For God is One...And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit...For it is through this Trinity that the Father is glorified” (Ante-Nicene Fathers series 1 vol. 5 page 228).
- **Origen** (250 A.D.) Taught  
 “the most excellent Trinity..., i.e., by the naming of Father, Son, and Holy Spirit...Moreover, not [one] in the Trinity can be called greater or less...” (Ante-Nicene Fathers series 1 vol. 4 page 252 and 255).

Luke 6:1-5

On a Sabbath, while he was going through the grain fields, his disciples plucked and ate some heads of grain, rubbing them in their hands. <sup>2</sup> But some of the Pharisees said, "Why are you doing what is not lawful to do on the Sabbath?" <sup>3</sup> And Jesus answered them, "Have you not read what David did when he was hungry, he and those who were with him: <sup>4</sup> how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?" <sup>5</sup> And he said to them, "The Son of Man is Lord/Kurios of the Sabbath."

Leviticus 24:5-9

<sup>5</sup> "You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. <sup>6</sup> And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. <sup>7</sup> And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. <sup>8</sup> Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. <sup>9</sup> And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the LORD's food offerings, a perpetual due."

- The bread looked more like pita bread than the loaves of bread we usually eat.
- Twelve loaves (for the twelve tribes) were placed on the table in two stacks, six loaves high.
- The loaves were to be eaten by the priests on the Sabbath and replaced on the same day.
- It was forbidden for anyone to eat the bread except the priests, on pain of death.

1 Samuel 21

Then David came to Nob to Ahimelech the priest. And Ahimelech came to meet David trembling and said to him, "Why are you alone, and no one with you?" <sup>2</sup> And David said to Ahimelech the priest, "The king has charged me with a matter and said to me, 'Let no one know anything of the matter about which I send you, and with which I have charged you.' I have made an appointment with the young men for such and such a place." <sup>3</sup> Now then, what do you have on hand? Give me five loaves of bread, or whatever is here." <sup>4</sup> And the priest answered David, "I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women." <sup>5</sup> And David answered the priest, "Truly women have been kept from us as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?" <sup>6</sup> So the priest gave him the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.

**Luke 13:10-17 A 3-D movie**

<sup>10</sup> He was teaching in one of the synagogues on the Sabbath (4:14-15). <sup>11</sup> There was a woman who for eighteen years had had a sickness caused by a spirit (4:31-33); and she was bent double, and could not straighten up at all. <sup>12</sup> When Jesus saw her, He called her over and said to her, “Woman, you are freed from your sickness.” <sup>13</sup> And He laid His hands on her; and immediately she was made erect again and *began glorifying God*. <sup>14</sup> But the synagogue official, indignant because Jesus had healed on the Sabbath (6:6-7), *began* saying to the crowd in response, “There are six days in which work should be done; so come during them and get healed, and not on the Sabbath” <sup>15</sup> But the Lord/KURIOS (6:5) answered him and said, “You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? (Deut. 22:1-4) <sup>16</sup> And this woman, a daughter of Abraham (3:8 and (19:9)) as she is, whom Satan has bound for eighteen long years, should she not have been released (4:18-19) from this bond on the Sabbath day?” <sup>17</sup> As He said this, all those

who oppose him were put to shame; and the entire crowd was rejoicing over all the glorious things being done by Him.

**Isaiah 45:15-17**

<sup>15</sup> Truly, You are a God who hides Himself,

O God of Israel, Savior!

<sup>16</sup> All those who oppose Him shall be put to shame and even humiliated, and shall walk in shame all of them; ...Israel is saved by the Lord/KURIOS with an everlasting salvation; forevermore, they shall not be ashamed nor disgraced (Septuagint).

“The note explicitly sounded by Luke is the shaming of Jesus’ opponents, just as the prophecy of Isaiah foretells that those who oppose the God of Israel will be shamed.

The KURIOS Jesus is the God of Israel, the Savior (Luke 2:11), whom these opponents have failed to know.”

Richard Hays

## Luke's Upside down world

Luke 1:46-56

<sup>46</sup> And Mary said: "My soul exalts the Lord,

<sup>47</sup> And my spirit has rejoiced in God my Savior.

...<sup>51</sup> "He has done mighty deeds with His arm; He has scattered *those who were* proud in the thoughts of their heart.

<sup>52</sup> "He has brought down rulers from *their* thrones, And has exalted those who were humble.

<sup>53</sup> "HE HAS FILLED THE HUNGRY WITH GOOD THINGS;

And sent away the rich empty-handed.

<sup>54</sup> "He has given help to Israel His servant, In remembrance of His mercy...

## Luke 6:20-23 Sermon on the Plain

Jesus *began* to say, "Blessed *are* you *who are* poor, for yours is the kingdom of

God. <sup>21</sup> Blessed *are* you who hunger now, for you shall be satisfied.

Blessed *are* you who weep now, for you shall

laugh. <sup>22</sup> Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of

Man. <sup>23</sup> Be glad in that day and leap *for joy*, for behold, your reward is great in heaven.

How does this

3<sup>rd</sup> column relate

to the 2<sup>nd</sup> column?

Luke 6:24-26

<sup>24</sup> But woe to you who are rich, for you are receiving your comfort in

full. <sup>25</sup> Woe to you who are well-fed now, for you shall be hungry. Woe *to*

*you* who laugh now, for you shall mourn and weep. <sup>26</sup> Woe *to*

*you* when all men speak well of you, for their fathers used to treat the false prophets in the same way.

<sup>27</sup> “But I say to you who hear, love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who mistreat you. <sup>29</sup> Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. <sup>30</sup> Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. <sup>31</sup> Treat others the same way you want them to treat you. <sup>32</sup> If you love those who love you, what credit is *that* to you? For even sinners love those who love them. <sup>33</sup> If you do good to those who do good to you, what credit is *that* to you? For even sinners do the same. <sup>34</sup> If you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners in order to receive back the same *amount*. <sup>35</sup> But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men*. <sup>36</sup> Be merciful, just as your Father is merciful.

land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. <sup>10</sup> And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God. <sup>11</sup> “You shall not steal; you shall not deal falsely; you shall not lie to one another. <sup>12</sup> You shall not swear by my name falsely, and so profane the name of your God: I am the LORD. <sup>13</sup> “You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. <sup>14</sup> You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD. <sup>15</sup> “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. <sup>16</sup> You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD. <sup>17</sup> “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. <sup>18</sup> You shall not take vengeance or bear a grudge against the sons of your own people, **but you shall love your neighbor as yourself**: I am the LORD/KURIOS.

## Leviticus 19

<sup>9</sup> “When you reap the harvest of your