

# Solid Ground

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January/February 2016

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## IN THIS ISSUE:



Sometimes things that confound us have a simple side to them. In a certain sense, this is true with the Trinity. "Reality comes first; understanding follows," writes Fred Sanders in *The Deep Things of God*, speaking of the mystery of the Godhead. So true. Probing the mystery of the Trinity ("understanding") can only begin once the fact of the Trinity ("reality") has been established. The mystery may be confounding, but the biblical facts on the matter are really not that hard. The only thing required is a clear definition, then a little Bible "kitchen work." That's what I've provided for you in this month's *Solid Ground*.

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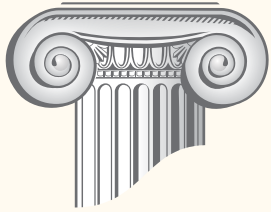


STR's vision is to provide "Clear thinking for every challenge." That's what you'll find in this month's *Solid Ground*. It's one more tool to help you grow in the knowledge, wisdom, and character you need to be a high-impact ambassador for Jesus Christ.

With the new year just underway, will you consider a gift to ensure STR continues to produce vital resources like this in 2016?

*Greg Kousser*





January 1, 2016

Dear Friend,

Sometimes things that confound us have a simple side to them. In a certain sense, this is true with the Trinity.

"Reality comes first; understanding follows," writes Fred Sanders in *The Deep Things of God*, speaking of the mystery of the Godhead. So true. Probing the mystery of the Trinity ("understanding") can only begin once the fact of the Trinity ("reality") has been established.

The mystery may be confounding, but the biblical facts on the matter are really not that hard. The only thing required is a clear definition, then a little Bible "kitchen work." That's what I've provided for you in this month's *Solid Ground*.

In this issue, I resolve the question of the deity of Christ (and therefore strengthen the case for the Trinity) by going back to the text and answering three basic questions. One, does the Bible teach that there is only one God? Two, does the Bible teach that Jesus and the Father are separate and distinct persons? Three, does the Bible teach that Jesus is undiminished deity?

As you'll see, the answer to each is an unequivocal "Yes." You'll also see that it wasn't that hard. I just let the text—God's Word—speak for itself.

Read this month's *Solid Ground* carefully and you will find the tools you need to make the case that the Word, Jesus in the incarnation, is the second person of the Trinity.

One of these tools is an airtight argument from John's Gospel you'll be able to sketch out on a napkin from memory the next time a missionary knocks on your door. This biblical argument is an ancient one, and is so powerful you can consider the "case closed" on the deity of Christ.

Part of STR's vision is to provide "Clear thinking for every challenge." That's what you'll find in this month's *Solid Ground*.

It's one more tool to help you grow in the knowledge, wisdom, and character you need to be a high-impact ambassador for Jesus Christ.

*With the new year just underway, will you consider a gift to ensure STR continues to produce vital resources like this in 2016?*

When friends like you stand with STR prayerfully and financially, you and other Christian Ambassadors are equipped with confidence and grace for every encounter—whether addressing the moral issues of our day or the foundations of our faith, like the Trinity.

Thank you for your faithful friendship.

Always ready,

Gregory Koukl

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# THE TRINITY:

## A SOLUTION, NOT A PROBLEM—PART II

By Gregory Koukl

Few doctrines of the Christian faith are as awkward as the Trinity, yet few are as important to understand and affirm. Get the basic nature of God wrong and much of what follows theologically will falter, being built on the wrong foundation. For that reason, I have devoted two issues of *Solid Ground* to the topic. My broad goal is to make a clear case for God's Triune nature with a particular focus on the deity of Christ.

In the first installment,<sup>1</sup> I emphasized four things: the *significance* of the Trinity, the *problem* of the Trinity, the *definition* of the Trinity, and the alleged *contradiction* of the Trinity. My basic thesis: The Trinity is not a problem, but a solution. It's the only way of understanding God that is consistent with His own self-revelation in both Testaments. Without it, the biblical record deteriorates into contradiction.

In this second installment, I want to center on the biblical *fact* of the Trinity<sup>2</sup> by making a scriptural case for the unique deity of Christ. I won't deal here with the deity of the Spirit, not because the third person of the Trinity has second-class status, but rather as a practical concern.

That the Father is God is not controversial, biblically. The deity of Christ is the issue most fiercely challenged and has historically been the center of the theological controversy.

Once we've established the second person of the Godhead, adding another is easy *if the Scripture warrants it for the same reasons it warrants belief in the deity of Christ.*

My method is simple: provide clear scriptural support for each element that is essential to the definition of the Trinity as it applies to the person of Christ.<sup>3</sup> There are three components. One, there is only one God. Two, Jesus is a distinct person from the Father. Three, Jesus is fully God. We know this because Jesus is called God, He possesses divine attributes, and He exercises divine privileges.

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### WE KNOW GOD'S NATURE BECAUSE HE'S TOLD US ABOUT HIMSELF

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One thing I will not do is invite you to "picture" the Trinity by reducing it to an illustration. There are built-in problems with any attempts to visualize the Godhead in this way.

One, illustrations appeal to faculties that simply are not capable of helping us. God's nature cannot be captured in an image (indeed, the 2<sup>nd</sup> commandment forbids it). Second, most illustrations depict a heretical notion of the Trinity (modalism, for example).<sup>4</sup> Third, illustrations risk making the Trinity credible because it's visual, not because it's revealed. We know God's nature because He's told us about Himself. Therefore, my appeal will be entirely to His Word.

### Hints of Promise

The idea that God Himself would come to the earth was hinted at in the teachings of the ancient Hebrew prophets.

Micah told of an eternal One being born in Bethlehem: "His goings forth are from long ago, from the days of eternity" (*Micah 5:2*). Isaiah said a child born of a virgin would be called God: "...you shall call His name Immanuel" [lit. "God with us"] (*Is. 7:14*), and "His name will be called...Mighty God<sup>5</sup>...Eternal Father" (*Is. 9:6*). Jeremiah added:





*“Behold the days are coming,” declares the Lord, “when I shall raise up for David a righteous Branch...And this is His name by which He will be called, ‘The Lord our righteousness’” (Jer. 23:5-6).*

The prophet Malachi told of a future messenger who would declare God’s arrival to earth: “Behold I am going to send My messenger, and he will clear the way before Me” (Mal. 3:1). Isaiah said that messenger would be a voice calling, “Clear the way for the Lord in the wilderness. Make smooth in the desert a highway for our God” (Is. 40:3). Luke identifies John the Baptist as that voice (Lk. 3:4-6) who came to bear witness to Jesus: “I have seen, and have borne witness that this is the Son of God” (Jn. 1:34).<sup>6</sup>

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### JESUS IS A SEPARATE PERSON FROM THE FATHER, NOT MERELY A DIFFERENT “MODE” OF GOD

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These are mere hints, though, not the kind of clear statements needed to establish our doctrine. Instead, the case for the deity of Christ rests on more explicit textual evidence showing that Scripture teaches, 1) there is only one God, 2) Jesus and the Father are personally distinct, and 3) Jesus shares the Father’s Divine nature.

#### There Is Only One God

The unmistakable teaching of the Bible is there is only one who is God in essence. This foundational element of Hebrew theology is found in Deut. 6:4, the great *Sh’mā Yisrael*: “Hear, O Israel! The Lord is our God, the Lord is one!” Isaiah also speaks with clarity that there is no God but one:

*Is. 43:10 “You are My witnesses,” declares the Lord, “and My servant whom I have chosen, in order that you may know and*

*believe Me, and understand that I am He. Before Me there was no God formed, and there will be none after Me.”*

*Is. 44:6 “Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: ‘I am the first and I am the last, and there is no God besides Me.’”*

*Is. 45:5 “I am the Lord, and there is no other; besides Me there is no God.”*

*Is. 45:21b, 22 “And there is no other God besides Me, a righteous God and a Savior; there is none except Me. Turn to Me, and be saved, all the ends of the earth, for I am God, and there is no other.”<sup>7</sup>*

Since there is no true God but Yahweh, all other so-called “gods”—idols, spirit beings, etc.—are false gods:

*We know that there is no such thing as an idol in the world, and that there is no God but one. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him, and one Lord, Jesus Christ, by whom are all things, and we exist through Him (1 Cor. 8:4b-6).*

#### Jesus Is Distinct from the Father

Jesus is a separate person from the Father, not merely a different “mode” of God (i.e., God was in the “Father” mode in the Old Testament and the “son” mode in the Gospels, the way a woman is in “mother” mode at home and “worker” mode at the office). How do we know? From the many instances in Scripture where Jesus interacts with the Father in personal ways, clearly distinguishing each from the other.

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## God in a Box: The Chalcedonian Formula

At the Council of Chalcedon, AD 451, the church summarized the boundaries of orthodox Christology established by the four earliest church councils. The “formula” identified the four sides of a “box” containing the orthodox view:

Jesus is fully God and fully man, one person with two natures.

Jesus is fully God, condemning Arianism (Nicea, AD 325) —“God alone can save us.”

Jesus is fully human, condemning Apollinarianism (Constantinople I, AD 381) — “That which is not assumed is not healed.”

Jesus is one person, condemning Nestorianism (Ephesus, AD 431).

Jesus is two persons, condemning Eutychianism (Chalcedon, AD 451).



## JESUS WAS CALLED GOD, JESUS HAD DIVINE ATTRIBUTES, AND JESUS EXERCISED DIVINE PREROGATIVES

Jesus' baptism is one example. Both the Father and the Son are present, but one speaks and the other is silent. Note [Luke 3:21-22](#):

*Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."*

John 3:16 famously states that God gave His Son. The first gave the second. In John 17, Jesus prays to the Father. Jesus was talking to another, not to Himself. Later that night in Gethsemane, Jesus submits Himself to the Father's plan with, "Not as I will, but as You will" (Matt. 26:39). A person cannot surrender to himself, but only to another party. Paul tells Timothy, "There is one God, and one mediator also between God and men, the man Christ Jesus" (1 Tim. 2:5). A mediator stands between two parties and is distinct from each.

### Jesus Is Fully God

Three lines of scriptural evidence demonstrate Christ's Divinity: Jesus was called God, Jesus had divine attributes, and Jesus exercised divine prerogatives.

The Scripture is replete with examples of Jesus being called or equated with God in unmistakable terms, and Jesus Himself made the claim.

*In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became flesh, and dwelt among us, and we beheld His glory..*  
(Jn. 1:1,14)

*...from whom is the Christ according to the flesh, who is over all, God blessed forever.*  
(Rom. 9:5)

God our Savior...Jesus our Savior.  
(Titus 1:3-4)

God our Savior...our great God and Savior, Jesus Christ... (Titus 2:10, 13)

He is the image of the invisible God...For in Him all the fullness of Deity dwells in bodily form. (Col. 1:15, 2:9)

*And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. (Heb. 1:3)*

*Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." (Jn. 8:58)*

And note this stunning statement in Acts 20:28: "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood." When did God bleed? When He was crucified on a Roman cross.

Jesus also had divine attributes. First, notice Isaiah's unequivocal statement about the ultimate source of all things in Is. 44:24:

*Thus says the Lord, your Redeemer, and the one who formed you from the womb, "I, the Lord, am the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone."*

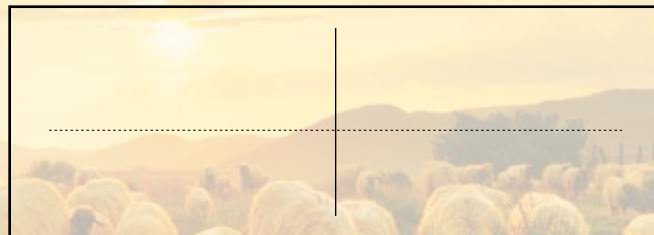
Yet at the same time, the New Testament teaches that Jesus created all things. The point is made in a couple of places, but none more clear than John 1:3, providing one of the most decisive biblical evidences for the deity of Christ.

### The Irrefutable Argument

The opening verses of John's Gospel [offer a scriptural proof for Christ's divinity that is so simple you can sketch it out on a napkin from memory](#) the next time a missionary knocks on your door.

John 1:3 states, "All things came into being through Him [the Word], and apart from Him nothing came into being that has come into being."<sup>8</sup> Have your visitor read the verse out loud. Then take out a piece of paper and draw a large box, explaining that the box represents everything that exists. Run a line right through the middle of the box, dividing everything that exists into two categories. It will look like this:

*Everything That Exists*







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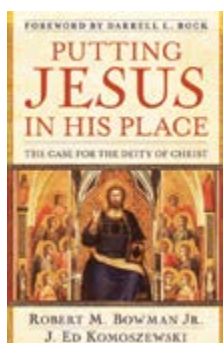
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*TrueU: Who is Jesus?* is designed to help students and young adults discover the truth about Jesus for themselves. Dr. Del Tackett, host of Focus on the Family's *The Truth Project*, is assisted by guest experts Greg Koukl, Lee Strobel, Gary Habermas, and others. Together they intelligently explore Jesus's ancestry and prophetic mission; His words, works, and character; His death and resurrection; whether Jesus is the only way to God; and more.

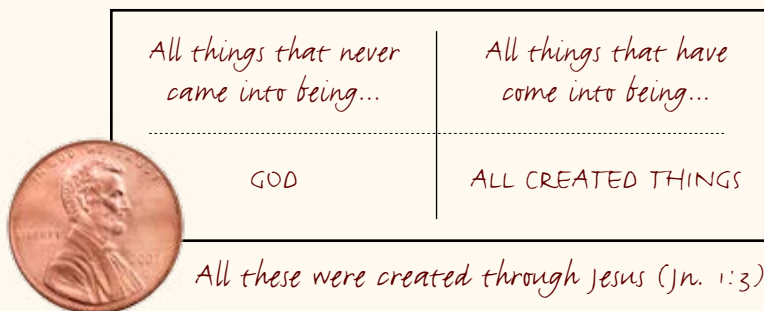
Included is an expanded 96-page full-color booklet with discussion questions and visual aids, as well as a leader's discussion guide in PDF with questions and exercises to enhance your group study experience.



On the left side write, “all things that never came into being,” that is, all things that exist, but have never been created. Ask your friend, “What goes in that side?” If he says “God,” he got the right answer. God alone is eternal and uncreated. Put the word “God” in the left-hand side of your box.

Label the right side “all things that came into being,” that is, all created things (write that in, too). According to John 1:3, everything on this side was created through Jesus. Ask your friend if he understands that. Now write “created through Jesus” outside the box and run an arrow to the right side. Your box should now look like this:

### Everything That Exists



Take a moment to point out to your guest how this illustration is structured. The larger box includes everything there is, was, or ever will be. Every existing thing falls into one—and only one—of those two categories: created or not created. Simple.

Next, take a coin from your pocket and tell your guest the coin represents Jesus. Hand him the coin and ask him to place the Jesus coin on the side where He belongs. This is where things get interesting.

The first impulse of a Jehovah’s Witness is to place Jesus in the category of created things because that’s what his theology dictates. But the verse doesn’t allow that option. John says, “All things came into being by Him [or through Him], and apart from Him *nothing came into being that has come into being*,” not even one thing.

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JESUS CAN TALK TO THE FATHER BECAUSE EACH IS A SEPARATE PERSON, BUT AS CREATOR, JESUS SHARES THE SAME DIVINE ESSENCE AS THE FATHER

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John’s meaning is unequivocal and unmistakable: Everything that ever came into being owes its existence to Jesus, who caused it all to happen. If Jesus *caused* all created things *to come* into existence, then He must have existed *before* all created things *came* into existence. Therefore, the Word could not have been created. If He was, He would have created Himself, which is impossible.

The coin cannot be placed on the right side, and it can’t be placed anywhere on the paper outside the larger box (which he may attempt), since there is nothing out there. These categories are all-encompassing and mutually exclusive; there’s no “place” outside to put Him. Everything goes in one side of the larger box or the other.

If Jesus can’t be placed in the right side with created things, then He must go in the left side with uncreated things. Jesus was the uncreated Creator. Therefore, Jesus is God.

Counters that Jesus is distinguished from the Father in other passages (as when He prays to the Father in John 17) merely reinforce our defense of the Trinity. Agreed, Jesus is not the Father. Jesus can talk to the Father because each is a separate person, but as Creator, Jesus shares the same divine essence as the Father. That was John’s point, which is why he calls the Word “God” in John 1:1.

The final evidence that Jesus is God is that He exercises prerogatives reserved for God alone. The most vivid example is Jesus receiving worship.

### “Bowing Down”

The word *proskuneo* (translated “worship,” or “bow down”) occurs 59 times in the New Testament in five different contexts. Clearly, there is a sense where someone could “bow down” in homage or obeisance in a way that does not entail worship. This happened with Jesus, for example, when the leper came to Him for healing (Matt. 8:2).

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However, there is a type of “bowing down” reserved for God alone. When John “fell at his feet to worship” [*proskuneo*] the angel in Rev. 22:8, the angel rebuked him. When the gentile Cornelius did the same thing with Peter in Acts 10:25, he was likewise corrected. How were these two instances of *proskuneo* different from mere homage or respect?

## DID YOU KNOW?

St. Augustine’s definition is the classic one: “*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.*”

“fall down” is followed by *proskuneo*, that word cannot simply mean “bow down,” *since the person is already down*.

Remember the devil’s words at Jesus’ temptation in Matthew 4:9: “And he said to Him, ‘All these things will I give You, if You *fall down and worship* me.’” Jesus said to him, “Be gone, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only.’” This was the same pattern as with John in Revelation and Cornelius in Acts.

So, do we ever see that pattern—a “falling down” followed by the word *proskuneo*—with others toward Jesus? Only the context can tell us. I’ll give you two examples.

In the birth narratives, the wise men asked, “Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him” (Matt. 2:2).

When they found Him, “after coming into the house they saw the Child with Mary His mother, and *they fell to the ground and worshiped Him*” (Matt. 2:11).

After Jesus’ resurrection, Jesus met the women at the tomb. After He greeted them, “they came up and took hold of His feet and worshiped Him” (Matt. 28:9). Notice that when the women take hold of Jesus’ feet, they are already down. When *proskuneo* is added once they are down, it can only mean worship.

Worship is reserved for God alone, yet clearly Jesus was worshiped as God.

God will also not share His glory: “Thus says the Lord God... ‘I am the Lord, that is My name; *I will not give My glory to another*’” (Is. 42:5, 8). Yet Jesus claimed, “The Father... has given all judgment to the Son so that *all will honor the Son even as they honor the Father*” (Jn. 5:22-23). Peter made the same point: “Grow in the grace and knowledge of our Lord and Savior Jesus Christ. *To Him be the glory, both now and to the day of eternity. Amen*” (2 Pet. 3:18).

## God Is...Jesus Is

There is yet another powerful line of scriptural evidence that Jesus is God: characteristics or privileges unique to God in the Old Testament are applied to Jesus in the New Testament. There are many examples of this. Here are a few:

*“I have sworn by Myself... that to Me every knee will bow, every tongue will swear allegiance” (Is. 45:23).*

*“That at the name of Jesus every knee will bow... every tongue will confess that Jesus Christ is Lord...” (Phil. 2:10)*

*“I, even I, am the Lord; and there is no savior besides Me” (Is. 43:11).*

*“...by the righteousness of our God and Savior Jesus Christ” (2 Pet. 1:1).*

*“Is there any God besides Me, or is there any other Rock? I know of none” (Is. 44:8).*

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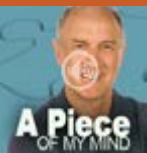
*"All drank the same spiritual drink [in the wilderness], for they were drinking from a spiritual rock which followed them, and the rock was Christ" (1 Cor. 10:4).*

*"God said to Moses...say to the sons of Israel, 'I AM has sent me to you'" (Ex. 3:14).*

*"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I AM'" (Jn. 8:58).*

*"Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: 'I am the first and I am the last, and there is no God besides Me'" (Is. 44:6).*

### A Piece of My Mind



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*"I am the first and the last, and the living One, and I was dead, and behold I am alive forevermore" (Rev. 1:17-18).*

### The Glorious Solution

In the final analysis, the Trinity is a mystery. It's a revealed doctrine, not an invented one. Our job was to find out what the Bible teaches, not unravel the mystery. We did that.

If there is only one God, and if the Father and Son and the Spirit are distinct in personal ways, and if are all affirmed to be God in Scripture, then the only explanation that makes sense of God's own self-revelation is the Trinity.

The Trinity is the ground of God's love. It is the foundation of the work of the Cross. It is the basis of Christian community. It encompasses all aspects of our salvation.

Is the Trinity a problem? No. It's a solution—a magnificent, marvelous, glorious, solution.



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## Putting This Solid Ground into Action

- It is important to understand the Trinity correctly because if we get the basic nature of God wrong much of our theology will be faulty.
- We can make a biblical case for the fact of the Trinity by making a scriptural case for the unique deity of Christ.
- There are three components essential to the definition of the Trinity as it applies to the person of Christ: One, there is only one God. Two, Jesus is a distinct person from the Father. Three, Jesus is fully God.
- The Trinity is a mystery. It's a revealed doctrine, not an invented one.

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## Endnotes

- 1 Available in enhanced digital form [here](#).
- 2 For an engaging treatment of the Trinity's *significance*, see Fred Sanders's *The Deep Things of God* (Wheaton: Crossway, 2010).
- 3 The exact same approach can be used to establish the Deity of the Spirit.
- 4 Find a clever characterization of this problem [here](#).
- 5 Note the same language in Jer. 32:17-18: "Ah Lord God! Behold, You have made the heavens and the earth by Your great power...O great and *mighty God*."
- 6 Note also, "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me'" (Jn. 1:30), even though John was born six months before Jesus.
- 7 These passages, favorites of Jehovah's Witnesses, also say God is the only *Lord* and the only *Savior*, the *first and the last*, all characteristics applied to Jesus in the New Testament, as we'll see.
- 8 The Jehovah's Witness's *New World Translation* has virtually the same wording in this verse, so you won't run into any difficulty here.

## Where Should I Start?

**Stand to Reason** trains Christians to think clearly about their Christian convictions and make a credible defense when they evangelize. As a new visitor to the Stand to Reason website, these resources are a great starting point to begin your journey to becoming a more effective Ambassador.

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## THE DOCTRINE OF THE TRINITY AT NICAEA AND CHALCEDON

By Melinda Penner

The formulation of the doctrine of the Trinity is a history of the refinement of terms and philosophical categories. Proper terminology was a primary issue of the ecumenical councils of the fourth and fifth centuries, and so was precision of thought and the philosophical categories used to characterize the Trinitarian and Christological doctrines. The Council of Nicaea resolved the question of Jesus' deity, but led to further dissent about Jesus' human and divine natures. These issues culminated in the expression of the doctrine at Chalcedon.

The impressive thought and debate that went into the Councils of Nicaea and Chalcedon produced biblically sound, but also intellectually virtuous doctrines. F.F. Bruce expresses the importance of accurate language in the creeds: "Inasmuch as the deity of Christ and the doctrine of the Trinity are embedded in the New Testament, although not explicitly formulated there, we must make the effort of wrestling with difficult terminology if we are not to fall an easy prey to misunderstanding or to actual heresy." Doctrinal development requires rigorous intellectual skills and sound philosophic categories to accurately apply God's revelation. Thomas Torrance underscores the importance of applying good reasoning to theology so that the rationality of God can "throw its masterful light upon the whole area of human experience and knowledge." The struggle for clarity of terms and thought in the expression of the orthodox doctrine of the Trinity and Christology helped build a solid doctrinal foundation that is also marked by its philosophic soundness. The development of rational doctrines is an example of creative interchange between theology and philosophy where both disciplines contribute equally.

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## Greg Koukl

### January

- [16-17](#) Harvard Avenue Baptist Church, Siloam Springs, AR [Contact](#)
- [23-24](#) First Baptist Church, Bryan, TX [Contact](#)
- [29-30](#) New Hope Church, New Hope, MN [Contact](#)

### February

- [17](#) Living Oaks Community Church, Newbury Park, CA [Contact](#)
- [26](#) Ligonier National Conference, Orlando, FL [Contact](#)



## Alan Shlemon

### January

- [12](#) Calvary Chapel, Costa Mesa, CA Time: 10:30 a.m.-4 p.m. Topic: "Homosexuality: Truth & Compassion" [Contact](#)
- [15-17](#) Bridgepoint Bible Church, Houston, TX Topic: "Bad Arguments Against Reigion", "Why I Am Not an Evolutionist", "How to Stay Christian in College", "Dead Men Rise" [Contact](#)
- [29-30](#) Desert Springs Community Church, Goodyear, AZ Time: 7 p.m.- 12:30 p.m. Topic: "A Closer Look at Islam" [Contact](#)

### February

- [3](#) Upland Christian Academy, Rancho Cucamonga, CA Topic: "Homosexuality: Truth & Compassion" [Contact](#)
- [7](#) Bethany Lutheran Church, Long Beach, CA Time: 9:30-10:30 a.m. Topic: "Euthanasia: The Ethics of Life and Death" [Contact](#)
- [10](#) Living Oaks Church, Newbury Park, CA Time: 6:30 p.m. Topic: "Making Abortion Unthinkable" [Contact](#)
- [19](#) Emmanuel Faith Community Church, Escondido, CA Time: 7-8:30 p.m. Topic: "A Closer Look at Islam" [Contact](#)
- [21](#) EV Free Fullerton, Fullerton, CA Time: 6-8:30 p.m. Topic: "Homosexuality: Truth & Compassion" [Contact](#)
- [26](#) RE:NEW Faith Seminar, Alhambra, CA Time: 7-9 p.m. Topic: "Tactics in Defending the Faith" [Contact](#)



## Brett Kunkle

### January

- [7](#) Mentrolina Christian Academy, Indian Trail, NC Topic: "Why Should I Believe Anything at All? Worldviews in Conflict", "Why Should I Trust the Bible?" [Contact](#)
- [15-17](#) Upland Christian Academy, Rancho Cucamonga, CA Topic: "Why I Am A Christian", "Does God Exist?", "Can We Be Good without God?", "Why Should I Trust the Bible?", "Tactics in Defending the Faith" [Contact](#)
- [23-24](#) The Bridge, Centerville, UT Topic: "Why Should I Believe Anything at All: Worldviews in Conflict", "Three in One: Making Sense of the Trinity" [Contact](#)
- [28](#) Maranatha High School, Pasadena, CA Topic: "If God Is So Good, Why Is There Evil?" [Contact](#)

### February

- [10-14](#) Upland Christian Academy, Berkeley, CA Topic: Berkeley Mission Trip [Contact](#)
- [19-20](#) Grace Point Community Church, Wetumpka, AL Topics: "Why Should I Believe Anything at All: Worldviews in Conflict", "Who's Waiting Your Kids?", "Why Should I Trust the Bible?", "If God is Good, Why is There Evil?", "Truth in Love: What Do I Say to My Gay Friend?" [Contact](#)



## Tim Barnett

### January

- [24](#) Bethel Church, Kingston, Ontario, Canada Time: 9 a.m & 11 a.m. Topic: TBD [Contact](#)

### February

- [3](#) Discipleship Christian Secondary School, Breslau, Ontario, Canada Time: 9 a.m.-2:30 p.m. Topic: TBD [Contact](#)
- [11](#) Reasonable Faith, Brighton, Michigan Time: 7 p.m. Topic: "The Heavens Declare the Glory of God" [Contact](#)
- [20](#) King Christian School, Oakville, Ontario, Canada Time: 6 p.m. [Contact](#)



**Greg Koukl** is available to schedule to teach for your church service, youth group, or conference. Contact STR today for information about Greg and STR's other speakers.

To get information about inviting an STR speaker to your church, email [Dawnielle@str.org](mailto:Dawnielle@str.org) for Alan, Tim or Brett, or [Melinda@str.org](mailto:Melinda@str.org) for Greg.



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