

[Armand's Notes are all written in the color green]

Calcedonian definition of two natures and one person of Christ as posted on the internet and taken from historical church Doctrinal Statements:

"Following, then, the holy Fathers, we all unanimously teach that our Lord Jesus Christ is to us One and the same Son, the Self-same Perfect in Godhead, the Self-same Perfect in Manhood; truly God and truly Man; the Self-same of a rational soul [Not a human soul but the rationale of a human soul while living in its sarx due to the lustful influences of the sarx upon the soul.] and body [flesh/sarx (full and complete human nature)]; co-essential with the Father according to the Godhead [Christ, the Son of God, the ONE Divine Pure Spirit/Soul//second Person of the Godhead], the Self-same co-essential with us according to the Manhood [the full and complete human nature (sarx) brought to life by the presence of His Divine Person so that His sarx functioned as created and was designed to function when the soul is present and in perfect union with its body, which is what Christ clothed His Deity in, John 1:14] ; like us in all things, sin apart [because of Virgin birth by the Holy Spirit]; before the ages begotten of the Father as to the Godhead, but in the last days, the Self-same, for us and for our salvation [Christ, the Son of God became Jesus Christ the son of man, son of Mary by taking to Himself and owning a complete and full human nature (sarx), thereby clothing His Very Divine Person with a sarx.] (born) of Mary the Virgin Theotokos as to the Manhood; One and the Same Christ [One Divine Pure Spirit/Soul//Person], Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union [perfect union of His Divine Pure Spirit/Soul//Person with a human body (sarx) exactly like the first Adam was given at Creation and before sin; a union of one spirit/soul//person with one human body (sarx)], but rather the properties of each Nature being preserved, and

(both) concurring into One Person and One Hypostasis; not as though He was parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ; even as from the beginning the prophets have taught concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Symbol of the Fathers hath handed down to us." [AMEN AND AMEN!!!!]

Athanasian Creed:

(As posted online by Moody Bible Institute)
[Armand's Notes are written in green]

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity [Dueteronomy 6:4, Echad meaning one, unity, likeness. Three individual, distinct but separate Divine Pure Spirit/Soul//Persons in unity as one GOD (echad)];
4. Neither confounding the persons nor dividing the substance.
5. For there is one person of the Father [one Divine Pure Spirit/Soul//Person, first Person of the Godhead (Trinity)], another of the Son [one Divine Pure Spirit/Soul//Person, second Person of the Godhead (Trinity)], and another of the Holy Spirit [one Divine Pure Spirit/Soul//Person, third Person of the Godhead (Trinity)].
6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father [Divine Pure Spirit/Soul//Person] uncreated, the Son [Divine Pure Spirit/Soul//Person] uncreated, and the Holy Spirit [Divine Pure Spirit/Soul//Person] uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

10. The Father eternal, the Son eternal, and the Holy Spirit eternal.
11. And yet they are not three eternals but one eternal [the perfect unity (echad) of 3 distinct, separate and individual Divine Persons].
12. As also there are not three uncreated nor three incomprehensible, but one [ONE God (three distinct, separate and individual Divine Persons in perfect unity with one another)] uncreated and one [ONE God (three Divine Persons in unity)] incomprehensible.
13. So likewise the Father [Divine Pure Spirit/Soul//First Person of the Trinity (Godhead)] is almighty, the Son [Divine Pure Spirit/Soul//Second Person of the Trinity (Godhead)] almighty, and the Holy Spirit [Divine Pure Spirit/Soul//Third Person of the Trinity (Godhead)] almighty.
14. And yet they are not three almighties, but one almighty [a unity of three Divine Persons with each individual, distinct and separate Person having the whole Divine essence (1689 London Baptist Confession of Faith, Chapter 2, paragraph 3)].
15. So the Father is God, the Son is God, and the Holy Spirit is God;
16. And yet they are not three Gods, but one God [three Divine Persons in unity (echad) as one God forming the Godhead].
17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
18. And yet they are not three Lords but one Lord [One GOD (LORD), three Divine Persons in Unity being ONE because each has the whole Divine essence making it impossible for them not to be ONE].
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord [echad, three in unity as one GOD, "the Unity in Trinity and the Trinity in Unity is to be worshipped"];
20. So are we forbidden by the catholic religion to say: There are three Gods or three Lords [each Divine Person having the whole Divine Essence makes it impossible for them not to be ONE IN UNITY (ECHAD), ONE TRIUNE GOD].
21. The Father is made of none, neither created nor begotten.

22. The Son is of the Father alone; not made nor created, but begotten.
23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits [Absolutely three Distinct, individual and separate Divine Persons of the Godhead in UNITY as one God].
25. And in this Trinity none is afore or after another; none is greater or less than another [They each one individually eternally exists having ALL the incommunicable attributes which God alone has, as well as ALL the communicable attributes of God making them ONE IN UNITY, being equal in power, glory, majesty, etc. to one another.]
26. But the whole three persons are coeternal, and coequal.
27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God [Son of God] and man [son of man].
31. God [Son of God] of the substance of the Father, begotten before the worlds; and man [son of man, son of Mary] of substance of His mother, born in the world.
32. Perfect God [being the Son of God] and perfect man [being the son of man, son of Mary], of a reasonable soul [of a non-volitional will of the flesh which continually incites the spirit/soul//Person to sin. Not a human soul but the rationale of a human soul while under the influences of the sarx with its lusts.] and human flesh (sarx with all of its lusts) subsisting.
33. Equal to the Father as touching His Godhead, and inferior to the

Father as touching His manhood.

34. Who, although He is God [one Divine Pure Spirit/Soul//Person] and man [human being having the full and complete human nature (flesh/sarx) brought to life when the spirit/soul//Person is present and in perfect union with the body (sarx)], yet He is not two, but one Christ [one Son of God, one Divine Pure Spirit/Soul//Person clothed in a sarx (full and complete human nature by definition of the Greek word)].
35. One, not by conversion of the Godhead into flesh, but by taking of that manhood [taking of that sarx, human nature brought to life by the presence of the Person (Spirit/Soul)]. But, only when the Person is present and in perfect union with the body does the sarx come to life and function as designed, function as a living creature without Divine influence and opposed to God, inciting the soul to sin with its lust of the eyes, lust of the flesh and boastful pride of life through brain communication with, to and from the heart (soul)] into God.
36. One altogether, not by confusion of substance, but by unity of person [One Divine Pure Spirit/Soul//Person clothed in a human body (one Person in perfect union with one body); that is, clothed in a flesh and blood human body (sarx, John 1:14)].
37. For as the reasonable soul [the rationale of a created "human" soul in perfect union with and under the influence of the fleshly lusts of its human nature] and flesh [sarx (full and complete human nature)] is one man, so God and man is one Christ [ONE Divine Pure Spirit/Soul//Person, Son of God];
38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;
39. He [the son of man, son of Mary, the human nature of Christ glorified with the will of the flesh removed forever at the resurrection of the body from the grave, at which moment it is also reunited with the Divine Pure Spirit/Soul//Person] ascended into heaven, He sits on the right hand of the Father, God,

Almighty;

40. From thence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. and shall give account of their own works.
43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

[Amen, Amen and Amen!!!]

IMPORTANT NOTE:

[Echad which means one, alike, united (not always singular as Yachid), indicates how many are included in a group: One God exists in a group of three persons (three Divine Pure Spirit/Soul Beings!!!) In Deuteronomy 6:4, the word Echad IS a cardinal number and not necessarily singular unless there is only one in the group. Echad means a unity of one, alike.]

Math article taken from internet explaining cardinal numbers (FACT that never changes):

"The cardinal numbers are the numbers that are used for counting something. These are also said to be cardinals. The cardinal numbers are the counting numbers that start from 1 and go on sequentially and are not fractions.

The examples of cardinal numbers are:

1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,....

The meaning of cardinals is "how many" of anything is existing in a group or Cardinals mean "how much" exists in a group.

For example, if we want to count the number of apples present in the basket, we have to make use of these numbers, such as 1, 2, 3, 4, 5....and so on. The numbers help us to count the number of things or people present in a place or a group. The cardinal numbers denote the collection of all the ordinal numbers." [Armand's Notes: There is a group of THREE DIVINE PURE SPIRIT/SOUL BEINGS (PERSONS)

united together as ONE GOD making up the GODHEAD!!! "Let Us" - Genesis 1:26, 11:6-8 along with many, many other Scriptures.

Cardinal Numbers of a Set:

The number of elements or members in a set is the cardinal number of that set. If A is a finite set and it has elements equal to N . Then the cardinal number of set A is N .

Note: The cardinal number of an empty set is always zero.

For example, set $A = \{1, 3, 6, 9, 10, 12, 18\}$, the cardinal number of set A is 7. Hence, $n(A) = 7$

Thus, the only formula for counting numbers is to find the number of elements of any set.

What is Cardinality?

The cardinality of a group or a set represents how many objects or elements are actually present in a group or in a set.

For example, if a pen-set has 7 pens in it, then the cardinality of pens is 7. [The cardinality of the Godhead is 3 since there are 3 distinct and separate Divine Pure Spirit/Soul//Persons united together in the Godhead. This is why the Holy Spirit chose and used the word echad in Deuteronomy 6:4 instead of the word Yachid which means SINGULARLY ONE. Deuteronomy 6:4 is a clear expression and statement of absolute Truth by God Himself that the TRINITY is a unity of three distinct and separate Persons; and that these three distinct and separate Persons in unity make up the GODHEAD or ONE GOD, the ONE GOD believers worship and serve. Therefore, the Sovereign God Who created all things is a TRIUNE GOD. As the Athanasian Creed clearly states, "... we worship one God in Trinity and Trinity in Unity"]

CONSIDER AND REMEMBER:

Excerpt taken from Armand's Notes in the paper which includes Armand's Notes, "A Model of Jesus Christ's Two Wills in View of Theology Proper and Anthropology" John E. McKinley: "[Armand's Notes: Christ's Divine will functioned on the level of a human will by His own volitional choice in the Eternal Covenant before the incarnation. A

Covenant must have at least two or more rational-volitional wills (persons/hearts) to make decisions and AGREE on the terms. In the Eternal Covenant, Christ committed Himself to His Father to become man and to live as man while living through His flesh and blood body He would indwell as His own. Therefore, the Son of God did not share or use His Divinity while living through His human nature to live out His manhood. His Divine Nature having all of Divinity inherent in His very Person was totally distinct and separate from His human nature (sarx). The Son of God in His Divine Nature, being GOD, had total control over His human nature He now owned and through which He lived out His manhood as the son of man born of Mary. His human nature was totally distinct and separate from His Divine Nature and so the Son of God could do whatsoever He pleased with His human nature He clothed His Divine nature in. He is God! God cannot give His glory to flesh and blood, making flesh and blood equal to God and giving to flesh and blood all the powers of Divinity as God. Christ, the Son of God, being God, did not give His Divinity: Divine powers, Divine wisdom, or anything Divine to His human nature while living as the son of man, the son of Mary; but, of His own volition as God, functioned on the level of a human soul, that is with the rationale of a human soul, having no Divine attributes so as to live out his humanity exactly like man who has no divine powers as part of their spiritual nature (created soul) or physical nature (sarx). Because the Son of God did not give Divinity to the son of man, Christ lived through His human nature as though only human allowing His human nature to function completely on a human level as designed. Human nature is dead without a soul. Human nature has only a non-volitional will (desires, lusts) and not a volitional will which is seated in the (heart) spirit/soul//Person alone. It is only when a spirit/soul, human or Divine, enters the body that the sarx comes to life and begins to function and live as designed. (Once again, look at the Holy Spirit's chosen words and their definitions which absolutely support these truths. These Scriptural truths are in total conflict with the reasoning in this paper.) Since Christ did not give to His human

nature any of the Divine powers or attributes of His Divine Nature, it was not His Divine Nature that was tempted. His human nature ALONE (Christ's Divine Person functioning on the level of a human soul while living through His body and allowing His sarx to function as designed) was tempted by its own lusts (James 1:13-15) exactly like the first Adam was tempted. If Christ had a human soul making Him two persons, which He did not, it still would not restore human nature. The human nature (sarx) is not restored for salvation in this life. The spirit/soul//Person (phneuma/Psuche) is the only part of man that is restored in salvation at the New Birth and that is done through the renewing and regenerating work of the Holy Spirit alone. The Sarx (human nature/human body) with its sinful desires (non-volitional will) is restored and glorified only at the second coming of Christ (I Corinthians 15:42-54; Philippians 3:20-21). What does the Scriptures teach?)]”

Also, from this same paper with Armand's Notes: “The Son of God owning His sarx (the Divine Nature of Christ being totally separate and distinct from His human nature) and being God, did not give His Divine Attributes which God alone possesses to the son of man (the human nature of Jesus Christ), Isa 42:8 “I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images.”. Flesh and blood cannot own the Divine attributes which God alone possesses thereby making man equal to God. Man can only become a partaker of the Divine Nature of God but never a possessor of Christ's Divine Attributes making man equal with God, but will always be man and God alone will always be God!!! Jesus Christ, the son of man, became a partaker of the Divine Nature through the presence of the Holy Spirit His Heavenly Father anointed Him with, but not the owner of the Divine Nature of the Son of God. Jesus Christ lived as very man as though He was only man (Philippians 2:6-8) without using the Divine Powers inherent in His Person!!! Christ's sarx with its lust of the flesh, lust of the eyes and boastful pride of life exactly like the first Adam had in his sarx at creation before sin (as well as all humanity, “the

flesh is weak" and is our lower nature) was brought to life by the presence of His Divine Soul (the body is dead without the soul), and was what Satan Tempted Him through. His human nature and not His Divine Nature was tempted through its own lusts (**James 1:14**). Jesus Christ lived without sin as fully man, as though only a man, by His Perfect Faith in His Heavenly Father as a man and by His total trust and total dependence upon the Holy Spirit He was anointed with as a man before entering the wilderness to be tempted and before beginning His ministry as a man (**Galatians 5:16; Romans 8:14**). The Holy Spirit was given to Him by His Heavenly Father Whom He Trusted and looked to for help as a man, as was prophesied in Isaiah 42:1-9; 49:1-7; 50:4-9; 61:1, before His Virgin birth approximately 600 years before He took on human flesh.]