



THE CREED

WHAT WE BELIEVE



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Kevin Maloney

Week 11 - "I believe in the Holy Spirit."

We have been working through the Apostles' Creed, that ancient statement of faith that Christians of all stripes have held to. It isn't a replacement for the Bible, but more an answer to the question, "What does the Bible teach?"

And while this Creed has gone out of fashion, creeds in general have not. We see secular creeds on lawn signs in most of our neighborhoods saying, "In this house, we believe..." People have things they believe about unseen realities. People are still very spiritual.

You read a lot about the "rise of the nones," the rapidly growing category of people that are religiously unaffiliated, they don't see themselves as connected to any one faith tradition. And that is a quickly growing number: 15% of Americans called themselves religiously unaffiliated in 2007, and today it is about 25%, 40% of people under thirty.¹

But only 7% call themselves atheists or agnostics.² And just because the unaffiliated don't consider themselves part of a denomination doesn't mean they don't have spiritual beliefs and spiritual practices:

46% of the nones say they pray.

55% say they believe in a higher power.

Most of the nones call themselves "Spiritual but not religious."³

¹ Tara Isabella Burton, Strange Rites, p. 16

² Ibid. 17.

³ Ibid. 19.

So it isn't that people have ceased to be religious or that they have ceased to believe in anything beyond themselves. It's just that they have switched from bounded established beliefs that were handed down to them and have started to do what one author calls "remixing" the faith⁴ - they experiment with beliefs, they mix beliefs from various traditions, and even treat beliefs as consumer products that they can shop for. They treat themselves as the creators of truth rather than the discoverers of truth, and truth is treated like any other "content"⁵.

And often these new and less-defined faiths still contain elements of Christianity but then mix in other beliefs.

But what's even more surprising is that Christians who do see themselves as affiliated with a religious tradition have mixtures of beliefs that are very similar to the beliefs that the nones have. The faith of many Christians is indistinguishable from the mix-and-match beliefs of the nones:⁶

47% of the nones believe spiritual energy can be located in physical things, 37% of people affiliated with a Christian church believe that.

40% of the unaffiliated believe in psychics, so do 40% of Christians.

32% of the unaffiliated believe in astrology, but so do 26% of Christians.

38% of the unaffiliated believe in reincarnation, so do 29% of professed Christians.⁷

So what's happening is that inside and outside of the church, people have come to mix and match faiths and assemble for themselves their own system of religious beliefs.

So people have very quickly changed to where they say they are unaffiliated with any religion, but their beliefs haven't changed that much from when they were affiliated with a religion. Or, people with mix and match faiths used to go to church and now they don't as much anymore.

⁴ Ibid.

⁵ Ibid.

⁶<https://www.pewresearch.org/fact-tank/2018/10/01/new-age-beliefs-common-among-both-religious-and-nonreligious-americans/>

⁷ Ibid.

But inside and outside the church, people believe we can make spiritual truth what we want it to be.

But Christians believe God has revealed Himself to us, and in the Bible we are presented with truths to believe and lies to avoid, and a total alternative to the mix and match belief system that exists both inside and outside the church.

Christians believe that God has revealed specific things about Himself that are true, and we don't derive truth from our feelings or impressions but from God's revelation. We believe that God has revealed to us the way to be forgiven and accepted by God in Jesus. We believe God has revealed to us a morality - right and wrong, things we can't change or select like items on a buffet.

But that idea that we don't get to make up spiritual truth is almost surprising. As much as we have incredible access to the Bible and historic Christian teaching, we are still living in a day of biblical illiteracy. Tara Isabella Burton wrote a book called Strange Rites that assesses the new spirituality in the US, and she says that "More households know the four Harry Potter houses than the four Gospels."⁸

This is not a shot at Harry Potter, but there's something to be said that these cultural artifacts and their stories are more formative to us than scripture. A culture is formed by the stories we tell, and we no longer are familiar with the Biblical story.

So we are going back and anchoring ourselves by walking through this ancient creed.

And so far we've said that the Creed says:

**I believe in God, the Father Almighty,
Creator of Heaven and Earth.
I believe in Jesus Christ, His only Son, Our Lord
Who was conceived by the Holy Spirit
Born of the Virgin Mary
He suffered under Pontius Pilate,
Was crucified, died, and was buried;
He descended to the dead,
And on the third day rose again
He ascended to heaven and is seated at the right hand of God the Father Almighty**

⁸Strange Rites by Tara Isabella Burton.

From there He will come to judge the living and the dead.

And today we're focusing on the next line:

I believe in the Holy Spirit.

Probably no doctrine has been subject to the “make it whatever we want it to be” sentiment more than the doctrine of the Holy Spirit. Some who mix and match faiths, inside and outside the church, associate the Holy Spirit just with “mystical states,” and treat Him like the person of the godhead that gets you high.⁹

Or we might confuse the Holy Spirit with a New Age Spirit guide, that guides you into deeper realities, or with the collective consciousness of the universe, or even with the voice inside our heads that leads us to do right and avoid wrong. We mix and match our belief systems, and the idea of a Spirit is so nebulous that it lends itself to us making it whatever we want it to be.

And what doesn't help is that the most read English translation translated the word Spirit as “ghost,” so that brings with it all kinds of popular myths about what ghosts are that we then associate with the Spirit.

So let's go straight to the source of what Christians believe about the Spirit, by going to the scriptures and specifically a section where Jesus taught about Him in John 14.

This passage in John is part of what is known as Jesus' farewell discourse. The apostle John zooms in on these last hours of Jesus' life before the cross and records for us this conversation he has with his disciples in some of his most important hours.

John 14:15-27 15 If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 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. 18 I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him. 22 Judas (not Iscariot) said to him, Lord, how is it that you will manifest yourself to us, and not to the world? 23 Jesus answered him, If anyone loves me, he will keep my word, and my

⁹ Blame JI Packer, [Affirming the Apostles Creed](#), page 114.

**Father will love him, and we will come to him and make our home with him. 24
Whoever does not love me does not keep my words. And the word that you hear is not
mine but the Father's who sent me.**

**25 These things I have spoken to you while I am still with you. 26 But the Helper, the
Holy Spirit, whom the Father will send in my name, he will teach you all things and
bring to your remembrance all that I have said to you. 27 Peace I leave with you; my
peace I give to you. Not as the world gives do I give to you. Let not your hearts be
troubled, neither let them be afraid.**

Jesus says to the disciples, “I won't be with you forever, but I'm going to ask the Father and He will leave you someone who will” in verse 16. So Jesus is going to depart, but he won't leave these disciples as orphans with no God present, he is leaving them with the Holy Spirit.

And in verse 16 he says “I will ask the Father, and he will give you another Helper, to be with you forever”

And that word another there is ALLOS.

There are 2 greek words for another – **one is heteros** – which is part of words like “heterodox” and it means “another of a different type”. Something that is heterodox is a different type of teaching, teaching that doesn't conform to orthodoxy.

But the greek word “allos” that Jesus uses here to speak of another Helper means another of the same type.

If you're eating an orange and I ask “Would you like another?”, you expect me to give you allos – another of the same type – I will give you another orange just like the one you're eating.

If I bring you an apple, you'll say, “That's not another”. I could say, “Its another fruit” - but its another of a different kind (its a heterofruit, you were expecting an allos fruit.)

Well Jesus says here that when he sends the Spirit, he is sending another of the same type. The same type as Jesus. So whoever this Spirit is, He is of the same type as Jesus.

So in many ways, the Spirit is like Jesus.

One way is that:

1) THE HOLY SPIRIT IS A PERSON

Now when we say the Spirit is a person, we're not saying he's a human being, we're saying that he is conscious and has a conscious existence. He has personality. He thinks, He has a mind, He has knowledge, He has feelings, He acts volitionally.

He's not an impersonal force or energy field.

Don't get him confused with the force in star wars. The Holy Spirit is not an energy field created by all living things, that surrounds and penetrates living beings and binds the galaxy together.

He's not a vibe, not some kind of static electricity.

The Spirit is a person. He is properly called a He, not an it.

But isn't the Spirit described as a "wind" by Jesus? Doesn't that mean that the Spirit is just a force, like a force of nature?

John 3:8 "The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Jesus describes him like a wind. But Jesus wasn't using the wind analogy to say he is like wind in every way. Analogies are usually meant to say one main thing and they break down because no analogy is perfect.

And in the context of John 3, Jesus is saying the Spirit of God can't be controlled. He's not saying that he is like a wind in every regard. He is not saying that the spirit is caused by temperature and pressure differentials and that he blows shingles off of houses.

He's saying you can't know all He's up to and you can't control Him.

It is only in our generation that people have become arrogant enough to plan ways they can control the weather – The idea that you can control weather never would have

crossed people's minds in Jesus day, so describing the spirit as a wind was a good analogy for his sovereignty and his inability to be controlled.

He is like the wind in that he can't be manipulated, can't be guided.

Which is important because often we treat the Holy Spirit as the person of the Godhead that we can control. If we can manipulate the feelings in the room, then the Spirit will show up. And guys like me will do it by slowly escalating the emotion in preaching until finally the emotions are aroused and people will say that's the Spirit.

We can do it with sound and lights and music, as if the Spirit is waiting in His green room and will show up when we've gotten production just right.

Now not everyone who does music and lights and emotional preaching is trying to control the Spirit, but in some circles there can be the idea that we can make the Spirit show up or work with our production. Get the church service just right and you can make the Holy Spirit show. But the whole point of saying He is like the wind was that He cannot be controlled.

He's like a wind in that regard. We can't control Him.

But again, analogies are meant to convey one main point. He isn't like the wind in every regard, and He is not like wind in that He is personal.

You see passages in the Bible where the Spirit is grieved, or saddened by our behavior. Wind doesn't get sad. But the Spirit does.

You see passages where the Spirit says specific things, forces of nature don't do that.

The Spirit inspires the scripture which is rich and personal. So the Spirit is a person, just like Jesus was. He's another of the same type as Jesus in that regard. And also, by saying he can't be controlled by people, Jesus is hinting at another way the Spirit is another of the same type as him.

2) THE HOLY SPIRIT IS GOD

He's not just an angel, He's not just God's messenger. He is God Himself. He is no less God than the Father or the Son, they are all co-eternal and co-equal.

There are a lot of passages that demonstrate this.¹⁰

Psalm 139:7-8 "Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there" (Ps. 139:7-8)

Acts 5:3-4 – verse 3 ananias lied to the spirit, verse 4 lied to God.

1 Cor. 3:16 and 6:19. Christians are not only temples of God, they are also temples of the Holy Spirit; the two expressions mean the same thing.

So the Spirit is God.

He is another of the same type as Jesus. Jesus is God, the Spirit is God.

So the Spirit is a person, He is God, and just as Jesus was present with his followers, the Spirit is present with us today.

3) THE HOLY SPIRIT IS PRESENT WITH US

In verse 17 again, Jesus said that the Spirit would be close to the disciples just as Jesus was.

John 14:17-18 17 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.18 I will not leave you as orphans; I will come to you.

Jesus knows he doesn't have much more time on the earth with the disciples. He has a mission to accomplish.

¹⁰ Jesus is equipped by the Spirit during his baptism in the Jordan

"Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased." - Mat. 3:13-17

Soon after this discourse Jesus will be crucified for sins.

He will be buried, and rise again. Then after his resurrection He gets 40 days with them.

But God's closeness with his people, according to these passages, is not going to be diminished at all when Jesus is in heaven.

That's a big statement.

How often do we think, "If I could just get in a time machine and go back and hang out with Jesus, it would build my faith so much. I'd be able to see the miracles and talk to the Man himself, I'd be able to get clarification on all those hard things Jesus said, and I'd just be able to be with him, it would be so great for me."

You have the same capability to build your faith with the Spirit with you and in you now as you would if you could go back in time and hang with Jesus on the boat on the Sea of Galilee.

John 16:7 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.

The Spirit's presence with us is actually an advantage we have over what the disciples had in Jesus physical presence. An advantage. We have it better.

Certainly it requires more faith - we can't put our fingers into the holes of the hands of the Spirit like Thomas did with Jesus. But Jesus still said we have it better. That internal work of the Spirit to build our faith in Jesus does more than even being in the presence of Jesus did.

That's how real God's presence is with us, that's how real the Spirit is.

He is really present with you in the Holy Spirit.

And this is big when you're going through a trial. You can tell people about your trouble and they can help you in huge ways. But most people still go home and go to work and you spend some time alone with your thoughts, feeling like you're in it by yourself.

Even with the most supportive people in the world around you, most of our big trials can feel isolating. Because those people aren't omnipresent, they aren't all-knowing, they don't know the right things to say to not say. Even the best comforters come up short.

And we can get very judgmental of the people who didn't call enough, didn't care enough, didn't know we were down. But sometimes we are putting an expectation on them that could only be met by God. We are expecting them to be fully and perfectly present with us. But that's an attribute of the Holy Spirit.

I know it sounds cliché, but you are never in it by yourself because the Spirit of God is really with you. It's not just that God's thoughts are with you, it's not just that someday in the future you'll be with God, He is with you now.

So when you go through a trial, it's good to reach out to people, and I hope you have good Christian friends who will walk with you through trials. But they can't be omnipresent, they can't know you need someone exactly when you do, they have other things they need to do to be faithful. So don't expect them to be for you what only the Spirit of God can. And receive from them any comfort they can bring, but know that's only part of what the Spirit is doing to minister to you during this time.

See those people of part of what God is doing, but don't expect them to do all that God's Spirit does.

So he is God and personal, he is present with us. What does he do when he's with us?

4) THE HOLY SPIRIT TEACHES US

John 14:26 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

You think, "Oh, if I could just go and sit at Jesus' feet and be taught by Jesus. If I could just ask him all these questions I have, I could get clarity.

We can get that today because of the work of the Holy Spirit.

Having the Holy Spirit with us, teaching us is as good as having Jesus with us teaching us.

But sometimes we divorce the idea that the Spirit teaches us from the idea that the Bible teaches us.

There's a really unfortunate split in our day between people who emphasize the Spirit and people who emphasize the Bible.

I did my undergrad at a little Baptist Bible College in Springfield, MO. Springfield is all Bible belt, maybe the buckle of the Bible belt (though every big town in the Bible belt calls itself the buckle.) And our school was Baptist and Bible - we learned a ton of Bible.

Across town there was Central Bible College, a more charismatic school. And they had the reputation of being all about the Holy Spirit, and less biblical. (That was their reputation on my campus.) They looked like they had a lot of fun, but less Bible. And we thought we had to choose.

Sometimes we also feel we have to choose between being people who are really into the Holy Spirit and people who are really into the Bible.

But in early church history they had a strong sense that the word and the Spirit were closely joined. Origen wrote that the "Bible is written by the Holy Spirit."

Calvin later stressed the union of word and spirit and told people not to expect something new from the Spirit, but to expect to have the Spirit illuminate and impress the word on them.¹¹

2 Peter 1:21 - For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Ephesians 6:17 - and take the helmet of salvation, and the sword of the Spirit, which is the word of God,

The Spirit is the author of scripture. That's how He teaches us - through the words He wrote. He takes the words on the page and impresses them on our hearts. He doesn't contradict the words on the page as He teaches us. He brings these words to remembrance. He is personal and works to teach us, and He teaches us the words He wrote. Like a college professor that also wrote the text book.

And because He is present to teach us, we can expect to learn from Him.

¹¹ Ibid. 778.

Even if you're a brand new Christian, you can ask, "Spirit, teach me as I read your word." It doesn't depend primarily on your intellect or your education, and it doesn't necessarily depend on how long you've been reading and studying the Bible, the Spirit is there to teach you.

But that's not always spectacular. Sometimes you will be deeply moved as you read the Bible. Other times less so. But see your time in the Bible more like eating food. The word nourishes you, even when it doesn't move you. You'll still take it in, it will still feed you, even when it isn't new, even when you're less moved by it, open yourself up to the work of the Spirit by consistently reading and studying the word the Spirit gave us.

But we also shouldn't treat the Bible just like an academic book. We should prayerfully rely on the Spirit as we read. Because we can learn the facts of the Bible, we can learn principles, but unless the Spirit teaches these things to us, we won't be really changed by them.

You see this in the Pharisees – these guys had doctors degrees in Bible, but because they just learned facts and were not taught by the Spirit, they didn't know anything. Jesus sits with Nicodemus and says, "Are you a teacher of Israel and still you don't get this stuff?" All the seminary in the world doesn't help if we're not taught by the Spirit.

But the Spirit and the word are closely connected.

This means the Holy Spirit isn't stamp on anything i want to do. Sometimes we believe that listening to the Spirit means going with our gut, listening to our emotions, and then saying, "God told me to do this." But the Spirit doesn't lead us contrary to His word.

The Holy Spirit is not leading you to lie.

The Holy Spirit is not leading you to an illicit relationship.

The Holy Spirit is not leading you to leave your spouse for another.

Believing in the Holy Spirit is different from pantheism and effervescent approaches to spiritual things - there are things we know He does and does not will, and we know it from the Bible.

We don't get to create what the Spirit does and doesn't do, or does and doesn't say.

The Biblical Holy Spirit is in control.

The New Age holy spirit is susceptible to the strength of my intention.

The Biblical Holy Spirit convicts me of my sin.

The New Age holy spirit is really the universal harmony and peace with toxic ideas.

The Biblical Holy Spirit points me to Christ, brings the Word to remembrance, and intercedes for me with groanings too deep for words.

We need this Spirit to build lives, to know how to live, to remain centered on Christ.

A word to mothers:

Proverbs 14:1 “The wisest of women builds her house, but folly with her own hands tears it down.”

It is absolutely essential that mothers become wise, so they can use their wisdom to build their houses. Mothers, made in the image of God, have the power to change the world of their children by the Holy Spirit. And it is only as they anchor their lives in the scriptures and pursue obedience to the Spirit as His will is revealed there that they can find direction for building their houses.

We need the Spirit for work like that.

Also if you'd turn to John 16. We can't say all there is to say about the Spirit in one day, but there are more important elements in this farewell discourse that continue in John 16:

5) THE HOLY SPIRIT CONVICTS

John 16 7 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. 8 And when he comes, he will convict the world concerning sin and righteousness and judgment: 9 concerning sin, because they do not believe in me; 10 concerning righteousness, because I go to the Father, and you will see me no longer; 11 concerning judgment, because the ruler of this world is judged.12 I still have many things to say to you, but you cannot bear them now.13 When the Spirit of truth comes, he will guide you into all the truth,

The Spirit convicts.

Conviction in scripture is not the same as a guilty feeling, though at times that can come as a result of conviction. Conviction is being confident something is true.

The Spirit works to give confidence, verse 9, that sin is indeed sinful. That Jesus is indeed righteous, and that God is just and judges.

So when we feel cold and indifferent about our sin, our need is to cry out to the Holy Spirit to help. When we are speaking with someone who desperately needs Jesus but can't see it, we pray that the Spirit would convince them of what's true.

He is the one who can convince a heart that it is broken and sinful, and that it needs righteousness.

We need the Spirit to convict people because our words and lives alone never will.

We are totally dependent on Him. So we need to pray and fast and ask Him to work, to seek God's face for the people we love, we need to both use the word of the Spirit and pray for the power of the Spirit to bring our children to faith.

And I have to believe that even today, because His word is being opened, that He might be convicting some here.

Of sin

Of the righteousness of Jesus

Of the need to get things right with God.

I'd urge you to turn to Christ - that's what the Spirit does, He points people to Christ.

And as the Spirit reminds us of Jesus and points us to Jesus, that also gives us tremendous peace:

6) THE HOLY SPIRIT GIVES US PEACE

John 14:27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

In life, there are a lot of reasons to be afraid for the future. And I think those reasons change with each season of life.

There is always an excuse to be afraid.

But with the Spirit present with us, we don't have to live in fear, we can have hope.

There should be a marked difference between the peace and hope we have as Christians and the attempts at peace and hope people who don't know God have.

If you don't know God at all, you are trusting in your circumstances to make you feel at peace. You need enough money in the bank, enough job security, enough physical health.

But those things are never enough. We'll always look for a little more security, a little more peace, a little more ease.

Jesus promises that God's spirit is with us, and that should give us peace.

Because circumstances will never be secure enough. The world around you urges you to get peace based on your circumstances and that is always a flimsy peace at best.

But Jesus gives the Spirit so we might have peace now.

So let's respond to His word. We do so by confessing the ways we fall short, responding to the conviction of what's true in the Word.

Prayer of Confession:

Father, we need the work of Your Spirit in our lives. Thank you that as a good Father who knows exactly what we need, you sent your Son to die, and He sent your spirit to convict us, to be with us, to comfort us, to teach us His word. Every need of ours is met in your Gospel plan. Forgive us for not trusting you to be good to us.

Jesus, as the Spirit points us to you, He reminds us of your righteousness. And of the forgiveness you offer us. We can't fathom the depth of your perfection, and the majesty of your Gospel, where your sacrifice washes us clean. That you give us your righteousness is astounding.

Holy Spirit, we pray that you would lead us to continual repentance and faithfulness, and keep us from despair. Give us your grace to see our sin clearly and come to you renouncing our selfishness, hating our sin, and hoping fully in the grace of Jesus.¹²

Assurance of Pardon

Christ calls us to new life and even when we fall, He enables us to begin again under the forgiveness of his Gospel. In Christ we are forgiven. As Jesus healed the afflicted and raised those who have died, he also forgives our sins and gives us new life.

Isaiah 55:6-10 “**Seek the LORD while he may be found;**

call upon him while he is near;

7 let the wicked forsake his way,

and the unrighteous man his thoughts;

let him return to the LORD, that he may have compassion on him,

and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts,

neither are your ways my ways, declares the LORD.

9 For as the heavens are higher than the earth,

so are my ways higher than your ways

and my thoughts than your thoughts.

¹² Some elements of this prayer were adapted from a prayer in [Streams of Mercy](#) by Barbara Duid.

Works Cited During the Apostles' Creed Series (This is a Work in Progress)

Affirming the Apostles Creed by J. I. Packer

The Ascension of Christ by Patrick Schreiner

The Creedal Imperative by Carl Trueman

Christless Christianity by Michael Horton

Christian Apologetics by Cornelius Van Til

This book takes into account the “noetic effects” of sin. That is, sin corrupts our minds and our wills, so that scientific and philosophical proofs alone cannot lead us to God. The need is for the power of the Spirit to overcome the circular reasoning of the secular worldview. This book is a needed addition to the above books because it provides an explanation for how someone becomes savingly convinced of the faith.

The Christian Faith: A Systematic Theology for Pilgrims on the Way by Michael Horton

A unique and refreshing systematic theology that explains the major doctrines of the Christian Faith.

Christian Theology by Millard J. Erickson

This serious systematic theology textbook explores each of the main areas of theology, with a strong biblical foundation and fair treatment of opposing views.

The Deity of Christ edited by Christopher W. Morgan and Robert A. Peterson

To Everyone an Answer, edited by Beckwith, Craig, and Moreland

This book presents the case for God's existence, for Christ, and for miracles. It answers philosophical, cultural, and religious challenges to the Christian faith. 20+ authors each write in an area of their specialty in this edited volume.

The Glory of Christ by John Owen. Available here: Owen, John; Spurgeon, Charles H.; Winslow, Octavius; Flavel, John; Plumer, William S.; Watson, Thomas. The Glory of Christ (Free Grace Broadcaster Book 244) . Chapel Library. Kindle Edition.

The Knowledge of the Holy by A.W. Tozer

Memoir and Remains of the Rev. Robert Murray McCheyne by Robert Murray McCheyne and Andrew A. Bonar

New Age Beliefs Common Among Both Religious and Non-Religious Americans, article by Claire Gecewicz in <https://www.pewresearch.org/fact-tank/2018/10/01/new-age-beliefs-common-among-both-religious-and-nonreligious-americans/>

No Little People by Francis A. Schaeffer.

Off the Edge: Flat Earthers, Conspiracy Culture, and Why People Will Believe Anything by Kelly Weill.

Orthodoxy by G.K. Chesterton

Considered one of G. K. Chesterton's best works and a masterful apologetic, the British critic and philosopher makes compelling arguments here as to the rationale of belief and more. In its Preface, Chesterton writes that the purpose of this book is to "attempt an explanation, not of whether the Christian faith can be believed, but of how he personally has come to believe it."

The Psychology of Conspiracy Theories by Jan-Willem Van Prooijen

Recovering Our Sanity:How the Fear of God Conquers the Fears That Divide Us by Michael Horton

The Reason for God by Tim Keller

This book answers a number of common philosophical arguments against the existence of God, including the problem of evil. Keller's intelligent and humble approach is helpful for those who doubt, for those who are skeptical, and for the believers aiming to help both see Jesus more clearly.

Reasonable Faith by William Lane Craig

This extensive work builds a case for the Christian faith starting with the existence of God, and then answering the problem of historical knowledge (which is important in proving the resurrection.) From there he explains who Jesus understood Himself to be, followed by an extensive historical proof for the resurrection of Jesus, and refutations of the claims against the resurrection.

Reformed Dogmatics by Harman Bavinck -

This is a four volume work on Christian Theology written by the great Dutch Calvinist theologian.

The Rise and Triumph of the Modern Self by Carl Trueman.

This book explains so much of how modern people think of themselves. It expands on the corrupt way of thinking that jettisons the past and strives to find the true self in an unencumbered state of nature as opposed to in glorifying God and enjoying Him forever. This seeking after the self finds its expression in many facets of the sexual revolution, and explains why our culture is the way it is in our day.

Signature in the Cell by Steven C. Meyer

Strange Rites by Tara Isabella Burton.

This book details the new spirituality that is emerging in the U.S.

Westminster Shorter Catechism

This is one of the greatest summations of the Christian faith ever written by English speaking people.

What we Believe: Understanding and Confessing the Apostles' Creed by R.C. Sproul