

# NOTES

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## *Foreword*

1. See note 12 under chapter 5.

## *Preface*

1. H. A. Ironside, *A Historical Sketch of the Brethren Movement* (Neptune, New Jersey: Loizeaux, 1985) 131.

## *Chapter 1*

1. Unbelieving scholarship often employs an ingenious repunctuation scheme in an effort to rob Romans 9:5 of its clear testimony to the deity of Christ. This has been answered in an article entitled “A Suggested Method for Evaluating Bible Translations—An Examination of Romans 9:5” by George Zeller, which appeared in *The Voice*, a publication of the Independent Fundamental Churches of America (July/August 1979): 3,5-6.
2. The Greek construction of 2 Peter 1:1 (the Granville Sharp rule) demands that we understand the term *God* to be referring not to God the Father but to “our Savior Jesus Christ.” This same construction is found in Titus 2:13, where “the great God” is none other than Jesus Christ.
3. The word *Lord* in Philippians 2:11 is the Greek word *kurios*, which is consistently used in the Septuagint (ancient Greek version of the Old Testament) in translating the Hebrew word *Jehovah*.
4. Jehovah’s Witnesses deny the deity of Christ and teach that Jesus is a mighty angelic creature who was created by Jehovah God. They strongly maintain that the divine name *Jehovah* is never used of Christ.
5. A more detailed defense of the doctrine of the deity of Christ, based on the excellent notes of the late Dr. Alva McClain, is available from the Middletown Bible Church, 349 East Street, Middletown, CT 06457.

### Chapter 4

1. If it can be demonstrated that Christ existed as the Son prior to the incarnation, the arguments of those who teach that His Sonship began at His baptism or resurrection or exaltation will be answered as well.
2. John C. Whitcomb, *Daniel*. Copyright 1985. Moody Bible Institute of Chicago. Moody Press. p. 60. Dr. Whitcomb identifies this fourth person as the preincarnate Son of God even though he says that “Nebuchadnezzar would not have been capable of identifying God’s Son even if he did see Him.” Used by permission.

### Chapter 5

1. R. A. Huebner, *F. E. Raven’s Evil Doctrines* (Morganville, NJ: Present Truth, 1980) 26.
2. Raven’s heresies surfaced after Darby’s death, but the writings and letters of Darby reveal that Darby himself was a strong defender of eternal Sonship, considering this truth “vital” (see appendix B). In addition to his denial of eternal Sonship, Raven also held other strange and unorthodox views, especially regarding the person of Christ and eternal life. See Huebner’s book cited above for a detailed discussion of Raven’s teachings.
3. J. C. Philpot, *The True, Proper, and Eternal Sonship of the Lord Jesus Christ, The Only Begotten Son of God* (England: Gospel Standard Baptist Trust, 1926 reprint).
4. See for example Ralph Wardlaw, *Systematic Theology* (Edinburgh: Black, 1857) 2:32-60.
5. Adam Clarke and Albert Barnes are two examples of commentators who taught Sonship by means of incarnation, although it is interesting that the editor of *Barnes’ Notes*, Robert Frew, strongly disagreed with this position and countered it in the footnotes. See Barnes’ comments on Romans 1:4 (*Barnes’ Notes*, Grand Rapids: Baker, 1985 reprint) and Clarke’s comments on Luke 1:35 (*Commentary on the Whole Bible*, London: Thomas Tagg and Son, 1838).
6. Jimmy Swaggart’s strong denial of eternal Sonship is documented in *The Biblical Evangelist* (November 1, 1987): 7, ed. Dr. Robert L. Sumner, P. O. Box Drawer 940, Ingleside, TX 78362. Swaggart, according to this article, teaches that the doctrine of eternal Sonship is erroneous and contrary to Scripture. He says that God’s Son did have a beginning when

- Mary gave birth to Jesus. Also see the August 1980 issue of Swaggart's magazine *The Evangelist* for further documentation.
7. Finis Jennings Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Bible Sales, 1963) 139 (N.T.).
  8. Walter Martin, *The Kingdom of the Cults* (Minneapolis: Bethany House, 1985) 117-118.
  9. Taken from: *The MacArthur New Testament Commentary—Hebrews* by John MacArthur, Jr. Copyright 1983. Moody Bible Institute of Chicago. Moody Press. Used by permission. pp. 27-28. See his discussion of Hebrews 1:4-5.
  10. Taken from: *The MacArthur New Testament Commentary—Galatians* by John MacArthur, Jr. Copyright 1987. Moody Bible Institute of Chicago. Moody Press. Used by permission. p. 108. See his comments under Galatians 4:4.
  11. Taken from: *John MacArthur's Bible Studies—Acting on the Good News (Romans 1:1-16)* by John MacArthur, Jr. Copyright 1987. Moody Bible Institute of Chicago. Moody Press. Used by permission. pp. 35,41. For another clear denial of eternal Sonship see *John MacArthur's Bible Studies—The Superiority of Christ—Hebrews 1-2* (Copyright 1986. Moody Bible Institute of Chicago. Moody Press. pp. 52-54). Dr. MacArthur has also presented his Sonship-by-incarnation view by means of his cassette tape ministry. Two tapes that very clearly set forth his position on Sonship are Tape GC 1602 (Hebrews 1:4-6) and Tape GC 45-3 (Romans 1:2-4), which are distributed by Word of Grace Communications, P. O. Box 4000, Panorama City, CA 91412.
  12. I have this letter in my files. My purpose in sharing this is to set forth a position that is being held today. It is not necessary to reveal the identity of the professor who wrote these words. Our concern in this book is to defend the doctrine of eternal Sonship against current denials, not to attack personalities. Some names have been cited in this chapter because these individuals have made their positions known through their published and public writings. "Christian leaders should be held accountable for what they say in books, magazines and pulpit, or on radio or television. Certainly no one can object if what he has stated publicly is quoted or questioned publicly" (Dave Hunt in the Foreword to *PsychoHeresy—The Psychological Seduction of Christianity* by Martin and Deidre Bobgan, Santa Barbara, CA: East Gate, 1987).

**Chapter 6**

1. W. J. Hocking, *The Son of His Love—Papers on the Eternal Sonship* (Sunbury, PA: Believers Bookshelf, 1970) 87.
2. John Nelson Darby, from a tract on eternal Sonship (no title) published by Present Truth Publishers, 411 Route 79, Morganville, NJ 07751.
3. Hocking, *The Son of His Love*, 127.
4. W. E. Vine, *The Divine Sonship of Christ* (Minneapolis: Klock & Klock, 1984 reprint) 38-39.
5. William Hendriksen, *New Testament Commentary—Exposition of the Gospel According to John* (Grand Rapids: Baker, 1953) 87.
6. J. G. Bellett, *The Son of God* (Addison, IL: Bible Truth, 1978 reprint) 11-12.
7. *Ibid.*, 10.
8. *Ibid.*, 12 (cited by Bellett but no author mentioned).
9. Charles Hodge, *Systematic Theology* (Grand Rapids: Eerdmans, 1979 reprint) 1:473.
10. Vine, *The Divine Sonship*, 27-28.
11. *Ibid.*, part 2, p. 12 (the second part of the book has a different numbering system).
12. See Matthew Henry's comments under John 1:18.
13. This quote is taken from editorial comments under Romans 1:4 in *Barnes' Notes*, 17.
14. See Vine's discussion in *The Divine Sonship*, 8-9.
15. Philpot, *The True, Proper, and Eternal Sonship*, 32.
16. *Ibid.*, 34.
17. Vine, *The Divine Sonship*, 11.
18. Philpot, *The True, Proper, and Eternal Sonship*, 30.
19. Hocking, *The Son of His Love*, 36-37.
20. Vine, *The Divine Sonship*, 54-55.
21. *Ibid.*, 52.
22. *Ibid.*, 10.
23. Benjamin Breckinridge Warfield, *The Person and Work of Christ* (Philadelphia: Presbyterian and Reformed, 1970) 81.
24. Taken from the doctrinal statement of the Independent Fundamental Churches of America.
25. The wondrous manifestation of the Son of God in connection with His entrance into this world is also taught in John 11:27 and 1 John 5:20.
26. Hocking, *The Son of His Love*, 136-137.
27. Vine, *The Divine Sonship*, part 2, pp. 16-17.

### Chapter 7

1. F. F. Bruce, *Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1964) 57-58.
2. Eduard Lohse, "huios," *Theological Dictionary of the New Testament*, Vol. VIII ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1972) 358.
3. Carsten Colpe, "ho huios tou anthropou," *Theological Dictionary of the New Testament*, VIII:406.
4. Hermann Cremer, "huios," *Biblico-Theological Lexicon of New Testament Greek*, trans. William Urwick (Edinburgh: T. & T. Clark, 1895) 559.
5. Vine, *An Expository Dictionary of New Testament Words* (Old Tappan, NJ: Revell, 1966) IV:50.
6. Lawrence O. Richards, "son," *Expository Dictionary of Bible Words* (Grand Rapids: Zondervan, 1985) 574.
7. William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament*, 4th rev. ed. (Chicago: The University of Chicago Press, 1957) 884.
8. Gerhard Kelber, "charakter," *Theological Dictionary of the New Testament*, Vol. IX ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1974) 420.
9. Arndt and Gingrich, *Greek-English Lexicon*, 854.
10. Kelber, *Theological Dictionary of the New Testament*, IX:422.
11. Friedrich Buchsel, "monogenes," *Theological Dictionary of the New Testament*, Vol. IV ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967) 739.
12. Arndt and Gingrich, *Greek-English Lexicon*, 370.
13. Wilhelm Schneemelcher, "huios," *Theological Dictionary of the New Testament*, VIII:387.
14. Vine, *An Expository Dictionary*, IV:48.

### Chapter 8

1. Bruce, *Commentary on the Book of Acts* (Grand Rapids: Eerdmans, 1954) 489-90.
2. Francis Brown, S. R. Driver, and Charles A. Briggs, "yalad," *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1975) 408.
3. Georg Bertram, "odin," *Theological Dictionary of the New Testament*, IX:670.
4. Ibid.
5. Ibid., 671.
6. Ibid., 671-72.

7. Ibid., 673.
8. Martin Hengel, *Crucifixion* (Philadelphia: Fortress, 1977) 22-32.
9. Cicero, as quoted by Hengel in *Crucifixion*, 8.
10. Ibid., 42.
11. Josephus, as quoted by Hengel in *Crucifixion*, 8.
12. Hengel, *Crucifixion*, 33-38.
13. Ibid., 46-63.
14. Ibid., 1-10.
15. Ibid., 7.
16. Celsus, as quoted by Hengel in *Crucifixion*, 17.
17. Hengel, *Crucifixion*, 6-7.
18. Ibid., 10.

### Chapter 9

1. Such able exegetes as John Murray and Charles Hodge both recognize that Paul in Romans 1:3-4 was affirming Christ's essential and eternal Sonship. This material is cited in appendix B.
2. Taken from *Hebrews Verse By Verse* by William R. Newell. Copyright 1947. Moody Bible Institute of Chicago. Moody Press. Used by permission. p. 21 (including footnote).
3. Compare the doctrinal statement of the Independent Fundamental Churches of America: "We believe that the Lord Jesus Christ, the eternal Son of God, became Man without ceasing to be God."
4. In his *Commentary on the Gospel of Luke* (Grand Rapids: Eerdmans, 1951) Norval Geldenhuys insists on eternal Sonship in Luke 1:35,38.
5. Charles Bridges, *Proverbs* (Edinburgh: Banner of Truth, 1968 reprint) 591-592. See also the discussion of Proverbs 30:4 in Dr. Arnold Fruchtenbaum's book entitled *Jesus Was A Jew* (Ariel Ministries, 1981) 61-62.
6. See comments by Dr. Showers in chapter 8 about the New Testament use of Psalm 2:7.
7. See the discussion by Dr. Showers in chapter 7 regarding the significance of the phrase *Son of God*.
8. Hocking, *The Son of His Love*, 148.
9. Ibid., 146-147.
10. See the helpful discussion by Philpot in *The True, Proper, and Eternal Sonship*, 35.
11. W. J. Ouweneel, *What Is The Eternal Sonship of Christ?* (Sunbury, PA: Believers Bookshelf, 1976) 16-17.

12. For a helpful discussion of eternal generation see J. Oliver Buswell's *A Systematic Theology of the Christian Religion* (Grand Rapids: Zondervan, 1972) 1:112. Also see editor Robert Frew's footnotes that accompany the commentary on Romans 1 in *Barnes' Notes*, 16.

### Chapter 10

1. For an insightful look at the controversy in the Brethren assemblies, see Huebner's book cited above.
2. Philip Schaff, *History of the Christian Church* (Grand Rapids: Eerdmans, 1910) VIII:783.
3. *Ibid.*, 785.
4. We insist that **no** human being in the church age should **ever** be executed for **any** spiritual or theological error. At the same time, we dare not minimize doctrinal errors and must be careful to apply New Testament principles of Biblical separation and church discipline.
5. MacArthur, *Our Sufficiency in Christ* (Dallas: Word, 1991) 170.
6. MacArthur, *Charismatic Chaos* (Grand Rapids: Zondervan, 1992) 14-15.
7. The former director of this mission wrote of the doctrinal struggle that took place as the result of his change in position with respect to the rapture. See Marvin Rosenthal, *The Pre-Wrath Rapture of the Church* (Nashville: Nelson, 1990) chapter 1, 17-36.
8. Compare John MacArthur's statements published in the booklet *The Sonship of Christ* (Grandville, MI: IFCA Press, November 1991) with the official doctrinal statement of the Independent Fundamental Churches of America, which declares that the Lord Jesus Christ is "the eternal Son of God."
9. Norman L. Geisler wrote these words in an open letter entitled "Why I Left the Evangelical Free Church Ministerial," July 5, 1988.
10. Fuller Seminary's departure from the doctrine of Biblical inerrancy is well-documented in Harold Lindsell's book *The Battle For the Bible* (Grand Rapids: Zondervan, 1976) chapter 6, 106-121.
11. Ironside, "Exposing Error—Is It Worthwhile?" *The Gospel Standard* (March 1992) 4.
12. We have already established the fact that the Bible teaches that the second person of the triune God has eternally existed as the Son. See especially chapters 4 and 6.

13. My thanks to Miles Stanford, author of *The Complete Green Letters*, for his unpublished study on eternal Sonship that has provided helpful insight into these matters.
14. John F. Walvoord, *Jesus Christ Our Lord* (Chicago: Moody Press, 1969) 39.
15. See the helpful discussion in F. W. Grant's, *The Crowned Christ* (Sunbury, PA: Believers Bookshelf, 1984 reprint) 21.
16. Walvoord, *Jesus Christ Our Lord*, 39.
17. The doctrinal statement of the Independent Fundamental Churches of America says it this way: "We believe in one Triune God, eternally existing in three Persons—Father, Son, and Holy Spirit."
18. Philpot, *The True, Proper, and Eternal Sonship*, 31,39-40.

### **Appendix B**

1. John Nelson Darby quote is taken from "The Son of Man," which appears in *Notes and Comments*, II:423, and in a tract published by Present Truth Publishers, 411 Route 79, Morganville, NJ 07751.
2. C. H. Mackintosh, *Genesis to Deuteronomy* (Neptune, NJ: Loizeaux, 1972) 295.
3. This quote is found on the back cover of the book by W. R. Dronsfield entitled *The Eternal Son of the Father* (London: Chapter Two, 1987). The date of the quote is given as 1873 but the original source is not indicated.
4. Charles H. Spurgeon, *The New Park Street Pulpit* (Pasadena, TX: Pilgrim, 1975) 5:243. Quote is from Spurgeon's sermon, "Justice Satisfied," delivered on May 29, 1859.
5. Spurgeon, *A Catechism With Proofs* (Pasadena, TX: Pilgrim, 1985) 9.
6. Ironside, *A Historical Sketch*, 131.
7. T. Ernest Wilson, *The Messianic Psalms* (Neptune, NJ: Loizeaux, 1978) 16-17.
8. Hodge, *Systematic Theology*, 1:471.
9. Hodge, *Commentary on the Epistle to the Romans*, paperback edition (Grand Rapids: Eerdmans, 1976) 18.
10. Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: Judson, 1907) 340.
11. Warfield, *The Person and Work of Christ*, 77.
12. *Ibid.*, 45. Also see Warfield's discussion of Romans 1:3-4 cited in chapter 6.
13. This quote is taken from a transcription of a message given by



John Murray entitled "Eternal Sonship." The tape is cataloged as JM-205 and is available from Westminster Media, P.O. Box 27009, Philadelphia, PA 19118. This message presents several well-reasoned arguments in favor of the doctrine of eternal Sonship.

14. John Murray, *The Epistle to the Romans*, one-volume edition (Grand Rapids: Eerdmans, 1968) 5.
15. Buswell, *A Systematic Theology*, 1:107,112.
16. Loraine Boettner, *Studies in Theology* (Grand Rapids: Eerdmans, 1947) 152-153.
17. Taken from: *The Scofield Correspondence Course* by C. I. Scofield. Copyright 1959. Moody Bible Institute of Chicago. Moody Press. Used by permission. VI:1482.
18. Lewis Sperry Chafer, *Systematic Theology* (Dallas: Dallas Seminary Press, 1948) VII:290; III:30.
19. E. Schuyler English, *Things Surely To Be Believed* (Neptune, NJ: Loizeaux, 1956) 24,44-45.
20. Lehman Strauss, *The Godhead* (Neptune, NJ: Loizeaux, 1990) 256-257.
21. Robert P. Lightner, *Sin, the Savior and Salvation—The Theology of Everlasting Life* (Nashville: Nelson, 1991) 55.
22. Taken from: *Jesus Christ Our Lord* by John F. Walvoord. Copyright 1969. Moody Bible Institute of Chicago. Moody Press. Used by permission. pp. 39,41-42.