

SUBJECT 2 – THE PERSONS OF THE TRIUNE GOD

Outline of
Subject 2- The Persons of the Triune God

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

Subject 2 – Persons of the Triune God - Doctrine of God

DOCTRINE OF GOD

INTRODUCTION

I. SELF-REVELATION: God has revealed Himself

1. In the material and animal creation: Psa. 19:1-4; Rom.1:19-20
2. In the nature and constitution of man: Gen.1:26-27; Acts 17:28-29
3. In the primitive and direct revelation to men: Gen. 6:13; 12:1-4
4. In the miraculous and providential works of God: Deut. 4:33-35; John 10: 38
5. In the experience and life of God’s people: I Peter 2:9;
6. In the Holy Scriptures: Heb. 1:1; II Tim 3:16 (Perfectly)
7. In the Lord Jesus Christ: John 1:18; 14:8-9 (completely)

II. PERSONALITY: God is

- | | | | | |
|-------------------|---|---------------------------|---|---------------------------------|
| 1. Living | - | Deut. 5:26, Heb. 10:31 |) | |
| 2. Intelligent | - | I Sam. 2:3, Prov. 3:19-20 |) | |
| 3. Purposive | - | Isa.14:26, Eph. 3:11 |) | Attributes
of
Personality |
| 4. Active | - | Dan.6:27, John 5:17 |) | |
| 5. Free | - | Dan. 4:35, Eph. 1:II |) | |
| 6. Self-Conscious | - | Exod. 3:14, I John 1:5 |) | |
| 7. Spirit | - | John 4:24, Luke 24:39 |) | |
| | | | | |
| | | | | |

III. UNITY: God is ONE - Isa. 44:6, Mark 12:29

IV. GREATNESS: God is

- | | | | | |
|---------------------|---|---------------------------|---|------------------------------------|
| 1. Self-existent | - | Psa. 36: 9, John 5:26 |) | |
| 2. Eternal | - | Deut. 33:27, Isa. 57:15 |) | |
| 3. Unchangeable | - | Mal. 3:6, James 1:17 ARV |) | Attributes of
Greatness (Being) |
| 4. Omnipresent | - | Psa. 139:7-10; Jer. 23:24 |) | |
| 5. Omniscient | - | Job 37:16, I John 3:20 |) | |
| 6. Omnipotent | - | Matt. 19:25-26, Rev. 19:6 |) | |
| 7. Perfect | - | Psa. 18:30, Matt. 5:48 |) | |
| 8. Infinite | - | Psa. 147:5, Psa. 40:5 |) | |
| 9. Incomprehensible | - | Psa. 145:3, Rom 11:33 |) | |
| | | | | |
| | | | | |

V. GOODNESS: God is

- | | | | | |
|--------------|---|-----------------------------|---|--|
| 1. Holy | - | Isa. 6:1-5, I Peter 1:15-16 |) | |
| 2. True | - | John 17: 3, Psa. 31:5 |) | |
| 3. Love | - | I John 4:7-10, Isa. 63:9 |) | Attributes of
Goodness
(Character) |
| 4. Righteous | - | Psa. 145:17, Rev. 16:4-7 |) | |
| 5. Faithful | - | Deut. 7:9, I Thess. 5:24 |) | |
| 6. Merciful | - | Deut 4:31, II Cor, 1:3 |) | |
| | | | | |
| | | | | |

VI. CHRIST-LIKENESS: God is like

- Jesus Christ - John 1:18, 14:7-9

VII. TRI-UNITY: God is

- | | | | |
|----------------|-------------|---|-------------|
| 1. Father | - John 6:27 |) | |
| 2. Son | - Rom. 9:5 |) | Matt. 28:19 |
| 3. Holy Spirit | - Acts3-4 |) | |

VARIOUS IDEAS OF GOD (OR GODS) APPEARING IN THE HISTORY OF RELIGION

Since I shall be speaking of these Ideas, you should know what they are. They are not names of different historical religions. We begin with lowest first, not because they arose in this order.

1. DYNAMISM

Belief in a kind of impersonal life-energy pervading all things. Can be tapped and used for both evil and good purposes.

2. ANIMISM

All nature is alive with personal spirits which can injure or help men.
The phenomena of nature caused by these spirits.

3. FETISHISM

A spirit takes abode in some inanimate object, and the object is worshipped because the “god” is there. The god may leave the object.

4. IDOLATRY

Here the spirit dwells in some object made by man, or is reached through the object. God’s relation to object is permanent. Hence object is always sacred.

5. MONOLATRY

Worshipper selects one idol out of many, worships it to the exclusion of others.
He may change from one to another. Idol often a tribal object.

6. POLYTHEISM

Worship of many gods. Generally well defined in names and number.
Dwell in greater objects of nature. Generally worshipped through idols.

7. HENOTHEISM

Worshipper selects one of the gods of polytheism, worships it as his god.
Still believes other gods exist, but his is superior to others.

DUALISM Belief in two gods or principles, one good, other evil Both eternal and in conflict.

8. TRITHEISM

Perversion of the Christian doctrine of Trinity.

9. PANTHEISM

God is all, and all reality is god, impersonal force or mind. Nothing but God
Really exists. All that appears is only a manifestation of this God.

10. DEISM

One god, far removed from the world, with no present relation to the world except as its originator.

11. MONOTHEISM

One Supreme Being, personal and ethical, distinct from the world, yet in world as its source and preserver.

12. THEISM

Same as Monotheism with added idea of self-revelation in a supernatural way.

I. SELF-REVELATION

A. IN THE MATERIAL AND ANIMAL CREATION

Psa. 19:1-4

Acts 14:17

Rom. 1:19-20

Job 12:7-9

1. Content:

- (1) There is a God
- (2) Some things about His nature

2. Accessibility:

- (1) To all with powers of observation and intelligence
- (2) And who are able to make the necessary rational inference

3. Limitations:

- (1) Partial
- (2) Obscured by problem of physical evil

4. Problems:

- (1) Does not Bible warn that the world by wisdom knew not God?

B. IN THE NATURE AND CONSTITUTION OF MAN

Isa. 29:16

Gen. I:26-27

Acts 17:28-29

1. Content

Since man is made “in image” of God, an examination of man’s nature should reveal something of God.

How is man different from animals?

2. Accessibility:

See above

3. Limitations:

- (1) partial – how?
- (2) Obscured by sin

4. Problems:

- (1). Did not man lose the “image” of God when he sinned?
cf. Gen. 9:6 James 3:9
- (2). Are we not forbidden to conceive God after the likeness of man?

cf. I Sam. 15:29
Psalm 50:21 with 19-20
Rom. 1:12
Acts 17:28-29
cf. The argument from Incarnation

C. IN PRIMITIVE AND DIRECT REVELATION

1. Explanation:

Gen. 6:13

Gen. 9:1,8

Gen. 12:1-4

Jer.1:4

Jon. 1:1

etc.

2. Content:

Very full and rich – much of what we know about God

3. Accessibility:

(1) To those spoken to

(2) To those who read Biblical record

(3) To others acquainted with primitive traditions of race
of. traces of certain truths

4. Limitations:

(1) Partial

(2) Corruption of tradition

(3) God does not speak directly to all men

5. Problems:

(1) Does God speak directly to any man today apart from the written Word?

Answer:

D. IN MIRACULOUS AND PROVIDENTIAL WORKS

Ex. 5: 1-2 (with 7:5,17), 9:14, 10:2

Num, 14:11

Deut. 4:33-35, 7:8-9

Josh. 4:23-24

Isa. 45:1-6

Ezek. 11:9-10

John 10:38

I Cor. 10:7-11

1. Content: of. above texts

2. Accessibility:

(1) To those who saw the miracle

(2) To those who read the Biblical record of it

- (3) To those able to discern the meaning of history
- (4) To those familiar with race traditions (in part)

3. Limitations:

- (1) Partial
- (2) Misinterpreted
- (3) Traditions accounts distorted and corrupted
of. Babylonian story of flood

4. Problems:

- (1) Does God work miracles today?

E. IN THE LIFE AND EXPERIENCES OF HIS PEOPLE

Matt. 5:13-16

2 Tim. 1:12

2 Cor. 3:2-3

John 14:21

2 Cor. 4:6-11

Col. 3:9-10

I Pet. 2:9

1. Explanation

- (1) Learn about God Thru personal experience
- (2) Learn about God thru observing others

2. Content: Very full, but especially

- (1) Personality
- (2) Moral character and goodness

3. Accessibility:

- (1) Experience limited to regenerated
- (2) All who see the lives of the regenerated

4. Limitations:

- (1) Conditioned and marred by our sinful nature and tendencies
- (2) How we misrepresent God

F. IN THE HOLY SCRIPTURES

Heb. 1:1 (of. Jn 16:25)

Rom 1:2

Luke 24:27, 44-45

2 Tim. 3:15

John 5:39

1. Content: not everything

- (1) All that man needs to know of God for his salvation (2 Tim. 23:15)
- (2) In perfect form (as originally given)
- (3) Carries marks of its own divine character (Isa. 46:9-11)

2. Accessibility: Church is making it thus:

- (1) By preservation
- (2) By translation
- (3) By circulation
- (4) By exposition
- (5) By education

3. Limitations: not in the word itself

- (1) Inadequacy of language
- (2) Problems of translation
- (3) Illiteracy of men
- (4) Delay in world evangelization

4. Problems: See under doctrine of Inspiration

G. IN THE LORD JESUS CHRIST

Matt. 1:23

” 11:27

John 1:18

” 12:45

John 14:8-9

Heb. 1:2-3

Col. 2:9

1. Content:

- (1) Complete – Col. 2:9
- (2) Perfect – Heb. 1:2-3
- (3) Final – John 14:8-9

2. Accessibility:

- (1) Now – To all who hear and receive the Gospel
- (2) Ultimately – “Every eye shall see Him.”

3. Limitations: Only one

Our finite capacity for knowing an infinite God

4. Problems:

- (1) Is there more of God revealed in Christ than in Bible?
 - of. John 20:30, 21:25
 - 1 Cor. 13:12
 - 1 Pet.

We shall know more of God when we see face of Christ.
But we shall never know more than is revealed in Him.
Last word of Bible: “They shall see His face” (Rev. 22:4).

H. CONCLUSION TO SELF-REVELATION

1. Note value of each revelation in present form.

- (1) Material universe)
- (2) Nature of man)
- (3) Direct revelation) Partial, distorted, inadequate

- (4) Miracles and providence)
 - (5) Experience and Life)
 - (6) Bible – perfect in original form
 - (7) Christ – complete, perfect, final
2. Strictly speaking, all revelation is through Christ.
- cf. His relation to different channels of Revelation.
“In the beginning was the Word.”
3. Note high value of Bible in relation to other channels of revelation.
- (1) Bible includes Revelation from all other sources.
 - (2) Bible presents this Revelation in original pure form.
 - (3) Bible supplies correct interpretation of the Revelation.
 - (4) Bible is vastly superior to Revelation in nature and man.
 - (5) Bible presents the only authentic portrait of Christ in His Revelation of God.
- Therefore, in this Course, we take this Book as the source of our Revelation concerning God.
- Cf. difference between Biblical and Natural Theology.
4. All these channels of Divine Revelation may be used as rational proofs of the existence and nature of God.
- (1) Material universe
 - (2) Man
 - (3) Direct Revelation
 - (4) Miraculous and Providential works
 - (5) Christian life and experience
 - (6) Bible
 - (7) Christ
- Cf. The two roads to certainty
- a. Rational Inference
 - b. Spiritual Experience

II. PERSONALITY OF GOD

INTRODUCTION: WHAT IS PERSONALITY?

1. Personality is perhaps the most important fact in the world. No other fact is better attested. But in spite of its certainty and effects, no fact is more elusive as to its definition.
2. According to an older psychology, personality consists of three things: Knowledge, Emotion, and Will. But recent psychological theories have arisen to dispute even the existence of personality as a possession of man, unique and

different from any so-called lower animal. Even, the brute, they argued, has intelligence, emotion, and will, or a kind.

3. Such theories have compelled us to seek a closer analysis of the fact of personality. The following may be offered as a tentative and rather abstract definition: “Personality is a name given to the nucleus of a definite group of functions or characteristics.”

At least eight of these may be enumerated

- | | |
|------------------|----------------------------------|
| (1) Life | (5) Freedom |
| (2) Intelligence | (6) Self-consciousness |
| (3) Purpose | (7) Emotional Capacity |
| (4) Activity | (8) Spirituality (Intangibility) |

4. Some of these are not peculiar to personality. Even the brute has life and intelligence of a sort. But the combination of these characteristics in a common center is peculiar to personality, and there can be no personality without their presence. Personality is living, Intelligent, Purposive, Active, Free, Self-conscious, Emotional Spirit. Note the predicate and adjectives.
5. The God revealed in the Bible displays all of these marks of personality:

A. The God of the Bible is LIVING.

1. Biblical Testimony

Deut. 5:26
1 Tim. 4:10

2. What does the term “Living” mean in the Bible? (Strong 251)

Life in the Bible is simply potential energy or activity. When Bible speaks of “the Living God,” it means that He is able to do things, things which the non-personal cannot do.

Deut. 5:26
Josh. 3:10-17
Jer. 10:10-13
Dan. 6:26-27
I Tim. 4:10
Heb. 10:30-31

3. Practical Value of this truth:

- (1) Antidote for all idolatry and pantheism.
- (2) Only satisfaction for the human heart – Psa, 84:2

B. God of the Bible is INTELLIGENT.

1. Biblical Testimony

I Sam. 2:3

Isa. 11:2

Prov. 3:19-20

Isa. 29:16

Rom. 11:23

2. Terms used indicate Intelligence of the highest kind.

- (1) Knowledge: Perception of facts as they are.
- (2) Understanding: Insight into the meaning of the facts perceived.
- (3) Wisdom: Ability to place the fact in proper relation to other facts, and use them for good ends.

Note: Each of the above terms connected with idea of ethical good.
cf. Jas. 3:17

Note: Compare Ideal Intelligence in modern terms.

3. Practical Values of this truth.

- (1) Warning to evil-doers – I Sam. 2:3
- (2) Consolation to the godly – Job 23:10

C. God is PURPOSIVE

1. Biblical Testimony

Eph. 3:11

Isa. 14:26

2. Why is “Purpose” a distinctive mark of Personality?

- (1) The brute has no “purpose” – why?
- (2) Man has “purpose”—in what sense?

3. A Definition: “Reacting to some future goal, which actually exists only in the mind, as if the goal were already present.”

4. The God of the Bible is purposive in this personal sense.

How?

5. With respect to “purpose”, God is the Perfect Personality

Why?

D. God is ACTIVE

1. Biblical Testimony

Psa. 92:4-5

Deut. 11:7

Dan. 6:27

John 5:17

Phil. 2:13

2. Activity is a mark and function of life.

God not merely the “Living” God.

Also the “Active” God.

3. What does God do?

Discuss later under

(1) God’s Relation to the World

(2) Especially in “Salvation”

E. God is FREE

1. Biblical Testimony

Job 23:13

Dan. 4:35

I Cor. 12:18

Eph. 1:11

Psa. 51:12

2. Meaning of “Freedom”? Can God do anything?

God is free in what sense?

3. Freedom is one of the clearest marks of personality.

Are animals free? Why not?

Is man wholly free?

God alone is perfect personality – why?

4. Practical values of the Divine freedom.

(1) Refutes two wrong ideas about God:

a. The Fatalistic view:

b. The Pantheistic view:

cf. Biblical view: Psa 135:5-9

(2) Gives to the Christian both Consolation and Hope:

How?

cf. Psa. 115:2-3, 9-13

F. God is SELF-CONSCIOUS

1. This is a fundamental mark of personality:
Its manifestation in man:
cf. the animal:
2. The God of the Bible revealed as a self-conscious Being.
Exo.3:14
3. He is completely self-conscious.
cf. man's self-consciousness incomplete – Psa. 139:23-24
God knows Himself completely.
cf. I Cor. 2:10-11
I John 1:5
John 6:6
4. This truth has a practical value.
 - (1) Answers the pantheistic error:
 - (2) Assures us that in God we are not dealing with a mere dumb “force.”

G. God is EMOTIONAL

1. Biblical Testimony:

Jer. 31:3	Deut. 5:9
Rom.	1:18 judges 10:16
Psa. 103:13	Isa. 62:5
” 145:8	” 63:9
” 5:5	

2. Meaning of these expressions:

- (1) Not mere anthropomorphisms –
- (2) But not mixed with human imperfection and weakness:

3. The materialistic theory:

- (1) Emotion is wholly physical.
- (2) Reply to this view:

H. God is SPIRIT

4. Biblical Testimony

- (1) In Old Testament
- (2) In New Testament

John 4:24
Herb. 12:9

5. Meaning of “God is Spirit”?

- (1) General meaning of term “Spirit” in New Testament

Mark 2:8	Rom. 8:26
Acts 19:21	Rom. 8:27
Matt. 10:20	Phil. 2:1
Luke 1:47	John 4:24
Rom. 15:30	Jas. 2:26

Argument:

Definition:

Conclusion:

6. Negative Meaning of “Spirit” in Luke 24:36-43

- (1) What “Spirit” is not
- (2) Reason for Forbidding man to worship God through images

Exo. 20:4

7. Questions and problems:

(1) If no one ever saw “spirit,” how do we know there is such a thing?

cf. Electricity – How known?

(2) If God is invisible Spirit, how explain such texts as Exo. 24:10-11 and Isa. 6:1-5?

Answer: John 1:32; Exo. 3:2-6; Ezekiel 1; Dan. 7:9

(3) Why does Bible speak of God’s Hand, Arm, Feet, Eyes, if spirit has no bodily parts?

Answer: a. Nature of Bible Revelation
b. Compare the Incarnation

I. CONCLUSION-SUMMARY

1. God is personal, that is, God is living, intelligent, purposive, active, free, self-conscious, emotional, spirit.

Explain each term.

2. Personality of God – a consoling revelation:

cf. Russell’s “A Free Man’s Worship”

3. Loss or modification of this truth is a catastrophe.

What happens:

- (1) Loss of this truth
- (2) Rise of intellectual pantheism
- (3) Reappearance of personality in polytheism
- (4) Finally the worship of objects

Conclusion: The intellectual process may actually produce idolatry.
Common man demands personality
Intellectual man rationalizes the idolatry

III. UNITY OF GOD

A. BIBLICAL MATERIAL

Deut. 4:32-39	Mark 12:29-30
” 6:4-5	John 5:44 A.R.V.
Job 23L:13 A.R.V. marg.	” 10:30
Isa. 44:6-8	Rom. 3:29-30
” 45:5-6	I Cor. 8:4-5

Jas. 2:19
Jude 4

Note:

B. MEANING AND CONTENT OF THE DOCTRINE OF GOD’S UNITY

1. Positively:

John 5:44 A.R.V.
Deut. 6:4

2. Negatively:

I Cor. 8:4-5
John 10:30

C. SUPPORTING EVIDENCE FOR GOD’S UNITY

1. Unique miraculous works:

Deut. 4:32-39

cf. Satanic wonders – Exo. 8:6-7 with 17-19

2. Prediction prophecy:

Isa. 44:6-8
” 45:4-6

3. The evidence is compound:

cf. Matt. 11:2-5 with Isa. 35:5-6 and 61:1

D. THE GREAT PRACTICAL DUTY BASED ON TRUTH OF GOD’S UNITY

1. Note connection in Deut. 6:4-5

2. The implied argument:

3. The motive of polytheism

E. IMPORTANT IMPLICATIONS OF THE TRUTH OF GOD’S UNITY

1. Theologically: Rom. 3:29-30

2. Scientifically:

F. THEORIES AND PROBLEMS:

1. See my list of “Various Ideas of God”

2. Does Bible sanction Henotheism?

IV. GREATNESS OF GOD

A. GOD IS SELF-EXISTENT.

1. Biblical material:

John 5:26

Jer.2:13

Psa. 36:9

Ex. 3:14

2. Statement of the Doctrine:

The source of God's existence is wholly within Himself, depending on nothing external to Him.

3. Problems: cf. the Kantian objection-

4. Practical value: cf. John 5:25 with 26

B. GOD IS ETERNAL.

1. Biblical material:

Gen. 21:33

Isa. 57:15

Deut 33:27

Rom. 1:20

Psa. 102:11

I Tim. 1:17

" 90:1-2

Heb. 1:2

Hab. 1:12

Rev. 4:10

2. Statement of Doctrine:

(1) God's existence cannot be measured by time – Psa 90:1-2

(2) God is above time – Isa. 57:15

(3) God is the Author and Ruler of time – Heb.1:2, I Tim. 1:8

3. Problems:

(1) How can God be the Author of Time?

(2) How can God be above Time?

4. Practical Values.

Deut. 33:27

Psa. 90:1-2

Psa. 102:1-13

Hab. 1:5-12

C. GOD IS UNCHANGEABLE

1. Biblical Material:

Ezel.	24:14	Jas.	1:17 A.R.V.
Psa.	33:11	Mal.	3:6
Num.	23:19	Exo.	3:14

2. Statement of Doctrine:

There is no change in God, His Nature , Character, Mind, Thoughts, or Will

3. Problems:

How explain texts like I Sam. 15:10-11?

Answer:

4. Practical Values:

Jas. 1:13-17
Pas. 33:11-12
Mal. 3:6
2 Tim. 2:13

D. GOD IS OMNIPRESENT

1. Biblical material:

Psa.	139:7-10	Acts	17:27-28
I Kings	8:27 (cf.30)	Isa.	57:15
Jer.	23: 23-24		

2. Statement of the Doctrine:

(1) God is in the universe – everywhere present at the same time.

Caution:

(2) The Universe is in God – (Acts 17:27-28, Isa.57:15)

Explain:

3. Problems:

How explain texts like Matt. 6:9 and Gen. 11:5?

Answer carefully:

4. Practical Values:

(1) A warning – (Amos 9:1-4, Jonah 1:1-3)

(2) A consolation – (John 14:23)

E. GOD IS OMNISCIENT

God's knowledge is all-inclusive: it includes all things, past, present, and future.

I John 3:20

- (1) The material world

Job 28:24

Psa. 147:4

Psa. 139:15

The animal world

- (1) Matt. 10:29 – cf. Bryant's "To a Waterfowl"

- (2) Spirit world of the dead

Job 26:6

- (3) World of mankind

Psa. 33:13-15 A.R.V.

Acts 1:24

- (4) All minute details of personal life

Psa. 139:1-4

- (5) Past and future events

Isa 46:9-11

- (6) All possible events under all possible combinations of circumstances

Matt. 11-21

God's knowledge is eternal, perfect, and complete.

Acts 15:28)

Job 37:16) cf. I John 1:5

Heb. 4:13)

God's knowledge involves moral purpose.

Prov. 15:3

Problems:

- (1) How explain texts like Deut. 8:2 and Gen. 18:20-21?

Answer:

- (2) Isn't God too great to notice every trivial event?

Answer: cf. Psa. 113:5-9

- (3) If God knows all future events, are they certain?

- (4) Explain the problem in I Cor. 13:12

Practical values:

- (1) A consolation to God's people:

Gen. 16:13, Matt. 6:8, Psa. 56:8

- (2) A warning to the wicked:

Psa. 94:3-9; Prov. 15:3

F. GOD IS OMNIPOTENT

1. Biblical material:

Gen. 17:1 Matt. 19:25-26
Gen. 18:14 Rev. 19:6
Jer. 32:17 Isa. 40:28
Job 42:1-2

2. Statement of the Doctrine:

(1) God is able to do all things that are consistent with His nature and character.

Explain: Titus 1:2; Jas. 1:13, II Tim. 2:13

(2) God is never exhausted by the exercise of His power.

Isa. 40:28

3. Manifestation of God's Omnipotence:

- (1) In creation – Jer 10:12
- (2) In nature – Jer 10:13
- (3) In history – Dan. 4:17
- (4) In heaven – Dan. 4:35
- (5) In redemption – Eph. 1:18-22

4. Practical Values

Gen. 17:1
Isa. 40:28-30
Matt. 19:25-26
Jer. 32:2-26
Rev. 19:6 with 11:17

G. GOD IS PERFECT

1. Biblical material:

Job 37:16 Deut 32:4, cf. 3
Rom. 12:2 Jas. 1:17
Psa. 19:7 Matt. 5:48
Psa. 18:30

2. Meaning Hebrew and Greek Terms:

Tamim – trans. – perfect, complete, full, whole, without blemish

Teleios – trans. – perfect in sense of complete or finished

3. Definition of the Divine perfection:

To say that God is perfect means He is complete – nothing lacking. He is all that God ought to be – falls short in nothing.

4. Problems related to God's perfection:

(1) Bible ascribes perfection to creatures.

Gen 6:9

Job 1:1

Ezek. 28:12

Explain:

(2) Does not Matt. 5:48 command us to be perfect as God is perfect?

Two possible interpretations:

5. Practical Values:

(1) All we need in God is found in Him.

(2) This attribute qualifies all the others.

H. GOD IS INFINITE

1. The Biblical words.

(1) English word occurs only once – Psa. 147:5
meaning – cf. Latin – without end.

(2) Hebrew word – En mispar – literally – no number.
Why an apt term?

2. Statement of the Doctrine.

1. To say God is Infinite means that God is wholly without limits except those which are self-imposed.
2. Another attribute which qualifies all others.

Psa. 147:5

Psa. 71:15

Psa. 40:5

Psa. 103:12

Psa. 89:2

3. Problems:

- Is not God limited in some ways?
- Meaning of Psa. 78:41?
- How can a finite mind think of “infinity”?
- Does not infinity put God so far above us that finite beings cannot reach Him?
- How explain Job 22:5?

4. Practical Values:

Comfort to God's people – why?

Warning to the wicked – why?

I. GOD IS INCOMPREHENSIBLE

1. Biblical material.

Psa. 145:3

Isa. 40:28

Job 5:9

Rom. 11:33 Weymouth

Job 11:7

2. Statement of the Doctrine:

God cannot be completely comprehended by any finite mind.

(1) Does not mean He is “unknowable” (I Jn. 4:7).

A great deal can be known about the unknowable God.

(2) The mind of Christ, of course, is excluded by one statement.

Matt. 11:27 Greek

3. Problems:

How explain Prov. 25:3?

(1) Context limits meaning of “unsearchable.” cf. A.R.V.

(2) With this reservation, a great truth here:

4. Practical Values:

(1) Intellectual value of this truth:

Assures us of an inexhaustible field of knowledge.

Man was made to discover and understand.

If God is satisfied with no progress in knowledge, why not man?

(2) Spiritual Value:

Highest ecstasy of worship

This experience impossible with a finite God.

cf. Paul’s climax in Rom 11:33-36

climax in other types of experience is achievement.

But here the climax is not mastery, but in being mastered and overwhelmed by a reality which is incomprehensible.

Our greatest spiritual moments.

V. GOODNESS OF GOD

INTRODUCTION:

1. In dealing with the idea of Greatness, the investigation was confined as far as possible to metaphysical Greatness, excluding the idea of Moral Greatness. Of course, it is not possible to exclude the latter entirely. We might indeed conceive a self-existent and eternal God who is bad morally. But when we come to the attribute of perfection, we enter the moral realm. The perfect God must also be a Good God. And such the Bible affirms Him to be (Psa. 25:8, 33:5, 52:1, 103:1-22; Mark 10:18; Rom. 2:4, 11:22).
2. Using the term “Goodness” in its broadest moral sense, as applied to God, His goodness as set forth in the Bible includes two classes of attributes.

- (1) attributes which describe what God is in Himself.
- (2) attributes which describe what God is in relation to others.

or attributes of character, and the expression of His character.

3. In describing the Goodness of God, the Bible uses a great many terms, but I have tried to group these terms under an economy of ideas, as follows:

(1) In Himself, God is:

- a. Holy
- b. True
- c. Love

(2) In relation to others, God is:

- a. Righteous
- b. Faithful
- c. Merciful – (many words under this idea)

Note: Strong classifies all the Divine attributes under two heads:

(1) Absolute or Immanent: and (2) Relative or Transitive (p. 248).

This classification is especially useful for the Moral Attributes.

A. GOD IS HOLY

1. Biblical material.

Isa. 6:1-5	Psa. 98-1
Isa. 99:1-9	Deut. 26:15
I pet. 1:15-16	Psa. 47:8
Psa. 51:11	Lev. 27:28
Isa. 57:15	Psa. 89:35
Psa. 105:42	Lev. 11:41-45

2. Meaning of the Biblical words.

- (1) English word “holy”: etymologically - “whole”
By usage - wholly pure in moral sense

-wholly devoted to a sacred purpose

(2) Hebrew and Greek terms:

Kadesh - separateness)
Hagios - set apart) same general idea

Note: a. Root meanings may have had no original reference to moral

Purity: cf. Gen. 38:21

b. But these words, by an easy transition, came to be used to express the idea of moral purity. cf. I Thess. 4:7

c. Consider how this came about:

3. Meaning of Holiness in God:

Recall the ideal of separateness - In what sense is God “separate”?

(1) God is absolutely separate from all that is earthly or created.

A Holiness of Divine Majesty.

Psa. 99:1-3

Isa. 57:15

(2) God is absolutely separate from all that is unclean.

A Holiness of Moral Purity.

Psa. 99:4-9

Psa. 24:3-4

Notes: a. Both ideas joined in Isa. 6:1-5

b. Second idea derived from the first, and becomes primary in O.T.

c. In N.T. the emphasis is almost exclusively on Moral purity.

But the first idea is not lost. cf. Luke 1:49.

4. The Fundamental Moral Attribute is Holiness.

Much discussion among theologians:

(1). Bible seems to make Holiness basic:

Isa. 6:1-3 and arg.

Isa. 57:15

Psa. 48:8

(2). All God’s acts are acts of Holiness. Not all are acts of Love.

Theologians have spoken of Holiness being self-affirmation, and love as self giving. Before God can give, there must be something to give. God is not holy because He loves. He loves because He is Holy.

cf. Rev. 4:3 Strong, p. 272

5. Some Practical Values.

- (1). God's holiness reveals our own uncleanness:
Isa. 6:5
- (2). Guarantees the immutability of God's covenants:
Psa. 89:34-34
Psa. 105:42
John 17:11
- (3). Guarantees the ethical nature of our salvation:
Psa. 98:1 .A.S.V. and arg.
- (4). Reveals character of the coming Kingdom:
Psa. 48:8 Isa. 11:9
- (5). Demands a corresponding holiness in His people:
I Pet. 1:15-16
Psa. 99:8-9
Heb: 12:12 with 14
- (6). Holiness is the awful background of Divine Judgment.
Rev. 4:2,5,8 20:11
- (7). Held out as an encouragement to humble and contrite hearts:
Isa. 57:15

6. Problems:

- (1) Amos 2:6-7
- (2) Holy "things"
- (3) Hab. 1:3

B. THE TRUTH (TRUE-NESS) OF GOD

1. Biblical Material

John 17-3; I Thess. 1:9	-	"The true God"	
John 17:17; Psa. 119:160	-		His word is "true"
Psa. 31:5; Isa. 65:16	-	"the God of truth"	

2. Meaning of these terms

- (1) A Tentative Definition: "True" is Conformity to a Standard.
Objection: suppose the "standard" is false?
Explain:
- (2) The term "True" can be used in two ways"

a. True - as applied to an object; e.g., a true man.

What is the “standard” here?

Definition:

True - as applied to knowledge or statements about the object e.g., a true knowledge about man What is the standard here?

Definition:

Note: Best way to express these two meanings is by the words “true” and “truthful”, or “veritable” and “veracious”

3. Statement of the Doctrine:

(1) God is the “true God” in that His being conforms exactly to the highest possible ideal of what God ought to be

John 17:3

(2) God is the “truthful God” in that His knowledge and His words conform exactly to Reality, things as they are.

Psa. 19:9; John 17:17

(3) God is “the God of Truth” in that all truth is grounded in His own Being and Nature.

Psa. 31:15

4. Relation of God’s True-ness to other attributes

(1) Directly associated with other attributes in many texts.

Psa. 43:3

Jer. 4:2

2 Sam. 2:6

Jer. 33:6

Ex. 34:6

Jer. 1:17

Psa. 111:8

Jn. 14:6

(2) Meaning of this association? Explain:

5. Problems

Rom. 1:25 in A.V.

Cf. A.S.V.

6. Erroneous Views

(1) See use of term “truth” in Christian Science.

Make “true” identical with the “real”

Answer:

7. Practical values of the “Truth” of God

(1) Guarantees that the material and moral universe is based on truth.

Psa. 111:7-8

(2) Assures us that God, being true, will respond to all true worship and prayer.

John 4:23

Psa.145:18

(3) Guarantees that God will make good every promise.

Jer. 4:2

(4) Guarantees the justice of final judgment on sinners.

Rom. 4:2

Psa. 54:5

(5) Makes us sure God will never prove unworthy of trust.

Psa. 31:5

(6) This truth is our “Shield and Buckler”

Psa. 91:4

C. THE LOVE OF GOD

1. Important Biblical texts

Isa. 63:9

John 3:16

Isa. 49:14-16

I John 4:7-10

Note: (1) Doctrine is the same in both Testaments.

cf. the popular notion

(2) In O.T. the object of divine love is primarily Israel.

But this can be wrongly interpreted.

cf. Gen. 12:1-3

(3) The O.T. clearly shows that God’s love includes all men

cf. Jonah 4:6-11

2. Nature of God’s Love

(1) Unselfish Love

Deut. 7:7-8

(2) Voluntary Love

Rom. 5:8

I John 4:10

Hos. 3:1

Hos. 14:4

(3) Righteous Love

Psa. 11:7

Psa. 33:5

John 3:16

(4) Everlasting Love

Jer. 31:3

I Cor. 13:8

(5) Ultimate motive for all God’s kindness toward man

Jer. 31:3b

John 3:16

Eph. 5:25-27

(6) The very essence of God’s being

6. Definition of God's Love

(1) Various meanings attached to the term "Love"

- a. physical sense -
- b. natural affection -
- c. aesthetical -
- d. ethical - "unwavering determination to do good, the greatest possible good, to all."

(2) Meaning of "Love" as a divine attribute:

That in God which moves Him to give Himself and His gifts voluntarily, righteously, and eternally, for the good of personal beings, regardless of their merit or response.

7. Problems

(1) Hosea 9:15 – "I will love them no more"?

(2) Malachi 1:1-3 – "I hated Esau"?

8. Some Practical Values

(1) God's Love demands a loving response on our part.

I Jn. 4:11

(2) God's Love actually produces such a response in us both toward God and His people.

I Jn. 4:19

I Jn. 5:1

I Jn. 5:3

(3) God's Love working love in us becomes an evidence of our salvation.

I Jn. 4:7

I Jn. 4:12

I Jn. 2:10

I Jn. 3:14

(4) God's Love working love in us is preparing us for the Day of Judgment

I Jn. 4:17-18 cf. ARV

D. THE RIGHTEOUSNESS OF GOD

1. THE BIBLICAL WORDS

(1) English – Just, Justice, Right, Righteous, Righteousness

(2) Original – Hebrew, tsadik; Greek dikaiosune

2. THE GENERAL BIBLICAL TESTIMONY

Psa.	11:7	Psa.	45:6
”	19:8	”	89:14 ARV
”	119:137	Jer.	50:7 ARV
”	145:17	Rom.	3:21-26

3. THE TWO KINDS OF DIVINE RIGHTEOUSNESS

They appear in both Testaments and must be carefully distinguished. Rom. 3:21-26

(1) A Righteousness of God wrought at Calvary by the death of Christ which can be given to sinners.

cf. Rom. 3:21-22

A Righteousness of God which is an attribute of His character, and is non-transferable. cf. Rom. 3:25-26

See Jer. 23:5-6 for best in Old Testament

4. NATURE OF GOD’S RIGHTEOUSNESS

(1) Indicated by Hebrew word – tsadik – straight

(2) Absolutely free from any mixture of unrighteousness.

Psa. 92:15

Wholly above any Righteousness asserted of man. cf. 2 Peter 2:8 with Rom. 3:10

(3) Wholly inconceivable to man apart from divine revelation.

John 17:25

5. MANIFESTATION OF GOD’S RIGHTEOUSNESS

(1). In requiring perfect righteousness of men.

Lev. 19:35-36

(2). In bringing judgment upon the unrighteous.

Rev. 16:4-7

(3). In keeping all His covenants.

Psa. 50:5

Ezra 9:15

(4). In chastening His people.

Dan. 9:14

(5) Supremely in Cross of Christ.

Rom. 3:25

(6) In forgiving the sins of His children.

I Jn, 1:9

6. PRACTICAL VALUES OF THE TRUTH OF GOD’S RIGHTEOUSNESS

(1) Guarantees the Righteous character of His millennial Kingdom.

Psa. 45:6

(2) Guarantees the Righteous nature of final judgment.

Acts 17:31

(3) Guarantees the eternal safety of all who come to God through Christ.

John 17:24-25a

(4) Assures us that no good we have done will be forgotten.

Heb. 6:10

7. PROBLEMS

(1) Problem of reconciling doctrine of a Righteous God with the existence of an evil world.

Jer. 12:1

Mal. 2:17

cf. Mal. 3:1-5

cf. Rom 3:25

E. THE FAITHFULNESS OF GOD

1. BIBLICAL MATERIAL

(1) In the Old Testament

Deut. 7:9

Psa. 119:90

Psa. 36:5

Lam. 3:23

Psa. 89:3

Isa. 11:5

(2) In the New Testament

If we include references to Christ, the assertion that God is faithful occurs eleven times.

Greek – pistos – translated “faithful” 10, “true” 1, (II Cor. 1:18)

2. MEANING OF FAITHFULNESS IN GOD

(1) Hebrew and Greek terms: “to be firm.”

reliable, steadfast, dependable, trustworthy

Context of Deut. 7:9 shows meaning of Old Testament term. cf. 7:8-10

(2) Hebrew word is of interest – AMAN

cf. Greek Amen

God is the “Amen” God

cf. Rev. 3:14

3. SOME PRACTICAL VALUES OF THIS TRUTH

(1) Faithfulness of God guarantees He will make good promises and warnings.

Heb. 10:23

2 Tim. 2:13

(2) Guarantees the stability of material universe.

Psa. 119:90

” 89:2

(3) Secures our participation in Christ.

I Cor. 1:9

(4) Secures Victory for us in temptations

I Cor. 10:13

(5) Guarantees our protection from the evil one.

2 Thess. 3:3 ARV.

(6) Guarantees forgiveness and cleansing for believers.

I John 1:9

(7) Guarantees our preservation – body, soul, and spirit – unto the Day of Christ.

I Thess. 5:23-24

(8) Enables us to trust God submissively through the most difficult experiences.

Psa. 119:75

F. THE MERCY OF GOD

1. THE BIBLICAL MATERIAL

(1) The term “Mercy” is applied to both God and man.

(2) As applied to God, occurs many times.

- most often in O.T. (4 out of 5)

- But N.T. filled with the idea.

(3) Some outstanding texts

Deut. 4:31

2 Cor. 1:3

Mic. 7:18

2. THE ORIGINAL WORDS

(1) Hebrew: Rachamim – tr. mercy, tender mercy, compassion

Lit. “bowels” Psa. 111:4; 103:18

Chesed – tr. Mercy, kindness, loving kindness, goodness, pity

to bend one’s self – to stoop, Psa. 35:5’ 36:7; 117:2

Note: both terms in Psa. 103:4

Greek: Oiktirmos – tr. mercy, merciful, tender mercy (Jas. 5:11)

Eleos – tr. Mercy, pity, compassion) I Pet. 1:3)

Beneficence

3. DISTINCTION BETWEEN MERCY AND LOVE

(1) In general: Love describes God’s character – what God is.

Mercy “ ” actions – what God does.

(2) Mercy of God spoken of differently from Love of God:

Deut. 5:10

Neh. 1:11

Rom. 11:30

2 Cor. 4:1

I Chron. 17:13 Rom. 11:32

(3) Best example of difference: Eph. 2:4-6 (Eleos)

4. GREATNESS OF GOD’S MERCY

1 Chron. 21:13

Psa. 108:4

Psa. 86:5

Psa. 136

Psa. 119:64

Psa. 89:2

Psa. 57:10

C. PRACTICAL VALUES OF THIS TRUTH

1. It makes God concrete and real:
2. Guards us from partial and lop-sided notions of God.
cf. Col. 2:9
3. Gives us assurance that we really know God.
cf. I Jn. 5:20-21

Conclusion: Brevity of treatment not indication of importance.

VII. THE TRIUNITY OF GOD

INTRODUCTION:

1. More common name is “Trinity”
Why inadequate?
2. Triunity of God is the Fundamentals of the Fundamentals of the Christian Faith
Why?
3. Complete revelation of the Triunity given in deeds rather than words.
History and experience first – later the doctrine.
4. Is the Idea unknown in the O.T?

A. TRIUNITY OF GOD IN OLD TESTAMENT.

1. A PLURALITY OF PERSONS IN THE GODHEAD SUGGESTED IN OLD TESTAMENT TEXTS.
 - (1) Use of plural name for God – “elohim”
Gen. 1:1
 - (2) Plural pronouns used of God –
Gen. 1:26 Gen. 11:5-7
Gen. 3:22 Isa. 6:8
 - (3) Plural verb used occasionally –
Gen. 35:7
 - (4) God’s name applied to more than one person in same text –
Gen. 19:24
Psa. 45:6-7
Psa. 45:6-7
Psa. 110:1 cf. Matt. 22:41-46
Hos. 1:6-7

Isa. 44:6 ARV

2. CERTAIN OLD TESTAMENT PASSAGES SUGGEST THE NUMBER OF PERSONS IS THREE.

Num. 6:23-27 ARV
Psa. 33:6
Isa. 61:1
Isa 63:9-10
Gen. 1:1-3
Isa. 48:16 ARV

B. TRIUNITY OF GOD IN NEW TESTAMENT

1. THE NEW TESTAMENT DOCTRINE OF TRIUNITY IS BASED SQUARELY ON OLD TESTAMENT DOCTRINE OF GOD'S UNITY.

Mark 12:28-29

(for other texts see Unity of God)

- (1) In progress of doctrine, we begin with unity, not trinity. Why?
- (2) Remember Jewish background and environment.
- (3) Unity of God is our fixed star in theology.

2. IN NEW TESTAMENT THREE PERSONS APPEAR, AND EACH IS RECOGNIZED AS GOD:

- (1) One called "the Father" (John 6:27)
- (2) Another called "the Son:" (Heb. 1:8)
- (3) Another called "the Holy Spirit" (Acts 5:3-4)

Note: a. Full proof of deity of Christ and the Spirit later under those doctrines.

b. Not attempt to prove each a person here.

3. EACH OF THESE THREE PERSONS IS CLEARLY DISTINGUISHED FROM THE OTHER TWO.

Some argue one person – three names.

(1) In passages where mentioned together:

Luke 1:35
John 14:16, 26
John 15:26

(2) In passages where they appear together:

Matt. 3:16-17
cf. other Gospels

4. THESE THREE PERSONS ARE SET FORTH AS ONE GOD, NOT THREE GODS.

- (1) Father and Son are One: John 10:30
- (2) Father and Spirit are one: I Cor. 3:16

- (3) Son and Spirit are one: Rom. 8:9
- (4) Father, Son and Spirit are one: John 14:16, 18, 23

Note: Do not use I John 5:7 in A.V.

5. THESE THREE PERSONS ARE EQUAL IN BEING, POWER, AND GLORY.

- (1) Each is called “God” cf. under #2 for texts.
Argument?
 - (2) They are associated together in a way not consistent with inequality.
Matt. 28:19
2 Cor. 13:14
 - (3) No fixed numerical order in the association of these persons.
2 Thess. 2:13-14
Eph. 4:4-6
Eph. 5:18-20
I Cor. 12:4-6
I Pet. 1:2-3
Jude 20-21
Argument?
 - (4) The names “SON of God” and “SPIRIT of God” do not imply inequality.
might seem, so to the superficial reader.
cf. John 5:18 for meaning of “Son.”
cf. I Cor. 2:10-11 for meaning of “Spirit” – argument?
 - (5) The Son possesses equal power and deserves equal honor with the Father.
cf. John 5:21
John 5:23
- Problems: a. Was not Christ the “Begotten” Son?
b. What about John 14:28?

6. THERE EXIST CERTAIN DISTINCTIONS OF PRIORITY AND SUBORDINATION AMONG THE THREE PERSONS, BUT THESE CONCERN THEIR RESPECTIVE FUNCTIONS.

- what they do, not what they are.

- (1) In the work of the Godhead, the Father is first, the Son is second, the Spirit is third.
 - a. Indicated by the different prepositions used:
 - I Cor. 8:6 ARV) (“of” the Father (ek) – source
 - Eph. 2:18) things are said to be (“through the Son (dia) - channel
 - (“by” the Spirit (ev) - agent
 - (“unto” the Father (pros) – goal
 - b. see diagram:

c. Even here there is no absolute distinction:

cf. I Tim. 2:3

Titus 1:4

(2) In the work of the Godhead, the Son is subordinate to the Father, and the Spirit to the Father and the Son.

I John 4:10

John 14:26

John 15:26

a. Even here the subordination is voluntary, not “necessary.” cf. Phil. 2:5-7

b. God is a God of order and economy:

Illustrate:

C. PROBLEMS

1. The Alleged Numerical Contradiction:

How can God be one and three at same time?

(1) He is not one and three in same sense.

One as to His being.

Three as to His personality.

(2) The basic problem here: No analogy in world of sense experience.

(3) Many suggested illustrations:

Tree

Flower

Space

Sun

Light

Personality

Self-consciousness

Mathematical

(4) The peril of all illustrations:

(5) Bible gives best of all illustrations:

John 17:11

Explain fully:

(6) The numerical problem is not peculiar to Christianity:

cf. pantheism

(7) The one thing certain: no one has ever solved it rationally.

All proposed rational solutions result in heresy.

2. WHY WAS NOT THE TRINITY FULLY REVEALED IN O.T.?

(1) The tendency toward Idolatry and Polytheism required that the lesson of the Divine Unity be impressed indelibly upon minds of chosen people.

Even so, there were many relapses.

(2) Also, the full revelation of the Trinity in words had to wait for its revelation in deeds.

D. OPPOSING THEORIES

1. Denials of the Trinity:

(1) General form followed by all these denials:

- a. God is one person – the Father.
- b. Christ is a created being – angel or man.
- c. Spirit is an influence or power from God.

(2) Historical examples:

- a. Arianism (325)
- b. Socinianism (Ref.)
- c. Unitarianism (Modern)

Notes:

2. Destructive Interpretations of the Triunity.

(1) General form followed by such:

they accept the Trinity and then explain it by modalistic theories.

(2) Historical examples:

- a. Sabellianism –
- b. Patripassianism –
- c. Monarchianism –
- d. Modern Liberalism (often)

(3) Arguments against these theories:

- a. Makes Biblical statements absurd and meaningless.
cf. Matt. 3:16-17
- b. Makes God dishonest in His revelation.

3. Conclusion – Summary

- (1) The denials admit three persons – but only the Father is God.
- (2) The destructive interpretations admit only one person – appears in three ways

E. PRACTICAL VALUES

1. Without the plurality of persons, it is hard to see how we could have a God of eternal love:
2. Without the Triunity, we Christians have no final and perfect revelation of God:
3. Without the Triunity, there could be no salvation from sin in the Christian sense:
4. Without the Triunity, it is difficult to see how we could have a genuinely personal God:
5. The Triunity gives us a foundation for social life grounded in the very nature of God

DOCTRINE OF THE SON

INTRODUCTION

1. Having found that God is three as to His personality - Father, Son, and the Holy Spirit - we turn now to consider these persons in the Godhead.
2. Logically it might be supposed that we should begin with the Father, but we shall consider only the Son and the Holy Spirit. This does not mean that we ignore the Father. All that we have studied under the general doctrine of God may be regarded as the doctrine of the Father.
3. The reason for devoting special attention to the Son and Spirit is because of their special work in revealing the Father. The Father is revealed through the historical manifestation of the Son, and this revelation of the Father through the Son is made clear and effective by the Holy Spirit.
4. As we begin with the doctrine of the Son, we enter a field of material so vast that a preliminary survey will be found helpful. It includes at least the following subjects:

- (1) His Preexistence - “In the beginning was the word” - John 1:1
- (2) His Deity - “And the word was God” - John 1:1
- (3) His Incarnation - “The word was made flesh” - John 1:14
- (4) His Virgin Birth - “Made of a woman” - Gal. 4:4
- (5) His Humanity - “The man Christ Jesus” - I Tim. 2:5
- (6) His Person - “The mystery of God, even Christ” - Col. 2:2 ARV
- (7) His Character - “Yet without sin” - Heb. 4:15
- (8) His Teaching - “Never man so spake” - John 7:46
- (9) His works - “the works that I do...bear witness of me” - John 10:25
- (10) His Death - “Christ died for the ungodly” - Rom. 5:6
- (11) His Resurrection - “Whom God raised from the dead” - Acts 4:10
- (12) His Ascension - “He ascended on high” Eph. 4:8
- (13) His Messiahship - “We have found the Messiah” - John 1:41
- (14) His Ministry - “The Son of Man came...to minister” - Matt. 20:28
- (15) His Return - “I will come again” - John 14:3

5. Note some things about this outline of subjects:

- (1) Relation of preexistence and deity.
- (2) Relation of Virgin birth and Humanity to Incarnation.
- (3) Will omit some.
- (4) The problem of order- Logical and Chronological vs. historical and experiential.
- (5) Why so much space to the Son?

I. THE PREEXISTANCE OF CHRIST

INTRODUCTION:

1. Books of the “Life of Christ” – their inadequacy
2. Reason for treating preexistence apart from deity

A. THE PREEXISTENCE OF CHRIST IN THE NEW TESTAMENT.

1. Testimony of John the Baptist.
John 1:15
2. Testimony of Christ Himself.
John 8:58
John 17:5, 24
John 6:51, 62
3. Testimony of the Apostles.
John 1:1-2
I Cor. 10:4,9 cf. Num. 21:5-6
Phil. 2:5-7
Col. 1:17
4. Passage implying preexistence, although not asserting it directly.
John 16:28-30
John 8:42
Matt. 23:37

B. THE PREEXISTANCE OF CHRIST IN THE OLD TESTAMENT.

Does Christ appear in Old Testament days? If so, how?
Not a question of Messianic prophecies.

1. He appears in Old Testament under the name “the Angel of Jehovah”
 - (1) This angel appears in many passages.
Gen. 21:17
Exo. 3:1-2
Jud. 13:2-3
 - (2) This angel can be identified as Christ in His preexistent state.

Judges 13:15-18 ARV with Isa, 9:6 and Isa. 28:29

Hal. 3:1

(3) This “angel of the Lord” never appears after birth of Christ. Why?

Matt. 1:20 ARV - But see Matt. 1:24

Matt. 2:19 ARV

Acts 5:19 ARV

Acts 12:7, 23 ARV

(4) This Old Testament angel of the Lord demands worship, whereas other angels forbid it.

Exo. 3:1-5 with Rev. 22:8-9

2. Christ appears also in Old Testament under name “Jehovah”

Isa. 40:3 ARV with Matt. 3:3

cf. Rom. 10:9

Phil. 2: 11

John 13:13

3. Christ appears also in Old Testament as the “wisdom” of God personified.

Prov. 8:22-31

C. PROBLEMS

1. How could the preexistent Christ be both Jehovah and the angel of Jehovah?

(1) Name “Jehovah” is applied to whole Godhead.

In His own person Christ is God and Jehovah.

In relation to the Father, He is Son of God and Angel of Jehovah.

(2) Certain texts identify Jehovah with the angel of Jehovah.

Isa. 63:9

Mal. 3:1

Gen. 48:15-16

D. PRACTICAL VALUES

1. This doctrine gives to Old Testament an abiding devotional value.
John 5:39
Psa. 34:7
2. It completes the picture of our Lord.

II. THE DEITY OF CHRIST

Introduction:

1. Meaning of “Deity” in this study.
2. Doctrine of Christ’s Deity not based on a few proof texts.

A. NAMES THAT ARE APPLIED TO CHRIST WHICH CAN BE APPLIED PROPERLY ONLY TO ONE WHO IS GOD.

1. He is called “God” (theos)

John. 1:1 “The word was God”

Rom. 9:5 “Christ ... God blessed forever”

Heb. 1:8 “Unto the Son He saith, Thy throne, O God”

Titus 2:13 “The great God and our savior. Jesus Christ”

John 20:28 “My Lord and my God”

John 1:18 (V margin) “The only begotten God”

I John 5:20 “This is the True God”

Question: Are not angels and men sometimes called “gods” in the Old Testament?

- (1) Not men (in my opinion)
cf. Ex. 21:6; 22:8,9,24 in ARV
- (2) Angels are called “gods” (elohim)
Psa. 8:5 cf. Heb. 2:7 for interpretation
Psa. 82:1,6
- (3) An important point:

no one angel ever called by the plural “elohim”

- (4) These angelic “gods” are commanded to worship Christ
Psa. 97:7 with Heb. 1:6

2. Christ is called “the Son of God”

Matt. 16:15-17, 26:63-65, many other passages.

- (1) Meaning as understood in days of Christ – “equal with God”

John 5:18

John 10:33 with 36

John 19:7

- (2) “Son” here does not refer to origin, but to position.

“Child” refers to origin – Christ never called “child of God.” For the seeming exception in Acts 4:30 see the A.R.V. The word here is “pais” referring to a child (or servant) in legal relation. “teknon” refers to a child by natural descent or origin. (See Green’s “Handbook on the Grammar of the Greek New Testament” page 385)

- (3) Compare the title “Son of Man”

Here the term as applied to Christ does not imply origin, because His origin was not of man. It denotes true humanity, and thus “Son of God” denotes true deity.

Problems:

- (1) Does not “only begotten Son” point to origin?

The word is “monogenes” (John 3:16), which means the “unique son,” that is, the only one of its kind. cf. Heb. 11:17 for the Biblical usage. God has many sons, both human and angelic. But the sonship of Christ is absolutely unique.

- (2) It is my opinion that “monogenes” here does not refer to an act of begetting. It is wrong to draw the analogy with the human act of procreation. It is certainly absent in Psa. 2:7 as interpreted by Acts 13:33. Thayer argues against the theological notion of an eternal generation of the Son by the Father. (Greek-English Lexicon, p. 417)

3. Christ is called “The Lord” (kurios)

Luke 2:11, John 13:13, Rom. 10:9, Phil. 2:10, many other texts.

The common version of our Lord’s day was the Septuagint which used the Greek “kurios” to translate the sacred name “Jehovah.” And Isa. 45:5-6 shows that Jehovah denotes the only true Deity. In Rev. 11:15 the Father is called “kurios.”

4. Christ is called “the Lord of Glory”

1 Cor. 2:8 with Psa. 24:8-10 A.R.V.

5. He is called “the Holy One”

Acts 3:14 with Hosea 11:9 and Isa, 48:17

6. He is called “the first and the last”
Rev. 1:17-18, 2:8 with Isa. 44:6 and 48:12-16
7. He is called “the alpha and omega”
Rev. 22:13,16 with Rev. 1:8 A.R.V.

CONCLUSION – THE NAMES

- (1) These names were applied to Christ by men who were Jews, who knew the O. T., and who therefore were fully aware of the real import of such names.
- (2) Furthermore, these Jews were intensely monotheistic. The central affirmation of their religion was, “Hear O Israel. The Lord thy God is one Lord.” They believed that there was an infinite chasm between God and man.
- (3) Still further, Christ Himself was a Jew who believed in one God, and that this one God was immeasurably above man. He knew, as no one else ever knew, the tremendous meaning of these names we have examined. Yet He not only permitted men to address Him as such without protest, but actually encouraged them, and at times applied them to Himself. (John 20:28-29, 13:13).

B. ATTRIBUTES ARE PREDICATED OF CHRIST THAT COULD BELONG ONLY TO ONE WHO IS GOD.

Introduction:

- Recall the three classes of Divine attributes: of Personality, Greatness, and Goodness.
- Attributes of personality require no discussion. Why?
- The Lord Jesus possesses all the attributes of Deity.
- cf. The tremendous claim in John 16:15.

THE ATTRIBUTES OF GREATNESS

1. Christ has SELF-EXISTENT Life

John 1:4 - “In Him was Life”
cf. Psa. 66:9

John 14:6 - “I am...the Life”

Acts 3:15 A.R.V. margin with Heb. 12:2

Problem: John 5:26 - “given to have life in Himself”

2. Christ is ETERNAL

Isa. 9:6 -

Mic. 5:2 -

I John 5:11 -

I John 1:2 -

John 8:35 -

Problem: Col. 1:15 - “the first born of every creature” (prototokos)
cf. Rom. 8:29, Col. 1:18, Heb. 1:6, Rev. 1:5

- (1) The term is used of Christ to denote priority of position rather than priority in time. Compare a similar use of our English word “first”. A man can be first in position as well as time.
- (2) See Psa. 89:27 (Sept. prototokos) where the meaning must be priority of position. Why?
- (3) John 1:3 settles the matter, taking Christ entirely out of the category of created things.
- (4) Another suggested solution – Marshall in his “Nature of Christ.”

3. Christ is UNCHANGEABLE

Heb. 13:8

Heb. 1:10-12

Problem: Did He not become man?

-only a change of position, not in His person.

4. Christ is OMNIPRESENT

Matt. 18:20

Matt. 28:20

Col. 3:11

John 3:13 - (see the textual problem)

Problem: Did His Body become omnipresent?

5. Christ is OMNISCIENT

Col. 2:3

John 16:30

John 2:24-25 with Jer. 17:9-10

John 6:64

Rev. 2:2, 9, 13, 3:1, 8, 15

Examples: John 4:16-19, Luke 5:22, John 21:6, Matt. 17:24-27

Problems:

- (1) Was not Christ's Knowledge limited? cf. Matt. 24:36
 - He emptied Himself – Limited Himself as man.
 - Even we know more than we know at any one moment.
 - We know but cannot recall at will
 - He knew but willed not to recall in days of flesh
- (2) Did He not ask for information at times?
 - cf. John 6:5-6 for one explanation
- (3) Discuss further under Incarnation.

6. Christ is OMNIPOTENT

Phil. 3:20-21

John 5:19b

Rev. 1:8 with 22:12-13 for identification

Examples: Luke 4:39

Matt. 8:26-27

Luke 7:14-15

John 2:19-22

Problems:

-How explain Mark 6:5?

7. Christ is PERFECT – recall meaning of “perfect”

Col. 2:9-10

Col. 1:19 A.R.V.

8. Christ is INCOMPREHENSIBLE

Eph. 3:8

Eph. 3:19

Matt. 11:27

Problem: How then can we “Know” Christ? (John 17:3)

THE ATTRIBUTES OF GOODNESS (More under “Character”)

1. Christ is HOLY

Luke 1:35

Acts 3:14

2. Christ is TRUE

John 14:6

Rev. 3:7

3. Christ is LOVE

I John 3:16 A.R.V.

Eph. 3:19

Rom. 8:35-39

John 13:1

4. Christ is RIGHTEOUS

I John 2:1

2 Tim. 4:8

5. Christ is FAITHFUL

Rev. 3:14

Rev. 19:11

6. Christ is MERCIFUL

Jude 21

Jas. 5:11

CONCLUSION: John 16:15, Col. 2:9, Jn. 17:6

C. WORKS ARE DONE BY CHRIST WHICH ONLY GOD CAN DO.

1. He created all things.

John 1:3

John 1:10

Col. 1:16 ARV

2. He upholds and preserves all things.

Heb. 1:3

Col. 1:17 ARV margin

3. He guides and directs the stream of history.

Heb. 1:2 ARV margin. cf. William's trans. cf. Isa. 9:6

1 Cor. 10:4, 9, 11

Rev. 1:13, 20 Chaps. 2 and 3

Rev. 5:5; 6:1, 5, 7, 9, etc.

4. He forgives the sins of men and gives eternal life.
Col. 3:13
Mark 2:5-12 with Isa. 43:25
cf. Psa. 51:4
John 10:28
5. He builds the Church and maintains its corporate existence.
Matt. 16:18
cf. Eph. 4:7-16
Phil. 1:2; 4:23
6. He receives and answers prayer.
John 14:14
cf. Acts 7:59
2 Cor. 12:7-9
7. He will raise the dead in the Resurrection.
John 11:24-25
John 5:21
John 5:28-29
8. He is the Final Judge of the world.
John 5:22 why? cf. 5:27
Acts 10:42
Acts 17:31
Matt. 25:31-46
2 Cor. 5:10

Conclusion:

- (1) The above “works” are not to be classed as “miracles” which might be done through delegated agents – prophets and apostles.
- (2) These “works” in the Old Testament are not only attributed to God, but they are the marks of the one true God. The New Testament writers knew this, yet they do not hesitate to assert them of Jesus Christ.

D. WORSHIP IS RENDERED TO CHRIST WHICH BELONGS ONLY TO THE TRUE GOD.

1. The Bible clearly teaches that such worship belongs to God alone, and is never to be rendered to any creature, no matter how exalted.
 - (1) Angels refuse worship (Rev. 22:8-9)
 - (2) Apostles refuse worship (Acts 14:11-15)

- (3) Peter refuses worship (Acts 10:25-26)
- (4) Christ commanded men to worship God alone (Matt. 4:8-10)
- (5) Men are punished for accepting what belongs only to God (Acts 12:21-23)

2. Yet this same Bible teaches that Christ is to be worshipped as God.

(1) Christ accepted and encouraged such worship.

Matt. 14:31-33

Matt. 15:25-28

Matt. 28:9-10

Matt. 28:16-18

John 9:35-39

(2) Christ demanded such worship.

John 5:23

(3) The Father commands such worship of Christ.

Heb. 1:6

(4) Christ is actually worshipped by the host of heaven.

Rev. 5:8

(5) This worship of Christ will finally become universal.

Phil. 2:10-11

Problems:

See the footnote in John 9:38 A.S.V.

E. CLAIMS ARE MADE BY CHRIST FOR HIMSELF WHICH COULD BE TRUE ONLY OF ONE WHO IS GOD.

Introductory Notes:

- (1) The following list of claims is not in any sense exhaustive.
- (2) The list includes those claims not placed under other headings.

1. CHRIST CLAIMED ABSOLUTE AUTHORITY OVER THE LAWS AND INSTITUTIONS OF GOD.

- 1. (Matt. 12:6) -

2. (Matt. 12:8) -
3. (Matt. 5:31-34, 38-39) -
cf. Matt. 7:28-29
4. (Matt. 16:19) -

2. HE CLAIMED TO BE THE SUPREME OBJECT OF SAVING FAITH EQUALLY WITH THE FATHER.

1. (John 10:30) -
2. (John 14:1) -
3. (John 17:3) -
4. (John 14:23) -
5. At times He points to Himself alone as the true object of men's faith and devotion, with no mention of the Father. (Matt. 11:28, 4:19, John 3:36; 14:15). The highest and most precious of human ties and devotion must yield to Him (Matt. 10:37).

3. HE CLAIMS THAT IN HIMSELF ALL THE DEEPEST SPIRITUAL AND ETERNAL NEEDS OF HUMANITY ARE COMPLETELY SATISFIED.

1. The knowledge of God (Matt. 11:27) -
2. The way to God (John 14:6) -
3. Door to salvation (Jn. 10:7-9) -
4. Light for the soul (Jn. 8:12) -
5. Water of life (John 7:37) -
6. Bread of God (Jn. 6:35, 51) -
7. Rest for the soul (Matt. 11:28-29) -
8. Spiritual guidance (Jn. 10:11) -
9. Security from danger (Jn. 10:28-30) -
10. Fruitbearing energy (Jn. 15:5) -
11. Life and Resurrection (Jn. 11:25-26) -

Conclusion

- (1) The amazing thing about Christ -
- (2) Cf. the ministry of the Holy Spirit -

F. INDIRECT TESTIMONY TO THE DEITY OF CHRIST.

A very rich field - will indicate only a few examples.

Be able to state the value of indirect evidence and testimony.

1. (Luke 7:37-38, 44-48) -
2. (Jn. 12:37-41) -
3. (Jn. 14:28) -
4. (I Tim. 1:13) -
5. (Jas. 5:7-12) -
6. (Zech. 12:1, 10) -

G. THE BIBLICAL TRUTH OF OUR LORD'S DEITY VERIFIED IN CHRISTIAN HISTORY AND EXPERIENCE

Might seem to lie outside the scope of Bible Doctrine, but the word suggests that we may find such a verification.

A. THE VERIFICATION IN CHRISTIAN HISTORY.

1. The Building of the Church (Matt. 16:18)
2. The Life of the Church (Matt. 28:20)

B. THE VERIFICATION IN CHRISTIAN EXPERIENCE

Note various ways in which Christian experience has expressed itself:

1. Deity of Christ is found in Christian Worship: (cf. Liddon, 404-406)
2. Also in Christian Hymns: (cf. Letter of younger Pliny to Trajan - Liddon 399)
3. Also in Christian Prayer: (Liddon 397, 407 ff.)
4. Also in Christian Suffering: (Acts 7:59, Liddon 406-408)
5. Also in Christian Testimony: (Phil. 4:13; 2 Tim. 1:12)

H. PROBLEMS:

1. Is it possible that Jesus was deified by His followers?
 - (1) Romans might do this - why? Arg.
 - (2) Explain the deification of the Roman Emperors -
 - (3) What is required to accomplish human deification?
2. The problem in I. Tim. 2:5?
3. The problem in John 10:33-36?
4. The problem in Mark 10:17-18?

I. THEORIES OPPOSED TO THE DEITY OF CHRIST.

1. The Arian Theory:
2. The Socinian Theory:
3. The Unitarian Theory:

J. PRACTICAL VALUES OF THE DEITY OF CHRIST.

1. Guarantees His Authority and Infallibility as the Revealer of God.
Heb. 1:1-4, 8
2. Gives tremendous importance and urgency to His words.
Heb. 2:1-3
3. This is the Rock Foundation of the Christian Faith.
Matt. 16:15-18
4. Deity of Christ affords strong assurance to all who trust Him.
John 14:1-9 cf. Mark 2:5-12

III. THE INCARNATION OF CHRIST

Introduction:

1. Meaning of the Terms - Incarnate - Incarnation -
2. In Theology, Incarnation refers to that divine act in which the second person of the Triune God is embodied in human nature, flesh and form.

A. WORDS AND EXPRESSIONS USED IN THE BIBLE TO DESCRIBE OUR LORD'S INCARNATION.

1. Words used of ordinary men to describe the beginning of human existence. It was not difficult to describe the entrance of ordinary men into the world. Of such we say they are “conceived” and “born.” Such terms express origin.
2. It was not so easy to describe the entrance of the Son into human existence. The New Testament writers had to find terms which would describe, not the beginning of personal existence, but the coming into the world of human life on the part of one who as God had always personally existed. Very seldom do the New Testament writers speak of Christ as having been “conceived” or “born”, but they almost exhaust the resources of human language in the effort to make emphatic the great fact that He is different from ordinary men as regards His entrance into human life.

Matt. 20:28 -
John 6:51 -
John 3:13
I Tim. 1:15 -
John 3:17 -
I John 3:5 -
Phil. 2:7 ARV -
2 Cor. 2:8
Heb. 2:9 -
Heb. 10:5 -
Gal. 4:4
John 1:14 -
Heb. 2:14 -
Rom. 1:3 -
Rom. 8:3 -
Phil. 2:7a -
Phil. 2:7c -
Phil. 2:8 -
Heb. 2:17-
1 Cor. 15:47 -
1 Tim. 3:16 -

B. THE METHOD BY WHICH THE LORD BECAME INCARNATE.

1. By Virgin Birth: Gal. 4:4 " "made of a woman"
2. This was not His origin, but simply the door of entrance
3. Full discussion of Virgin Birth will follow later.

C. CHANGES IN OUR LORD'S POSITION AND STATE INVOLVED IN THE INCARNATION.

1. A change in His dwelling place.
 - from heaven to earth
 - John 6:51 -
2. A change in His possessions.
 - from riches to poverty
 - 2 Cor. 8:9 -
 - Luke 9:58 -
3. A change in His glory.
 - from glory to obscurity
 - John 17:5 -
 - John 1:10 -
4. A change in His position.
 - from equality with God to servanthood.
 - Phil. 2:6-7 ARV -
 - Matt. 20:26-28 -
5. A change in His form.
 - from the "form of God" to the "likeness of men"
 - Phil. 2:6-7 ARV -

Concluding Notes:

- (1) All the above changes were temporary except the last, which is permanent He has ascended back into heaven, received back all His riches, is again clothed with the glory of God, is once more on the throng of the universe.

But He retains the human form. Having assumed our human nature and form, He takes it back into heaven, so that as man He sits upon the Throne of God.

Acts 7:54-56, Rev. 1:17-18; 5:6; 22:16

(2) There was no change in His Divine Personality:

He does not cease to be God when He becomes man.

He does not cease to be man when He reassumes the glory of God.

He carries the same divine personality through all the changes incident to His Incarnation.

Through all the changes of Position, Form, and State. He remains the same blessed person.

cf. The Blasphemy of Russellism. -

Heb. 13:8 -

D. THE PURPOSES OF THE INCARNATION OF OUR LORD.

“For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both” (Job 9:32-33).

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (I John 4:2-3).

1. The complaint of Job, recorded in the first text, voices the universal feeling of our sinful race in the presence of an infinite God. The chasm between such a God and man the finite creature has seemed at times so vast as to be unbridgeable. And men cry with Job, “He is not a man...Neither is there any umpire betwixt us, that he might lay his hand upon us both.”
2. The second passage reveals God’s historic answer to man’s ancient complaint, an answer not only in word, but also in deed - The Incarnation of God in Christ, the Eternal Son made flesh, clothed in the likeness of men. It is no longer valid for me to say of God, “He is not a man;” for the God who today sits upon the throne of the Universe is also Man, becomes so forever by the stupendous miracle of Virgin Birth.
3. The third passage declares the crucial importance of God’s act at Bethlehem. The writer is John, great apostle of love, and he writes in words which cannot be misunderstood: Whosoever confesses that Jesus Christ is come in the flesh is of God. But whosoever confesses not that Jesus Christ is come in the flesh is not of God. On this point there can be no talk about mutual compromises, sharing one another’s viewpoints, or some common denominator of faith. As to this great Christian fact, men are either right or wrong, of the Day or of the Night, either in or out, either saved or lost. Christianity and the Incarnation of God in Christ, to John, stand or fall together.

4. If we should inquire why it was that John and the other New Testament writers regarded the Incarnation as a fact of such high importance, the answer is found in the Divine Purposes of that historic act. Why, then, did our Lord, the eternal Son, empty Himself of His preexistent glory, and clothe Himself in human flesh and servant form? The Biblical answer is at least five-fold:

I. GOD BECAME INCARNATE IN CHRIST IN ORDER THAT HE MIGHT DIE FOR SINNERS, AND THUS SAVE THEM FROM THEIR SINS.

1. I begin here by laying down three axiomatic propositions: First, the wages of sin is death. Second, the experience of death involves the separation of the body from the spirit. Third, the eternal God, because He is pure spirit, could not die. Therefore, in order that God might experience the reality of death in all its fullness, He must become incarnate, clothe Himself in a body of flesh and blood. The path of truth here is narrow. God could not die. But God Incarnate could die, and did die for our sins. Only an Incarnate God could be the Saviour of sinners.

2. Bearing these facts in mind, let us turn to the books of Hebrews. The first chapter describes the infinite glory of the Second Person of the Triune God. He is the Maker of the worlds, the Upholder and Heir of all things. Of Him it is said, “Thy throne, O God, is forever and ever.” The angels are His and worship at His fee. But now, in chapter two, we come to an amazing revelation. We see this glorious Person “made a little lower than the angels.” “Why should the Eternal Son, who is above all angels be made lower than the angels? The answer is in the same verse: He was made thus “for the suffering of death...that He by the grace of God should taste death for every man” (9).

3. It is utterly impossible, therefore, for the wise of this world to understand the Birth of Christ as an isolated event in history. The goal of Bethlehem was the Place of the Skull. The mystery of the Virgin Birth can be read only in the blazing light of Calvary. The Incarnation of our blessed Lord was first historic step of the eternal God on His solemn march to the judgment of the Cross. The Manager and the Cross are joined inseparably in the redemptive purpose and plan of God. And what God hath joined together let no man put asunder.

4. We have no right to gather people into our churches merely to talk about the birth of Jesus. The birth of Jesus cannot save the soul of a man. It is not the preaching of the manager, but the preaching of the Cross, which is the power of God unto salvation. This does not mean that we should cease preaching the glorious good news that the “Son of God is come,” made of a woman, in the likeness of men. But it does mean that we must tell men why He came -- to save sinners from their sins by His death upon the Tree He was born to die! Until we see this, we know nothing.

II. GOD BECAME INCARNATE IN ORDER THAT HE MIGHT SHARE WITH MEN HIS OWN ETERNAL LIFE.

1. At first thought it might seem a very simple thing for God to share His life with men. The modernistic thinkers of our day are inclined to take this view of the matter. Is not God a God of love? Is He not the Great Giver? Is He not sovereign in His ways? Why then must His bestowal of spiritual

life wait for such a metaphysical mystery as an incarnation by Virgin Birth? The answer is clearly indicated in Scripture. From John' Gospel I choose two verses, both from the lips of our Lord Himself:

2. The first is John 10:10. "I am come that they might have life, and that they might have it more abundantly." Perhaps we have read this blessed Scripture many times, heard much preaching upon it, even memorized it. But how many of us have ever noticed the close connection with the verse that follows it? Let us look at them together: "I am come that they might have life," our Lord says. But how is this Life of God made accessible to sinners? Here is the answer: "I am the Good Shepherd," He continues, "The Good Shepherd giveth His life for the sheep." The Divine Shepherd must first give His life for the sheep, in order that He may give His life to the sheep. The way of life for us-was the way of death for Him. Now we are able to trace the connection between the incarnation of God and abundant life for sinners: No Incarnation, no death upon the Cross; no death, no atonement for sin; no atonement, no abundant life for sinners.

3. The second passage even more clearly declares this connection. John 6:51, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Our Lord said that. Have you ever noticed that God the Father is never called the Bread of Life. Nor is the Holy Spirit. Only the second Person of the Godhead is named the Bread of Life. And even He is named thus only after He enters the world by Virgin Birth. Why is this? Let us read on for the answer: "And the Bread that I will give," He says, "is My flesh, which I will give for the life of the world." Here is the reason why our Lord points to Himself alone as the Bread of Life: Only an incarnate God could give His flesh in atoning death for the world. No Incarnation, no death; no death, no atonement; no atonement, no Bread of life for dying men. Without a God made flesh, no eternal life for sinners.

III. OUR LORD BECAME INCARNATE IN ORDER THAT HE AS GOD MIGHT KNOW HUMAN LIFE FROM THE INSIDE BY PERSONAL EXPERIENCE.

1. I pause here for a moment to clear away any possible misunderstanding. There is only one way to have experience, and that is to have experience! This is what I mean: You may read numberless books on poverty, you may investigate actual conditions among the poor, you may study thousands of cases, become the greatest sociological authority in the world. But you will never know poverty by experience until you have become poor in fact and live a life of poverty. Likewise we may say reverently, but on the authority of the Word, that not even an Almighty God, with all His omniscience, can know human life by experience without being born into human life and living in human life. To this end, He that was rich became poor, He that was in the form of God took the form of a servant.

2. But why, it may be asked, did God need this experience of human life? God needs nothing in Himself, the need was ours! The first reason is given by the writer of Hebrews (2:17-18): "Wherefore in all things it behooved Him to be made like unto His brethren" - Here we have the assertion of His human experience and its reality. Now for the reason: "That He might be a merciful and faithful High Priest...For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." To this end He was made in all things like unto us, sin apart. Have we suffered? He suffered, more than tongue can tell. Have we been tempted? He was tempted in all points like as we are. Have we tasted the bitterness of poverty? He had nowhere to lay His blessed head. Have we felt the lash of

slander? He could say, “Reproach hath broken my heart.” Have we known the heartbreak of friends proved false? He too was “wounded in the house of His friends”. Some of you may be passing through deep waters just now, and in you distress you may find yourself wondering how God in far-off splendor can possibly be touched with the feeling of your burdens. In such a time, do not forget that the God with whom we have to do has lived our life; and there is no crisis of the soul (sin excepted) where He has not gone before us. Like the Good Shepherd that He is, when He putteth forth His sheep, He “goeth before them.” - All the way!

3. Still another reason why we needed a God with the experience of human life is set forth in John 5:22 and 27. Our Lord is the speaker. “For the Father judgeth no man,” He declares, “but hath committed all judgment unto the Son.” Surely a most astonishing claim. Why should the Father abdicate the judgment throne and reserve all judgment for the Son? Is it because the Son is somehow wiser than the other Persons of the Godhead? Not at all. The true explanation appears in verse 27: “The Father hath given Him authority to execute judgment because He is A son of man” (No article in Greek). Of the three eternal Persons of the Triune God, only the Son has passed through the experience of human life. O, how wonderful and comforting to know that on that Judgment-Seat before which we must all appear, and on that Great White Throne before which the lost must stand, there will sit One who is both Son of God and Son of Man. This is the glory of the Incarnation: It gave to us a Saviour, and to the world a Judge, who knows the problem of human existence by personal experience. Surely this is grace, grace beyond compare. - Grace even in the midst of judgment.

IV. GOD BECAME INCARNATE IN ORDER THAT HE MIGHT REVEAL IN HIMSELF THE IDEAL HUMANITY.

1. Man has never yet become all that he ought to be. He has never reached the Ideal God has in mind for a redeemed humanity. In fact, man has not even reached his own ideals. More than that, the wisest men unaided by divine revelation have not even been able to agree on what the ideal ought to be. Of course, the moral philosophers will talk learnedly about their “categorical imperative,” tell you to be good, to follow after righteousness, and “be a man.” But what is “goodness?” That is “right” What is “a man?” Well, God has answered all such questions forever by the Incarnation of His Only Begotten Son.

2. The Son of God Incarnate reveals WHAT WE OUGHT TO BE RIGHT NOW. The New Testament presents Him not only as our Divine Redeemer, but also as our Perfect Example. We Christians ought to walk, writes John, “even as He walked” (I John 2:6). And Peter ad that, “Christ also suffered for us, leaving us an example, that ye should follow His steps” (I Peter 2:21). It is a staggering ideal, and someone may be saying, But we do not walk as He walked. And we must all make that bitter confession. But as we make on confession, if we are true believers, we must keep on affirming that we ought to walk He walked. The Ideal may be high, infinitely so, but we dare not abandon it. I am glad however, this is not the whole story.

3. The Son of God Incarnate reveals not only what we ought to be here and now, but also WHAT WE SHALL BE HEREAFTER. “It doth not yet appear what we shall be.” No, you have never seen a Christian who is all that he ought to be. We know that, if we know anything. But here is something else

we know: “We know that, when He shall appear, we shall be like Him” (I John 3:2). Almost unbelievable, but true! We shall be like Him, the Lord of Glory. Let us lay hold of the promise and remember, as someone used to say, “If we expect to be like Him up there, we ought to begin to look a little like Him down here and now.”

4. Sometimes we get utterly discouraged with humanity as we see it in this present evil world, even with those who profess to be followers of Christ, and worst of all, discouraged with ourselves. What failures we are, all of us. Whenever I get to looking too much at myself, and get discouraged with the situation, there is a passage in the second chapter of Hebrews to which I resort. In verse six the writer begins with a query that shows he understands my frame of mind: “What is man that Thou art mindful of him?” Then he goes back to the original purpose of God and draws a wonderful picture of man as the Crown and Lord of creation. But look at him now! - is what we feel like saying. The Holy Spirit puts the thought in kinder words: “But now,” He says; “we see not yet all things put under him.” How true. With all our boasted progress, not much has been accomplished. And how often we see our painful gains swept away in a moment of time. No wonder we get discouraged. But here is God’s great antidote for all discouragement (v. 9): “**BUT WE SEE JESUS...CROWNED WITH GLORY AND HONOR.**” And He, the Man Christ Jesus enthroned in the heavens, is the earnest and guarantee of what we shall be. Let us keep our eyes steadfastly on Him, and the vision will not only sweep away all our discouragement, but will change us more and more into the image of what we shall be some day, by His grace. The Ideal is beyond our power, yes, but not beyond the power of Him who sits upon the Throne of Grace.

V. GOD BECAME INCARNATE IN ORDER THAT HE MIGHT PROVIDE FOR US AN EVERLASTING REVELATION OF HIMSELF IN VISIBLE HUMAN FORM.

1. Among honest and careful students of the Gospel records, there can be no possible question as to the claims of our Lord in the days of His flesh. The same Apostle who wrote, “No man hath seen God at any time” (John 1:18), also records the word of Christ to Philip, “He that hath seen Me hath seen the Father (John 14:9). And Thomas, falling down at His feet in the abandon of worship, renders the final verdict of those who really knew Him, “My Lord and my God” (John 20:28).” Scrutinize as you will the subsequent history of these men, you will never find any note of uncertainty in their mind about God. Others might doubt or even deny the Divine Existence. But these men knew there was a God in heaven. For the space of three years they had walked and lived with Him. They had seen His face, had heard His Voice, and had believed.

2. But the Incarnation of our Blessed Lord was more than a transient episode in the stream of history. He did not unite Himself with our humanity for a brief moment and then abandon it forever when He died, as some would have it. On the contrary, by the resurrection of His uncorrupted Body, and its subsequent glorification, the Incarnation of our Lord became an everlasting fact. The stamp of eternity is upon the Body born of the Virgin, on the Hands which were pierced for us, and upon the Brow which wore the crown of thorns. Writing about Him some thirty years after His ascension, Paul declares that He “**IS (not merely was) the Image of the invisible God**” (C. 1:15). And lest there should be any remnant of doubt about the matter, we have one last and precious assurance from the lips of the Glorified Lord Himself. (It is recorded in Revelation 22:16). At this point the visions of Patmos are

ended. The burden of Revelation is complete. The final Book of Holy Scripture has been written. And now the Divine Author Himself is about to authenticate the Book with His own Name. Have you ever noticed how He signs Himself? Out of all that glittering array of names which are His by right, He does not choose “Jehovah,” nor “the Logos,” nor “Wonderful, “Counselor, Mighty God, or Father of Eternity.” No, not even “The Christos.” O, let us read the name He chose, for our eternal consolation and joy: “I JESUS,” He signs Himself. “I JESUS” - how infinitely gracious! It is as if, in this final historic word from heaven, He would leave for us who believe one last and unspeakably precious reminder of His Incarnation, lest we forget that the Great God with whom we have to do is also JESUS, “the root and offspring of David,” flesh of our flesh, and bone of our bone.

“Jesus - O how sweet the name! Jesus - every day the same!
Jesus - Let all saints proclaim, the worthy name of Jesus!

The poets are as a rule notoriously unsafe to follow in their notions of God and of His ways. But Browning, it seems to me, caught at least a partial vision of the glory of the Incarnation of God in Christ, when he placed upon the lips of David these words:

“Tis the weakness in strength that I cry for,
My flesh that I seek
In the Godhead! I seek and I find it.
O Saul, it shall be
A Face like my face that receives thee;
A man like to me
Thou shalt love and be loved by, forever;
A Hand like this hand
Shall throw open the gates of new life to thee
See The Christ stand!

E. PROBLEMS

1. Proper translation of Heb. 2:16 - cf. ARV
2. If man had not fallen, would the Son have become incarnate?

F. OPPOSING VIEWS

All who deny either the Deity or Humanity of Christ.

G. PRACTICAL VALUES OF THE INCARNATION

Subject 2 – Persons of the Triune God - Doctrine of the Son

1. Makes clear the dignity and sacredness of human physical life. cf. platonic philosophy.
2. Proves that sin is not an essential quality of physical life. cf. Gnostic philosophy.
3. Reveals to us the glory of self-forgetfulness in the interest of others.
Phil. 2:5-11
4. Satisfies man's desire for a savior truly human.
5. Assures us that we are dealing with a God who knows human life by personal experience.

H. IMPORTANCE GIVEN TO THE INCARNATION IN THE BIBLE

1. The test of religious truth error.
 1. Jn. 4:1-3
 2. Jn. 7
2. Incarnation may be denied in two ways:

IV. THE VIRGIN BIRTH

Introduction

1. Popular confusion of Virgin Birth with Immaculate Conception.
2. Attacks upon the Virgin Birth: Why
3. Arguments of the Attackers

A. VIRGIN BIRTH IN THE OLD TESTAMENT - (Prophecies)

1. Genesis 3:15 - ARV cf. I Tim. 2:12-15
2. Isaiah 7:14 - ARV margin
 - (1) The “Sign”
 - (2) Identity of the child
 - (3) The term “Virgin” - Hebrew - Sept.
 - (4) Context of Isa. 7-8-9:
 - (5) The deciding voice - Matt. 1:22-23
3. Isaiah 53:2
4. Jeremiah 31:22

B. THE VIRGIN BIRTH IN MATTHEW AND LUKE

Read Matt. 1:18-2:1 and Luke 1:26-38, 2:1-11, 21

1. The two accounts agree as to the main facts:
 - (1) Mother was a woman named Mary - Matt. 1:18, Luke 1:27
 - (2) She was a virgin - Matt. 1:18,23; Luke 1:27,34
 - (3) She was betrothed to a man named Joseph - Matt. 1:18, Luke 1:27

Subject 2 – Persons of the Triune God - Doctrine of the Son

- (4) Mary becomes with child after her betrothal and before consummation of the marriage - Matt. 1:18,20; Luke 1:27,34
- (5) Angels announce the coming - Matt. 1:20; Luke 1:26
- (6) They explain the conception as due to a special creative act of the Holy Spirit - Matt. 1:20; Luke 1:35 (no definite art. With “Holy Spirit” in either text).
- (7) The child is to be named “Jesus” - Matt. 1:21; Luke 1:31
- (8) The child is to be the Savior of His people - Matt. 1:21; Luke 2:11
- (9) Joseph took Mary to be his wife before the Birth - Matt. 1:24, Luke 2:5
- (10) The child is born in Bethlehem and named “Jesus” - Matt. 2:1, 1:25; Luke 2:4-7, 21

2. Both accounts guard carefully against any suggestion of human father.

- (1) cf. Matt. genealogy - 1:16 (Discuss the variant text also the pronoun “whom.”)
- (2) cf. Luke genealogy -3:23 - Absence of def. art. before the name “Joseph” sets Joseph entirely outside this genealogy - so Godet.
Note also the parenthesis (as was supposed, the son of Joseph).

3. There are differences between the two accounts, but no contradictions.

(1) The greatest difference: prominent person in each account.
Joseph in Matt. - Mary in Luke

(2) The twofold explanation:

- a. Sources of information - only two people knew facts.
Evidence of Luke’s Greek
- b. Purposes of the writers
Matthew - to show Jesus as King of the Jews
Luke - to show Jesus as the Son of Man

(3) This view is supported by the genealogies:

(Matthew goes back only to David and Abraham
(Luke goes back to Adam

(Matthew gives genealogy of Joseph)
(Luke gives genealogy of Mary)

C. THE VIRGIN BIRTH IN OTHER NEW TESTAMENT WRITINGS

1. Absence of account in Mark and John can be explained:
 - cf. the purpose of each Gospel writer:
 - Matthew -
 - Luke -
 - Mark -
 - John -
2. Absence of a complete account of the Virgin Birth does not prove that the writers knew nothing about it.
 - (1) Mark - cf. Mark 1:1 with Luke 1:35 - arg.
 - (2) John - cf. 1:14 Greek with 19:25-27
 - (3) Paul - cf. Gal. 4:4 Greek with 4:23,29 - also Rom. 1:3 Greek

D. THE VIRGIN BIRTH IN THE RECORD TESTIMONY OF CHRIST HIMSELF

1. Preliminary statement

- (1) Nature of the event would tend to limit public discussion:

Joseph and Mary not likely to give it publicity - why?

Certainly same would be true of Jesus Himself, if He knew.

2. There is a passage in Luke 2:48-49 which indicates that our Lord very early knew something about the unusual circumstances of His own Birth.

Read and discuss.

Even assuming now that in ordinary matters the child grew in wisdom as Luke says, it is not unreasonable to presume that His parents must have informed Him regarding His origin. No child, thus born, could grow up in company with other children without having faced their cruel taunts. Children are the same in every generation.

3. There are also passages in John Gospel which clearly indicate that the public knew something of the unusual circumstances of His Birth, and that He found it necessary to defend Himself (and His mother) from their despicable and cruel insinuations.

Read John 6:41-42 and discuss the real issue involved - (v. 51).

4. The 8th Chapter of John presents the fullest and most striking testimony.

This chapter is a veritable battle field in which the attacks upon our Lord by His enemies reach a climax of bitterness not paralleled anywhere in the N.T. records.

(a) Verses 1-11 set the stage for the attack:

- These verses have been questioned on textual grounds - (see ARV)
- But this story explains exactly the bitter attacks which follow.

(b) Verses 14 and 23 define the issue in controversy:

-“I know whence I came” - But ye cannot tell whence I come” (14)

“whence” (pothen) = origin, source, cause

-“I am from (ek) above” (23)

Note: The issue is not the origin of merely the soul, but of the man.

These Jews were not Platonists. What was the cause of our Lord’s birth?

(c) There are three distinct attacks, each one carrying the same insinuation, and moving to an open charge:

(1) “Where is thy father” (19) - “father” should not be capitalized.

-Note the answer: “Ye neither know me, nor my Father” (They knew Joseph)

(2) “We be not born of fornication” (41) Their proof - “one Father, even God

-Bastardy a terrible thing under Mosaic Code. - Deut. 23:2

-Note His answer: Verses 42-47 (Discuss)

(3) “Thou art a Samaritan” (48)

-Mary was a Jewess, Joseph was a Jew - This they knew.

-Only one possible alternative remains - a brutal one.

-His enemies charge that His father was an unknown Samaritan.

-This brutal alternative is still the same today, if the Virgin Birth be not true. According to Joseph, he was not the father of the child.

Note our Lord’s answer: “Ye do dishonor me” (49)

(d) Can a man be Christian and reject the Virgin Birth?

- depends on what we mean. cf. Machen’s view

- The answer of our Lord (23-24) still stands.

E. PROBLEMS AND OBJECTIONS

1. PASSAGES SPEAKING OF JOSEPH AS CHRIST’S “FATHER”

Matt. 13:55, John 6:42 - unfriendly testimony

Luke 4:22 - friendly

Luke 2:33 ARV, 48 - Scripture

-Joseph was His legal father - we so speak today.

2. THE ALLEGED HEATHEN - MYTH ANALOGIES: Differences -

(1) These are wild and fanciful - cf. V.B. - sober and careful

(2) Foul and obscene - cf. V.B. - chaste, delicate, pure

(3) Many - cf. V.B. - only one.

(4) Not Virgin births at all: why?

cf. V.B. - all suggestions of sex shut out.

3. THE PROBLEM OF THE TWO GENEALOGIES:

-An intricate problem - Many suggested solutions - cf. Barnes

-My view is that Matthew gives Joseph’s, Luke gives Mary’s

Barnes says “So most Commentators” (including Andrews, Ellicott, Godet, Lange Plumptre, Robertson, Weiss, etc.)

-Some arguments:

(1) Not likely to be two genealogies of Joseph, because they divide the first generation after

David. cf. Matt. 1:6, LK. 3:31

(2) If of two persons, only logical to regard Mary as one.

(3) Mary was of the line of David (Luke 1:32, 2:4-5)

(4) The Luke genealogy can be thus interpreted (3:23)

-The parenthesis should be “(as was supposed of Joseph)”

-Godet says omission of article before “Joseph” sets him completely outside the genealogy.

-“Heli” would be the father (or ancestor) of Mary.

-Jesus would thus be the grandson of “Heli” (If the parenthesis is omitted, The Greek simply affirms that Jesus was “of Heli”)

-The omission of Mary's name would not be unusual. Such omission was common practice. - cf. Matt. 1:8

(5) Barnes says that no early enemy of Christianity tried to prove the two genealogies were incorrect. Records were important and open to the public - Neh. 7:64

(6) This solution of the genealogical problem fits exactly into O.T. Messianic prophecy (Jer. 22:29-30):

Messiah must come out of loins of David to qualify (Acts 2:30), yet not through the line of Joseph because of the curse against Coniah - "no man of his seed shall prosper sitting on the throne of David" (Jer. 22:30).

- If Joseph was the father of Jesus, He could not inherit the royal throne of David.
- Messiah must inherit the throne through the royal line of Solomon, yet He dare not be the seed of that line.
- The only solution is for Messiah to be born of a virgin who is a descendant of David, and who marries a man of the royal line of Solomon, making the husband His legal father.

4. THE OBJECTION TO THE BIOLOGICAL MIRACLE:

This is raised by certain men who feel that it will be an advantage to get rid of the miraculous element in Christianity as far as possible.

- (1) The true Christian sees no barrier to faith in the miracles of Christianity. He rejoices in them.
- (2) But in dealing with the objections, we might well ask how they can account for a sinless man in the midst of a sinful humanity? For a sinless man is a greater miracle in the moral realm than a Virgin Birth in the biological realm.
- (3) Nothing whatever is gained, therefore, in dropping the Virgin Birth. The man who accepts the sinlessness of Christ has no valid or rational reason for rejecting the Virgin Birth as far as the miraculous is concerned.
- (4) Prof. Bruce is right in observing the "with the denial of the Virgin Birth generally goes the denial of the Virgin Life."

F. THE IMPORTANCE OF THE DOCTRINE OF THE VIRGIN BIRTH

1. It is essential to the trustworthiness of the Gospel records.

- (1) There is only one way to get rid of the Virgin Birth, and that is by making Matthew and Luke either liars or victims of blind credulity.
- (2) If we do that, we put a question mark after everything in their writings. The life of Christ, His teachings, His death, resurrection, etc.
- (3) Some critics argue that we have been trying to defend too long a battle front, that the line should be shortened by giving up certain parts like the Virgin Birth. But the difficulty is that we cannot surrender the Virgin Birth without surrendering all along the line. Cf. Luke's claim in 1:1-4. Suppose that he was wrong about the first matter he investigated! We could not rely on anything else that Luke wrote.

2. The Virgin Birth is vitally related to our Lord's sinless nature.

- (1) Some argue that the Virgin Birth has no necessary connection with Christ's sinlessness; that if God by a miracle could preserve Christ from the sinful taint of a human mother, the same could have been done in the case of a human father. Therefore, the Virgin Birth is unnecessary.
- (2) We reply that it is a hazardous thing for men to judge what was or was not necessary in bringing a sinless Saviour into the world. One thing we do know - God is not in the habit of violating His own laws of nature uselessly. And it is a universal law that sinful humanity in the ordinary process of procreation reproduces its own sinful nature. "That which is born of the flesh is flesh."
- (3) Luke 1:35 seems to suggest that our Lord's sinlessness was somehow related to the miraculous manner of His conception and birth (cf. Luke 1:35 ARV margin).

3. The Virgin Birth gives the only reasonable explanation of the incarnation of God's Son in human flesh.

- (1) It has been suggested that it is more reasonable to believe that our Lord Entered human life in the ordinary manner, through the union of father and mother. But just the opposite is true.
- (2) We must remember that the natural result of the ordinary procreative Process by human parents always results in the beginning of a new personality.
- (3) But Jesus Christ did not get His personality through human birth. He was a person before He was born.

- (4) Hence, for the bringing of God's Son into human life, there was not only no need for the ordinary procreative process, but such a process would have been absolutely out of the question.
- (5) The use of the ordinary procreative process would have necessitated a Special divine miracle to prevent the production of a wholly new personality distinct from the eternal personality of the Son of God. Those who deny the Virgin Birth of Christ generally wind up by denying His deity and preexistent personality. This is logical, if not Biblical.
- (6) Those who accept the preexistence of Christ as a personal being must also Accept some kind of a miracle in connection with His entrance into human life with a vital connection to the human race. The miracle of the divine conception and Virgin Birth is by far the most reasonable. By a special creative act the personality of the eternal Son was clothed with human nature and form in the womb of the Virgin Mary.

4. The Doctrine of the Virgin Birth protects our Lord (and His Mother) from the blasphemous alternative.

(1) I approach this alternative again only from a sense of duty. There is something utterly abhorrent even in the phrasing of it in human language. But you should be forewarned and forearmed against the defamers of our Blessed Lord. They will tell you with glib assurance that there is nothing wrong with the view that Jesus was a child of Mary and Joseph. Were they not espoused? Is there anything unholy, they will ask you, with human parenthood? Is it not a sacred relation ordained by God Himself? Was Jesus not a genuine member of the human race? Why should He not, then, have been born as other men?

(2) But you should mark well that the choice does not be between the Virgin Birth and the parenthood of Joseph and Mary. In the only record we have concerning Joseph's relationship with Mary and her child, as it evidently came from Joseph himself (Matt. 1:18-25), Joseph disclaims any procreative responsibility for this child. If our Lord was not born of a Virgin, therefore, then He was the Son of an unknown father, His mother was unfaithful to her betrothal vows, and she lied in saying she had not known a man (Luke 1:34). This is the brutal alternative! Does it appeal to you? Let our Lord Himself answer, as He speaks with deep pathos to His enemies who had made exactly this charge, "ye do dishonor Me" (John 8:49).

(3) Anyone of these glib critics, who tell you that the Virgin Birth is not an Essential article of Christian faith, would turn pale with anger if such a suggestion were made about his own mother. Yet they do not hesitate to offer this supreme insult to the mother of our Lord, to say nothing about the blasphemy about Christ Himself. The man who asserts the Virgin Birth is a no-essential matter does not deserve the name "Christian".

5. The Virgin is necessary to complete the picture of the supernatural career of the Son of God upon earth.

Subject 2 – Persons of the Triune God - Doctrine of the Son

(1) Every aspect of His career was shot through with the supernatural. He was a supernatural person, with a supernatural knowledge - power - works - message - life - death - resurrection - ascension!

(2) Considering such a Person, would it not have been passing strange if He had entered the world by a merely natural Birth? If the Gospel records contained no account of a supernatural Birth, it would have marred the harmony of the record. I close with the words of the Ancient Creed, “He was conceived by the Holy Ghost; born of the Virgin Mary.”

V. THE HUMANITY OF CHRIST

INTRODUCTION:

We have seen that the Word of God presents Jesus Christ as one who is truly God, And then that as God He became incarnate in human nature. We shall now see that this human nature of His was genuine and complete. If the Deity of Christ is important, so also is His Humanity.

A. THE BIBLE SPEAKS OF CHRIST AS OF ONE WHO IS TRULY HUMAN.

1. He is called by names which imply human nature.

I Tim. 2:5
John 8:40
I Cor. 15:21, 47
John 5:27 ARV
Matt. 1:1
Mark 6:3
Luke 2:12, 43

2. Certain expressions also imply a true human nature.

Heb. 2:14
Rom. 1:3
Rom. 9:5
Acts 2:20

B. JESUS CHRIST IS SET FORTH WITH ALL THE ESSENTIAL ELEMENTS OF A TRUE HUMAN BEING.

1. What are these elements?

cf. I Thess. 5:23

2. Our Lord has all these three elements.

John 2:21
John 12:27
Luke 23:46

3. Certain texts seem to contradict this idea.

John 1:14 - “the word became flesh”

But “flesh” here means more than merely the body

cf. John 1:13, 3:6 = total human nature

Heb. 2:14 - “flesh and blood” = total human nature
cf.. Matt. 16:17 for proof of meaning.

C. IN CHRIST WERE DISPLAYED ALL THE MARKS OF A TRUE HUMAN BEING.

1. He begins earthly life as a babe, with a pre natal period.

Luke 2:5, 12

2. He grows and develops as a human being.

Luke 2:40, 52

Note: Growth does not mean imperfection.

3. He displays the emotions formed in a normal human being.

Mark 3:5

John 13:23

John 13:21

Matt. 26:36 - 44

John 11:35

Luke 22:44

Isa. 53:2

John 12:27

Mark 3:5

4. He displays normal human appetites.

Matt. 4:2

John 19:28

5. He displays certain human limitations

John 4:6

Heb. 5:8

Matt. 8:24

(Matt. 26:39

Luke 22:43

(Mark 11:13

6. He had the appearance of a human being.

Matt. 16:13-14

John 1:10

John 4:9

7. He proves He is human by suffering and death

John 19:30

John 19:34

Note: Has every essential characteristic of true human nature, but no sin.

Sin is an abnormality - not an essential of human nature.

D. THE IMPORTANCE OF CHRIST’S TRUE HUMANITY

see under Incarnation (I John 4:2)

E. PROBLEMS

Isa. 53:2 “No beauty that we should desire Him.” cf. Ps. 45:2;6

F. WRONG THEORIES

1. Theory of Incomplete Humanity:

1. Ancient form - Apollinarianism - a human body and soul, but His own eternal spirit took the place of the human spirit.
2. Modern form - H.W. Beecher and others - a human body, but no human spirit or soul.

2. Theory of Unreal Humanity:

- (1) Ancient form - Dokerism - all was mere appearance - matter is evil - God is infinite-Hence God could not become man truly.
- (2) Modern form - Eddyism - Matter not real - flesh a delusion of “mortal mind”.

G. PRACTICAL VALUES

- satisfies man’s yearning for a Mediator who is truly human
cf. under Incarnation

VI. THE PERSON OF CHRIST

INTRODUCTION:

1. We have seen that Christ is both true God and true man.
2. These two facts, although taught clearly in the Word, raise some of the most difficult questions ever faced by the human mind.
3. These problems, growing out of the Theanthropic Person of Christ, have never been wholly solved, and we do not pretend to solve these in this class. But we shall try to shed the clear light of Divine revelation upon them as far as it goes. Beyond that we cannot go. Historically, whenever men have tried to go beyond what is written, they have run into serious error. The path of truth here is narrow.

A. THE PERSON OF CHRIST IS A MYSTERY.

1. It is the great mystery of Christian faith
Matt. 11:27
I Tim. 3:16
2. Yet the Bible encourages a reverent study of this mystery.
John 20:27
Phil. 3:8
Col. 2:2-3 ARV

B. THE PERSON OF CHRIST IS AN INDIVISIBLE UNITY

1. Our Lord always speaks of Himself as one personality
 - (1). Distinguishes Himself from other men (Jn. 8:23)
 - (2). Distinguishes Himself from the Father (Jan. 8:18)
 - (3). Distinguishes Himself from the holy Spirit (Jan. 16:7)
 - (4). But never distinguishes Himself as a Divine person from Himself as a human person. (cf. 8:58 - argument)
2. Human names are applied to the Eternal Son, and Divine names to the man Christ Jesus.
Heb. 13:8
Matt. 1:23
3. The various acts, powers, and attributes of the two natures are ascribed

without distinction to the one person, not two.

Luke 13:31-33

Phil. 2:5-11

Acts 20:28

Rev. 5:11-14

I Cor. 2:8

4. Many manifestations of our Lord's two natures appear side by side, yet all are ascribed to one person, not two.

Matt. 8:24-26 Arg.

John 11:35, 38, 43, 44

Mark 11:1-6, 12-13

Heb. 2:18

Note: It is wrong to divide His words and acts, and ascribe them to separate natures.

5. The seat of this one indivisible personality is in the Divine Nature.

Heb. 13:8

I Cor. 15:47

C. THE UNION OF THE TWO NATURES IN CHRIST.

-How there can be such a union, we cannot explain.

-But we can observe a few things about it:

1. The two natures, although united in one person, remain distinct from each other. There is no confusion.
Rom. 1:3-4
Rom. 9:5
I Pet. 3:18
2. By this union, the Divine Nature imparts powers and Values to the Human Nature.
Luke 5:24
John 2:19-21
John 6:51
3. By this union certain human experiences are made possible for the Divine Nature
Heb. 2:14
I Cor. 2:8
4. This union made it possible for one person to be the Mediator between God and man.
Job 9:32-33 ARV
Heb. 4:14-16
5. This union is permanent and everlasting.
Heb. 2:17
cf. Heb, 7:24

D. WRONG THEORIES OF CHRIST'S PERSON

1. Those which divide the person: (cf. Nestorianism - 5th cent.)

-The two natures are so sharply separated that Christ was virtually resolved into two persons. (Nestorius, however, never actually taught “two persons”). According to this theory, in Christ there is both God and man, but Christ is not the God-man.

2. Those which confuse the two Natures: (Eutychianism - 5th cent.)

-This is the opposite from Nestorianism. The latter had so stressed the two natures that they lost sight of the one person. On the other hand, the Eutychians so stressed the one person that they lost sight of the two distinct natures, teaching that the human nature was wholly absorbed into the Divine Nature.

3. Notes on Wrong Theories.

(1). A curious fact that both Nestorius and Eutyches were inflexible hunters of heresy.

(2). The entire controversy was threshed out at Council of Chalcedon (451), where a remarkable statement was formulated which guarded against both errors: “He is one Christ, existing in two natures without mixture, without division, without separation; the diversity of the natures not being destroyed by their union in the one person; but the peculiar properties of each nature being preserved and concurring to the One Person.”

(3) The brief historic formula of orthodoxy became this:

“We must neither divide the person, nor confound the natures.”

Remember this, and you are safe.

E. THE PSYCHOLOGICAL PROBLEM

One determining factor in various interpretations of the Philippian passage has been the central problem of the Incarnation, namely, what is the relation of the divine to the human in the historic Christ? The Apostle Paul certainly must have known that his statement would raise this problem but, like other New Testament writers, makes no attempt to solve it. In the main, the writers of Scripture are content to assert the reality of the two natures in Christ, without attempting a rationalization of their doctrine. Perhaps it is wisdom to leave the matter as they have left it. One hesitates to enter a field of controversy where so many well-intentioned men have slipped into errors ranging from an Apollinarian denial of any human soul in the Saviour to the Nominalistic doctrine of two wills and two minds -- in fact, two persons. But the church has been compelled to enter this field by reason of the deviations of those who oftentimes were numbered among her own sons. At Chalcedon (451) the church declared that in the Saviour there are two natures, one divine and the other human. These two natures are perfectly and organically united in one Person, yet they remain distinct, each retaining its complete integrity. We must neither “confound the natures, nor divide the Person.” The seat of personality in this Person is the Logos, the eternal Son.

The Main criticism of this formula, from the standpoint of the older psychology,

was how Christ could have but one personality, if in Him there were two distinct natures, namely, the human soul and the Logos-spirit. Did not the soul of a man constitute a personality in itself? The ancient church never wholly succeeded in answering this rather formidable objection, but nevertheless wisely refused to alter the formula. Her position is now being vindicated, I believe, by the latest pronouncements of modern psychology. The personality -- also the mind -- we are told, is not metaphysical, but is built up by the interaction constantly taking place between the living organism and its environment. I cannot, of course, accept this statement in total. There is certainly a metaphysical basis for both mind and personality. But with this reservation, the account seems to be true, and may be of service in aiding us toward an understanding of the Person of Christ. The Logos, in becoming flesh, was united with a true human soul in the body born of the Virgin Mary. This soul on the human side provided a basis for the possible building up of a human mind and personality, and the building up process was perfectly normal in all respects, except that it took place around and in vital union with the Logos-spirit now emptied of his divine form. (Dr. Strong seems to suggest the above view of personality when he says, "Nature has consciousness and will only as it is manifested in person." - Systematic Theology, p. 695.)

F. PRACTICAL VALUES OF THE DOCTRINE OF CHRIST'S PERSON

1. It demonstrates that there is no unbridgeable antagonism between God and human nature. In Christ both the Divine and Human dwelt together in perfect harmony. The unbridgeable antagonism is between God and sinful human nature.
2. The doctrine of Christ's person provides an endless field for reverent study and contemplation. The mystery and the problem have fascinated the greatest Christian minds, and I venture to suggest that it will always be so. We shall make progress in our knowledge of His Blessed Person, but we shall never reach the end of the mystery.
3. This doctrine teaches intellectual humility to the Christian thinker. There are some matters beyond us. After we have searched to the limits of our finite understanding under the guidance of the Spirit of God, we must at last fall upon our face before the mystery of God in Christ and confess humbly that we cannot explain Him. But thank God, we know Him, which is better than explanation.

VII. THE DEATH OF CHRIST

Introduction:

The death of Christ is spoken of in the Bible under a large number of terms such as: “Death”, “Die”, “Blood”, “Cross”, “Slain”, “Baptism”, “Cup”, “Delivered up”, “Offered up”, “Gave Himself up”, etc.

A. THE IMPORTANCE OF THE DEATH OF CHRIST

1. THE DEATH OF CHRIST IS THE CENTRAL THEME OF SCRIPTURE

This study dealt with over 100 passages in the New Testament alone.

(1) In Old Testament Prophecy (Best known texts only)

Psa.	22:1-31	Quoted in N.T.	Dan.	9:24-26
Psa.	69:1-21	” ” ”	Zech.	12:10; 13:1, 7
Psa.	53:1-12	” ” ”		(Quoted in N.T.)

(2) John the Baptist.

John 1:29

(3) In the Baptism of Christ

Matt. 3:13-17 cf. Is. 42:1 -- Suffering Servant

(4) In the teaching of Christ Himself.

Some say Christ had little to say about death.

The answer is that Christ came, not so much to preach the Gospel of His Own Death, but in order that there might be such a Gospel to preach: But our Lord did speak of His Death:

Matt. 16:21 - note “began”

John 3:14-15

John 6:51-56

(5) In the Epistles of Revelation.

Very numerous references, especially in Paul’s letters.

Romans Colossians

I Cor. Hebrews

Galatians I Peter

Ephesians I John

(6) In Old Testament Sacrificial System.

An immense field. Recall the early preachers had only Old Testament.

cf. Heb. 9:1-10; 10

2. THE DEATH OF CHRIST WAS THE FIRST TRUTH IN APOSTOLIC PREACHING.

I Cor. 15:1-3 -- “First of all” - What?

Note solemnity of introduction.

Paul did not start with law or second coming

First plank in Paul’s Gospel was Death. cf. Gal. 1:1-4

3. THE DEATH OF CHRIST WAS THE HEART OF THE CHURCH'S SACRAMENTS.

(1) Baptism introduced the convert into the church.

This rite spoke to him of Death of Christ. Romans 6:3-4

(2) Communion was Center of Church's Worship

This rite reminded the worshipper of Death of his Lord. I Cor. 11:26

4. THE DEATH OF CHRIST WAS THE GUARANTEE OF EVERY BLESSING.

Many passages later. One here - Romans 8:31-32

Men saw in giving of God's Son to death for them the supreme outflowing of God's love, and rightly argued that if God could thus give, nothing else would be too great for God to give.

5. THE DEATH OF CHRIST WAS THE FOUNDATION AND SOURCE OF ALL TRUE CHRISTIAN LIVING.

Romans 6:1-11

Romans 8:3-4

6. THE DEATH OF CHRIST WAS THE GREAT OBJECT OF INTEREST TO THE HEAVENLY WORLD.

(1). To Righteous Men.

Luke 9:30-31

(2). To Angels.

I Peter 1:11-12

7. THE DEATH OF CHRIST IS THE SONG OF THE REDEEMED IN HEAVEN.

Rev. 5:8-10

8. THE DEATH OF CHRIST WILL BE REMEMBERED AS AN EVERLASTING MONUMENT OF GOD'S LOVE AND GRACE.

Rev. 21 and 22

The eternal state - new heavens and earth.

The prominent figure is whom? - Christ.

And by what name is He called? - Lamb.

Rev. 21:9 - Husband of the bride is the Lamb.

Rev. 21:14 - Names on foundations of city are the Apostles of the Lamb.

Rev. 21:22 - Temple of the city is the Lamb.

Rev. 21:23 - The Lamb of the city is the Lamb.

Rev. 21:27 - Only those written in book of life can enter. And this book belongs to the Lamb.

Rev. 22:3 - On the Throne of the city sits the Lamb.

Rev. 22:1 - A river of Life flows from the throne of the Lamb.

This name throughout eternity will be a memorial of His Death.

Conclusion: What does all this mean?

It means that the "Cross of Christ is the moral and spiritual center of the universe. An eternity past knew no other future, and an eternity to come will know no other past."

B. THE NECESSITY FOR THE DEATH OF CHRIST

Was it necessary for Him to die? If so, Why?

1. OUR LORD DECLARED THAT HE “MUST DIE.”

Matt. 16:21 - “dei” - strongest Greek word to express necessity.
cf. Mark 8:31; Luke 9:22

Question: How to interpret this declaration?

Why did Christ feel that He must die?

Various answers:

- (1) Accepts the common lot of men
- (2) Senses the growing opposition of the Jews, and begins to feel that He cannot escape their hatred. Therefore, He accepts what seems inevitable, and begins to prepare disciples for it.
- (3) He holds a fatalistic view of human existence. All is fixed.
Cannot be changed or escaped

These views all wrong. See following point 2 for correct view.

2. THE NECESSITY OF CHRIST’S DEATH WAS VOLUNTARILY SELF-IMPOSED. It was not a necessity imposed upon Him by fate or circumstance.

John 10:14-18 - “I lay it down of Myself.”

Eph. 5:2 - “Gave Himself up for us, an offering and a sacrifice.”

Phil. 2:8 - “He humbled Himself... unto death, even the Death of the cross.”

3. SEVERAL REASONS ARE GIVEN BY OUR LORD FOR THE NECESSITY OF HIS DEATH.

- (1) He must die to accomplish his own eternal purpose.

John 12:27 - “But for this cause came I unto this hour.”

Rev. 13:8 - He is the “Lamb slain from the foundation of the World.

I Pet. 1:19-20

- (2) He must die to obey the will of His Father.

Matt. 26:38-39 - “Not as I will, but as thou Wilt.”

42 - “Thy will be done.”

44 - “The same words”

cf. Heb. 10:5-7, 10

- (3) He must die to fulfill prophecy.

Matt. 26:52-54 - “How then should the Scriptures be fulfilled, that thus it must be.”

Luke 24:44-46 - “All things must needs be fulfilled.”

- (4) He must die in order to share His Own eternal life with sinful men.

John 3:14-15 - “Even so must .. eternal life.”

John 12:20-24 - Read all.

Note: Some say we are saved by the Life of Christ. And in a sense that is true.

cf. Rom. 5:10. But don’t forget that it took the Death of Christ to make His life available to sinners:

C. THE NATURE OF THE DEATH OF CHRIST.

In what precisely did His Death consist?

Question: What is “Death?”

The word “Death”, when applied to human being in the Bible, bears the idea of separation. The word in this sense is applied to two distinct experiences.

(1) Separation from God. - Gen. 2:17; 3:6, 22-24

(2) Separation of spirit and body. Gen. 35:18-19

The latter is the result of the former.

The Death of Christ involved both of these experiences:

1. SEPARATION FROM GOD - Matt. 27:46

There is much of mystery here that no man can fathom. How the Eternal Son, one with the Father, could be forsaken by the Father is beyond our understanding. But we know this much, He took our place, and bore our sins, and entered into our doom. Hence, he must go into the darkness alone forsaken of God.

Should guard against error here:

(1) Not a metaphysical separation of two persons of the Godhead - Impossible - God is one essence.

(2) Not a personal separation of the divine from the human nature of Christ.

This would destroy the Incarnation.

Make personal suffering impossible because human nature was not a personality apart from the divine nature.

(3) Not a moral separation between the Father and the Son.

The Father never loved His son more than when He died at Calvary.

“The Father loveth me, because I lay down my life.” John 10:17

2. SEPARATION OF SPIRIT AND BODY. - Matt. 27:50

Notes:

(1) The Death of Christ was accompanied by the pouring out of his blood.
John 19:33-34 - Demonstrates the certainty of Death

(2) Notice the order of these experiences: First, forsaken of God. Then, physical death. The physical Death is ultimately the result of His abandonment by the Father. Having voluntarily assumed the burden of human sin, He is forsaken by God, and physical death follows almost instantly.

(3) Dr. Stroud, in his great book, argues convincingly that the physical Cause of the Death of Christ was a ruptured heart. This may well be true. But back of this lies a spiritual cause - the awful experience of being forsaken by God!

Christ was a sinless man. Therefore, to Him death could not have come from what we call natural causes. Only after God abandons Him, physical death comes.

D. THE MEANING OF THE DEATH OF CHRIST

How shall we interpret the Death of Christ?

He died - there is the fact. What does it mean?

The Bible unfolds the meaning of Christ's Death in various terms and ideas:

1. A RANSOM - lutron
Matt. 20:28 - "life a ransom"
A purchase price which is paid to redeem.
cf. Sept. - Lev. 19:20; Isa. 45:13; Exo. 21:30; Num. 35:31-32
2. A REDEMPTION - apolutrosis
Eph: 1:7 - "redemption through His blood"
A release by the payment of a price. - the verb in Sept. - Ex. 21:8
3. A PASSOVER SACRIFICE - pascha-a passing over
1 Cor. 5:7 - "Christ our Passover - sacrificed" cf. Exodus 12:21-23
A sacrifice which protects from judgment.
4. A PROPITIATION - hilasterios
Rom. 3:25 - cf. 1 John 4:10
Literally - to appease or render favorable.
In Old Testament a place sprinkled with sacrificial blood where God meets and communes with man. (mercy-seat)
Lev. 16:15, Exodus 25:21-22
5. A RECONCILIATION - katallasso
Rom. 5:10-11 ARV
"reconcile" is "to change thoroughly"
Raises great problem in Theology - Who was changed?
(1) Arminian Answer: Man was changed.
(2) Calvinistic Answer: God was changed.
(3) Paul's Answer : Relation between God and Man was changed.
cf. 2 Cor. 5:19 (Explain)
6. A SIN-OFFERING
Isa. 53:10 - "trespass-offering" cf. Lev. 5:17-19
A required sacrifice which bears the sin of the offerer.
7. A SWEET SAVOR-OFFERING

Eph. 5:2 cf. Lev. 1:9

A voluntary sacrifice pleasing to God.

NOTE: These offerings (6 and 7) present two aspects of His death:

- (1) As sin-offering--smitten by God.
- (2) As sweet-savor offering--pleases God.

8. A SUBSTITUTIONARY SACRIFICE. Master this in detail.

This exact term is not found in Bible.

But the Bible is filled with idea.

(1) Substitution is Taught by Direct Statements.

Isa. 53:6

2 Cor. 5:21

Gal. 3:13

1 Peter 2:24

1 Peter 3:10

(2) Substitution is Taught by the Greek Preposition “anti”.

Matt. 20:28 - “anti” - “in the stead of.”

Proof of meaning see Luke 11:11 and Matt. 2:22

cf. Critical Monograph on Matt. 20:28 (Holliday-1950)

(3) Substitution is Taught Indirectly in Certain Passages.

Isa. 53:9-10 - “It pleased Jehovah to bruise Him”

- Why? Does God like to injure innocent men?

- Only one explanation.

Matt. 27:46 - “Why hast Thou forsaken He?”

- Does God forsake good men when they die?

- Only one answer possible.

(4) Substitution is Taught by the O.T. Sacrifices which were Typical of Christ’s Death.

The animal died in the stead of the sinner. Lev. 4:22-26; Heb. 10:1

If we had nothing else than this it would be sufficient.

Note: The idea of “substitution” permeates all the terms by which the Death of Christ is described.

(1) His Death is a Ransom paid in our stead.

(2) A Redemption because He paid the price we should have paid, and could not

(3) A Passover because as the Lamb of God He died in our stead. Had He not died, we must have died.

(4) A Propitiation - His death rendered God favorable toward us, not Himself.

(5) A Reconciliation - He changes the relation of God to sinners by dying in their stead.

(6) A Sin-Offering - He died instead of the one who sinned.

E. THE RESULTS OF THE DEATH OF CHRIST.

What was accomplished by His Death?

Here we enter a field as wide as the Universe.

There is nothing in heaven, on earth, or under the earth that was not somehow affected by the Cross of Christ.

Nothing will ever be the same since Christ died.

1. RESULTS - IN RELATION TO BELIEVERS.

- (1) Redeemed us from curse of Law - Gal. 3:13; cf. 1 Peter 1:18-19
- (2) Loosed us from our sins. Rev. 1:5
- (3) Purchased us for God. Rev. 5:9
- (4) Made us near to God. Eph. 2:13
- (5) Secured for us eternal life. John 3:14-15; 1 Thess. 5:10
- (6) Justified us. Romans 5:9
- (7) Sanctified us. Heb. 10:10
- (8) Made us perfect in God's sight. Heb. 10:14
- (9) Cleanses us constantly from all sin. 1 Jn. 1:7
- (10) Opened a way for us into the presence of God. Heb. 10:19-20
- (11) Made it impossible to condemn us. Rom. 8:33-34
- (12) Made us fit to dwell with God in Heaven. Rev. 7:14

Summary: For believers, the Death of Christ secured salvation with all its blessing forever.

2. RESULTS - IN RELATION TO WHOLE HUMAN RACE.

- (1) Reconciled the world to God.
2 Cor. 5:19
John 1:29 - "beareth away sin of world."
2 Cor. 5:14 - "died for all."
1 Tim. 2:6 - "ransom for all."
Heb. 2:9 - "tasted death for every man."

Question: How understand these texts?

Death of Christ swept away the great barrier of sin which separated a lost world from a Holy God. God was in Christ reconciling the world unto Himself.

Because of the Cross, the Door is open, and to all.

Our business is to tell the world that the door is open.

- (2) Exerts a drawing power on all men.
John 12:32-34

SUMMARY: For all men, the Death of Christ made salvation and its blessing available.

3. RESULTS - IN RELATION TO SATAN AND HIS HOSTS

- (1) By Cross, Satan was “cast out.”
John 12:31 cf. 32-33.
- (2) Satan was rendered powerless over believers in experience of death.
Heb. 2:14-15
- (3) Satan and his hosts were “despoiled” of their power to use the law against us.
Col. 2:14-15 cf. Rev. 12:10-11

4. RESULTS IN RELATION TO UNIVERSE.

- (1) All things were reconciled to God. Col. 1:19-20
- (2) The heavenly things were cleansed. Heb. 9:22-23

Note: Sin had polluted the entire Universe.
Satan had defiled heavenly places.
Man had defiled the earth.
Even animal world was affected.
Blood of Christ cleansed the Universe in some sense.
cf. Mosaic ritual.

5. RESULTS - IN RELATION TO CHRIST (AS MEDIATOR)

- (1) Fulfilled his part in the Eternal Covenant with God, the Father.
Heb. 13:20
- (2) Made it possible for Him to beget a new spiritual race.
Isa. 53:10 R.V.; Heb. 2:10
- (3) Laid the foundation of His priestly work for us. Heb. 9:11-12
- (4) Secured His exaltation above all things. Phil. 2:8-9
- (5) Brought to Him the Crown of “glory and honor.” Heb. 2:9
- (6) Ushered Him into a great experience of joy. Heb. 12:2

6. RESULTS - IN RELATION TO GOD.

- (1) Revealed the love of God for sinners. Rom. 5:8
- (2) Revealed the Righteousness of God in forgiving sin. Rom. 3:25
- (3) Revealed the Wrath of God against sin. Matt. 27:46
- (4) Revealed the Wisdom of God in providing a Way to save sinners. Rom. 3:26

F. THE FINALITY OF THE DEATH OF CHRIST.

Note: Nearly all of the Biblical material is in Hebrews 9 and 10.

1. THE CROSS WAS FINAL FOR CHRIST HIMSELF

His death was something He accomplished once for all. There will be no repetition of the Cross.

1 Peter 3:18 - He “suffered once.”

Heb. 7:27 - “This He did once for all.”

Heb. 9:25-27 - “Nor yet often... But now once ... having been offered once.”

Heb. 10:11-12 - “Every priest standeth ... one sacrifice for sins forever ...
sat down.”

2. THE CROSS IS FINAL FOR THOSE WHO ARE SAVED.

The Death of Christ will stand forever as a finished and complete Redemption.

Nothing can ever be added to the work of the Cross.

Heb. 9:11-12 - “through own blood ... having obtained Eternal Redemption.”

God has not done all He will do for us--Infinite and Eternal.

But all God has ever done, is doing, or will do, flows from the Cross.

Heb. 10:10, 14 - “Sanctified through offering of Body once for all.”

“by one offering perfected forever .”

Nothing more is needed forever!

3. THE CROSS IS FINAL FOR A LOST WORLD

The Death of Christ is the final act of Redeeming Love for a lost world.

Beyond the Cross there is nothing for sinners save Wrath and Judgment.

Heb. 10:12-13 - “henceforth expecting” What?

to die again? Do something better to save sinners? cf. 13

Heb. 10:26-27 - “If we go on sinning willfully”

What is this sin? cf. first of chap. and vs. 29 - Spurning
the blood.

“There remaineth no more sacrifice for sin.”

Conclusion: These truths strike at three deadly errors:

(1) Romanism - the Mass pretends to repeat His suffering.

(2) Legalism - Add our efforts to work of the Cross.

(3) Universalism - Hope that God will do something for sinners beyond the
Cross.

G. THE DEATH OF CHRIST AND THE CHRISTIAN LIFE.

Some say Death of Christ is wholly a theological dogma.

That it has no necessary connection with the Moral life.

Nothing could be more untrue.

1. THE GREAT PRACTICAL PURPOSE OF THE CROSS WAS TO BRING US INTO RIGHT WAYS OF LIVING.

Christ died in order that we might live:

(1) A life of Righteousness. Rom. 8:3-4; 1 Pet. 2:24

- (2) A life of Holiness. Col. 1:22
- (3) A life of Unselfishness. 2 Cor. 5:14-15
- (4) A life of Unworldliness. Gal. 6:14
- (5) A life of Victory. 1 John 5:4-6; Heb. 12:1-3
- (6) A life of Service. Heb. 9:14

2. HOW DOES THE DEATH OF CHRIST MAKE US LIVE RIGHT?

What is the secret of the moral power? The Cross:

- (1) Separates us from the world - Gal. 6:14
To accept the Cross as Paul accepted it will separate you forever from the world. So complete that -- to me the world is dead, and to the world I am dead! cf. Heb. 13:12-14
- (2) Sets our Conscience free from dead works. - Heb. 9:14; cf. 10:22
As long as men try to be saved by works, the conscience is never free. Every sin, every failure increases the burden of guilt. Like a man trying to pay a legal debt that keeps increasing. At last men grow discouraged. The Death of Christ clearing away the burden, and keeps it cleared. No matter what our failures, every moment we can begin anew with a clean slate.
- (3) Unites us with His Own omnipotent Life. Romans 6:1-11
People say if the Death of Christ pays all our debt and takes out from beneath the obligation of law, the moral life is imperiled. But the same Atonement that pays our debt and takes us out of the realm of law, also unites us with the Eternal and Omnipotent life of the Holy Son of God. This guarantees the ends of Christian living.
- (4) Sets before us a Supreme Example of Unselfish Obedience and Godly Suffering.
Phil. 2:5-7
I Peter 2:20-23
- (5) Opens the door into the Presence of an Infinite God. - Heb. 10:19
Here we may come for pardon and help, moral and spiritual. And we are to enter “boldly”.
- (6) Puts us under an infinite debt of gratitude to Jesus Christ.
1 Cor. 6:20 2 Cor. 5:15

The most powerful motive in human life is gratitude.
How can you say - “Christ loved me and gave Himself for me,” and then
go out into the world and deliberately go on sinning?
The answer is - You can’t, if you are born of God.

Conclusion: Those who truly accept Christ and Him Crucified do enter into a new way of life. And that new life begins at the Cross. The death of Christ is the foundation of all true Christian living.

H. WRONG ATTITUDES TOWARD THE DEATH OF CHRIST.

Several appear in the Bible.

1. THE ATTITUDE OF IGNORANCE - Matt. 16:21-23
Says the Cross was unnecessary.
2. THE ATTITUDE OF WORLDLY WISDOM - 1 Cor. 1:18
Regards the Cross as foolishness.
(Cross is not foolishness. It is foolishness to them that perish.)
3. THE ATTITUDE OF CONTEMPT - Heb. 10:29
The Death of an ordinary man. - Explain
4. THE ATTITUDE OF HERESY - 2 Peter 2:1
Deny its saving value.
5. THE ATTITUDE OF APOSTASY - Hebrews 6:6
Regard it as deserved - crucify afresh.
6. THE ATTITUDE OF PRESUMPTION - Phil. 3:18-19
Profess to accept it as Atonement for their sin, and then go on sinning.
Worst of all - walk - not talk.

I. VARIOUS INTERPRETATIONS OF CHRIST’S DEATH

1. THE “SATANIC RANSOM” THEORY.)
man under power of Satan.)
death of Christ a ransom paid to Satan.)
2. THE ERADICATION THEORY) Wrong
Christ took sinful human nature.)
Gradually overcame it in life, and finally destroyed it by dying)

Subject 2 – Persons of the Triune God - Doctrine of the Son

- 3. THE MARTYR THEORY.)
Died for the truth which He held)
- 4. THE EXAMPLE THEORY.)
Died to give us an example.) Inadequate
- 5. THE GOVERNMENTAL THEORY.)
Died to display the government of God.)
To show that wrong must be punished.)
- 6. THE INFLUENCE THEORY.)
died to show love of God, and thus make us)
repent of our rebellion.)
- 7. THE SUBSTITUTIONARY - SATISFACTION VIEW.)
Christ as our substitute bore the penalty for our sin.) RIGHT
And thus satisfied the demands of righteous law.)

VIII. THE RESURRECTION OF CHRIST

Introduction

The importance of the Resurrection is clearly indicated by the place given it in the early church.

- (1) An essential qualification of an Apostle. Acts 1:21-22
 - (2) Main subject of Apostolic preaching. 2:24 ff.
 - (3) Witness to Resurrection -- Result Apostolic prayer and filling of Spirit--Acts 4:31-33
 - (4) Belief in resurrection -- Essential to Christian salvation. Rom. 10:9-10
 - (5) One of the three fundamentals in Christian Gospel. 1 Cor. 15:1-4
 - (6) Foundation stone of Christianity. 1 Cor. 15:17-18
2. This importance of the Resurrection of Christ has been conceded by friend and foe
Dr. R. A. Torrey: calls it --
“Cornerstone of Christian doctrine”
“Gibraltar of Christian Evidence”
“Waterloo of infidelity”
 3. If a skeptic wished to destroy Christianity:
-- prove Christ never rose from the dead. When that is done, you have destroyed Christianity. Your work is done!
 4. Can the Resurrection of Christ be proven an historical fact?
We believe it can
But the question must be approached with an open mind and the spirit of skeptical inquiry.
Some have said a Resurrection is impossible!
The true skeptical spirit does not say of something new - “This cannot happen!”
but asks, “What has happened?”

THE BIBLICAL TESTIMONY CONCERNING THE RESURRECTION OF CHRIST.

Introduction: cf. “according to the Scriptures” -- 1 Cor. 15:4

Meaning - Old Testament mainly - cf. Luke 24:27, 44-46

A. TESTIMONY OF OLD TESTAMENT

1. Predicted in Old Testament prophecy.
Psa. 16:10 - who? see - Acts 2:25-31
Psa. 2:7 - what? see - Acts 13:33-37
Isa. 53:10 - who? see - Matt. 8:17
Psa. 118:17-18 - who? (22-23 - Matt. 21:42
(26 - Matt. 21:9

2. Foreshadowed by Old Testament types.

Jonah - proof - Matt. 12:40

Lev. 14:49-53 - no direct proof, but cf. Hebrews 10:1

3. Possibly inferred by Old Testament doctrine of Messiah

cf. the general picture - Isa. 9:6-7

also Psa. 72: esp. v. 15 - “He shall live”

v. 17 - “Endure forever”

4. Possibly inferred from Old Testament Eschatology.

- one thing becomes clear - the righteous will be raised from dead.

Exo. 3:6 cf. Matt. 22:32

Job 19:25?

Isa. 26:19

Hosea 6:1-2

Daniel 12:1-2

B. NEW TESTAMENT TESTIMONY TO RESURRECTION OF CHRIST.

1. Anticipated by the Lord Himself.

(1) Direct claims.

John 2:18-22

10:18

11:25

Matt. 12:38-40

16:21

17:9, 23

20:19

26:32

Mark. 8:31

9:9-10, 31-32

10:34

14:28

Luke 9:22

16:31

18:33, 34

(2) Certified by His enemies (Matt. 26:59-64

(Mark 15:29

(3) Implied in His Eschatology (Matt. 25:31 ff

(Matt. 26:64

(Jn. 5:28-29

2. Attested by the New Testament writers.

- (1) How many? Who? Order?
 - (1) Mark - 16 -- (problem of ending? cf. 1-8 for answer)
 - (2) Matthew - 28
 - (3) Luke - 24 --also Acts 1
 - (4) John -
 - (5) Paul - all Epistles
 - (6) Peter - 1 Pet. 1:3
 - (7) James - person of Christ 2:1, Eschatology 5:7
 - (8) Jude - person of Christ 4, Eschatology 14

- (2) Who were these writers?
 - 4 Apostles - Matthew, Luke, John, Peter
 - 1 noted Pharisee - Paul
 - 1 physician - Luke
 - 1 associate of Paul -- Mark - member of original Pent. group.
-- presents Peter's viewpoint in Gospel
 - 2 brothers of Lord - James and Jude

(3) Inseparably embodied in New Testament theology.

- (1) Matters of Christian belief.
 - salvation - Rom. 10:9
 - justification - Rom. 4:25
- (2) Matters of Christian morality.
 - worldliness - 1 Cor. 15:32-34
- (3) Matters of Christian service.
 - Steadfastness - 1 Cor. 15:58
- (4) Matters of Christian hope.
 - for loved ones - 1 Thess. 4:13-14
- (5) Matters of Christian Experience.
 - power - Phil. 3:10

(4) The Greek terms used.

- (1) Anistemi -- Rise - Matt. 20:19
 - Raise - Acts 2:30
 - Risen - Mark 9:9
- (2) Anastasis - Resurrection - Acts 2:31
 - (3) Egeiro - Rise - 1 Cor. 15:4
 - Risen - Matt. 28:7

Subject 2 – Persons of the Triune God - Doctrine of the Son

- (4) Zao - Live - Acts 1:3
- (5) Zoopoieo - Quicken - 1 Pet. 3:18
- (6) Anago - bring again - Heb. 13:20
- (7) Prototokos - firstborn - Rev. 1:5
- (8) Gennao - begotten - Acts 13:33

IX. THE ASCENSION OF CHRIST

Introduction

1. Not enough attention has been given to the ascension of Christ.
2. Do not expect to exhaust the theme, but hope to stimulate you to further study.
3. Following is only a bare outline.

A. THE FACT OF THE ASCENSION

1. Anticipated and foretold by Christ:

John 7:33-36

John 8:21

John 14:28-29

John 16:5

Matt. 25:14

2. Described as a historical event.

Mark 16:19-20

Luke 24:50-51

Acts 1:9

3. Confirmed by the experiences of Stephen, Paul and John.

(1) Stephen - Acts 7:55-56

(2) Paul - Acts 9:3-5

- deep impression - tells twice

22:6-8, 26:13-15

(3) John - Rev. 4:1; 5:6

4. Assured by entire doctrine of second coming.

1 Thess. 1:9-10

5. Assumed by the whole Christian faith.

- we worship a living Saviour who is at the right hand of God.

B. THE NATURE OF THE ASCENSION.

1. An event apparent to the physical senses.

Acts 1:9 - heard - saw.

2. Yet no attempt is made to explain its nature.

- think of the problems involved.

- suppose Luke was writing fiction!

- But note how a veil is quickly drawn - “a cloud received Him out of their sight!”

3. The Ascension is regarded as a part of the mystery of Christ.

1 Tim. 3:16

Some day we shall know more!

When we “ascend”

C. THE ASCENSION AND CHRIST’S PRESENT WORK.

1. Marks close of His redemptive work upon earth.

Heb. 1:3

2. Exalts Him as Head over all things.

Eph. 1:20-23

3. Inaugurates Him into His high-priestly work.

Heb. 8:1-41; 7:26

4. Makes possible Christ’s present work through the Holy Spirit.

John 16:5-7; Acts 2:33

D. THE GUARANTIES OF THE ASCENSION.

1. For Christ Himself.

(1) Guarantees the truth of His Claims.

Matt. 26:63-64

(2) Guarantees that Christ was righteous.

John 16:10

(3) Guarantees His final triumph over all His enemies.

Acts 2:33-35

The Jews understood the meaning! cf. 37 - what shall we do?

2. For us as believers.

(1) Guarantees that we have an advocate at the right hand of God.

Heb. 4:14-16

Heb. 9-24

(2) Guarantees a greater ministry for us in the world.

John 14:12

(3) Guarantees an entrance for us into heaven itself at last.

Heb. 6:20

cf. Eph. 2:6 - so certain that God counts it as done.

E. PRACTICAL VALUES.

1. It should bring joy to the Christian.

John 14:28-29

2. It should arouse interest in heavenly things.

John 16:5-6

3. It should produce steadfastness.
Heb. 4:14 - let us hold fast.
4. It gives us great assurance.
Heb. 6:17-20
5. Shows that heaven is a locality
6. Shows the marvelous possibilities for a glorified body.

F. PROBLEMS

1. Explain John 20:17
2. Where is Heaven?
3. Whole question of body which overcomes the laws of the natural world.

G. OPPOSING VIEWS.

1. Materialistic theory.
 - denies an ascension in any sense.
 - death was the end of Him.
2. The “Spiritualistic” theory.
 - denies an ascension in a body.
 - His Spirit only ascended.
3. The “Liberal” theory.
 - denies an ascension in the body in which Christ suffered.
 - He ascended in another - newly created.

DOCTRINE OF THE HOLY SPIRIT

Introduction

1. Come to a subject which is
 - (1) Vast - cf. number of texts.
 - (2) Important - cf. Errors
 - (3) Difficult - cf. Greek
2. Divide study into three main subjects.
 - (1) The Personality
 - (2) The Deity
 - (3) The Work

I. THE PERSONALITY OF THE HOLY SPIRIT.

- denied by certain cults.
- neglected by many professing Christians.

A. The Holy Spirit has all the distinguishing marks of personality.

(1) Life.

Rom. 8:2 - “the Spirit of life”

John 7:37-39 - “Living water ... this spake He of the Spirit”

2 Cor, 3:3 - “the Spirit of the Living God”

(2) Intelligence.

1 Cor. 2:11 - “things of God now knoweth - save the Spirit of God.”

Rom. 8:26-27 - “the mind of the Spirit”

(3) Purpose

Isa. 11:2 - “Spirit of Jehovah -the spirit of counsel”

1 Cor. 12:11 - “the same Spirit ... dividing to each one severally as He will.”

(4) Activity.

- Many passages to be given under His work.
- not a spot in the Universe where the Spirit is not active.
- Acts 2:1-4 - note activity where Spirit comes.

He speaks - Acts 8:29

He teaches - 1 Cor. 2:13

He intercedes - Rom. 8:26

He testifies - John 15:26

He commands - Acts 13:2 He reproves - John 16:8

(5) Freedom

2 Cor. 3:17 - “Where Spirit of Lord is - there is liberty”

1 Cor. 12:11 - ‘as He will”

(6) Self-consciousness.

1 Cor. 2:11 - entire verse.

(7) Emotional feeling.

Rom. 15:30 - “Love of the Spirit.”

Eph. 4:30 - “Grieve not the Holy Spirit.”

cf. Isa. 63:10

B. The Holy Spirit is the very essence of personality.

- His very name indicates this.

- cf. notes on Doctrine of God (personality)

C. Christ spoke of the Holy Spirit as a person.

(1) Called Him the “Comforter”.

John 14:16-17 ---“another comforter”

Greek -paraclete – “one called alongside”
helper - advocate

our Lord had been the paraclete.

Now another paraclete is to come. Certainly no mere power or influence could take the place of the Son of God -only a person.

(2) Used personal pronouns in speaking of Him.

John 16:7-8, 12-15 - “He”

- the word “ ” is neuter gender.

-cf. ordinary rule about pronouns and nouns - agree in gender, etc.

autov - Jn. 16:7) but the Greek pronouns referring to the Holy Spirit ekeivos - 16:8) are masculine!

John 16:7-8 - Rule of synesis or rational concord agrees with sense rather than syntax. cf. Green’s Grammar, page 283

But cf. A.V., Rom. 8:16, 26 for exception. Grammatically correct here - autos agrees with its noun because used as adjective.

D. The Holy Spirit is associated with Father and Son in such a way as to indicate personality.

Matt. 28:19 - substitute “influence”

2 Cor. 13:14 - substitute “power”

Zech 4:6 - denies specifically that the Holy Spirit is a mere power or
Influence from God.

II. THE DEITY OF THE HOLY SPIRIT.

1. He is called “God”.

Acts 5:3-4 - “Holy Spirit -God”

2. He has divine attributes.

(1) Eternity - Heb. 9:14

(2) Omnipresence - Psa. 139-7-10

(3) Omniscience - 1 Cor. 2:10-11

(4) Omnipotence - Luke 1:35

3. He performs divine works.

(1) Creates. Psa. 104:30

(2) Regenerates. John 3:7-8

(3) Resurrection. Rom. 8:11

III. THREE WRONG VIEWS

(1) Denial of personality.

Paul of Samosota - 3rd century.

Socinus -founder of modern Unitarianism.

(2) Denial of Deity.

Arius - 300

Father created the Son; Son created the Spirit--a person, but not God.

(3) Russellism is:

Socinian - with reference to the Spirit.

Arian - with reference to the Son.

IV. THE WORK OF THE HOLY SPIRIT.

A. In relation to the material universe.

- some remarkable ideas.

1. The Holy Spirit shared in the creation of the universe.

Psa. 33:6 - Breath - “ruach” - Spirit.

note suggestion of the Triune God here.

2. The Holy Spirit is the source of energy and order in nature.

Gen. 1:1-2 - “waste and void” -chaos.

Then the Spirit “moved” - brooded - cf. Deut. 32:11

(1) Energy, and then (2) light, then (3) order.

All the marvelous order of the material world is due to the work of the Holy Spirit.

3. The Holy Spirit is active in the processes of nature.

(1) Destructive processes

Isa. 40:7 - frost and wind.

(2) Renewing processes.

Psalm 104:29-30

- round of death and birth -- renewal of earth.

Compare also

Isa. 32:15 - Palestine waiting.

Ezek. 1:4-19 (20-21 RV margin) - picture of nature.

cf. 26 - God is above nature, but Spirit is in nature.

(3) Procreative processes - Job 33:4

4. The Holy Spirit is the divine artist in nature.

Job 26:13 - source of beauty

B. In relation to the Scriptures.

1. The Holy Spirit is the author of Scripture.

2 Peter 1:21

1 Cor. 2:13

Rev. 2:7, 11, 17, etc.

2 Sam. 23:1-2

John 16:12-13

2 Tim. 3:16 -God breathed.

- men wrote)

- but Spirit is author) cf. 1 Pet. 1:10-11

2. The Holy Spirit is the interpreter of Scripture.

1 Cor. 2:10-12

1 John 2:27

Eph. 1:17

C. In relation to Jesus Christ.

I. His miraculous birth.

Luke 1:34-35

2. His remarkable wisdom.

Isa. 11:1-4

Result -cf. Jn. 7:15

3. His powerful preaching.

Luke 4:18

Result - 4:22, 32

John 7:45-46

4. His mighty works.

Matt. 12:28

Acts 10:38

5. His victorious life.

Luke 4:1-2, 1 Tim. 3:16

6. His atoning death.

Heb. 9:14

7. His glorious resurrection.

Rom. 8:11 - “spiritual body” - 1 Cor. 15

All this has to do with Christ as Man during the days of his humiliation.

All that He did and said was done and said under the guidance and power of the Holy Spirit.

D. Work of Spirit among men in Old Testament days.

88 direct references to Spirit in Old Testament.

1. Strove with men generally against sin.

Gen. 6:3 -how? -- preaching

-- conscience

cf. Neh. 9:30

Acts 7:51

2. Dealt with certain men at times to fit them for special service.

- (1) For governing nations.

Num. 27:15-20

cf. 1 Cor. 12:28 - “governments”

- (2) For military leadership.

Judges 6:34-36

- (3) For special feats of physical strength.

Judges 14:5-6

15:14-15

cf. 1 Cor. 15:43-44

raised in “power” - “spiritual body”

- (4) For artistic workmanship.

Exo. 31:4-5, etc.

- creator of all artistic genius

- (5) For literary and musical expression.

2 Sam. 23:1-2

Hebrew poetry a wonderful thing.

Set to music.

cf. Eph. 5:19

- (6) For moral and spiritual courage.

2 Chron. 24:20-22

cf. Stephen

- (7) For prophetic ministry and writing of Scripture.

- Num. 24:2, cf. 10-13 - against will.

- Ez. 11:5, 24-25; 8:3

- 2 Pet. 1:20-21

3. Summary of His Work in Old Testament.

-- Distinctive features.

- (1) Not general among men.

- not even generally among people of God.

- but on selected persons.

- (2) Not always related to moral and spiritual character.

- cf. Samson, Balaam

- (3) Not always permanent.

- 1 Sam. 16:14

- Psa. 51:11

Note: Contrast New Testament work.

- (1) Upon all the redeemed.
- (2) Always related to character.
- (3) Always permanent (indwelling).

E. WORK OF THE SPIRIT IN THE CHURCH.

1. Created the church.

Acts 2:1-4, 1 Cor. 12:13

2. Indwells the church.

1 Cor. 3:16-17, Eph. 2:22

3. Presides over the Church.

(1) Government - Acts 20:28

(2) Preaching - Acts 4:8-12

(3) Prayer - Eph. 6:18

(4) Song - Eph. 5:18-19

4. Unifies the church.

Eph. 4:3

5. Completes the church.

(1) Selects missionaries - Acts 13:2

(2) Sends forth - Acts 13:4

(3) Chooses fields - Acts 16:6-7

(4) Sustains under persecution - 13:50-52

(5) Guides in solution of missionary problems - 15:28

F. WORK IN THE CHRISTIAN BELIEVER

Introduction:

1. Regenerates - John 3:5, Titus 3:5
2. Seals - Eph. 4:30
3. Indwells - 1 Cor. 6: , Rom. 8:9
4. Baptizes - 1 Cor. 12:13

5. Infills - Eph. 5:18
6. Imparts special gifts - 1 Cor. 12
7. Leads - Rom. 8:14
8. Teaches - Jn. 14:26
9. Sanctifies - 1 Pet. 1:2, 2 Thess. 2:13
10. Witnesses - Rom. 8:15, 1 Jn. 5:7
11. Intercedes - Rom. 8:26
12. Produces Fruit - Gal. 5:22
13. Raises and changes body - Rom. 8:11

- will deal with several of these about which there has been controversy.

V. THE INDWELLING OF THE HOLY SPIRIT

A. What do we mean by the Indwelling?

1. In the church collectively.
 - 1 Cor. 3:16-17 ARV
 - cf. 2 Cor. 6:16; Eph. 2:21-22
2. In each member individually.
 - 1 Cor. 6:19

B. Are all Christians indwelt by the Spirit?

1. The Pentecostal theory. Explain
2. Proof that all Christians are indwelt.
 - 1 Cor. 1:1-2 (with Romans 10:13 and 1 Cor. 6:19)
 - Rom. 8:9 with Acts 16:6-7 ARV
 - cf. Gal. 4:6, Eph. 1:13-14, 2 Cor. 1:22, 5:5
3. Inference from unity of Godhead.
4. Not true of every professing Christians.
 - unsaved enter visible church
 - cf. Jude 18-19 with 20

C. Why did not the first disciples receive the indwelling at once when they first believed?

1. It is a fact they did not.

- John 14:17

2. The Biblical reason

- John 7:37-39

3. This reason no longer exists.

- not since Pentecost

- Acts 2:33

4. Foolish and dangerous to try to reproduce in present Christian experience the history of the Gospels and Acts.

- say should “Tarry”! But where? Why?

- Our guide is in the church epistles.

- We cannot duplicate all in Gospels or Acts.

- cf. Christ’s circumcision, etc.

D. What must men do to have the Indwelling of the Spirit?

1. Do whatever is necessary to become Christians.

(since all Christians have the Spirit)

- what is necessary? - “Believe”

- cf. John 7:37-39 - “believe”

- cf. Acts 11:17 ARV

2. Some argue - must agonize in prayer.

- based on Luke 11:13

- but evidently they never asked -therefore. Lord opens new way - John 14:16. We have Spirit today on basis on Christ’s prayer, not ours.

3. What about such passages as:

- Acts 5:32 -but obey in what?

- certainly not all - why?

- commands us to “believe”

- Acts 2:38 -two things mentioned

“repent” - “baptized”

- cannot mean baptism secures.

cf. Acts 10:44-48

If book of Acts displays any order for Gentile believers, this is it -- Cornelius was first.

E. Does Indwelling of Spirit ever cease?

1. Spirit’s presence could be withdrawn in Old Testament.

cf. Psa. 51:

2. But not in present age.

cf. John 14:16-17

F. Practical Duties and Values.

1. Our Duty - believe it.

If you know you are saved, and you refuse to believe that your body is the temple of Holy Spirit, you are making God a liar.

2. Values

(1) As to present.

1 Cor. 6:19-20

cf. sacredness of ancient temple

- your body even more

- would you defile the church building,
tobacco, etc.

(2) As to future

Rom. 8:11

VI. THE BAPTISM OF THE HOLY SPIRIT

Introduction:

A. The Biblical material.

(1) Passages using both words: “Baptize” and “Spirit”.

Matt. 3:11, Mark 1:8; Luke 3:16, John 1:33; Acts 1:5, 11:16; 1 Cor.
12:13

(2) Other possible texts - using only word “baptize”.

Context must determine whether water or spirit baptism.

Rom. 6:1-4; Gal. 3:27; Eph. 4:5; Col. 2:11-12; 1 Pet. 3:21

(3) Text where only “Spirit” used. Acts 2:1-4

2. Six factors in every water baptism.

Background of spirit baptism is water baptism. Water first, spirit second is true.

(1) The baptizer - minister

(2) The element - water

(3) The baptized - Christian

(4) The condition - believe

(5) The mode - immersion

(6) The results - entrance into visible church

3. Will follow this plan in my treatment of material on Spirit baptism, although using different order.

B. The Baptizer - who?

1. Christ - not the Holy Spirit.

Matt. 3:11)

Mark 1:8)

Luke 3:16) perfectly clear. Peter knew - Acts 2:33

John 1:33)

2. This may explain the curious fact that our Lord apparently never baptized anyone in water.

John 4:1-2

C. The Element - here work of Spirit comes in.

1. cf. same passages plus

Acts 1:5, 11:1 1 Cor. 12:13

2. Note the Greek preposition - “en”

Same in each case (en kudati

(en pneumatī

3. However, since the spirit is a person, better to refer to Him as the Agent

Christ the sender

Spirit the one sent

D. The Baptized

Negatively

1. No one in the Old Testament

Amusing to hear Pentecostals sometimes talk about Abraham receiving baptism of the Spirit or being wholly sanctified!

2. No one in period covered by Gospel records.

- every reference puts it in future.

- even in Acts 1:5, still future.

Positively

1. Whole company of saved on Pentecost.

cf. Acts 2:1-4

- word “baptize” does not occur.

- But our Lord must have referred to this time in Acts 1:5

- And Peter looks back to it in Acts 11:15-17

2. All true believers since that day.

1 Cor. 12:13 with 1:1-2

No two kinds of Christians on this point. Important

Note: Some difference of opinion here.

(1) Some think only one Baptism of Spirit - church at Pentecost.
- since then we simply share in that original baptism.

(2) Others think this Baptism takes place for each Christian.

I favor (2), but the difference is not important.

E. The Condition

1. Much wrong teaching here.

not seek - agonize - complete surrender - pray.

- were praying on Pentecost, but nowhere said for Spirit.

- when He came, it was God's appointed promise and time.

2. The Bible is very clear.

Acts 1:5 - These men were believers - no other condition mentioned.

Acts 11:17 - having believed, nothing else. cf. ARV

1 Cor. 12:13 with 1:1-2 with Rom. 10:13

If believers, then saved. If saved, baptized by Spirit.

3. Spirit Baptism -Initial Blessing.

- not a second blessing

- same as indwelling in this respect

4. Why didn't we feel the experience?

- Where does God say we are to feel this work?

- Facts of salvation rest on God's Word and not on mere human feeling.
cf. Regeneration.

- If you are saved, you are baptized of the Spirit.

- Your part is to believe what God says.

- If you do, the feeling will come!

F. The Mode

1. We believe that the Greek word means "Immerse".

- and although we cannot picture the Holy Spirit as a mere element like water - yet the Greek word can suggest a precious idea. What?

2. We have been Immersed in the Spirit.

- Let us not be afraid of the truth. As a result of this great act of Christ we are "in the spirit".

- Surrounded by very life and power of Holy Spirit.

- Since the Spirit is God, to be baptized in the Spirit means to be "in God".

3. This leads to final point on Results.

G. The Results of Spirit Baptism.

1. Brings us into the true church.

- 1 Cor. 12:13

(1. Agent -

- Note (2. Result -

2. Brings us into Christ Himself.

Gal. 3:27

- Indwelling brings God into us.

- Baptism brings us into God.

3. Brings us into identification with Christ in His death and resurrection.

Rom. 6:2-4

Note: Absolutely nothing said about burning out or eradication of the old nature.

- Baptism of Spirit nowhere clearly joined to Sanctification.

H. QUESTIONS

1. Is the Baptism of the Spirit ever repeated?

(1) If Security be true, then only once.

(2) But cf. Eph. 4:5

- cannot refer to water baptism.

(a) more than one form.

(b) can be repeated often.

- not so with Baptism of Spirit.

2. Is it wrong to pray for this?

3. What about Acts 8 and 19

8:14-17 -Samaritans had to be taught priority of Jew.

19:1-6 - not true believers.

“came on” “fell on”

- describes reception of spiritual gifts. cf. 10:44, 46

VII. THE INFILLING OF THE SPIRIT.

Introduction:

1. A third work of the Spirit.

not to be confused with Indwelling or Baptism.

2. Biblical Material

Old Testament -Ex. 31:1-5

Gospels - Luke 1:13-17, 39-43, 67, 4:1-2

Acts - 2:1-4, 4:7-12, 31; 6:1-6; 7:54; 9-17; 13:8-9, 49-52.

Eph. - Eph. 5:18, 3:14-19

A. The Biblical Command - Eph. 5:18

1. Implies that not all Christians are “filled”.
 - shows it is different from Indwelling or Baptism.
2. Ephesian Christians had been blessed with every “spiritual blessing”. 1:3
 - evidently can have all these, yet not have filling.
3. Present tense shows that God wants us to be filled continuously.
 - not merely at times.
4. The command proves that the responsibility for the infilling is ours.
 - never find a command for any Christian to be indwelt or baptized of Spirit.
5. Not to be filled means we are consciously breaking the Lord’s command.
 - and this is sin.
 - cf. Be not drunken with wine.
6. Not to think of Spirit like air or water.
 - filled means “controlled” cf. Luke 6:11

B. Purpose or Results (Inductive method)

1. Luke 1:13-17
 - power for spiritual ministry.
2. Luke 4:1-2
 - strengthen in time of temptation.
3. Acts 2:1-4
 - Bear witness to Christ - cf. sermon
 - Illumine Scripture.
4. Acts 4:5-9
 - again testimony.
5. Acts 4:23, 31
 - Gives boldness - removes fear of man.
6. Acts 6:1-3
 - Gives fitness for work in Church.

- Even looking after poor is spiritual task.

7. Acts 9:17-20

- proclaim Jesus as Son of God.

8. Acts 13:49-52

- Joy in face of suffering and persecution.

9. Eph. 5:18-21

- Song in heart -thankfulness.

10. Acts 7:54-58

- Courage and vision of Christ in hour of death.

C. Conditions of Infilling.

1. Yield or present yourself.

Rom. 6:13

- remember filling means control.

- how can he control if we insist on personal control.

2. Have a thirst for his fullness.

John 7:37-39 - must be filled to overflow.

- If you are not filled, do you really thirst for His filling?

3. Be ready to serve and suffer.

- apparently always for these purposes.

4. Should we pray for this?

Seems to be no definite prayer on record.

But cf. Acts 4:24-31

Eph. 3:14-19

- Let us not be over critical in these matters.

- However, we should understand that God is ready to fill, if we meet the conditions.

- We need not petition God. He petitions us.

D. Questions

1. Do all Christians start out with this fullness?

cf. Acts 2:1-4 all

2. Can it be lost?

cf. Acts 4

- they had been filled.

- What happened? Fear?

- (1) Disobedience - inference from control.
- (2) Fear of man.
- (3) Grieve Spirit.
- (4) Reserving some area of life for self.

What about the remarkable spiritual experiences to which many great men have testified?

- (1) cf. Moody, Finney, Meyer, Torrey.
- (2) We cannot deny their testimony as to the reality of the experience.
- (3) But all such experiences must be interpreted and explained by the Word of God
- (4) What are the possibilities as to the nature or cause of such experiences?
 1. Might be the New Birth itself.
 2. Might be Assurance of Salvation.
 3. Might be the realization of what we have in Christ.
 4. Might be the presentation of the body and its members to God.
See Rom. 6:13 and 12:1-2
 5. Might be a fresh infilling of the Holy Spirit.
See Acts 4
 6. Might be one of those unspeakable experiences which the Lord brings to us when we need Him most.

Conclusion: Let us be careful that our claims conform with what the Word of God teaches.

VIII. POSSIBLE SINS AGAINST THE HOLY SPIRIT.

A. Committed by Unbelievers -Note the descent.

- (1) Resisting the Spirit - Acts 7:51
 - this is first step.
- (2) Insulting the Spirit - Heb 10:29
 - treat contemptuously.
- (3) Blaspheming the Spirit - Luke 12:10
 - reach place where not only cannot discern voice of Spirit, but actually mistake it for the voice of the Devil.

See below on “Unpardonable Sin”

- (2) Committed by Believers.

Subject 2 – Persons of the Triune God - Doctrine of the Holy Spirit

- (1) Quenching the Spirit - 1 Thess. 5:19
cf Acts 18:25, Rom. 12:11 - to boil
- suppressing His voice and power
- (2) Grieving the Spirit - Eph. 4:30
- doing that which He hates - sin.
- (3) Lying to the Spirit - Acts 5:3
- cf. today - we say to him that we surrender all.

B. IS THERE SUCH A THING AS AN UNPARDONABLE SIN?

By Alva J. McClain

There has been so much discussion, often fruitless, surrounding what is called the “unpardonable sin”, that one may justifiably hesitate to enter a field where well meaning men have widely disagreed. However, even leaving out of consideration those texts in the Synoptic Gospels about which much of the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, “in Christ”, whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).
2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Savior and bring sinners into him (John 15:26, 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (1 Cor. 12:3).
3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ there can be nothing for the sinner but the wrath of God (John 3:36).
4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the Person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son; but rather that the Spirit’s peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who “hath done despite unto the Spirit of Grace”, there can be no help nor remedy for his sin (Heb. 10:26-29).
5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Savior (John 19:15, Acts 7:51-52).
6. Even the initial and single act of rejecting Christ as Savior, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: “he that believeth not is condemned already” (John 3:18).

But such a sinner may yet be reached by the voice and ministry of the Holy Spirit If he is willing to hear (Heb. 4:7). The “door” is open, as wide as a sovereign God can open it (John 10:9).

7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ARV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit’s testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner To say “No” to God for the last time, and, like Judas, perish while still upon earth (John 17:12 ARV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is “guilty of an eternal sin” (Mark 3:29 ARV).

9. It must be remembered, however, that only God can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (1 Cor. 4:5), and therefore no man has any right to point either to himself or to any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ who is the only place of pardon (Heb. 6:4-6, 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent; and then he perishes.