

SYSTEMATIC THEOLOGY I

Bibliology, Theology, Christology, Pneumatology, and Soteriology

Systematic Theology I 9-12.doc

As to who compiled the original outline of this presentation I do not know. Therefore, I cannot identify their source material or give credit to their work. However, in teaching this course and Systematic Theology II, I have greatly expanded the outline to provide more than ample material to adequately lay the foundations of doctrinal belief. Frequently, I have utilized material found in **“The Moody Handbook of Theology”** and **“Willmington’s Guide to the Bible”** from the CDROM distributed by Parson’s Technology (used by permission), and has tried to indicate where it was used as a basis for what is presented. It should be noted that this source is very Calvinistic in its presentation and as I did not always agree with its presentation some alterations of the material have been made without indicating the changes. In addition I have added personal thoughts, and deleted some of the material simply because it was not necessary to communicate the thought. Therefore, should you have any question as to what has been changed, please compare what is presented here with the original text. In closing, it is not necessarily intended that everything presented here be taught, but from what is here one can certainly find an adequate basis of material from which to teach. Rev. Dick Christensen November 1998 with revisions made in May 2002. RevC made further revisions as follows: An additional paragraph was added to pg. 171 on 7-03. Further additions were made on 7-04 to the following pages: 3 (changed some wording and added the Apostles Creed under point D. Dogma); 69 (change of word “object” to “point” under number 6.); and added scriptures to pages 99 under point “d.” On the bottom of page 203 I added some comments and changed the paragraph structure. Additional comment added to (3) on page 204. Page 206 added “a.” to outline at “Work of the Father”, “b.” to outline at “Work of Christ” on page 209, and “c.” and (1)—(5) to text in outline at “Work of the Holy Spirit” on page 210. Added “a.” to outline at **“Erroneous Views”** on page 210; “b.” to **“Biblical View”** on 212; “a.” to **“Explanation of Common Grace”** on page 213. Added scripture references John 16:9,10,11 to page 215-216. Changed outline numbering on pages 217 through 227. Page 220 changed

the wording in (3) for the quote of Romans 9:14. Page 226 “b.” deleted opening text and added text. Added scripture references to pages 210-214.

Additions were made in July of 2007 to Roman numeral V. Theology sub-point H. The Decree of God; sub-point 6. Objections to the Decree, sub-point b. on page 82 through the beginning of page 85. Also some additions were added to the chart on page 231 in the last column dealing with Election.

Some additional material was added in September of 2010 to pages 85-86, and 170.

Supplement material by Rev. Tim Warner was added to pages 73 to 92 in January of 2012. This material is not accepted by the church as a whole and therefore is not to be taught as a doctrine but rather as another view of the nature of God prior to the creation.

In April of 2012 the sample test was removed and incorporated into the sample test file for all subjects. **No changes beyond the January 2012 addition were made to the actual material.**

On 9-12 some minor changes were made to the outline format, but no changes to the material.

Introduction to Concepts and Terms:

I. Definitions:

A. Doctrine- Literally "Teaching" or "Instruction," used 48 times in the NT.

Christian Doctrine would be defined as “the fundamental truths of the Bible arranged in a systematic form.”

B. Theology: From Greek words "Theos" = God; and Logos"=word, doctrine = God's word or God's doctrine.

1. In the narrow sense theology is defined as the Doctrine of God.
2. In the broad sense theology is used to describe the science which

deals with our knowledge of God and His relations to man, encompassing all the Christian Doctrines.

3. Theology is referred to as a science because it consists of facts relating to God and divine things, presented in an orderly and logical manner, based on God's word.

C. Religion: From Latin meaning "To Bind"

1. Religion represents those **ACTIVITIES** that bind man to God in a certain relationship.
2. Theology is knowledge about God. Thus **religion is practice** and **theology is knowledge**.
3. It is essential that there is a balance between the two, but often this is not the case. Either we have so much knowledge that we are of little earthly good, or we are very busy doing yet without understanding what or why we do what we are doing.
4. What is the consequence? Lives that are out of balance.
 - a. One who practices, but has no understanding why they do what they do or one who knows but does not practice what he knows to do. These are people who are out of balance.
 - b. **To the religious person** it should be said, - (2 Tim. 2:15) "**Study** to show yourself approved, a worker who does not need to be ashamed, rightly dividing the word of truth."
 - c. **To the theologian** it should be said, - (John 13:17) " If you know these things, happy are you **if you do them**."

D. Dogma: Means statement of truth as set forth in a creed. The early church fathers would pronounce statements, which would define what they believed to be Biblical truths. **One example is "The Apostles Creed," which is called such not because the Apostles wrote it, but because it reflected their teaching.**

The Apostles Creed (approximately 340 A.D.)

“I believe in God the Father Almighty; Maker of Heaven and Earth; and in Jesus Christ His only (begotten) Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy **catholic** Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.” (Moody Handbook of Theology).

The word “**catholic**” means “**universal**” or “**worldwide**” church, and is not a reference to the “Roman Catholic” church organization.

The difference between doctrine and dogma: A **doctrine is God's revelation** of a truth as found in the scriptures, **dogma is man's statement** of that truth as set forth in a creed.

II. Classification of Doctrine (Departments of Theology)

A. EXEGETICAL THEOLOGY: From the Greek word to "draw out".

Seeks to ascertain the true meaning of the scriptures. A knowledge of the original languages in which scriptures were written is involved in this department of theology.

B. HISTORICAL THEOLOGY: Traces the history of the development of doctrinal interpretation. It involves the study of church history.

C. DOGMATIC THEOLOGY: Study of fundamentals of faith as set forth in church creeds.

D. BIBLICAL THEOLOGY: Traces the progress of truth through the several books of the Bible, and describes the manner in which each writer presents the important doctrines. Biblical theology views the Bible as the source of a progressive revelation of God and focuses on the study of the progress of that revelation throughout the scriptures.

- E. **SYSTEMATIC THEOLOGY:** Is the study of Biblical teachings concerning God and man arranged in topics, according to a definite system. For example, scriptures relating to the nature and work of Christ are classified under the heading of Christology.

Our study will be an overview of systematic theology, covering the major Basic Doctrines.

III. Definition of Doctrines

- A. **Bibliology:** The Doctrine of the scriptures.

Studying:

1. The need for the scriptures.
2. The inspiration of the scriptures.
3. The verification of the scriptures.
4. The canon of scriptures.

- B. **Theology:** In the narrow sense - The Doctrine of God.

Studying:

1. The existence of God.
2. The nature of God.
3. The attributes of God.
4. The trinity of God.

- C. **Angelology:** The Doctrine of Angels.

Studying:

1. Their nature.
2. Their Classification.
3. Their character.
4. Their work.
5. Satan
6. Wicked Spirits
7. Fallen angels
8. Demons

D. Anthropology: The Doctrine of Man

Studying:

1. The origin of man.
2. The nature of man.
3. God's image of man.

E. Harmartiology: The Doctrine of Sin

Studying:

1. The fact of sin.
2. The origin of sin.
3. The nature of sin.
4. The consequences of sin.

F. Christology: The Doctrine of Christ

Studying:

1. The nature of Christ
2. The offices of Christ
3. The work of Christ

G. Pneumatology: The Doctrine of the Holy Spirit

This study under the heading Pneumatology could include any being in the spirit world, i.e., angels, wicked spirits, and demons. It traditionally refers to the study of the Holy Spirit. Studying:

1. The nature of the spirit.
2. The spirit in the O.T.
3. The spirit in the N.T.
4. The spirit in the human experience
5. The gifts of the spirit
6. The spirit in the church.

H. Soteriology: The Doctrine of Salvation

Studying:

1. The nature of salvation.
2. Justification
3. Regeneration
4. Sanctification
5. The security of salvation

I. Eschatology: The Doctrine of last things

Studying:

1. Death
2. The resurrection
3. The future life
4. The destiny of the righteous
5. The destiny of the wicked
6. The second coming of Christ

J. Ecclesiology: The Doctrine of the Church

Studying:

1. The nature of the church.
2. The founding of the church.
3. The membership of the church.
4. The work of the church.
5. The ordinances of the church.
6. The worship of the church.
7. The organization of the church.

BIBLIOLOGY

IV. Bibliology:

A. Background on the Scriptures

1. The Scriptures were written over a 1600-year span.
2. Written over 60 different generations.

3. Forty different authors from various walks of life, kings, peasants, fishermen, statesmen and scholars and shepherds, a doctor and a tax collector.
4. Written in different places:
 - a. Moses wrote in the wilderness.
 - b. Jeremiah in a dungeon.
 - c. Daniel from a palace.
 - d. Paul in prison.
 - e. Luke while traveling.
 - f. John on the Isle of Pathos.
5. Written during different times:
 - a. David wrote in times of war.
 - b. Solomon wrote in times of peace.
6. Written during different moods:

Some wrote from times of great joy as seen in the psalms, others from deep despair and sorrow, also seen in the psalms & Job.
7. Written on 3 continents: Asia, Africa, and Europe.
8. Written in 3 languages:

Hebrew and Aramaic in the O.T.
Greek in the N.T.
9. The origin of the word "Bible":

"The English word bible is derived from the Greek word **biblion**, which means "book" or "roll." The name comes from **byblos**, which denoted the papyrus plant that grew in marshes or river banks, primarily along the Nile. Writing material was made from the papyrus plant by cutting the pith of the plant in one-foot strips and setting it in the sun to dry. The strips were then laid in horizontal rows with rows of vertical strips glued to the horizontal rows in a criss-cross fashion similar to the way plywood is

constructed today. The horizontal rows were smoother and became the writing surface. Sections of these strips were glued together to form a scroll up to thirty feet in length. Eventually, the plural form **biblia** was used by Latin-speaking Christians to denote all the books of the Old and New Testaments.” (The Moody Handbook of Theology).

B. Three key terms: Revelation, Inspiration, and Illumination

1. Revelation:

The word revelation is derived from the Greek word **apokalupsis**, which means “disclosure” or “unveiling.” Hence, revelation signifies God unveiling Himself to mankind. The fact that revelation has occurred renders theology possible; had God not revealed Himself there could be no accurate statements about God. Romans 16:25 and Luke 2:32 indicate that God has unveiled Himself in the Person of Jesus Christ.” (The Moody Handbook of Theology)

God has revealed Himself in at least two key ways:

a. The General Revelation of God:

“General revelation, although not adequate to procure salvation, is nonetheless an important antecedent to salvation. **General revelation is God revealing certain truths and aspects about His nature to all humanity, this revelation is essential and preliminary to God’s special revelation.**

(I) **God’s revelation in nature** is perhaps the most prominent demonstration of general revelation. **Psalm 19:1-6** affirms His revelation to the human race in the heavens as well as on earth.

Psa 19:1-6 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament showeth his handiwork. 19:2 Day unto

day uttereth speech, and night unto night showeth knowledge. 19:3 There is no speech nor language, where their voice is not heard. 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 19:5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 19:6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

(A) The psalmist indicates that this revelation is continuous—it occurs “day to day” and “night to night” (v. 2). This revelation never ceases.

(B) Furthermore, it is a wordless revelation: “there is no speech, nor are there words” (v. 3).

(C) Finally, its scope is worldwide: “Their line [sound] has gone out through all the earth” (v. 4). No one is excluded from this revelation of God. Wherever man peers at the universe, there is orderliness. At a distance of ninety-three million miles from the earth, the sun provides exactly the right temperature environment for man to function on earth. Were the sun closer, it would be too hot to survive, and were it further away it would be too cold for man to function. If the moon were closer than two hundred forty thousand miles the gravitational pull of the tides would engulf the earth’s surface with water from the oceans. Wherever man looks in the universe, there is harmony and order.

(D) Similarly, God has revealed Himself on earth (v. 1). The magnificence of the human body is perhaps the best evidence of general revelation on earth. The entire human body—its cardio-vascular system, the bone structure, the respiratory system, the muscles, the nervous system including

its center in the brain—reveals an infinite God.

(E) **Romans 1:18-21** further develops the concept of general revelation.

Rom 1:18-21 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 1:19 Because that which may be known of God is manifest in them; for God hath showed it unto them. 1:20 For **the invisible things of him from the creation of the world are clearly seen**, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

The “invisible attributes,” “eternal power,” and “divine nature” of God have been “clearly seen” (v. 20). The human race is rendered guilty and without excuse through God’s revelation of Himself in nature. This revelation gives mankind an awareness of God but is of itself inadequate to provide salvation (cf. also Job 12:7-9; Psalm 8:1-3; Isa. 40:12-14, 26; Acts 14:15-17).

(II) **God has also revealed Himself to the human race through His providential control.** It is through His providential goodness in supplying people with sunshine and rain that enables them to live and function (Matt. 5:45; Acts 14:15-17). Paul reminds the people at Lystra that God’s providential goodness was a witness to them (Acts 14:17).

Acts 14:15-17 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 14:16 Who in times past suffered all nations to

walk in their own ways. 14:17 Nevertheless **he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.**

(III) Further, God has revealed Himself through conscience. Romans 2:14-15 indicates God has placed intuitional knowledge concerning Himself within the heart of man.

Rom 2:14-15 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 2:15 **Which show the work of the law written in their hearts, their conscience also bearing witness,** and their thoughts the mean while accusing or else excusing one another;)

“Man intuitively knows not only that God values goodness and abhors evil but also that he is ultimately accountable to such a righteous Power.” While the Jews will be judged according to the written law, Gentiles, who do not have the written Law, will be judged according to an unwritten law, the law of conscience written on their hearts. Moreover, Paul says the conscience acts as a legal prosecutor (v. 15). “Conscience may be regarded as an inner monitor, or the voice of God in the soul, that passes judgment on man’s response to the moral law within.” (The Moody Handbook of Theology)

b. The Special Revelation of God

Special revelation involves a narrower focus than general revelation. In special revelation we focus on the person of Jesus Christ and the Scriptures. Since all that is known of Christ is through the Scriptures; it can be said that special revelation involves what God is saying about Himself through the Scriptures. Over 3800 times the

scriptures record that “God said” or “Thus saith the Lord.”

Thus one reason God gave us the scriptures was to reveal Himself to us.

2. Inspiration

- a. **2 Tim. 3:16-** " All scripture is given by **inspiration** of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Inspiration comes from the **Greek-** Theopneustos, Theos- God, Pneo- To breath or “God breathed”.

- b. **2 Peter 1:20-21** - "Knowing this first, that no prophecy of scripture is of any private interpretation, for prophecy never came by the will of man, but **holy men of God spoke as they were moved by the Holy Spirit.**"

The Holy Spirit so guided and superintended the writers of the Bible, making use of their own unique personalities, that they wrote all that he wanted them to write, without excess or error. (Thiessen)

- c. **“Inspiration may be defined** as the Holy Spirit’s superintending over the writers so that while writing according to their own styles and personalities, the result was God’s Word written—authoritative, trustworthy, and free from error in the original autographs.
- d. There are several important elements that belong in a proper definition of inspiration:

- (I) **the divine element**—God the Holy Spirit superintended the writers, ensuring the accuracy of the writing;
- (II) **the human element**—human authors wrote according to their individual styles and personalities;
- (III) **the result of the divine-human authorship** is the recording of God’s truth without error;
- (IV) **inspiration extends to** the selection of words by the writers;
- (V) **inspiration relates to** the original manuscripts.

Inspiration extends to the words, not merely to the thoughts and concepts. So we say, the plenary and verbal inspiration of scripture. Plenary means - entire and without restriction, it includes all--every scripture. Verbal, because it includes every word.

e. **Proofs of Inspiration**

(I) **The Character of God attests to the inspiration of the scriptures.** It is clear that God has a loving concern for his creation and cares for their needs. This is testified by the fact that God meets the material and temporal needs of man. He provides an atmosphere we can live in, fertility for the soil, sunshine and the rain, and minerals and other natural necessities of man. Therefore, if God meets man's temporal needs would he not also be concerned about his spiritual and eternal needs. Yes. Therefore, because of the loving character of God and man’s desperate need, God supplied an infallible, inerrant, authoritative written revelation of Himself, man's condition and the road to salvation. The character of God attests to the inspiration of scriptures.

(II) **The character and claims of the Bible attest to its inspiration.**

(A) Unity

(1) Written over a 1600 year period.

(2) 40 different authors of various backgrounds.

(3) 66 different books composing one united story.

(4) 1 Doctrinal viewpoint,

(5) 1 moral standard,

(6) 1 plan of salvation,

(7) 1 program of the ages,

(8) 1 world-view.

(9) Total unity from beginning to end, no man could have accomplished this.

(10) No other religious book ever written displays the same internal unity, as the Bible does. Biblical authors spoke on hundreds of controversial subjects with harmony and continuity from Genesis to Revelation. One unfolding story of God's redemption of man.

(11) “It is apparent that many of the writers did not know of the other writers of Scripture and were unfamiliar with the other writings, inasmuch as the writers wrote over a period of more than fifteen hundred years, yet the Bible is a marvelous, unified whole. There are no contradictions or inconsistencies within its pages. The Holy Spirit is the unifier of the sixty-six books, determining its harmonious consistency. In unity these books teach:

- the tri-unity of God,
- the deity of Jesus Christ,
- the personality of the Holy Spirit,
- the fall and depravity of man,

- as well as salvation by grace.

It quickly becomes apparent that no human being(s) could have orchestrated the harmony of the teachings of the Scripture. The divine authorship of the Bible is the only answer.” (The Moody Handbook of Theology)

(B) The Bible Claims Inspiration

As indicated earlier, some thirty-eight hundred times the Bible declares, “God said,” or “Thus says the Lord” (e.g. Ex. 14:1; 20:1; Lev. 4:1; Num. 4:1; Deut. 4:2; 32:48; Isa. 1:10, 24; Jer. 1:11; Ezek. 1:3; etc.). Paul also recognized that the things he was writing were the Lord’s commandments (1 Cor. 14:37), and they were acknowledged as such by the believers (1 Thess. 2:13). Peter proclaimed the certainty of the Scriptures and the necessity of heeding the unalterable and certain Word of God (2 Pet. 1:16-21). John too recognized that his teaching was from God; to reject his teaching was to reject God (1 John 4:6).

(III) Jesus attested to the inspiration of the scriptures .

(A) O.T. inspired. In His use of the Old Testament Christ gave credence to the inspiration of the entire Old Testament. In Matthew 5:17-18 Christ affirmed that not the smallest letter or stroke would pass from

the law until it would be fulfilled. In v. 17 He referred to "the law the prophets," a common phrase designating the entire Old Testament. In this rather strong statement, Jesus affirmed the authenticity of the entire Old Testament and thereby affirmed the inspiration of the entire Old Testament.

Matt. 5:17-18 Do not think I came to destroy the law the prophets. I did not come to destroy but to fulfill. Assuredly I say unto you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

(B) In Luke 24:44 Jesus reminded the disciples that all the things written about Him in the law of Moses, the prophets, and the Psalms **must** be fulfilled.

Luke 24:44 And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

(IV) The Apostles claimed to have received inspiration when writing.

(A) **1 Cor. 2:10,13** - " But God has revealed them to us through His Spirit..., not in words which man's wisdom teaches but which the Holy Spirit teaches."

(B) **1 Cor. 11:23** - "For I received from the Lord that which I also delivered unto you."

(C) **Gal. 1:11-12** - "The gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through revelation of Jesus Christ."

(V) Fulfilled predictive prophecy is a proof of divine inspiration. Throughout the O.T. future predictions concerning historical events and places were recorded. These astounding predictions were verifiably fulfilled not only in later Biblical writings but also in extra Biblical literature. For example:

(A) Israel would be dispersed -
Propheesied in Deut. 28:15-68, Jer. 15:4,
16:13 was completely fulfilled in 70 A.D. -
Hos. 3:4

(B) Judah and Jerusalem saved from
Assyrian captivity, but fall to Babylon-
Isa. 39:6, Jer. 25:9-12.

(C) Medes and Persians would overthrow
Babylon- Isa. 21:12, Dan. 5:28.

(D) Prophecies concerning judgment
(specific destruction or captivity) against
Tyre, Sidon, Samaria, Moab, Ammon,
Nineveh, and Babylon all have been
fulfilled. Historical proof is found in
literature outside of the Bible.

(E) There are many Bible prophecies that
have been fulfilled. The probability of this
happening by mere chance is to remote to
even calculate.

In the book "**Evidence that demands a verdict**" (Josh McDowell, p.331) Deals with 11 specific prophecies. Gives proof of their being written long before events took place. Gives proof of their fulfillment being recorded in literature other than the Bible. He then calculates the mathematical probability of the 11 events happening exactly as described in the scripture to be 1 in 5×10 to the fifty-ninth power.

3. Illumination

Illumination can be defined as “the ministry of the Holy Spirit whereby He enlightens those who are in a right relationship with Him to comprehend the written Word of God.” (The Moody Handbook of Theology)

Because the Bible is God-breathed and therefore in an entirely different dimension from other literature, it is necessary that man receives God-given help in understanding the Bible (1 Cor. 2:11).

1 Cor 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Additionally, the unregenerate man’s sin-darkened mind cannot apprehend spiritual truths (1 Cor. 2:14).

1 Cor 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The work of illumination then is necessary to enable man to comprehend the Word of God (Luke 24:44-45).

Luke 24:44-45 And he said unto them, **These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me** 24:45 **Then opened he their understanding, that they might understand the scriptures,**

- a. There is a tendency to confuse illumination with revelation and inspiration. The distinction is noted: ‘In reference to the Bible,
(I) **revelation** relates to its content or material, something that was hidden is made known
(II) **inspiration** to the method of recording that material, and
(III) **illumination** to the meaning of the record.’

At the moment of salvation the believer is indwelt by the Holy Spirit who then takes the truths of God and reveals them (illumination) to the believer (1 Cor. 2:9-13). Since only God knows the things of God, therefore it is essential that the Spirit of God instruct the believer. This ministry of the Holy Spirit had been foretold by Jesus in the "Upper Room Discourse." Jesus announced that the Spirit would teach them (John 14:26), guide them into all the truth (John 16:13), and disclose the truth of God to them (John 16:14, 15). (The Moody Handbook of Theology)

C. The Inerrancy of the Scripture

1. "E. J. Young provides a suitable **definition of inerrancy**: "By this word we mean that the Scriptures possess **the quality of freedom from error**. They are exempt from the liability to mistake, incapable of error. In all their teachings they are in perfect accord with the truth."
2. In defining inerrancy it is also important to state what it does not mean. It does not demand rigidity of style and verbatim quotations from the Old Testament. "The inerrancy of the Bible means simply that the Bible tells the truth." Truth can and does include approximations, free quotations, language of appearances, and different accounts of the same event as long as those do not contradict.
3. In a final definition it is noted that **inerrancy extends to the original manuscripts**: "Inerrancy means that when all the facts are known, the Scriptures in their original composition and properly interpreted will be shown to be wholly true in everything they teach, whether that teaching has to do with doctrine, history, science, geography, geology, or other disciplines or knowledge.
4. To suggest there are errors in the Bible is to question the character of God. If the Bible has errors it is the same as

suggesting that God can fail, that He can make a mistake. “To assume that God could speak a Word that was contrary to fact is to assume that God Himself cannot operate without error. The very nature of God is at stake.” (The Moody Handbook of Theology)

5. Understanding Inerrancy: (The Moody Handbook of Theology)

- a. **Inerrancy allows for variety in style.** The gospel of John was written in the simple style one might expect of an unlearned fisherman; Luke was written with a more sophisticated vocabulary of an educated person; Paul’s epistles reflect the logic of a philosopher. All of these variations are entirely compatible with inerrancy.
- b. **Inerrancy allows for variety in details in explaining the same event.** This phenomenon is particularly observed in the synoptic gospels. It is important to remember that Jesus spoke in Aramaic and the writers of Scripture wrote their accounts in Greek, meaning they had to translate the original words into Greek. One writer would use slightly different words to describe the same incident, yet both would give the same meaning, albeit with different words. There is an additional reason for variety in details. One writer might have viewed the event from one standpoint while the other gospel writer viewed it from another standpoint. This would make the details appear different, yet both would be accurate.
- c. **Inerrancy does not demand verbatim (word for word) reporting of events.** “In times of antiquity it was not the practice to give a verbatim repetition every time something was written out.” A verbatim quote could not be demanded for several reasons. **First**, as already mentioned, the writer had to translate from Aramaic to Greek in recording Jesus’ words. **Second**, in making

reference to Old Testament texts it would have been impossible to unroll the lengthy scrolls each time to produce a verbatim quote; furthermore, the scrolls were not readily available, hence, the freedom in Old Testament quotes.

- d. **Inerrancy allows for departure from standard forms of grammar.** Obviously it is wrong to force English rules of grammar upon the Scriptures. For example, in John 10:9 Jesus declares, “I am the door,” whereas in verse 11 He states, “I am the Good Shepherd.” In English this would be considered as poor grammar, but this is not a problem to Greek grammar or the Hebrew language.
- e. **Inerrancy demands the account does not teach error or contradiction.** In the statements of Scripture, whatever is written is in accord with things as they are. Details may vary but it may still reflect things as they are. For example, in Matthew 8:5-13 it is noted that the centurion came to Jesus and said, “I am not worthy (vs.8).” In the parallel passage in Luke 7:1-10 it is noted that the elders came and said concerning the centurion, “He is worthy (vs. 4).” It appears the elders first came and spoke to Jesus, and later the centurion himself came. Both accounts are in accord with things as they are.

D. The Canon of Scripture

1. The subject of the canon of scripture involves the question of **how many books belong in the Bible**. Canon refers to the authoritative list of the books of the Bible.
2. **The meaning of the term Canon**
 - a. “The word **canon** is used to describe the inspired books. The word comes from the Greek “**kanon**” and probably also from the Hebrew “**qaneh**”,

signifying a “measuring rod.” **The term “canon” came to signify standards by which books were measured to determine whether or not they were inspired.** It is important to note that religious councils at no time had any power to cause books to be inspired, rather they simply recognized that which God had inspired at the exact moment the books were written.” (The Moody Handbook of Theology)

b. “The Masoretic (Hebrew) text of the Old Testament divided the thirty-nine books into three categories:

- Law (Pentateuch);
- Prophets (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, major and minor prophets); and
- the Writings - which included
 - The Psalms,” including the poetry and wisdom books—Psalms, Proverbs, and Job;
 - the Rolls—Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther;
 - the Historical Books—Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles).

Originally these thirty-nine books were counted as twenty-four by combining 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, the minor prophets, and Ezra-Nehemiah.

c. By the time of the New Testament this division was recognized (Luke 24:44). Other designations such as “The Scripture” (John 10:35) and “The Sacred Writings” (2 Tim. 3:15) suggest a generally accepted Old Testament canon. This division was also attested to by Josephus (A.D. 37-95), Bishop Melito of Sardis (ca. A.D. 170), Tertullian (A.D. 160-250), and others. The Council of Jamnia in A.D. 90 is generally considered the occasion whereby the Old Testament canon was

publicly recognized (while debating the canonicity of several books).” (The Moody Handbook of Theology)

- d. History of the use of the word, “canon.” In the early church the word canon was used to refer to the creeds. Fourth century it was used to refer to the list of accepted books, that were acknowledged to make up the Bible. Today its full implication is the list of books that have met certain tests or rules and thus are considered authoritative, and therefore eligible to be included in the Bible. (Canonical Books)

3. The Five Guiding Principles

- a. **Is it authoritative-** Did it come from the hand of God? Does this book come with a divine "Thus saith the Lord?"
- b. **Is it Prophetic-** Was it written by a man of God? A prophet in office? An Apostle.
- c. **Is it Authentic-** The early church fathers had the attitude, if in doubt, throw it out. Forgeries were a problem.
- d. **Is it Dynamic-** Did it come with the life transforming power of God?
- e. **Was it received, collected read and used.** Was it accepted by the people of God. Quoted by early church fathers. 2 Pet. 3:16. Here Peter attests to Paul's work. Jesus quoted often from the O.T.

4. Old Testament Canon - 39 books

“Although we do not have the original manuscripts of either the Old or New Testaments, we nonetheless have a biblical text that is reliable.... The work of copying the ancient manuscripts was

a tedious exercise, but the Jews very early developed strict rules for their work. Rules regulated the kind of parchment, the number of lines to be written, the color of the ink, and the manner of revision. When parchments began to show wear, they reverently buried the manuscripts. As a result, until the discovery of the Dead Sea Scrolls at Qumran, the oldest existent manuscripts were dated from A.D. 900.

Nonetheless, the reliability of the Old Testament text is seen in the careful transcription of the text in the days of Ezra and continuing later under the Masoretes, who developed a tradition of care and accuracy in copying the text. They ensured accuracy by counting the number of letters in a book, by noting the middle letter, and similar tedious procedures. For example, they noted that the Hebrew letter **aleph** occurred 42,377 times in the Old Testament. If the count in the new copy did not agree with the original copy the manuscript was recopied. When a word or statement appeared to be incorrect they left it in the text but made a marginal notation of their corrected suggestion. It was also the Masoretes who gave the Hebrew text its vowel pointing; prior to that time the Hebrew text was written only with consonants.

a. Other sources indicate the reliability of the Old Testament text:

(I) Dead Sea Scrolls. Prior to the discovery of the scrolls at Qumran in 1947 by a shepherd, the oldest existent manuscripts were dated from approximately A.D. 900. Some manuscripts of the Dead Sea Scrolls, which included copies of Isaiah, Habakkuk, and others, were dated back to 125 B.C., providing manuscripts one thousand years older than previously available. The major conclusion was that there was no significant difference between the Isaiah scroll at Qumran and the Masoretic Hebrew text dated one thousand years later. This confirmed the reliability of our present Hebrew text.

(II) Septuagint. The Septuagint is a **Greek translation of the Hebrew Old Testament** to accommodate the dispersed Jews who had lost the Hebrew language. Tradition says that around **seventy** Hebrew scholars translated the Hebrew text into Greek (the name **Septuagint** means “seventy,” hence, it is designated LXX). It was translated piecemeal in Alexandria, Egypt, between 250 and 150 B.C. As a translation it is uneven, but it is helpful in that it is based on a Hebrew text one thousand years older than our existing Hebrew manuscripts. Moreover, New Testament writers would at times quote from the Septuagint; this provides us with further insight concerning the Old Testament text.” (The Moody Handbook of Theology)

- b. “By the year 300 B.C. (at the latest) all Old Testament books had been written, collected, revered, and recognized as official, canonical books. Many believe Ezra the prophet led the first recognition council.” (Willmington’s Guide to the Bible)

5. New testament Canon - 27 books

“The New Testament. During the Third Council of Carthage, held in A.D. 397, the twenty-seven New Testament books were declared to be canonical. However, it absolutely must be understood that the Bible is **not** an authorized collection of books, but rather a collection of authorized books. In other words, the twenty-seven New Testament books were not inspired because the Carthage Council proclaimed them to be, but rather the Council proclaimed them to be such because they were already inspired.” (Willmington’s Guide to the Bible)

- a. There were several factors that led to the recognition of the 27 books now accepted as the New Testament canon.

(I) The content of the New Testament writings testified to their authenticity, and they naturally they were collected, and being recognized as canonical.

(II) Apostolic writings were used in public worship, hence, it was necessary to determine which of those writings were canonical.

(III) Ultimately, an edict by Emperor Diocletian in A.D. 303, demanding that all sacred books be burned, resulted in the New Testament collection.

(IV) Writings of the early church leaders after the time of the apostles indicated the acceptance of different books. Among these were:

(A) Clement of Rome (A.D. 95) mentioned at least eight New Testament books in a letter;

(B) Ignatius of Antioch (A.D. 115) also acknowledged about seven books;

(C) Polycarp, a disciple of John, (A.D. 108), acknowledged fifteen letters. That is not to say these men did not recognize more letters as canonical, but these are ones they mentioned in their correspondence.

(D) Later Irenaeus wrote (A.D. 185), acknowledging twenty-one books.

(E) Hippolytus (A.D. 170-235) recognized twenty-two books.

(V) Even more important was the witness of the Muratorian Canon (A.D. 170), which was a compilation of books recognized as canonical at that early date by the church. The Muratorian Canon included all the New Testament books except Hebrews, James, and one epistle of John.

(VI) In the fourth century there was also prominent recognition of a New Testament canon. When Athanasius wrote in A.D. 367 he cited the twenty-seven books of the New Testament as being the only true books. In A.D. 363 the Council

of Laodicea stated that only the Old Testament and the twenty-seven books of the New Testament were to be read in the churches. The Council of Hippo (A.D. 393) recognized the twenty-seven books, and the Third Council of Carthage (A.D. 397) affirmed that only those canonical books were to be read in the churches.

- b.** The New Testament was written over a period of about fifty years (approximately A.D. 50-100), by eight separate human authors. A suggested chronological order and possible dating of the New Testament books would be:
- James—A.D. 49 (written from Jerusalem)
 - 1 and 2 Thessalonians—A.D. 52 (written from Corinth)
 - 1 Corinthians—A.D. 55 (written from Macedonia)
 - 2 Corinthians—A.D. 56 (written from Macedonia)
 - Galatians—A.D. 57 (written from Ephesus)
 - Romans—A.D. 58 (written from Corinth)
 - Luke—A.D. 59 (written from Caesarea)
 - Acts—A.D. 60 (written from Rome)
 - Philippians, Colossians, Ephesians, Philemon—A.D. 61, 62 (written from Rome)
 - Matthew—A.D. 63 (written from Judea)
 - Mark—A.D. 63 (written from Rome)
 - Hebrews—A.D. 64 (written from Jerusalem)
 - 1 Timothy—A.D. 65 (written from Macedonia)
 - 1 Peter—A.D. 65 (written from Babylon)
 - 2 Peter—A.D. 66 (unknown)
 - Titus—A.D. 66 (written from Greece)
 - Jude—A.D. 67 (unknown)

- 2 Timothy—A.D. 67 (written from Rome)
 - John—A.D. 85-90 (written from Ephesus)
 - 1 John—A.D. 90-95 (written from Judea)
 - 2 and 3 John—A.D. 90-95 (written from Ephesus)
 - Revelation—A.D. 90-95 (written from the Isle of Patmos)
- c. Remember that all the books of the Bible were inspired when written and therefore were self authenticating. The councils and people only recognized and acknowledged what was already true.
6. **The Apocryphal Literature of the O.T.** (The material in this point was taken from Willmington’s Guide to the Bible)

After the Old Testament canon was recognized by the Jews as officially closed, and prior to the New Testament period, there arose a body of literature called the Apocrypha. This word literally means “that which is hidden” and consists of fourteen books.

- a. The contents of the Old Testament Apocrypha.
- (I) **1 Esdras** covers much of the material found in Ezra, Nehemiah, and 2 Chronicles. But it also includes a fanciful story concerning three Jewish servants in Persia. They were all asked a question by King Darius concerning what was the greatest thing in the world. One said wine, another replied women, while the third claimed it was truth. He won, and when offered a reward, suggested the king allow the Jews to rebuild the Temple in Jerusalem.
- (II) **2 Esdras** contains certain visions given to Ezra dealing with God’s government of the world and the restoration of certain lost Scriptures.
- (III) **Tobit** is the story of a pious Jew (Tobit) who is accidentally blinded (by sparrow dung) and

is later healed by an angel named Raphael, who applies a concoction of fish heart, liver, and gall to his eye.

(IV) Judith is the story of a beautiful and devout Jewish princess who saves Jerusalem from being destroyed by Nebuchadnezzar's invading armies. This she does by beguiling the enemy general through her beauty, then returning to Jerusalem with his head in her handbag!

(V) The remainder of Esther. There are additional inserts to this book to show the hand of God in the narrative by putting the word "God" in the text. The word God does not appear in the Old Testament book of Esther.

(VI) The Wisdom of Solomon has been called "The Gem of the Apocrypha," and is one of the loftier books of the Apocrypha.

(VII) Ecclesiasticus, also called "the Wisdom of Jesus, the Son of Sirach," resembles the book of Proverbs, and gives rules for personal conduct in all details of civil, religious, and domestic life.

(VIII) 1 Maccabees, an historical account on the Maccabean period, relates events of the Jews' heroic struggle for liberty (175-135 B.C.).

(IX) 2 Maccabees covers in part the same period as 1 Maccabees but is somewhat inferior content-wise.

(X) Baruch was supposedly written by Jeremiah's secretary, Baruch. It contains prayers and confessions of the Jews in exile, with promises of restoration.

(XI) The Song of the Three Children, inserted in the book of Daniel, right after the fiery furnace episode (Dan. 3:23), contains an eloquent prayer of Azariah, one of the three Hebrew men thrown into the fire.

(XII) The story of Susanna is a story relating how the godly wife of a wealthy Jew in Babylon,

falsely accused of adultery, was cleared by the wisdom of Daniel.

(XIII) Bel and the Dragon is also added to the book of Daniel. The book contains two stories:

(A) The first concerns how Daniel proves to the king that his great god Bel is a dead idol, and that the Bel priests are religious crooks.

(B) *Unger's Handbook* describes the second story in the following words:

“The other legend concerns a dragon worshiped in Babylon. Daniel, summoned to do it homage, feeds it a mixture of pitch, hair, and fat, which causes it to explode. The enraged populace compels the King to throw Daniel in the den of lions where he is fed on the sixth day by the prophet Habakkuk, who is angelically transported to Babylon by the hair of his head while carrying food and drink to the reapers in Judea. On the seventh day the King rescues Daniel and throws his would-be destroyers to the hungry lions.” (p. 459)

(XIV) The Prayer of Manasses is the supposed confessional prayer of wicked King Manasseh of Judah, after he was carried away prisoner to Babylon by the Assyrians.

b. Reasons for rejecting the Apocrypha. There are many sound scriptural reasons.

(I) The Apocrypha was never included in the Old Testament canon by such recognized authorities as the Pharisees, and Ezra the prophet.

(II) It was never quoted by the Jews, by Jesus, or by any other New Testament writers.

(III) The great Jewish historian Josephus excluded it.

(IV) The well-known Jewish philosopher Philo did not recognize it.

(V) The early church fathers excluded it.

(VI) The Bible translator Jerome did not accept the books as inspired, although he was forced by the Pope to include them in the Latin Vulgate Bible.

(VII) None of the fourteen books claim divine inspiration; in fact, some actually disclaim it.

(VIII) Some books contain historical and geographical errors.

(IX) Some books teach false doctrine, such as praying for the dead.

(X) No Apocryphal book can be found in any catalogue list of canonical books composed during the first four centuries A.D. In fact, it was not until 1596 at the Council of Trent that the Roman Catholic Church officially recognized these books.

E. Interpretation of the Scriptures (The Moody Handbook of Theology)

1. **Literal Interpretation:** Literal interpretation means the words and sentences of Scripture are understood in their **normal** meaning—the ways that words are understood in normal communication. It is a literal or normal meaning of words that is the basis of communication. Biblically there is a precedence for interpreting the New Testament literally. Old Testament prophecies like Psalm 22, Isaiah 7:14; 53:1-12; Micah 5:2 have all been fulfilled literally.
2. **Grammatical Relationships:** Because we acknowledge the verbal (words) and plenary (full) inspiration of Scripture it is incumbent on us to pay attention to the words of Scripture. Grammatical relationships are important to study because words stand in relationship to each other; therefore, it is necessary to study verb tenses, pronouns, prepositions, conjunctions, and laws of structure.

3. **Historical Context:** The historical context is important as a framework from which to interpret the Scriptures. Every book of Scripture was written in a historical context that should be understood in order to help interpret the book or passage accurately.

The subject of interpretation is a major subject in itself and vitally important to the correct understanding of Scripture.

THEOLOGY

V. Theology:

A. Definition of Theology:

Latin word - Theologia - "God to speak"

Theology is the study of the existence and character of God and His laws.

B. Purpose of Theology:

To come to a fuller revelation of who God is as He reveals Himself in His word.

C. Sources for Belief in God:

1. **Intuition:** Defined as " The immediate perception of truth without conscious reasoning." It is the instinctive knowledge which says, "I know", as opposed to the knowledge of reason which says "How I know."

Among all peoples there is this intuitive knowledge of the existence of a supreme being. Throughout the centuries there have been discoveries of races of peoples and tribes

found worshipping the supreme-being without ever hearing of the Bible.

2. **Tradition:** "That which has been handed down verbally."
 - a. It refers to instruction which is given by word of mouth.(A mother instruction to a child.)
 - b. The account of creation, the fall, and the flood were handed down from generation to generation by tradition until the invention of writing.

3. **Reason:** Defined as the faculty or power of acquiring intellectual knowledge.
 - a. Reason teaches that the universe in its order, system and purpose is derived from a supreme or higher reason, who is the author of creation, a being we call God. When intelligent men study the universe and its order and system, they must come to the conclusion that it was given by design and not just accident.
 - b. Why then are there so many scientists who don't believe ? **Rom. 1:20-21**, " For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were they thankful, but became futile in their thoughts, and their foolish hearts were darkened."

4. **Revelation:**
 - a. Tradition having become in time perverted, and reason having been darkened by sin, God saw the need of a divine revelation for the guidance and good of man.
 - (I) This revelation is given by God in the scriptures, and through the life of Jesus Christ.
 - (II) Defined it is God's disclosure of Himself and His will to His creatures.

John 1:1 - "In the beginning was the word, and the word was with God, and the word was God."

John 1:14 - "And the word became 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."

b. GOD BEYOND COMPREHENSION

(I) There are mysteries of Doctrine in Theology, which can only be accepted by faith. For example the existence of The Trinity.

(II) The study of God with a finite mind has its limitations, because we are studying the infinite.

(III) We can never fully grasp the mysteries of God while we are here on this earth. **1 Cor. 13:12**, "For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also have known."

D. Arguments for the existence of God (The Moody Handbook of Theology)

1. COSMOLOGICAL ARGUMENT

The term **cosmological** comes from the Greek word **cosmos**, meaning "world." This argument is based on the fact that a cosmos, or world, exists. Because something cannot come from nothing, there must be an original cause that is the reason for the world's existence. A man wears a wristwatch. Although he has never seen a watchmaker, the fact of the existence of the wristwatch suggests there is a watchmaker who made the watch. The cosmological argument says that every effect must have a cause. God is the cause behind the existence of the world.

2. TELEOLOGICAL ARGUMENT

Teleological comes from the Greek word **telos**, meaning "end." The teleological argument may be defined thus: "Order and useful arrangement in a system imply intelligence and purpose in the

organizing cause. The universe is characterized by order and useful arrangement; therefore, the universe has an intelligent and free cause.” The world everywhere evidences intelligence, purpose, and harmony; there must be a master architect behind all this evidence. The psalmist sees the magnificence of God’s creation in the universe and recognizes that it testifies to His existence (Ps. 8:3-4; 19:1-4). God’s harmony is observed throughout the universe and world: the sun being ninety-three million miles distant is precisely right for an adequate climate on earth; the moon’s distance of two hundred forty thousand miles provides tides at a proper level; the earth’s tilt provides the seasons. A conclusion is clear that God, the Master Designer, has created this magnificent universe. The alternative, that the world happened “by chance,” is beyond reason.

3. ANTHROPOLOGICAL ARGUMENT

The anthropological argument, is based on the Greek word **anthropos**, meaning “man.” Contrary to the secular humanist that sees man simply as a biological being, the biblicist sees man as created in the image of God (Gen. 1:26-28). The image of God in man is spiritual, not physical (cf. Eph. 4:24; Col. 3:10). Man is not simply a physical being, but also a moral being with a conscience, intellect, emotion, and will. Chafer states: “There are philosophical and moral features in man’s constitution which may be traced back to find their origin in God. . . . A blind force . . . could never produce a man with intellect, sensibility, will, conscience, and inherent belief in a Creator.”

4. MORAL ARGUMENT

The moral argument is related to the anthropological argument (some combine the two) and can be seen as a further consideration of that argument. The moral argument acknowledges that man has an awareness of right and wrong, a sense of morality. Where did this sense of moral justice come from? If man is only a biological creature why does he have a sense of moral obligation? Recognition of moral standards and concepts cannot be attributed to any evolutionary process. The biblicist recognizes that God has placed a sense of moral justice within the human race in contradistinction to all other

creation. **Romans 2:14-15** indicates that Gentiles who have had no revelation of the law have an inner, moral witness placed there by God.

E. Anti-theistic theories (The Moody Handbook of Theology)

1. ATHEISTIC VIEW

The term atheist comes from the Greek word **theos**, meaning “God,” and the prefix **a** (Gk. **alpha**), which in Greek negates the preceding statement. Therefore, it means a nonbeliever in God. Ephesians 2:12 uses the term (translated “without God”) to explain the status of unsaved Gentiles in their relationship toward God.

2. AGNOSTIC VIEW

The term agnostic comes from the Greek **gnosis**, meaning “knowledge,” accompanied by the “a” prefix. Therefore, an agnostic means one who lacks knowledge of God. Hence, an agnostic is one who says we cannot know that God even exists. The term, first coined by Thomas Huxley, covers varying degrees of skepticism. Agnostics are followers of pragmatism; their belief in something has to be scientifically verifiable, and because God is not scientifically verifiable, they leave Him out of their discussion.

3. EVOLUTION

Evolution is an anti-supernatural approach to life and its origin. It begins with the premise that there is no God and then seeks to explain life apart from any involvement by God. The implications are serious: if God created man, then man is a morally responsible being; if man is the product of evolution, then he is only biological and is not morally responsible to any god.

4. POLYTHEISM

The term polytheism comes from the Greek word **poly**, meaning “many,” and **theos**, meaning “God”; hence, it involves a belief in

many gods, or in a plurality of gods. History has noted many nations and societies that were polytheistic: the people of India are polytheistic with thousands of gods; Egyptians worshiped a multiplicity of gods, including the sun, the Nile, frogs, and even gnats.

5. PANTHEISM

Pantheism teaches that everything is God and God is everything. “God is all and all is God.” There are a number of different forms of pantheism, which we will not bother with in this study.

6. DEISM

Deists believe there is no personal God to whom man can relate. An impersonal God created the world and afterward divorced Himself from the human race and left man alone in his created world.

F. The Nature of God

Can God be defined? Is it possible to describe God? When speaking about the nature of God, it is not possible to put together a word or phrase expressing the essential nature of God. No one could define God for He is indescribable. However, we can describe the attributes of God that are revealed in scripture and therefore, in a limited way, define God. The following statement is one attempt to define God:

“There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most

just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.” (Westminster Catechism)

1. The Essence of God

a. God is a Spirit

John 4:24 **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

A body localizes, but God as spirit is everywhere; He cannot be limited. Although God does not have a body, He is nonetheless a substance but not material.

b. He is immaterial and incorporeal:

Immaterial= Not having material or physical substance.

Incorporeal= Not having bodily, physical form

Luke 24:39 "Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit does not have flesh and bones as you see I have."

In the above passage Jesus shows his humanity while at the same time explaining that a “spirit” does not have possess flesh and bone substance.

This explains the strict restrictions against making any graven image in the O.T. for there can be no physical likeness of God. (Ex. 20:4, Deut. 16:22.)

Why then are there scriptures in the Bible that ascribe physical features to God? These are called “Anthropomorphic scriptures” meaning to ascribe human form or attributes to a being not human.

- Is. 65:2, Heb. 1:10- Hands
- Gen. 3:8, Ps.8:6- Feet
- 1 Kings 8:29, 2 Chron. 16:9- Eyes,
- Neh. 1:6, Ps. 34:15- Ears

They should be understood in that they are symbolic representations, which serve to make God real and to express His various interests, powers and activities.

c. God is Invisible (Deut. 4:15-19)

- (I). John 1:18 "No one has seen God at any time."
- (II). Rom. 1:20 "For since the creation of the world His invisible attributes."
- (III). Col. 1:15 "He is the image of the invisible God."
- (IV). 1 Tim. 1:17 "Now to the King eternal, immortal, invisible..."
- (V). 1 Tim. 6:16 "Who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see.."
- (VI). Someday we will see God (A promise to the redeemed)
 - Ps. 17:15 "As for me , I will see your face in righteousness."
 - Matt. 5:8, "Blessed are the pure in heart, for they shall see God."
 - Heb. 12:14, "Pursue peace with all men, and holiness without which no one will see the Lord."
 - 1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
- (VII). What about scriptures which say that men saw God. (Gen. 32:30, Ex. 3:6, Ex. 24:9-10, Num. 12:6-8, Deut. 34:10, Is. 6:1.)

Two explanations:

(A). When someone looks in a mirror they see a reflection of their self, but not their self, in the same manner some have seen a reflection of God's glory but not his real essence. Heb. 1:3, "Who being the brightness of his glory and the express image of his person."

(B). Theophanies- Manifestations of Deity in visible form. IE, The angel of the Lord was a visible manifestation of Deity. But not the fullness of God in His glory. (Gen. 32:30, Gen. 16:7-14, 18:13-33, 22:11-18, Judges 6:11-23, 1 King 19:5-7).

d. He is Alive.

(I). The knowledge that God is spirit indicates that His essence is not of material substance yet He is very much alive.

(A). Josh. 3:10, "By this you shall know that the living God is among you."

(B). 1 Sam. 17:26, "Who is this uncircumcised Philistine, that he should defy the armies of the Living God."

(C). Ps. 84:2, Matt. 16:16, "You are the Christ, the Son of the Living God."

(II). Life implies feeling, power and activity. God has all of these.

Ps. 115:3, "But our God is in heaven he does whatever he pleases."

(III). He is the source of all life: Plant, animal, human, spiritual, and eternal.

Ps. 36:9, "For with you is the fountain of life."

John 5:26, "For as the father has life in himself so he has granted the son to have life in himself."

(IV). Our Living God is Alive, He sees, hears, and loves. This contrasts with the dead idols of scripture.

1 Thess. 1:9, "For they themselves declare concerning us what manner of entry we had with you, and how you turned to God from idols to serve the Living True God."

e. He is a Person: Here we speak of the fact that God has personality, self-consciousness, and self determination.

(I). Self Consciousness:

- 1 Cor. 2:10, "But God has revealed them to us through his spirit. For the spirit searches all things, yes, the deep things of God."
- Is. 45:5, "I am the Lord and there is no other, there is no God besides me."
- Ex, 3:14 "And God said to Moses I am who I am , and he said thus shall you say to the children of Israel, I am has sent me to you."

(II). Self Determination;

- Job. 23:13, "But he is unique, and who can make him change? And whatever his soul desires, that he does."
- Eph. 1:9,11, "Having made known to us the mystery of His will, according to his good pleasure which he purposed in himself, in whom we also have obtained an inheritance, being predestined according to the purpose of him who works all things according to the counsel of his will."

(III). He possesses the psychological characteristics of personality.

(A). intellect- Ex. 3:7, Acts 15:18

Exo 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I **know** their sorrows;

Acts 15:18 **Known** unto God are all his works from the beginning of the world.

B). Sensibility- Ps. 103:8-14, John 3:16

Psa 103:8-14 The LORD is merciful and gracious, slow to anger, and plenteous in mercy. 103:9 He will not always chide: neither will he keep his anger for ever. 103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 103:11 For as the heaven is high above the earth, so great is his mercy toward them that fear him. 103:12 As far as the east is from the west, so far hath he removed our transgressions from us. 103:13 Like as a father pitieth his children, so the LORD pitieth them that fear him. 103:14 For he knoweth our frame; he remembereth that we are dust.

(C). Volition (the act of the will, choosing)
Gen. 3:15, Ps. 115:3, John 6:38.

Gen 3:15 And **I will** put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Psa 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

(IV). Emotions are ascribed to God

(A). Grieving- Gen. 6:6

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

(B). Repenting- Gen. 6:6

(C). Anger- Deut. 1:37

Deu 1:37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

(D). Jealousy- Ex. 20:5

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

(E). Compassion- Ps. 111:4

Psa 111:4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

f. God is Self Existent: God is not dependent on anyone or anything outside of himself. Ex. 3:14, "I am who I am."

g. God is Immense:

Simply put, he is not limited in relation to space. All finite space is in fact dependent on him.

Jer. 23:24- "Can anyone hide himself in secret places, so I shall not see him? Says the Lord. Do I not fill heaven and earth? Says the Lord."

Is. 66:1- "Thus says the Lord: Heaven is my throne and earth is my footstool. Where is the house that you will build for me? And where is the place of my rest."

Ps. 113:4-6, 2 Chron. 2:6

2 Chr 2:6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

Psa 113:4-6 The LORD is high above all nations, and his glory above the heavens. 113:5 Who is like unto the LORD our God, who dwelleth on high, 113:6 Who humbleth himself to behold the things that are in heaven, and in the earth!

1 Kings 8:27- "But will God indeed dwell on earth? Behold, heaven and the heaven of heavens cannot contain you. How much less this temple which I have built."

h. God is Eternal:

God is infinite in relation to time. He is without beginning and without end. He is free from all succession of time, and he is the cause of time

Gen. 21:33, "The everlasting God"

Ps. 90:2, "From everlasting to everlasting thou art God."

Ps. 102:27, "And you are the same and your years will have no end."

Is. 57:15, The high and exalted one who lives forever.

I Tim. 6:16, "Who alone has immortality."

2. THE ATTRIBUTES OF GOD

- a. **Definition:** (The Moody Handbook of Theology) The attributes of God may be defined as "those distinguishing characteristics of the divine nature which are inseparable from the idea of God and which constitute the basis and ground for his various manifestations to his creatures." God's attributes are to be distinguished from His works. God's attributes do not "add" anything to God; **they reveal** His nature.

b. The Moral and Non-Moral Attributes of God:

(I). The Non Moral or Natural Attributes

- (A). **Omnipresence** : Come from Latin, using prefix Omni, meaning "All".

Present everywhere at once, God is present in all His creation, but in no manner limited by it.

Immensity (or vastness of God) emphasizes the transcendence of God in that He transcends all space and is not subject to his creation.

Omnipresence has special reference to His presence within the universe. (1 Kings 8:27, . 139:7-10, Is. 66:1, Acts 17:24)

Psa 139:7-10 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 139:9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

(The Moody Handbook of Theology) Omnipresence means God is everywhere present (this is contrasted

with pantheism, which states that God is in everything). More specifically, omnipresence may be defined as “God, in the totality of his essence, without diffusion or expansion, multiplication or division, penetrates and fills the universe in all its parts.” **Psalm 139:7-12** explains the omnipresence of God. From the highest heaven to the depths of the earth and sea—God is everywhere present. There is no escaping God’s presence....The doctrine of omnipresence is a comfort to the believer who recognizes that no calamity can befall him that God is not present with Him; it is also a warning to the disobedient person that he cannot escape the presence of God.

- (1). Omnipresence is not a necessary part of God's being, but rather a free act of His will, if God should destroy the universe tomorrow His omnipresence would cease but he himself would not cease to be.
- (2). Pantheism binds God to the material universe, it says that God is the manifestation of the material universe and man, without them there is no God. The truth is that God transcends and is not subject to his creation.
- (3). The doctrine of the omnipresence of God is comforting and subduing: God is ever present in a time of need. (Matt. 28:20). "Lo I am with you always, even to the end of the age."

Ps. 145:18, "The Lord is near to all who call upon him."

Ps. 46:1, "God is our refuge and strength, a very present help in trouble."

- (4). The sinner cannot escape from the presence of God. Ps.139:7-10, "Where can I go from your spirit? Or where can I flee from your presence?"

Heb. 4:13, "And there is no creature hidden from his sight, but all things are naked and open to the eyes of him to whom we must give account."

(5). God's omnipresence is both a comfort and a restraint on the believer.

(B). Omniscience:

God is infinite in knowledge. God knows himself and all other things perfectly from all eternity, whether they are actual or merely possible, whether they be past, present or future. He knows things immediately, simultaneously, exhaustively, and truly.

(The Moody Handbook of Theology) The English word **omniscience** comes from the Latin words **omni**, meaning "all," and **scientia**, meaning "knowledge"; thus it means that God has all knowledge. A more comprehensive definition will state that God knows all things actual and possible, past, present, and future, in one eternal act. A number of things should be noted about God's omniscience.

- **God knows all things that exist in actuality** (Ps. 139:1-6; 147:4; Matt. 6:8; 10:28-30). The psalmist recognized the omniscience of God in that God knew his actions, his thoughts, his words before he even spoke them, and his entire life (Ps. 139:1-4).
- **God knows all the variables concerning things that have not occurred.** Jesus knew what Tyre and Sidon would have done had the gospel been preached to them (Matt. 11:21-24).

Matt. 11:21-24 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for **if** the mighty works, which were done in you, had been done in Tyre and Sidon, **they would have repented** long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for **if** the mighty works, which

have been done in thee, had been done in Sodom, **it would have remained** until this day. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

- **God knows all future events.** Because God is eternal and knows all things in one eternal act, events that are future to man are an “eternal now” to God. He knew the nations that would dominate Israel (Dan. 2:36-43; 7:4-8), and He knows the events that will yet transpire upon the earth (Matt. 24-25; Rev. 6-19).
- **God’s knowledge is immediate,** not coming through the senses; it is simultaneous, not acquired through observation or reason; it is actual, complete, and according to reality.”

(1). God's omnipresence is a proof of his omniscience.
Because God is everywhere at once He knows all things.

(2). God's understanding is infinite (without limit).
Isa. 46:10, "Declaring the end from the beginning, and from ancient times things that are not yet done, saying my counsel shall stand, and I will do all my pleasure."
Ps. 139:1-10, Prov. 15:3, Jer. 23:23-25.

(3). The scope of God's knowledge is infinite. He knows himself perfectly. The Father, the Son, and the Spirit know each other perfectly. **Matt. 11:27**, "No one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the son wills to reveal to him." **1 Cor. 2:11**, "No one knows the things of God except the Spirit of God."

(4). He knows all creation, Ps. 147:4. "He counts the number of the stars, he calls them by name."

He knows all men, (Ps. 33:13-15, Prov. 5:21). He knows their needs and burdens, (Matt. 6:8,32). God knows the future: From man's standpoint, God's knowledge of the future is foreknowledge, but from God's standpoint it is not, since he knows all things. (Is. 46:10, Dan. 2:7, Matt. 24 - 25, Acts. 15:18)

(5). The knowledge of the future is not in itself causative. Free actions do not take place because they are foreseen, but they are foreseen because they will take place.

(C). Omnipotence:

God is all-powerful, and able to do whatever he wills. God's will is limited by his nature, in that he can only do what is in harmony with his moral attributes.

(The Moody Handbook of Theology) “The term omnipotence signifies that God is all powerful. However, it **does not** suggest that because God is all powerful He can and does do anything or everything at random.... In other words, the question, “Can God create a stone so large that He could not lift it?” is not a legitimate question. God can do all things that are in harmony with His nature and Person.

The name Almighty means “the mighty one” and is probably derived from the verb meaning “to be strong” (Gen. 17:1; 28:3; Isa. 13:6; Ezek. 1:24; Joel 1:15). Because God is Almighty, all things are possible (Matt. 19:26). The One who has formed the unborn child (Ps. 139:13-16) and created the heavens (Jer. 32:17) can do all things; nothing is too hard for Him. He does as He pleases (Ps. 115:3) and decrees all things in accordance with His will (Eph. 1:11).

God cannot do things that are not in harmony with His nature:

- He cannot go back on His word (2 Tim. 2:13);

- He cannot lie (Heb. 6:18);
- He has no relationship to sin (Hab. 1:13; James 1:13).

Since God is able to do as He pleases, the doctrine of God's omnipotence becomes a source of great comfort for the believer (Gen. 18:14; 1 Pet. 1:5).

(1). There are some things God can not do.....

(a). Look with favor upon iniquity- Heb. 1:13

(b). Deny himself- 2 Tim. 2:13

(c). Lie - Titus 1:2, Heb. 6:18

(d). Tempt or be tempted to sin - James 1:13

(2). Omnipotence includes the power of self-limitation.

God has limited himself to some extent by giving free will to his rational creatures; this is why he did not keep sin out of the universe by a display of his power and why he does not save anyone by force.

(3). God is called Almighty, (Gen.17:1, Rev. 4:8) God can do all he proposes. (Job 42:2) All things are possible with God. (Matt. 19:26). Nothing is too difficult for God (Jer. 32:17). He reigns (Rev. 19:6).

(4). To the believer, God's omnipotence is a source of great comfort, but to the unbeliever it is a source of great fear. (1 Pet. 4:17, Rev. 6:15-17)

(D). Immutability: God is unchangeable in his essence, attributes, consciousness, and will. All change is either to the better or to the worse, but God cannot change, for the better since he is

absolutely perfect, and for the same reason he cannot change for the worse.

(The Moody Handbook of Theology) ...Malachi 3:6 teaches the doctrine of immutability: "I, the Lord, do not change." James 1:17 indicates there is no variation or shifting shadow with God.

There is change throughout the world from year to year, but God does not change in His Person nor in His response to His creatures. The value of this doctrine is enormous: since God does not change, His love and His promises forever remain certain. For example, He will never change concerning His promise in John 3:16."

- (1). James 1:17, There is no variation with God.
- (2). Ps. 102:26, Mal. 3:6, Heb. 1:12, He does not change with regard to his character.
- (3). Rom. 4:20-21, His power does not change.
- (4). Ps. 33:11, Is. 46:10, His plans and purposes do not change.
- (5). 1 Kings 8:56, 2 Cor. 1:20, His promises do not change.
- (6). Ps. 103:17, His love and mercy do not change.
- (7). Gen. 18:25, Is. 28:17, His justice does not change.
- (8). Immutability is not to be confused with **immobility** (the lack of active relationships), God is active and enters into relationships with men. However, because God has given man a free will man is able to change. For example a man might change from being lost in sin to being saved from sin. The way God deals with a sinner is different from the way He

deals with a child of His own. Thus for Him to be unchangeable as God He must change in his dealings with changing men in order to remain unchangeable in his character and purposes. God deals differently with men before salvation and after. (Prov. 11:20, 12:12, 1 Pet. 3:12) His dealings with men change when man changes from evil to good or good to evil. In this He is forever consistent and unchanging. (Gen. 6:6, Ex. 32:14, Jer. 18:7-11, Joel 2:13, Jonah 3:10)

(II). THE MORAL ATTRIBUTES OF GOD:

God's moral attributes are those qualities in God manifest as they relate to moral creatures. These attributes relate closely to the will of God.

(A). **God is Holy:** Holiness is God's foremost attribute.

(The Moody Handbook of Theology) “The basic meaning of holiness is “set apart” or “separation” (Heb. **qedosh**; Gk. **hagiazō**). Many see holiness as the foremost attribute of all because holiness overshadows all the other attributes of God and is consistent with all He is and does.

Several features are embraced in the holiness of God.

- It has a **transcendent** (on high) emphasis, indicating “He is absolutely distinct from all His creatures and is exalted above them in infinite majesty.” Exodus 15:11 explains that in His holiness God is without peer and awesome—revealed in the marvelous way He delivered Israel from the Egyptians. Isaiah 57:15 describes His transcendence: He is “high and exalted” living on a “high and holy place.”
- It has an **ethical** emphasis, indicating “He is separate from moral evil or sin. ‘Holiness’ points to God’s majestic purity, or ethical majesty.” The foundation of this emphasis is **Leviticus 11:44, 45**, “Be holy, for I am holy.” Because God is morally pure, He cannot condone evil or have any relationship to it (Ps. 11:4-

6). In His holiness God is the moral and ethical standard; He is the law. He sets the standard.”

Psa 11:4-6 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men. 11:5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

(1). Holiness is an inward state or quality. God's holiness is His absolute moral purity. **Holiness is the attribute that God wanted to be known by.**

Lev. 11:44-45, "For I am the Lord your God. You shall therefore sanctify yourselves, and you shall be holy, for I am holy, For I am the Lord who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am Holy."

Josh. 24:19, "You cannot serve the Lord, for he is a holy God."

1 Sam. 6:20, "And the men of Beth Sheviesh said, who is able to stand before this holy God."

Ps. 22:3, "But you are holy, who inhabit the praises of Israel."

Is. 40:25, "To whom then will you liken me, or to whom shall I be equal? Says the Holy one."

Ezek. 39:7, "So I will make my Holy name known in the midst of my people Israel, and I will not let them profane my Holy name anymore. The nations shall know that I am the Lord, the Holy one of Israel."

(2). God's holiness is emphasized by:

- (a) the boundaries set around Mt. Sinai when God came down upon it. (Ex. 19:12-25.
- (b) the division of the tabernacle and temple into the holy place and the Most Holy place. (Ex. 26:33, 1 Kings 6:16,19)

(c) the offerings that Israel had to bring in order to approach the Holy God. (Lev. 1-7)

(d) the priesthood to mediate between God and the people. (Lev. 8-10)

(3). The Lord is called "The Holy One." In the N.T. Holiness is used to describe God. (John 17:11, Heb. 12:10, 1 Pet. 1:15-16) The angels around the throne cry, "Holy, Holy, Holy." (Is. 6:3, Rev. 4:8)

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. **Holy Father**, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

(B). 3 THINGS TO LEARN FROM GOD'S HOLINESS

(1). There is a clash between God and man from the fact that God is Holy and man is a sinner. Before sin came, God and man had fellowship. Now sin has broken that fellowship and it is impossible.

(2). Man must approach God through the merits of another if he to approach him at all. Man is not able to possess or acquire the sinlessness that is necessary to approach God. But Christ has made that access possible. (Rom. 5:1-2) In God's holiness lies the reason for atonement, what his Holiness demanded, his love provided.

(3). We should approach God with reverence and awe. (Heb. 12:28). A correct view of the holiness of God leads to a proper view of the sinful self. Humiliation, contrition, and confession flow from a scriptural view of God's holiness.

(C). God is Righteous and Just:

- (1). The righteousness and justice of God is that aspect of his holiness that is seen in his treatment of man. (2 Chron. 12:6, Ezra 9:15, Neh. 9:33, Is. 45:21, Dan. 9:14, John 17:25, 2 Tim. 4:8, Rev. 16:5, Ps. 89:14)

2 Chr 12:6 Whereupon the princes of Israel and the king humbled themselves; and they said, **The LORD is righteous.**

2 Tim 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, **the righteous judge**, shall give me at that day: and not to me only, but unto all them also that love his appearing.

- (2). God has instituted a moral government in the world. He has imposed just laws on his creatures and attached sanctions on them. God administrates his laws through the bestowal of rewards and punishments. The distribution of rewards is called **remunerative justice**. (Ps. 58:11) God rewards the righteous (Matt 25:21, Rom 2:7, Heb. 11:26). The infliction of punishment is called **punitive justice**. It is the expression of divine wrath. (Rom. 2:8-12)

Psa 58:11 So that a man shall say, Verily **there is a reward for the righteous**: verily he is a God that judgeth in the earth.

Mat 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Rom 2:8-12 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 2:11 For there is no respect of persons with God. 2:12 For as many as have sinned without law shall

also perish without law: and as many as have sinned in the law shall be judged by the law;

- (3). God cannot make a law, establish a penalty, and then not follow through if the law is disobeyed. When the law is violated, punishment must be given out, either on the offender or vicariously (upon a substitute). In other words, justice demands punishment of the sinner, but it may also accept the vicarious sacrifice of another as in the case of Christ. (Rom. 5:8) The righteousness of God is revealed in his punishment of the wicked. (Rev. 16:5-7)

(D). God is Good;

The goodness of God encompasses four qualities of God. The love of God, the benevolence of God, the mercy of God, the grace of God.

(1). The Love Of God:

- (a). God's love is not a mere emotional impulse, but a rational and voluntary affection, having its ground in truth and holiness. And it's an exercise in free choice.
- (b). The scripture testifies of God's love.
- (2 Cor. 13:11) The God of Love.
 - (1 John 4:8, 10, 16) It is God's nature to love, he initiates love.
 - God loves the world (John 3:16, Eph. 2:4).
 - God loves His people, Israel (Deut. 7:6-8, Jer. 31:1-3).
 - God loves righteousness (Ps. 11:7, Is. 61:8).
 - Nothing can separate us from the love of God. (Rom. 8:35-39)

- (2). God is Benevolent: (Desiring to do good to others)
- Because of His goodness, God deals bountifully, tenderly, and kindly with all His creatures. (Ps. 145:9,15-16).
 - God is good to all creation providing for their individual needs. (Matt. 5:45, Acts. 14:17)

(3). God is Merciful:

(a). God's mercy is His goodness manifested towards those who are in misery or distress. Compassion, pity, and loving kindness are other scriptural terms for the same thing.

(b). The exercise of mercy is optional in every given case. If it were necessary for God to be merciful in every case on every situation it would no longer be mercy, it would be a debt owed.

(c). Eph. 2:4 - "God is rich in mercy."

(d). James 5:11 - God is full of compassion and is merciful.

(e). 1 Pet. 1:3 - God has "great mercy."

(f). Ps. 102:13 - Merciful towards Israel.

(g). Rom. 11:30 - Merciful towards Gentiles.

(h). Ps. 103:17, Luke 1:50 - Merciful toward all who fear Him.

(i). Is. 55:7 - God is merciful toward those who seek his salvation.

(4). God is Gracious:

- (a). The grace of God is God's goodness manifested toward the ill-deserving. Mercy is extended to the miserable and pitiful whereas grace is what is extended to the sinner and guilty. It is the unmerited favor of God.
- (b). Eph. 2:7-9 - The surpassing riches of His grace.
1 Pet. 4:10 - The manifold grace of God.
1 Pet. 5:12 - The true grace.
- (c). The exercise of grace is optional. God must be Holy in all His actions, but grace is an option. God's grace is revealed in His long-suffering with man and delaying of punishment. (Ex. 34:6, Rom. 2:4, 3:25, 9:22, 1 Pet. 3:20)

(E). God is Truth:

- (1). He is the source of all truth and right knowledge.
- (2). John 17:3 - The only true God.
1 John 5:20 - We are in Him who is true.
Jer. 10:10, John 3:33, Rom. 3:4
- (3). Because He is truth, he fulfills all His promises which are expressed in His word.- Is. 25:1
God is faithful to Himself.- 2 Tim. 2:13
To His word.- Heb. 11:11
To His people. - 1 Cor. 1:9, 10:13, 1 Thess. 5:24

G. The Doctrine of the Trinity of God

1. Word "Trinity" does not appear in the Bible.

- a. Terturian (220 A.D.) first used this term. Although the word does not appear in the scriptures, the doctrine is Biblical since the concept is clearly evident.

- b. “A proper definition of the Trinity states: “the Trinity is composed of three united Persons without separate existence—so completely united as to form one God. The divine nature subsists in three distinctions—Father, Son, and Holy Spirit.” (The Moody Handbook of Theology)
- c. C.C. Ryrie writes: “There is only one God, but in the unity of the Godhead there are three eternal and co-equal Persons, the same in substance, but distinct in subsistence.” (Willmington’s Guide to the Bible)

2. The Doctrine of the Trinity is not:

- a. Tri-theism: **Denies the unity of essence** of God and holds to three distinct Gods. The only unity that it recognizes is the unity of purpose and endeavor. God is a unity of essence, co- substantial, one essence.
- b. Modalism (3 modes of revelation): There is but one God who simply reveals himself through three different modes, or roles. For example, a particular man could be considered a *husband* to his wife, a *father* to his children, and an *employee* to his boss. This view denies 3 distinct Persons.
- c. “Arianism.: Arian doctrine had its roots in Tertullian, who subordinated the Son to the Father (making Jesus lesser than the Father). Origen carried Tertullian’s concept further by teaching that the Son was subordinate to the Father “in respect to essence.” This ultimately led to Arianism, which denied the deity of Christ. Arius taught that only God was the uncreated One; because Christ was begotten of the Father it meant Christ was created by the Father. According to Arius there was a time when Christ did not exist. Arius and his teaching were condemned at the Council of Nicea in A.D. 325.”
(The Moody Handbook of Theology)

3. The Doctrine of Trinity in the Old Testament:

- a. The great emphasis in the Old Testament is the unity of God. (Deut. 6:4, Hear, O Israel the unity of God, The Lord is One! This teaching was in contrast to the heathen nations around them who worshipped many Gods.
- b. Trinity implied by the word "**Elohim**", which is the plural form of the Hebrew word for God. (Gen. 1:1)
- c. Trinity implied by use of plural pronouns. (**Gen 1:26**, "Let **us** make men in our image, according to **our** likeness.." , Gen 3:22, 11:7, Is. 6:8)

Gen 3:22 And the LORD God said, Behold, the man is become as one of **us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen 11:7 Go to, let **us** go down, and there confound their language, that they may not understand one another's speech.

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for **us**? Then said I, Here am I; send me.

- d. The Son is distinguished from the Father.
(Ps. 2:7, Matt. 3:16-17)

Psa 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Mat 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

- e. The Spirit is also distinguished from God: (Gen. 1:1-2, Gen. 6:3, Num. 27:18, Ps. 51:11, Isa. 61:1, Hag. 2:4-5, Mat 3:16-17)

Gen 1:1-2 In the beginning God created the heaven and the earth. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Isa 61:1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

- f. The triple use of the word “holy” implies the Triune God.

Isa 6:3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of his glory.

4. The Doctrine of Trinity in the New Testament:

- a. Present at Jesus' baptism - Matt. 3:16-17

Mat 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and lighting upon him: 3:17 And lo **a voice from heaven**, saying, This is my beloved **Son**, in whom I am well pleased.

- b. Jesus' teachings concerning the Holy Spirit, prove the Trinity. - John 14:26, John 15:26.

John 14:26 But the Comforter, which is the **Holy Ghost**, whom the **Father** will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

- c. Jesus' instructions on baptism prove the Trinity. –

Matt. 28:19

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**:

d. New Testament writers believed in the Trinity

(I) Paul- Eph. 3:14-16, 2 Cor. 13:14

2 Cor 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Eph 3:14-16 For this cause I bow my knees unto the **Father** of our Lord Jesus **Christ**, 3:15 Of whom the whole family in heaven and earth is named, 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his **Spirit** in the inner man;

(II) Peter- 1 Pet. 1:2, 1 Pet. 3:18

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Pet 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

(III) John- 1 John 3:23-24, Rev. 1:4-5

1 John 3:23-24 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Rev 1:4-5 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

(IV) Jude- Jude 20-21

Jude 1:20-21 But ye, beloved, building up yourselves on your most holy faith, praying in the **Holy Ghost**, 1:21 Keep yourselves in the **love of God**, looking for the mercy of our **Lord Jesus Christ** unto eternal life.

e. The Doctrine of Trinity is proven by showing 3 recognized as God.

(I) God the Father - John 6:27, Rom. 1:7, Gal. 1:1.

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Rom 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

(II) Jesus is recognized as God:
Titus 2:13; John 20:28; John 1:18; Acts 7:59

John 20:28 And Thomas answered and said unto him, My Lord and my God.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

John 1:18 NRSV No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

John 1:18 NIV No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

(A) Jesus' attributes of Deity:
(1) Eternal John 8:58

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

(2) omnipresent. John 14:20,
Matt. 18:20, 28:20

Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

John 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

(3) omniscient- John 16:30, 21:17,
Col. 2:3

John 16:30 Now are we sure that **thou knowest all things**, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

John 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, **thou knowest all things**; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Col 2:3 In whom are hid all the treasures of wisdom and knowledge.

(4) omnipotent- John 5:19, Heb. 1:3,
Matt. 28:18.

Mat 28:18 And Jesus came and spake unto them, saying, **All power is given unto me** in heaven and in earth.

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

(5) Immutable- Heb. 1:12, 13:8.

Heb 13:8 Jesus Christ **the same** yesterday, and to day, and for ever.

Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but **thou art the same**, and thy years shall not fail.

(III) The Holy Spirit is recognized as God:

Acts 5:3-4 “But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God**”

(A) Attributes of Deity:

(1) Eternal, Heb. 9:14

Heb. 9:14 “How much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?”

(2) omniscient- 1 Cor. 2:10-14,
John 14:26

1 Cor. 2:10-11 “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so **the things of God knoweth no man, but the Spirit of God**”

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

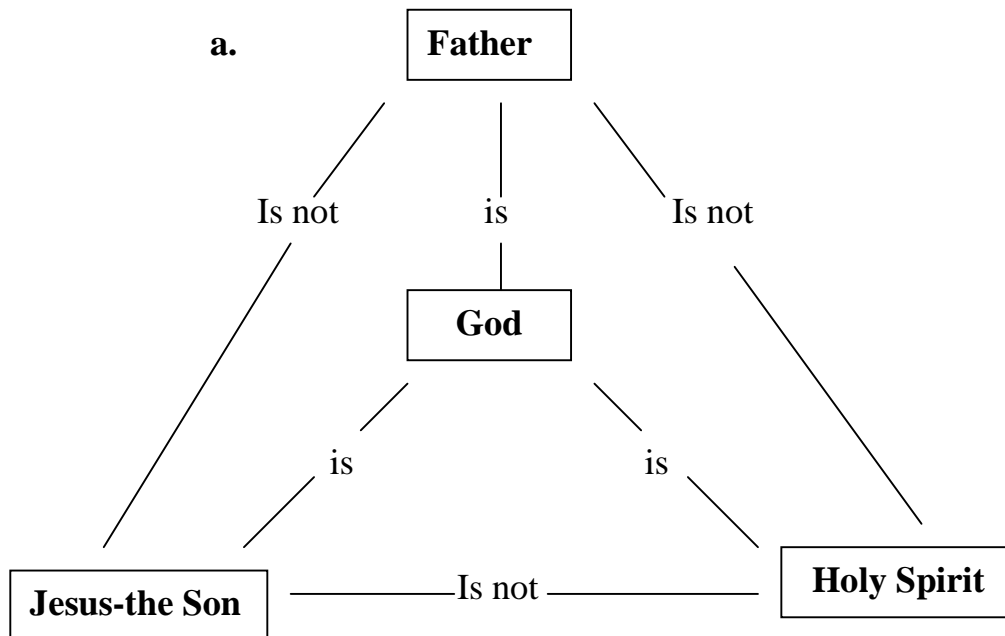
(3) omnipotent-

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and **might**, the spirit of knowledge and of the fear of the LORD;

(4) omnipresent- Ps. 139:7-10

Ps. 139:7 “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?”

5. Illustrations of the Trinity:



- b. **Water** is a 3 in one illustration. It retains its same chemical composition whether in solid, liquid, or gas. All are water, yet distinct from each other.
- c. The nature of **light**, consisting of three kinds of rays
 - (I) chemical rays—rays that are invisible, and can neither be felt nor seen
 - (II) light rays—rays that are seen, but cannot be felt

(III) heat rays—rays that are felt, but never seen

6. Difficulties with the Trinity doctrine
(The Moody Handbook of Theology)

Those who deny the Trinity sometimes [point](#) to the use of certain terms that seem to imply that Christ is inferior to the Father, which if true, would deny the Trinity. Three of these problematic terms are noted here.

- a. **Meaning of begotten.** The term begotten is used in several senses with respect to Christ. First, it is evident from Matthew 1:20 that Christ was begotten in His humanity but not in His deity.

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**

Christ was God from all eternity (Mic. 5:2), but at Bethlehem He took to Himself an additional nature, namely, a human nature. The Holy Spirit superintended Mary's conception to assure the sinlessness of the humanity of Christ. It is with reference to the humanity of Christ that the term begotten is used; it could never be used with reference to His deity. **Begotten does not relate to Jesus' being the Son of God.** In time and space Jesus was declared to be the Son of God (Ps. 2:7;

Acts 13:32-33; Rom. 1:4). These verses all emphasize that Jesus' Sonship is vindicated or verified as a result of the resurrection,

Psa 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

but the resurrection did not make Him the Son of God. Jesus has been the son of God from eternity. Thus, Psalm 2:7 and Acts 13:33 emphasize that begotten refers to the public declaration of the Sonship of Christ (but not the origination of the Son-ship).

- b. Meaning of **first-born**. Those who deny the deity of Christ frequently do so by referring to the term first-born, suggesting that if the term relates to Christ it must imply He had a beginning in time.

In its Old Testament culture the predominant emphasis was on the status of the oldest son. He enjoyed the double portion of the inheritance (Deut. 21:17), privileges over other family members (Gen. 27:1-4, 35-37), preferential treatment (Gen. 43:33), and the respect of others (Gen. 37:22). Figuratively, **the word denotes priority or supremacy** (Ex. 4:22; Jer. 31:9) and is so used of Christ. In Colossians 1:18 where Christ is referred to as first-born the meaning is clear: as firstborn, Christ is Head of the church and preeminent in everything. In Hebrews 1:6 the supremacy of Christ as the first-born is seen in that angels worship Him.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Heb 1:6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

Only God is worshiped. Psalm 89:27 is perhaps one of the clearest explanations of the term first-born.

Psa 89:27 Also I will make him my firstborn, higher than the kings of the earth.

This is an example of synthetic poetry in Hebrew in which the second line explains the first. In this Messianic Psalm **God affirms that Messiah will be the first-born, that is, the highest of the kings of the earth.** First-born is explained as ruling over the kings of the entire earth. From both a linguistic and exegetical study **it is clear that first-born draws attention to the preeminent status of Jesus as Messiah.**

- c. Meaning of **only-begotten**. The term only-begotten (Gk. monogenes) (John 1:14, 18; 3:16; 1 John 4:9) does not suggest a beginning point in time, but rather means that Jesus as the only-begotten Son of God is “unique,”

John 1:14 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 1:18 No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared him.

John 3:16 For God so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

1 John 4:9 In this was manifested the love of God toward us, because that God sent **his only begotten Son** into the world, that we might live through him.

“the only one of its kind,” “the only example of its category.” Only-begotten “is used to mark out Jesus uniquely above all earthly and heavenly beings.”

In Genesis 22:2, 12, 16 it reflects the concept of “only, precious” as Isaac was viewed by his father, Abraham. John the apostle describes the glory radiated by the unique Son of God—no one else radiated the glory of the Father (John 1:14); moreover, the Son “explained” the Father—no one but the unique Son could explain the Father. It was the unique Son whom God sent into the world; eternal life was provided only through the unique Son of God (John 3:16). In examining the passages **it is evident that only-begotten does not suggest a coming into existence, but rather it expresses the uniqueness of the person.** Christ was unique as the Son of God, sent by the Father from heaven.

SUPPLEMENT:

Who Jesus Is: John chapter 8

By Rev. Tim Warner

Oasis Christian Church, Tampa, FL

TEACHERS PLEASE NOTE: The following material concerning the eternal nature of God (the Father), the origin of Jesus Christ (the only

begotten Son), and the Holy Spirit is being added to the CTC curriculum to enable us to examine another man's view of the eternal nature of the trinity of God, and how that understanding may be different from what is commonly taught in protestant churches today. Please make clear to students that this is **NOT** being presented as a doctrine of the church, but rather as one man's opinion of the eternal nature of the trinity prior to the creative work of God. It is an interesting possibility, but also **unproven** in the sense that it has yet to be examined as to its accuracy by those more scholarly, and yet to be accepted within the body of Christ as a whole. Therefore, until it is scrutinized and evaluated for accurateness we cannot accept or teach it as truth.

This teaching can be found in its entirety in English on the www.oasischristianchurch.org website under Rev. Tim Warner's audio teachings on "The Life of Jesus Christ" lessons 60-62. It is presented here in brief with some additional comments by RevC. This has been added as a supplement to the existing material and as such contains its own outline which is not part of the original outline of this class. Students will not be tested over this material.

LESSON 60

I. The gospel of John was written to portray who Jesus is to the Gentiles.

A. John 1:1 "In the beginning..." It goes all the way back to give us a glimpse of who Christ was even prior to creation.

1. "In the beginning" is tied to Genesis 1:1 and takes us back to the time of creation or just before the creation. But in chapter 1 he doesn't go back to the relationship of Jesus with the Father in eternity past.

2. Throughout the gospel of John he gives us more information about who Jesus is and lets it come from the lips of Christ.

B. John 20:31 ³¹ **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.** Notice what we must believe to have life, that it is an absolute necessity to believe: "Jesus is the Christ, Jesus is the Son of God."

1. To believe that Jesus is the Christ is to acknowledge that He is the descendent of David that was promised through the Covenant with David. That one of his descendents would sit upon the throne of Israel and reign forever. Christ (Christos in

Greek) means the “anointed one”. And to be a descendent of David you have to be human. Thus Jesus is also referred to in the other gospels as “the Son of Man”.

2. When he says, “The Son of God” it can be looked at in a couple of ways:

a. One way is to confirm that Mary conceived by the Holy Spirit and brought forth Jesus the Son of God.

b. But could Jesus be the Son of God in another way? That is what we want to examine in John chapter 8.

II. John Chapter 8: What did Jesus say about who HE is?

A. John 8:24-28 Jesus the “I am”

John 8:24-28 ²⁴ I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins. ²⁵ Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. ²⁶ I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. ²⁷ They understood not that he spake to them of the Father. ²⁸ Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

1. In verse 24 your Bible may read “...for if you believe not that I am *he*...” and you may see the word “he” in italics. That is because it is not in the original language and has been added. If so, then you should cross it out as it does not belong. You can do the same thing in verse 28. Also the “I am” should be capitalized to read: “I AM”.

2. “I am” is the name that was claimed by the one who appeared in the burning bush which appeared in front of Moses. Moses asked, “Who shall I say has sent me?” to which the Lord replied, “I AM THAT I AM; tell them I AM has sent you” Exodus 3:14

3. What did Jesus mean by the statement of verse 28 **“When ye have lifted up the Son of man, then shall ye know that I AM...”** ? He is talking about the crucifixion, and later in Acts chapter 2 Peter preaches concerning the crucifixion, death, burial, and resurrection of Christ indicating that it was pre-determined by the Father. And over 3000 realize they have crucified their Messiah.

B. John 8:29--41

John 8:29 ²⁹ **And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.**

1. **Vs. 29** Over and over we see in the gospel of John that Jesus is declaring that He does nothing and says nothing but what the Father tells Him to do or say. He is showing that He is a conduit of the Father the messenger of the Father.

John 8:30-31 ³⁰ **As he spake these words, many believed on him.** ³¹ **Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;**

2. **Vs. 30-31** Jesus is speaking to a crowd and some within the crowd believe and Jesus continues to speak to the crowd but addressing in particular those within the crowd who believed. He says to them, **“If ye continue (abide)....”** “continue” here means to remain in the same state or relationship that you are presently in. So He is saying to those who believe that if they continue in this belief—the belief that He was sent by the Father, that the words He spoke are from the Father—if you continue in this belief then you are my disciples.

John 8:32 ³² **And ye shall know the truth, and the truth shall make you free.**

3. **Vs. 32** What truth is He speaking of? All the truth that He is trying to portray about who He is, this knowledge that is necessary for salvation to know who Jesus is.

John 8:33 ³³ **They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?**

4. Vs. 33 When He says “**They answered...**” He is referring to the crowd in general and not to the believers in specific. When they said, “**We be Abraham's seed...**” what did they mean? They were showing that they were heirs of the promise of God to Abraham. The statement made by the crowd that they “**were never in bondage to any man**” seems foolish as they were in bondage to the Romans at that moment and Israel had been in bondage many times to many different nations throughout their history.

John 8:34 ³⁴ Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

5. Vs. 34 Here Jesus is telling them that instead of being the heirs of Abraham they are the slaves or servants of sin. He is not questioning their ancestry by genetics, but rather that He is pointing out to them that they have another problem. Their slavery to sin.

John 8:35 ³⁵ And the servant abideth not in the house for ever: but the Son abideth ever.

6. Vs. 35 He is pointing out to them that a slave does not abide in the house forever but a son does. The reason that a son abides forever is because a son had an inheritance. What belongs to the father is passed on to the son not to the slaves.

John 8:36 ³⁶ If the Son therefore shall make you free, ye shall be free indeed.

7. Vs. 36 Here He is saying, that if the Son makes you so that you are no longer a slave but a son—you shall be free indeed.

John 8:37-38 ³⁷ I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. ³⁸ I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

8. Vs. 37-38 Here He is clearly speaking to those who were antagonistic in the crowd.

John 8:39-40 ³⁹ They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ⁴⁰ But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

9. Vs. 39-40 This is the same theme that we find in Galatians 3:29

Galatians 3:29 ²⁹ And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

The way God reckons Abraham's seed is not the same way that they were doing so. Man reckons Abraham's seed as all those who descended from Abraham which would include Ishmael, Esau, and many other nations that were not Israel as Abraham had many other children after Sarah died and he married Keturah (Genesis 25). Just because they had Abraham as their father did not make them part of Israel which came from one particular branch of Abraham's descendants.

Abraham's seed as God reckons it is Christ, and all those who are joined to Christ.

Galatians 3:16 ¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Notice in John 8:39 that Jesus is implying that if they were truly Abraham's seed then they would have this same kind of relationship with the Father and do the same things as Abraham.

John 8:41 ⁴¹ Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

10. Vs. 41 They are sarcastically implying that Jesus was born of fornication as Jesus was born prior to Joseph and Mary getting married.

C. John 8:42 Jesus "...proceeded forth and came from God..."

John 8:42 ⁴² Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

1. The words, “proceeded forth” are “exerchomai” in the Greek. This is a compound of two words: “ex” meaning—“out from among” or “out from within”. For example: If you were in a building and you went outside you would use the word “ex” meaning that you came out from within the building. “Ex” or “ek” mean the same and always means—“out from within”.

Here the combination of “ex” with “erchomai” means to “issue forth out of”. He also uses “ex” by itself in that it literally says, “I issued forth out of and came from “ex” meaning “out of” God.

Greek:	ἐγὼ	γάρ	ἐκ	τοῦ	θεοῦ	ἐξέρχομαι
Transliteration:	egō	gar	ek	tou	theos	exerchomai
English:	I	for	from	-	God	came forth

Strong's #: (G1473) (G1063) (G1537) (G3588) (G2316) (G1831)

If you wanted to show that you had left from a place but not from within you would use the Greek word “apa” **παρά** which means to come from beside or near something. See John 16:27-28 where “from” is the Greek word “apa”. Jesus uses “apa” on many other occasions.

John 16:27-28 ²⁷ For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. ²⁸ I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

John 8:42 is the only place in the N.T. where we were able to find that Jesus said that He had come forth or issued out from within the Father. In the original Greek text it literally says, “I have proceeded forth and came out of God” or “issued forth and came out of God”.

2. He is not talking about His incarnation. He didn't issue forth out of God at His incarnation.

D. Colossians 1:15-17 & Micah 5:2

Colossians 1:15-17 ¹⁵ Who is the image of the invisible God, the first born (begotten) of (all creation) every creature: ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷ And he is before all things, and by him all things consist.

1. **Col. 1:15** First, we learn that Christ is representing God in this creation. "Image" is something that is seen where as "invisible God" is something that is not seen. The Father is pictured as being somewhat apart from His creation that which we cannot see, and we live within the creation therefore Christ comes to represent the Father before man. Christ is referred to here as the "first born" or in the original it says "first begotten of all creation".

Is it saying that Christ is a creation? NO, it's not because it uses the word "begotten" not "created". Begotten is the idea of to issue forth out of someone else. Just as Jesus was issued forth out of the womb of Mary He was begotten by Mary.

2. **Vs. 16** "**For by him were all things created**" If all things were created by Christ then it follows that Christ himself was not created. You cannot create yourself. Thus He is not a created being. Jesus was not created by God.

Jehovah Witnesses teach that Jesus was created by God in the same way that angels were created by God or man as a creation of God.

3. **Vs. 17** He is talking about a sequence of events and he is telling us that Christ was begotten by the Father prior to anything that was created.

What does it mean to be "begotten of the Father"?

Micah 5:2 ² **But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

4. Micah 5:2 It is very likely that when Jesus said in John 8:42 that He had proceeded forth and came out of God that He was referring to Micah 5:2. Notice that Micah is talking about the birth of Christ in the future tense (something yet to come).

In the Latin Vulgate which is the Latin translation from the Hebrew done around the 4th century by Jerome has the word “goings” as singular not plural. Our modern translations from the Hebrew are using Hebrew copies that are only about 1000 years ago. The Latin Vulgate is much older and thus it is more likely the more accurate from manuscripts closer to the originals.

The meaning of this word is to “issue forth from within” and the Hebrew word that is used here is used one other time to describe a person relieving themselves as when they would go to the bathroom. The point being here that it carries the same meaning as the word Jesus used to describe His coming from the Father in John 8:42.

If you were to read this passage in the Greek Septuagint (Greek translation of the Hebrew) it uses the word “exodus”. Exodus also carries the same meaning—to issue forth out of.

Psalm 110:3 ³ **Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

5. Psalm 110:3 The early believers quoted this verse a lot from the Septuagint when they were talking about Christ and where He came from. In this verse God the Father is speaking to the Messiah saying that He has begotten Him before the morning star—before creation.

In the middle of this verse the Greek Septuagint reads differently than many of our modern translations. Where the modern translation says, “...**in the beauties of holiness from**

the womb of the morning...” the Septuagint says, **“from the womb I have begotten you before the morning star”**. Which is correct? To determine this we can look at the Septuagint which we know is an older translation of the Hebrew than that of our modern Bibles, we can look at the Dead Sea Scrolls, and we can go back to the Latin Vulgate which is one of the oldest translations of the Hebrew into Latin, and the Aramaic (or Syrian) translation which was made about 200 AD. All of the older translations agree with the Septuagint.

The way the early Christians defined Jesus as God was like this:

The Father, one God always existed, (unbegotten, uncreated), and there was nothing but God. Sometime in eternity past God issued forth from within Himself His Son being of the same essence.

It was the Nicene council in 325 AD that debated as to whether or not Christ was begotten or created. Whether He always existed as a distinct person of the trinity was not even a part of the discussion. The discussion was whether He was begotten before creation by the Father or was He created as a created being. The Arians said He was created. But the council rejected that teaching and said that the Son was begotten before all creation. This in no way diminishes the deity of Christ because He is seen to have the same essence as the Father. Not just the same identity as God but of the same essence as the Father God.

We see another example of this in the name given to the first man—Adam. The root of the word Adam in the Hebrew is: “dirt” and is applied to man as Adam is the representative of all mankind. Thus everywhere in the Hebrew Bible where you see the word “man” the actual Hebrew word is “dirt” indicating that all mankind have come from the same essence: “dirt”.

It is not until the time of Augustine which was about 400 AD that we begin to see evidence of a belief in the Trinity as we commonly describe it today being one God in three persons. That was not the belief held by the early believers.

LESSON 61

E. John 8:42—59

1. The Jews always considered their ancestors to be greater than their descendants. Not greater in might or intelligence but greater in authority, position or rank.

2. (Draw the modern day diagram of the trinity) The way we diagram the trinity today is not the same as how the early Christians viewed the trinity. Tertullian, one of the early Christian writers (late 2nd century lived in N. Africa) used the word trinity many times, and believed that the Father, Son, and Holy Ghost were all God.

3. The Athanasian creed (500 A.D.) states that the Father, Son, and Holy Spirit are co-equal and co-eternal. What that means is that the diagram as we view the trinity today has always been and always will be. However, the early Christians did not believe that the Father, Son, and Holy Spirit always existed as three co-equal co-eternal persons within a single Godhead.

4. The Roman emperor Constantine, who became a Christian (at least in name though some of his actions were not very Christ like), stopped the persecution of the Christians and his embrace of Christianity pleased the churches which opened the door for him to make himself the unofficial head of the church by favoring some bishops over others he was able to control the Roman church. He, not because of any personal desire to know the truth of the essence of who God is, but rather as a result of the teachings of Arius, convened the Nicene council in 325 A.D.

Arius was an elder in the church of Alexander, Egypt who had begun to teach that Jesus was a created being like the angels, that he was not God, nor was the Holy Spirit; which led to his excommunication from the church in Alexandria but he had gathered a following and several large churches began to teach his views that led to a major division in the churches.

This division created problems for Constantine who wanted to use Christianity to unify his kingdom. Thus Constantine

convened the council of all the head bishops from each city to explain what they had been handed down to them from the earlier church fathers to determine the true church faith in regard to the trinity. Arius' teaching was thrown out as heretical and the Nicene creed was adopted as to what a true follower of Christ should confess to believe.

5. What did the early Christians believe and how does it differ from the trinity as we diagram it today? They would say that God always existed and that the Father, Son, and Holy Spirit are God.

Let's look at what some of the earlier Christian writers wrote prior to the Nicene Council (325 A.D.).

a. Ignatius: (1st – 2nd century) He was a disciple of the Apostle John and bishop of the church in Antioch. He was the head bishop of the Apostle Paul's home church in Antioch where he (Ignatius) was arrested and was being brought to Rome to be put to death. He wrote several epistles (letters) to the churches while on his way to Rome to be executed simply because he was an influential Christian leader. These are excerpts from those letters.

(I). “For the Son of God, who was begotten before time began, and established all things according to the will of the Father, He was conceived in the womb of Mary, according to the appointment of God, of the seed of David, and by the Holy Ghost.” (Epistle to the Ephesians, ch. 18)

What this indicates is that Ignatius clearly understood the idea of God begetting a Son was not limited to what happened in Mary's womb. He understood that God had begotten a Son prior to the incarnation of Jesus in the womb of Mary, that Jesus had proceeded forth from the Father prior to his taking on flesh as a man.

(II). “Since, also, there is but one unbegotten Being, God, even the Father, and one only-begotten Son, God, the Word and man; and one Comforter, the Spirit of truth; and also one preaching, and one faith, and one baptism; and one Church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil.” (Epistle to the Philadelphians, ch. 5) The indication here is that there is only one “unbegotten Being” and that

is the Father.

b. Justin Martyr (mid 2nd Century) His last name was not “Martyr” it was a title given to him because he was martyred. He was a Gentile who was born about the time of the Apostle John’s death. He wrote to justify Christianity to the Roman Senate, to justify Christianity to the pagans, and he had a written dialogue defending Christianity with an unbelieving Jew named Trypho that provides much insight as to the beliefs and understanding of early Christians.

(I). “But to **the Father of all, who is unbegotten**, there is no name given. For by whatever name He be called. He has as His elder the person who gives Him the name. But these words, Father, and God, and Creator, and Lord, and master, are not names, but appellations (an identifying name or title—designation) derived from His good deeds and functions. And His son, who alone is properly called Son, the Word, who also was with him **and was begotten before the works**, when at first He created and arranged all things by Him, is called Christ, in reference to His being anointed and God’s ordering all things through Him;”(Second Apology,ch.6)

By the statement, “**the Father of all, who is unbegotten**” Justin is indicating that the Father does not have a name simply because there was no one before Him to give Him a name. He does have a name that He gave to Moses, but it was a descriptive name describing Himself. If there had been someone to name God the Father that being would be His superior and the Father has no one superior than Himself.

(II). In the statement concerning the Son, “**and was begotten before the works**,” Justin is indicating that Christ was begotten prior to the “works” of creation. Justin is agreeing with Ignatius that Christ was begotten before the creation.

In his Dialogue with Trypho Justin says, “I shall give you another testimony, my friends, ‘said I,’ from the Scriptures, that **God begat before all creatures a Beginning, (who was) a certain rational power (proceeding) from Himself**, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion

He calls Himself Captain, when He appeared in human form to Joshua the son of Nun. For He can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will; just as we see happening among ourselves; for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word (which remains) in us, when we give it out: **and just as we see also happening in the case of a fire, which is not lessened when it has kindled (another), but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled.** (Dialogue with Trypho, ch. 61)

Justin Martyr sees the Father begetting the Son by an act of His will which by issuing Christ forth from His own essence did not in any way diminish His essence; just as fire from fire does not in any way diminish the fire from which it came. Christ being the same essence as the Father just as fire is from fire. Additionally he indicates that this was an act of the Father's will; which means that at a point in eternity past the Father simply decided to beget a Son of His own essence.

c. Tertullian (Late 2nd Century) He lived in Carthage (North Africa). Wikipedia states the following concerning Tertullian: "A Latin theologian who wrote in the early 3rd Century, is credited with using the words "Trinity," "person" and "substance" to explain that the Father, Son, and Holy Spirit are "one in essence—not one in person."

(I). "We have been taught that **He (Christ) proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God.** For God, too, is a Spirit. Even when the ray is shot from the sun,, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun—**there is no division of substance, but merely an extension.** Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled. The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one. In this way also, as He is Spirit of Spirit and God of God, **He (Christ) is made a second in manner of existence—in position, not in nature;** and He did not

withdraw from the original source, but went forth. This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin, and made flesh in her womb, is in His birth God and man united. The flesh formed by the Spirit is nourished, grows up to manhood, speaks, teaches, works, and is the Christ.” (Apology, ch. 21)

(II). In the first underlined phrase, **“He (Christ) proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God”**. Tertullian is explaining to us why the early Christians referred to Jesus as deity as God. It wasn’t because they were identifying Him with the person of God but rather because of the substance of God from which He came forth. What ever “substance” (or essence that God is) that is all that existed prior to the begetting of Christ. Christ was brought forth of the same substance or essence and that is why He is called God.

(III). In the last underlined phrase, **“He (Christ) is made a second in manner of existence—in position, not in nature;”** Tertullian is showing us that the Son as a distinct person had a beginning (when he was begotten by the Father before creation), but He did not have a beginning as far as His eternal God substance or essence.

(IV). **The Nicene Creed 325 A.D.:** We believe in one God, the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ, the Son of God, begotten of the Father light of light, very God of very God, begotten not made being of one substance with the Father, by whom all things were made who for us men and our salvation came down and was made man; he suffered and on the third day He rose again ascended into heaven from thence He shall come to judge the quick and the dead, and we believe in the Holy Ghost.

Notice in the Nicene Creed that the early church fathers believed in one God—the Father. They did not say we believe in one God the Father, Son, and Holy Spirit. Also notice that the Son was begotten not made as Arius was teaching that Christ was made or created by the Father like other creatures. This creed was redone a few years

later with a couple of additional lines being added, but without changing its meaning.

LESSON 62:

F. John 8:58 "...Before Abraham was, I AM."

1. Notice in John 8:58 that the statement "I AM". Unless we look at that statement as a proper name it doesn't make grammatical sense. The verb "AM" is present tense. Yet He (Jesus) is saying that He before Abraham was "I AM." This would be grammatically incorrect to place a present tense verb before Abraham who was past tense. If He was trying to show that He existed before Abraham then to be grammatically correct He would have said, "before Abraham was I was or I have been." He would use either a past or perfect tense verb. To use a present tense verb where He is talking about prior to Abraham is incorrect grammar in the Greek language. Therefore for it to be correct the statement, "I AM" must be understood here as a "proper name".

2. "I AM" identifies Jesus with the name Yahweh the all-sufficient or self-sufficient being. When Moses stood before the Burning Bush he asked God "who should I tell them sent me?" God replied, "tell them 'I AM' sent you." Here God gives His name as "I AM".

3. The early believers understood that before there was any creation there was God the "I AM" All-sufficient being. Jesus takes the eternal name of God here to Himself.

4. Our modern day explanation of the trinity as three co-equal, co-eternal, separate distinctions of one essence as one God is not how the early believers understood the nature of the trinity. This is one reason why the Jews reject the modern Christian view of who God is and who Christ is. **Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD:**

One explanation often given by those who support the trinity as three co-equal, co-eternal, yet separate persons is that "one" is speaking of "unity" not that they are the same person. In **John 10:30 I and my Father are one.** The verb "are" is a plural

verb and “is” would be a singular verb. Here Jesus speaks using two subjects: “I” and “Father”. He uses a plural verb “are” but then says they are “one”. He is speaking of plurality (He and the Father) but as them being “one”. Whenever He does this He is speaking of “unity”.

Another example of this is **John 17:11** **And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.** Here Jesus is speaking of the disciples being one as Jesus and the Father are one—again speaking of “unity”.

5. The problem is that in Deuteronomy 6:4 there is no verb. The scripture literally says, “Hear, O Israel: The Lord our God one.” Very often in the Hebrew and Greek you would have to supply the verb as it is implied. If you are a Trinitarian you would probably want to insert the verb “are” to describe the trinity as three co-equal, co-eternal members as being one God.

However, in the Septuagint (Greek translation of the O.T.) the verb used is the word “is” which carries a “singular” meaning. In the New Testament Jesus quotes this passage: **Mark 12:29** **And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:** Notice that Jesus uses the singular verb “is”. This provides real difficulty to those who believe that the commonly taught version of the trinity today is how the trinity has always existed. In Mark 12:29 the verb was not omitted, this is exactly what Jesus said and how He described God.

6. Jews, Muslims, all teach that Jesus was just a man and Jehovah’s Witnesses say that prior to becoming man he was a created being like an angel. When Jesus said in John 8:42 that “He came forth and issued out of God”; that is much more than a mere man or angel.

G. Some problematic verses for today’s modern version of the trinity:

1. **John 20:17** **Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and**

say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Immediately after His resurrection He speaks to Mary and notice He says, "...I ascend to my Father and your Father; and to My God and you're God." If the trinity is as modern Christians often describe it; then why is Jesus saying that "My God is your God"? If the trinity is as we most often teach then why does Jesus not indicate here that He and the Father are equal?

2. Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: Here the apostle Paul is talking about after Jesus had resurrected and ascended to the Father and yet still is referring to the Father as the God of our Lord Jesus Christ. There are 14 times in the N.T. where it is said that the eternal God the Father is the God of Jesus Christ. To name just a few: 2 Cor. 1:3; Eph. 1:3; Col. 1:3; I Peter 1:3 etc. This presents a problem for the modern Trinitarian view.

3. John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Here Jesus is praying to the Father and calls Him the only True God. So when Jesus is describing the Father as the "only True God" it is because He is the only one who has always existed in all-sufficiency in essence and personage.

Again to answer these problems for modern Trinitarian thinking we go back to what the early believers understood of the nature of God and that is that in eternity past God (the Father) **alone** existed He was all that there was an all-sufficient being, essence, or personage. That at some point prior to creation He begot of His own essence a second person of Himself, the Son. Because Jesus is the same substance or essence of the Father, He therefore has the right to call Himself and to be called God. The early Christians would say that the Son had a beginning in the sense of distinguishing Himself from the Father as a person, but was eternal in the sense that His essence was eternal in that the Father's essence was eternal and the Son was always within the Father. The Son in substance or essence has existed in all eternity but as a person He has not.

A similar (not exact) illustration is found in that we were created in the image of God in that Eve was created not from the dust of the earth as was Adam, but rather came from what was within Adam.

The name Adam in Hebrew if you trace it to its root means “dirt”. The word “man” that we see throughout the O.T. is translated from the word Adam thus the word “Adam” is not only the name of an individual but represents all mankind.

4. 1 Corinthians 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) The gods Paul is referring to are the pagan gods.

1 Corinthians 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Here again Paul is speaking of identity not essence. Whenever Jesus and the Father are referred to together Jesus is never called God. The Father is always identified as the one true God. Jesus is always His Son.

H. Who is the Holy Spirit?

1. The early believers did not understand the Holy Spirit to be begotten in the same manner as the Son was begotten. They considered the Son to have been begotten at a certain point in time prior to creation. The Spirit is something they understood as something that continuously proceeds out of God.

2. Some characteristics of the Spirit as we see revealed in the Old and New Testaments:

Genesis 1:2 we see the Spirit of God mentioned first as it has to do with creation as **“the Spirit of God moved upon the face of the waters.”** So we see the Spirit involved in some way in the creation.

Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life. Here we see the Spirit involved in the creation of life. With life beginning in the

womb we can infer from this that God is by the Spirit involved in the formation of the soul of every man within the womb.

John 1:9 *That was the true Light, which lighteth every man that cometh into the world.* He uses the present participle here meaning that this is a continuous action. God is giving light to every person as they are coming into the world. This is talking about at their conception.

2 Peter 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

In these two verses we see the Spirit of God giving words to men or abilities so that they can carry out certain tasks.

John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.* Jesus said that the Spirit will not speak of Himself but whatsoever He shall hear that shall He speak—and Jesus said the same thing of Himself in that He only did or spoke what the Father told Him to speak or do. Together we see the Father being proclaimed through the Son and Spirit.

John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* Here Jesus is talking about the coming of the Holy Spirit and how both Jesus and the Father would be present in the abiding presence of the Holy Spirit.

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. There are times when we don't even know how to pray but the Holy Spirit prays for us. This verse helps us to see the Holy Spirit as a distinct person because He is praying to the Father. We know that Jesus also prayed to the Father showing His distinct personage.

Ephesians 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. The Holy Spirit is given to us as a seal. The Holy Spirit in us is the seal that guarantees the resurrection of our bodies. According to **Romans 8:11** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. It is the Spirit within us that is physically going to raise us from the dead.

In Summary: The early Christians understood that the Holy Spirit was involved in creation and is involved through interaction with man as a continuous proceeding presence of the Father in an invisible way whereas Christ was the visible manifestation of the Father.

At this point we continue our Systematic Theology I material and outline.

H. **The Decree of God** (The Moody Handbook of Theology)

1. **The Definition**

The decree of God was established in eternity past and has reference to God’s sovereign control over every realm and over all events. The decree is reflected in Ephesians 1:11 in that He “works all things after the counsel of His will.” The Westminster Shorter Confession states: **“The decree of God is his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.”**

Ultimately, there are only two options. Either God is sovereign and has absolute control over the world and universe or God does not have sovereign control, and the world and universe continues on its own. Of course, the former is true; the world does not operate by chance. God has absolute control. Yet it must also be affirmed that man is responsible for sinful actions. God is never the author of sin nor does His sovereignty eliminate man’s responsibility.

2. **Characteristics of God’s Decree**

- a. **The decree is a single plan encompassing all things. Nothing is outside the scope of God’s sovereign rule.** Ephesians 1:11 emphasizes “all things” are brought to pass by His decree. Because everything is encompassed in God’s sovereign plan it is sometimes spoken of in the singular—it is one decree.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him **who worketh all things after the counsel of his own will:**

- b. The decree covering all things was formed in eternity past but is manifested in time. The

believer was chosen by God in eternity past (Eph. 1:4; the phrase “before the foundation of the world” = “from all eternity”). Though decreed in eternity past the experience of salvation for the believer becomes a reality in the course of his life, in the course of time.

Eph 1:4 According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love:

- c. The believer’s salvation and calling is once more related to God’s determination from eternity past (2 Tim. 1:9). In this passage it is emphasized that it is according to “His own purpose.” Purpose (Gk. **prothesio**) emphasizes the resolve or decision of God in His calling and saving the believer.

2 Tim 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but **according to his own purpose** and grace, which was given us in Christ Jesus before the world began,

- d. The decision for Christ to take on humanity and shed His blood for humanity was also made “before the foundation of the world” (1 Pet. 1:20).

1 Pet 1:18-20 You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, 1:19 but with the precious blood of Christ, like that of a lamb without defect or blemish. 1:20 Who verily **was foreordained before the foundation of the world**, but was manifest in these last times for you,

- e. The decree is a wise plan because God Who is wise has planned what is best. In Romans 9-11 Paul discusses the sovereignty of God and His election of Israel and concludes this section with a doxology extolling the wisdom of God in His sovereign acts (Rom. 11:33-36).

Rom 11:33-36 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 11:34 For who hath known the mind of the Lord? or who hath been his counsellor? 11:35 Or who hath first given to him, and it shall be recompensed unto him again? 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

God's wisdom and knowledge cannot be comprehended, and His decisions cannot be tracked as footprints in the sand. God has consulted no one and no one has advised Him. But because God knows all things He controls and guides all events for His glory and our good.

- f. The decree is according to God's sovereign will— He does as He pleases. God does not adjust His plan according to the events of human history; instead, His decree governs human history. Daniel 4:35 is all encompassing: God “does according to His will” in the angelic realm as well as with the inhabitants of earth.

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and **he doeth according to his will** in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

- g. In the context of the book of Daniel God determines the course of human history and the rulers of the kingdoms of earth (Dan. 2:21, 31-45).

Dan 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Dan 2:36-45 This is the dream; and we will tell the interpretation thereof before the king. 2:37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 2:38

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. 2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 2:42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

God has established His decree in freedom and in independence of everything and everyone else.

h. The decree has two aspects:

(I) The directive will of God. There are some things in which God is the author; He actively brings about the events.

(A) He creates (Isa. 45:18);

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

(B) He controls the universe (Dan. 4:35);

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(C) He establishes kings and governments
(Dan. 2:21);

Dan 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

(D) He elects people to be saved
(Eph. 1:4)

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

(II) The permissive will of God. Even though God has determined all things, He may actively bring them about Himself, or He may bring them about through secondary causes. Sinful acts, for example, do not frustrate the plan of God, but neither is God the author of them. They are within the scope of God's decree and are part of His eternal plan and purpose, but man is nonetheless responsible for sinful acts. Hence, "a distinction must be made between the decree and its execution." **All acts—including sinful acts—conform to the eternal plan of God, but He is not directly the author of all acts.** For example, when the people of Israel demanded a king to rule over them, they sinned against the Lord (1 Sam. 8:5-9, 19-22). But the Lord had foreordained that kings would come from Abraham's lineage (Gen. 17:6; 35:11), culminating in Messiah. The people sinned, but God's plan was being executed.

- i. **The purpose of the decree is the glory of God.** The creation of the world is designed to reveal God's glory (Ps. 19:1).

Psa 19:1 To the chief Musician, A Psalm of David. **The heavens declare the glory of God;** and the firmament showeth his handiwork.

The vastness of the heavens and the beauty of the flora and fauna of earth reflect the **glory** of God. God's sovereign act whereby He predestined believers to salvation (Eph. 1:4-5) is "to the praise of the glory of His grace" (Eph. 1:6, 11-12). God is glorified in the display of His mercy and grace (Rom. 9:23; Rev. 4:11).

Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

- j. It is important to understand that although God is sovereign and has decreed all things, nonetheless man is responsible for sinful acts.

In Acts 2:23 Peter explained that Jesus died because of the "predetermined plan and foreknowledge of God." "Plan" (Gk. **boule**) stresses the predetermined will or decision of God.

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Foreknowledge is a rough equivalent and suggests not merely previous knowledge but action. Hence, Christ died because of the decision of God in eternity; nevertheless, Peter held the people responsible for killing Christ saying, "you nailed to a cross by the hands of godless men and put Him to death." Although Christ's death was a result of the decree and plan of God, wicked men were responsible for His death.

- k. Similarly, Ahaz, king of Judah, was troubled over an alliance between Rezin the king of Syria and Pekah the king of the northern kingdom of Israel. Ahaz sought help from Assyria which God used to chasten those in the alliance Isa. 7:20. Assyria conquered Syria and the northern kingdom of Israel and then went beyond overstepping what God had authorized. Thus Assyria was lifted up in pride and though they had fulfilled the purpose of God they would be punished for overstepping and taking the glory that belonged to God (Isa. 10:12-15). Although God has decreed all things, man is responsible for his sins.

Isa 7:20 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

Isa 10:12-15 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. 10:13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: 10:14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. 10:15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

- l. **Some aspects of the decree are carried out by people.** The decree also involves the means, not only the end. For example, the decree of God involves electing certain ones to salvation, yet no one is saved apart from evangelism. On the one hand, the decree says the believer is chosen in Christ before the foundation of the world (Eph. 1:4), yet someone must present the gospel to the

person to enable him to believe and be saved (Rom. 10:13-15). In the matter of salvation, God uses people in evangelism to carry out His decree.

Eph 1:4 According as **he hath chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love:

Rom. 10:13-15 For whosoever shall call upon the name of the Lord shall be saved. 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

3. Manifestation of the Decree

a. In the material realm.

(I) The creation of the world and universe in all its aspects comes under the divine decree of God (Ps. 33:6-11). Verse 6 emphasizes that heaven and earth were both created by the decree of God and He governs them from generation to generation (v. 11).

(II) Moreover, God has also appointed the nations and their boundaries (Deut. 32:8; Acts 17:26).

(III) The length of human life has also been decreed (Job 14:5), as well as the manner of our departure (John 21:19; 2 Tim. 4:6-8).

b. In the social realm.

(I) God has decreed the family (Gen. 2:18) and ordained that marriage be indissoluble (Matt. 19:1-9); the decree of marriage also involved children (Gen. 1:28; 9:1, 7).

(II) God also established government (Rom. 13:1-7); moreover, He is the One who establishes and removes kings (Dan. 2:21; 4:35).

(III) God sovereignly chose Israel and established her as a nation (Gen. 12:1-3; Ex. 19:5-6). Despite Israel's failure God has decreed her future restoration under Messiah (Joel 3:1-21; Zech. 14:1-11), and all nations will come under Messiah's rule (Psalm 2; Zech. 14:12-21).

(IV) Although the church was decreed from eternity, it was not revealed until the New Testament that God would unite Jew and Gentile into one in the Body of Christ (Eph. 2:15; 3:1-13).

c. In the spiritual realm. Debate has gone on for centuries in attempting to relate the sovereignty of God and man's freedom of choice in salvation. There are differing beliefs concerning election, the Fall, and the application of grace for eternal life. These will be examined in other doctrines.

4. Sin and the decree. Additional issues related to sin may be summarized as follows.

- a. God may permit men to manifest evil (Rom. 1:24-28).
- b. God is never, however, the author of evil, nor does He solicit people to sin (James 1:13).
- c. God may directly prevent evil (2 Thes. 2:7).
- d. God may direct evil acts of men to accomplish His purpose (Acts 4:27-28).
- e. God determines the boundary of evil and overrules evil (Job 1:6-12). God limited Satan in testing Job.

5. Salvation and the decrees.

- a. God chose and predestined believers to salvation from before the foundation of the world (Eph. 1:4-5; 2 Tim. 1:9).
- b. He chose Jews and Gentiles united as one body in Christ (Eph. 3:11).

- c. God chose believers for individual blessing (Rom. 8:28).

6. Objections to the decree

- a. Objection: **Does the decree allow for man's free will? Yes!** The decree allows for man's action, and man is held responsible for sinful choices. With God there is no inconsistency in this; moreover, the biblical writers do not view it as an inconsistency (Acts 2:23—Peter saw no contradiction in knowing Christ had been chosen to die by the foreknowledge of God yet men were responsible for putting him to death).

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

- b. Objection: **“Since God has decreed salvation by election to all, is there any need to preach the gospel? The answer is, “YES” as preaching is the method whereby God chose to bring man to salvation (Rom. 10:14-17), but a better understanding is needed concerning the doctrine of “Divine Election”.**

Concerning the doctrine of “Election”, the action of God whereby He chooses some to be saved and others to be destined to hell, there is more than one opinion:

- (I) **One view is that “election” is extended to all who are meant to be saved (both Jew and Gentile) as indicated in the following comment:** Paul taught that God had predestined people to salvation (Eph. 1:5-11), and taught the doctrine of election (Rom. 1:1; 8:30; 9:11), but with equal fervency Paul taught the necessity of preaching the gospel in order that those chosen before the

foundation of the world might be saved (Acts 16:31; Rom. 10:14-15; 1 Cor. 9:16).”

(II) A second opinion is that “election” applies only to the nation of Israel, and the Jewish remnant. This view is expressed by Pastor John Hagee in his book “Jerusalem Countdown”, and is summarized as follows: “Divine Election” is taught in scripture (see Romans 9:27; 11:5, 7, 28). But how is this possible in light of the biblical teaching that all men are free moral agents possessing the God given ability to freely exercise their own will and power of choice? There are several scriptures that indicate man’s moral capacity of free will, and ability to accept or reject God (see Deut. 30:19; John 3:16; Joshua 24:15; Ps. 119:30; I Cor. 7:37; Rev. 22:17 ; and others). If man is a free moral agent as the scripture’s teach, then is there a contradiction with the doctrine of “Divine Election”? The second opinion holds that “Divine Election” applies only to those who are of the Jewish people and considered as part of the “remnant according to the election of grace” (Romans 11:5). Therefore “Divine Election” is not viewed as being extended outside the Jewish remnant—not for the Gentiles.

The story of Jacob and Esau illustrates how “divine election” works. Each was a pure-blooded Jew with the same mother and father (Rebecca & Isaac). God chose Jacob over Esau before they were born or had committed any evil. Romans 9:11 says that this was done “that the purpose of God according to election might stand”. We must remember that God knows the end before the beginning, and knew that Esau would in part be responsible for producing the Edomites, who would be

responsible for the deaths of God's people for centuries to come. John Toland, in his book "Adolf Hitler", records that Hitler was part Jewish, believed to be a distant descendant of Esau.

Pastor Hagee believes that the doctrine of election as seen in Romans chapters 9-11 concerns only the Jewish people. He goes on to say, "The Bible speaks of Israel as an elect nation. Isaiah writes, 'For Jacob My servant's sake, and Israel My elect, I have even called you by your name' Isa. 45:4. Jesus said to His disciples, 'And unless those days were shortened [speaking of the Great Tribulation], no flesh would be saved; but for the elect's sake [speaking of the Jewish people] those days will be shortened' Matt. 24:22."

As to which opinion is correct, time will soon reveal the truth of the matter. Ephesians chapter one written to "the saints, which are at Ephesus, and to the faithful in Christ Jesus", which would include all who believed; clearly shows that God has "...chosen us in Him before the foundation of the world..."vs 4; and "predestined us unto the adoption of children..."vs. 5. All before we of ourselves were able to know or do any evil.

My personal opinion is that as a Gentile believer I am thankful that God knew before the foundation of the world was laid that I would receive His son Jesus Christ and therefore "chose" me in Him, and "predestined me to adoption" as one of His children—elected or not. RevC

This doctrine is discussed further in this course under the doctrine of Soteriology: Roman numeral VIII B. The Process of Salvation.

c. The “elect” shall come with Christ at His return.

Matthew 24:30-31 indicates that the “elect” will come with Christ at his return :

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (speaking of those who will come with Christ at Armageddon-not likely to include the Jewish remnant) from the four winds, from one end of heaven to the other.

A nation (Israel) saved in one day?

In Isaiah 66 the prophet, speaking for the Lord, indicates that before Israel even finishes her travail in bringing forth life she is delivered of a man-child, whom I believe is Christ. The picture is that of Israel who like an expectant mother goes through much travail in bringing forth the new life that is within her. I believe the travail spoken of represents the tribulation period as Israel goes through much suffering to bring forth the salvation of those Jews who come to Christ at His return during Armageddon. Yet even before she gets to the travail of the tribulation she is delivered of the man-child, Christ. Isaiah remarks in vs.8 how unheard of a thing this is. Yet as this did happen can God cause a nation to be born in one day?

Isa 66:7-9 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion

travailed, she brought forth her children. 66:9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

In Zechariah we see that salvation does come to Israel in one day. Those who survive the tribulation and the battle of Armageddon up to the time of Christ's glorious return realize He is the one whom they pierced. All those of Israel who have survived (1/3 according to Zech. 13:8) will be saved in that "one" day. For additional study I would encourage you to read Zechariah chapters 12-14 which detail the Lord's plan of salvation for Israel, and the punishment which will come upon the nations gathered against her at His return.

Zec 13:8-9 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

So, who is the elect? It is unclear but who ever it refers to we know they are chosen of God for salvation, will return with Jesus, and this is true of both Jew and Gentile who believe.

- I. The Names of God (Moody's Handbook of Theology)**
 - 1. Elohim** is a Hebrew plural form used more than two thousand times in the Old Testament and usually termed a "plural of majesty" of the general name for God. It comes from the abbreviated name, **El**, which probably has a root meaning "to be strong" (Gen. 17:1; 28:3; 35:11; Josh. 3:10) or "to be preeminent." It is usually translated "God" in the English translations. **Elohim** emphasizes God's transcendence: He is above all others who are called god.

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty **God**; walk before me, and be thou perfect.

Gen 28:3 And **God** Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

2. **Adonai** in its root means “lord” or “master” and is usually translated “Lord” in English Bibles. **Adonai** occurs 449 times in the Old Testament and 315 times in conjunction with Yahweh. It emphasizes the servant-master relationship (Gen. 24:9) and thus suggests God’s authority as Master; One who is sovereign in His rule and has absolute authority (cf. Ps. 8:1; Hos. 12:14). **Adonai** should probably be understood as meaning “Lord of all” or “Lord par excellence” (cf. Deut. 10:17; Josh. 3:11). It is also possible to understand **Adonai** as a personal address meaning “my Lord.”
3. **Yahweh** translates the Hebrew tetragrammaton (four lettered expression) YHWH. Because the name was originally written without vowels, it is uncertain how it should be pronounced. Hence, the American Standard Version translates it “Jehovah,” whereas most modern translations render it “LORD” (to distinguish it from **Adonai**, “Lord”). Jewish scholars have generally pronounced it “Adonai” instead of actually pronouncing YHWH, out of respect for the sacredness of the covenant name.

Although there is considerable discussion concerning the origin and meaning of the name, this common designation (used 6,828 times in the Old Testament) is likely related to the verb “to be.” Thus in Exodus 3:14-15 the Lord declares, “I AM WHO I AM . . . The LORD . . . has sent me to you. This is My name forever.” This has particular significance to the “I AM” claims of Christ (John 6:35; 8:12; 10:9, 11; 11:25; 14:6; 15:1), who in His statements claimed equality with Yahweh.

By the name **Yahweh**, God identified Himself in His personal relationship with His people, Israel, and it was to this name that Abram responded in acknowledging the Abrahamic Covenant (Gen. 12:8). By this name God brought Israel out of Egypt, delivered them from bondage, and redeemed them (Ex. 6:6; 20:2). Whereas **Elohim** and **Adonai** were designations known to other cultures, the revelation of **Yahweh** was unique to Israel.

4. **Compound Names**

- a. **El Shaddai** - Translated “God Almighty,” it probably relates to the word **mountain** and suggests the power or strength of God. By this name God is also seen as a covenant-keeping God (Gen. 17:1; vv. 1-8 where the covenant is reiterated).
- b. **El Elyon** - Translated “God Most High,” it emphasizes the supremacy of God. He is above all so-called gods (Gen. 14:18-22). Melchizedek recognized Him as “God Most High” inasmuch as He is possessor of heaven and earth (v. 19).
- c. **El Olam** - Translated the “Everlasting God,” it stresses the unchanging character of God (Gen. 21:33; Isa. 40:28).
- d. **Other Names** – there are several other names of God which we see in scripture however, these may be more of a description of a characteristic of God than a name.
 - (I) **Yahweh-jireh**, “The LORD Will Provide” (Gen. 22:14);
 - (II) **Yahweh-Nissi**, “The LORD Our Banner” (Ex. 17:15);
 - (III) **Yahweh-Shalom**, “The LORD is Peace” (Judg. 6:24);
 - (IV) **Yahweh-Sabaoth**, “The LORD of Hosts” (1 Sam. 1:3);

(V) **Yahweh-Maccaddeshcem**, “The LORD Thy Sanctifier” (Ex. 31:13);

(VI) **Yahweh-Tsidkenu**, “The LORD Our Righteousness” (Jer. 23:6).

CHRISTOLOGY

VI. Christology

A. **The Question of Jesus’ Identity** - Matt. 16:13

Mat 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?**

Throughout Jesus' earthly ministry people asked this question, who is Jesus?

The Doctrine of the person of Christ is crucial to the Christian Faith. It is basic to our understanding of Salvation, for if Christ was not who he claimed to be, then his atonement was a deficient, not sufficient, payment for sin.

1. **The Disciples** - Mark 4:41 - "And they feared exceedingly, and said to one another, who can this be that even the wind and the sea obey him."
2. **The scribes and the Pharisees:** Luke 5:21 (After Jesus told the lame man who was lowered through the roof, "Your sins are forgiven".) "And the Scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

3. **Simon, the Pharisee**, who asked Jesus to dinner after which Jesus told the sinful woman who washed and anointed his feet, your sins are forgiven. "And those who sat at the table with him began to say to themselves, who is this who even forgives sins?" Luke 7:49
4. **Herod the Tetrarch** - Luke 9:9, "And Herod said, "John I have beheaded, but who is this of whom I hear such things?" And he sought him.
5. **Pilate questions Jesus identity**, Luke 23:3, "So Pilate asked him, saying, "Are you the King of the Jews?"

B. Speculation of His Identity

1. The answer that the disciples gave to Jesus' question gives an idea of how he was thought of. Matt. 16:14 "Some say John the Baptist, some say Elijah, and others Jeremiah, or one of the prophets.
2. Even the crowds present in the city of Jerusalem. On the day of triumphant entry who cried, "Hosanna to the Son of David." Matt. 21:9-11, "And when he had come into Jerusalem, all the city was moved saying, "Who is this?" So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee?"
3. Speculation continues today; some say:
 - a. A great human teacher.
 - b. The founder of Christianity.
 - c. A Nazarene carpenter's son.
 - d. A Jew who claimed to be Messiah.
 - e. A first century martyr who died for a noble cause.
 - f. The Son of God.

C. Who did Jesus say he was?

1. **Son of God** - Matt. 16:15-18, John 10:36

In Matthew 16 Jesus does not refute Peter's claim that Jesus was Messiah and God. He blesses Peter for confessing this truth.

Mat 16:15-18 He saith unto them, **But whom say ye that I am?** 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.** 16:18 **And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

John 10:36 - Here Jesus claims out rightly to be the Son of God.

John 10:36 **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?**

- a. The term "Son of " may be misleading. While it can mean offspring of, it also carries the meaning "**Of the order of.**" The designation Son of God when used of our Lord means **of the order of God**, and is a strong and clear claim to full deity. In Jewish usage the term "Son of" did not generally imply any subordination, but rather equality and identity of nature.
- b. Therefore for Christ to say, I am the Son of God was understood by his contemporaries as identifying himself as God, equal with the Father, in an unqualified sense.

2. Equal with the Father / One with the Father

John 10:30 - "I and my Father are one."

It was clear to those who were present what Jesus was saying (v.31) as they believing he was speaking blasphemy to say he was equal to God took up stones to stone him.

John 10:31 Then the Jews took up stones again to stone him.

Jesus claimed to be equal with the Father. (John 17:21-22)

John 17:21-22 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 17:22 And the glory which thou gavest me I have given them; that they may be one, **even as we are one:**

3. **The Door of Salvation** - John 10:7-9

John 10:7-9 Then said Jesus unto them again, **Verily, verily, I say unto you, I am the door of the sheep.** 10:8 **All that ever came before me are thieves and robbers: but the sheep did not hear them.** 10:9 **I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.**

4. **The Giver of Eternal Life** - John 10:25-28

John 10:25-28 Jesus answered them, **I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.** 10:26 **But ye believe not, because ye are not of my sheep, as I said unto you.** 10:27 **My sheep hear my voice, and I know them, and they follow me:** 10:28 **And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

5. **The "I AM"** - John 8:58-59

This title indicates "self existence." It was the title God told Moses to use when he sent him on his mission to speak to the Israelites and lead them out of Egypt. (Ex. 3:14)

John 8:58-59 Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.** 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

6. **The Bread of Life** - John 6:35

John 6:35 And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

Jesus claims to be the basic need supplier for all who come to him. (John 6:51)

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world

7. The Light of the World - John 8:12

John 8:12 Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

John 9:5 As long as I am in the world, I am the light of the world.

8. The Resurrection and the Life - John 11:25-26

John 11:25-26 Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?**

9. The only way to the Father - John 14:6

John 14:6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

10. The Vine - John 15:1,5

John 15:1 I am the true vine, and my Father is the husbandman.

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

11. Lord and God - John 20:26-29

Here Thomas calls him Lord and God and Jesus receives his worship and by doing so affirms the correctness of what Thomas said. He pronounces a blessing on all those who have not seen him and yet believe.

John 20:26-29 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you.** 20:27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.** 20:28 And Thomas answered and said unto him, My Lord and my God. 20:29 Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

- 12. Summary:** By the testimony of his own lips he claimed to be equal with the Father. Jesus clearly stated that he was the possessor of eternal life and could give this life to those who believed in him. He was called, the Christ, by Peter and Lord and God by Thomas. In both cases he received the worship and did not refuse their claims.

The Doctrine of Christ can be organized chronologically. We will study the pre-incarnate Christ. Then look at Christ during his earth life. Followed by a study of his present and future ministries.

D. The Pre Existence of Christ -

There are many scriptures, which point to the fact that before the baby Jesus was born, the Christ existed. This issue of pre-existence is important because it refutes any false doctrine which would teach that Jesus was just a man who because of his personal holiness earned his Deity, or that he was born just like the rest of humanity and then at his Baptism when the Holy Spirit came upon him became empowered and “God-like.”

1. The meaning of Pre-existence - Simply put, Christ existed before his birth. For some writers, this means he existed before creation and before time. Strictly speaking, pre-existence is not synonymous with eternity. The concepts are similar, and to deny one usually means you deny the other.

2. The Importance of Pre-existence -

- a. If Christ came into existence at his birth, then no eternal trinity exists.
- b. If Christ is not pre-existent then he is not God, because one of God's attributes is that he is eternal.
- c. If he is not pre-existent then he lied, because he claimed to be.

3. The Evidence for Pre-Existence

- a. **His heavenly origin** attest to his pre-existence.
(John 3:13, 31, 1 Cor. 15:47)

John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

John 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

1 Cor 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

- b. **His work as creator** is proof of his pre- existence. If it can be scripturally proven that Jesus participated in creation then it becomes obvious that he existed before the birth in Bethlehem. The following verses all speak concerning Jesus.
(John 1:3,10, Col. 1:16-17, Heb. 1:2)

John 1:3 All things were made by him; and without him was not any thing made that was made.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

Col 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 1:17 And he is before all things, and by him all things consist.

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

c. **His relationship with God** speaks of his pre-existence.

(I) John 10:30 - He claimed equality with God.

John 10:30 I and my Father are one.

(II) John 1:2 - He was with God in the beginning.

John 1:2 The same was in the beginning with God.

(III) John 17:5 - Claimed equal glory with the Father before the world began.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

(IV) Paul wrote that Christ had the same nature as God. (Phil. 2:6)

Phil 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

d. **His attributes** prove his pre-existence. He claimed full Deity and others attested to it. (Col. 2:9)

Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.

- e. **His relation to John the Baptist** proves pre-existence, though John was born before Jesus, John acknowledged that Jesus existed before him. (John 1:15,30)

John 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

E. The Eternality of Pre-Incarnate Christ

1. The Meaning of Eternality:

Eternality means not only that Christ existed before his birth or even before creation, but that he existed always, eternally.

Arius, a third century teacher, taught that Christ pre-existed, but not eternally. He insisted that if Christ was the only begotten son he must have had a beginning. Jehovah's witnesses today have an Arian-like Christology, which denies the eternality of the Logos. We will see that through scripture Christ always existed and that he had no beginning.

2. The Evidence for Eternality

- a. Scripture states he is of the same essence of God.
Heb. 1:3a - Jesus is the exact representation of the nature and essence of God. (John 14:9, Col. 1:15a) Since Christ is the exact representation of God, he possess the same attributes - Eternality.

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

John 14:9 Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father;** and how sayest thou then, **Show us the Father?**

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

- b. The Old Testament Prophets ascribed eternity to the Messiah.

Mic. 5:2 - "Whose goings forth have been from of old, from everlasting "
(Lit. The days of eternity)

Hab. 1:12 - "Are you not from everlasting, O Lord my God, my Holy One? We shall not die O Lord you have appointed them for judgment.

Is. 9:6 - "For unto us a child is born, unto us a son is given, and the government will be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."
(“Everlasting Father” Refers to his being the Father to his people always)

- c. Christ Claimed Eternity - John 8:58
“I am” is a clear statement of eternity.

John 8:58 Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.**

- d. John's teachings of Christ's Eternity
John 1:1, 1 John 1:1-4

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

1 John 1:1-4 That, which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our

hands have handled, of the Word of life; 1:2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1:4 And these things write we unto you, that your joy may be full.

F. The Activity of the Pre-Incarnate Christ

- 1. His activity as creator:** In three verses of scripture we can see that Christ was involved in creation, he sustains creation and that the purpose of creation is to serve him.

John 1:3 - "All things were made through him, and without him nothing was made that was made."

Col 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:** 1:17 And he is before all things, and **by him all things consist.**

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and **upholding all things** by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

- 2. His Activity as the Angel of the LORD or the Angel of God:**

Clearly the Angel of the LORD is a self-manifestation of God, for he speaks as God, identifies himself with God, and claims to exercise the prerogatives of God. (Gen. 16:7-13, 21:17-18, 22:16-18, 31:11-13, Ex.3:2, Judges 2:1-4, 5:23, 6:11-22, 13:3-22, 2 Sam. 24:16, Zech. 1:12, 3:1, 12:8.)

Gen 16:7-13 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 16:8 And

he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 16:10 And the angel of the LORD said unto her, **I will multiply thy seed exceedingly, that it shall not be numbered for multitude.** 16:11 And the angel of the LORD said unto her, Behold, thou art with child, and **shalt bear a son**, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 16:12 And **he will be a wild man**; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

- a. The fact that this "Angel of the Lord" is a member of the Trinity is apparent because his appearances in tangible bodily form cease after the Incarnation. (see Matt. 2:13 where the "angel of the Lord appeared to Joseph in a dream after Jesus had been born)
- b. The Angel of the Lord and Christ are one and the same. (Ex. 14:19, Ex. 23:20, 1 Cor. 10:1- 4)

Exo 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exo 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

1 Cor 10:1-4 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 10:2 And were all baptized unto Moses in the cloud and in the sea; 10:3 And did all eat the same spiritual meat; 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

- c. Scripture clearly supports the fact that the Christ was pre-existent and that he has the attribute of

Eternality. Before his incarnation we see him active in creation as well as moving about as the Angel of the Lord.

G. The Incarnation of Christ

1. The Meaning of Incarnation

- a. The word “incarnation” does not appear in scripture, but it means to take on flesh.
- b. John wrote of the incarnation as he describes the "Logos"="the Word" taking on flesh. (John 1:14, 1 John 4:2, 2 John 7) By this term incarnation we mean simply that the second person of the Trinity took on himself (clothed himself in) humanity.

John 1:14 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.

1 John 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

2 John 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

- c. Jesus did not possess humanity until his conception and birth. Which is clearly seen in John 1:14, the Word **became** flesh.

John 1:14 And the Word (Logos) 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.

- d. Christ's humanity was sinless, in that he was without the stain of sin due to his virgin birth.

Matt. 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us

Luke 1:27-35 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. ²⁹And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. ³⁰And the angel said unto her, Fear not, Mary: for thou hast found favour with God. ³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. ³⁴Then said Mary unto the angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Heb. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet **without sin**.

2 Cor. 5:21 For he hath made him *to be* sin for us, **who knew no sin**; that we might be made the righteousness of God in him.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

2. Predictions of the Incarnation

- a. Is. 9:6 - "A child is born" speaks of his humanity. "Mighty God" speaks of his deity. We have a prediction of the coming of a God/man.

Isa 9:6 For unto us **a child is born**, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, **The mighty God**, The everlasting Father, The Prince of Peace.

- b. Is. 7:14 - "The virgin shall conceive" The prediction of a virgin birth. Called his name Immanuel, God with us.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matt. 1:19-23 - Fulfillment of this prophecy is clearly evident in Mary.

Mat 1:19-23 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

- c. Mic. 5:2 - Born in Bethlehem
The prophet clearly predicts that the everlasting one would be born in Bethlehem.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

3. The Means of the Incarnation

- a. Luke 1:31 - The angel announces to Mary that she will conceive and bring forth a child.
- b. Luke 1:34 - Mary's question - "How can this be, since I do not know a man?" Mary was stating that she needed a husband in order to bear a child.

- c. Luke 1:35 - The angel's response - "The Holy Spirit will come upon you and the power of the Highest will overshadow you." This statement emphasizes the fact of divine generation of the child.
- d. Matt. 1:16 - Matthew clearly states that Jesus was born by Mary only in his genealogy using the pronoun "of whom/by whom". This is feminine singular indicating Jesus was born of Mary only and not of Mary and Joseph.

Mat 1:16 And Jacob begat Joseph the husband of Mary, **of whom** was born Jesus, who is called Christ.

Gal. 4:4 - "But when the fullness of the time had come, God sent forth His son, born of a woman, born under the law."

- e. The virgin birth by way of the superintending of the Holy Spirit was the means of the Incarnation. It (the virgin birth) is regarded as a crucial doctrine and by the early second century was an established doctrine of the early church.

4. The Purposes of the Incarnation

- a. There are several reasons why Christ came to earth and took on the form of humanity.

(I) To confirm God's promises and show mercy to the Gentiles. (Rom. 15:8-12, John 10:16, Is. 11:10)

Rom 15:8-12 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 15:10 And again he saith, Rejoice, ye Gentiles, with his people. 15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all

ye people. 15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

(II) To reveal God to us - John 1:18, 14:7-11

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 14:7-11 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(III) To provide an effective sacrifice for sin

(A) Without the incarnation we would have no Savior, and sin would still reign.

(B) Jesus came to put away sin by the sacrifice of himself. (Heb. 9:26, Mark 10:45)

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Mark 10:45 - "The Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

(C) Scripture clearly indicates that he needed to become a man in order to die for the sins of mankind. (Heb. 2:9, 1 John 3:5)

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

If Christ came to give his life as a ransom for many, then we know that he came to redeem men from their sin by his death. Then we know that his death was substitutionary and that not all, but many will be saved.

(D) Substitutionary Death: This is symbolized in the O.T. by the scape goat. (Lev. 16:20-22)

Lev 16:20-22 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 16:22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

(E) Thus Christ was the Lamb of God who takes away the sin of the world. (John 1:29,36, Is. 53:6)

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

(F) He became sin so that we could become the righteousness of God. (2 Cor. 5:21)

2 Cor 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The substitutionary death of Jesus is the foundational requirement of every other blessing we experience.

(IV) To destroy the works of the devil - 1 John 3:8, Heb. 2:14-15

Heb 2:14-15 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(A) The work of the cross was the way of victory by his death on the cross Christ broke the power of sin and defeated the enemy. (Col. 2:14b-15)

Col 2:14-15 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

(V) To become a faithful High Priest

(A) He came that he might enter into every human experience, except sin, so that he might be qualified as a High Priest.

(B) The High Priest was taken from among the people. (Heb. 5:1)

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

(C) Through the daily experiences of life and its sufferings he was perfected. (Heb. 2:10)

Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

(D) This gave him the ability to relate and to minister as High Priest to us. (Heb. 2:17-18)

Heb 2:17-18 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

(VI) To give us an example of a Holy Life –
1 Pet. 2:21, 1 John 2:6

1 Pet 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

The earthly life of our Lord is held up to us as a pattern for our living today. Without the incarnation we would not have that example. As man he experienced human life and gave us an example of how to live

it. As God he offers us the power to follow that example.

H. The Person of Christ Incarnate (points 1& 2 which follow may need to be given as a hand-out)

1. The statement on the person of Christ incarnate formulated at the Council at Chalcedon (A.D. 451), has been considered definitive by Orthodox Christianity. It reads as follows:

"Therefore, following the Holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body, of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood, like us in all respects apart from sin, as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the virgin, the God-bearer, one and the same Christ, Son, Lord, only begotten, recognized in two natures, without confusion, without change, without division, without separation. The distinction of natures being in no way annulled by the union. But rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and only, begotten God the Word, Lord Jesus Christ, even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has been handed down to us."

2. "More concisely one may describe the person of Christ incarnate as being full Deity and perfect humanity united without mixture, change, division, or separation in one person forever." The key components of the description include " Full Deity" (no loss of any attribute of Deity), " Perfect humanity" (perfect in order to emphasize his

sinlessness) one person (not two) and "forever" (for he continues to have one body, though resurrected, Acts 1:11, Rev. 5:6).

3. The Full Deity of Christ Incarnate

a. He possesses attributes which only God has

(I) **Eternality:** He claimed to exist from eternity past. (John. 8:58, 17:5)

John 8:58 Jesus said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.**

John 17:5 **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

(II) **Omnipresence:** He claimed to be everywhere, present. (Matt. 18:20, 28:20)

Mat 18:20 **For where two or three are gathered together in my name, there am I in the midst of them.**

Mat 28:20 **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.**

(III) **Omniscience:** He displayed knowledge of things which could only be known if he were omniscient. (Matt. 16:21, Luke 6:8, 11:17, John 4:29)

Mat 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Luke 6:8 But he knew their thoughts, and said to the man which had the withered hand, **Rise up, and stand forth in the midst.** And he arose and stood forth.

Luke 11:17 But he, knowing their thoughts, said unto them, **Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.**

(IV) Omnipotence: He demonstrated and claimed the power of an omnipotent person.
John 5:19, Matt. 28:18

John 5:19 Then answered Jesus and said unto them, **Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

Mat 28:18 And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**

(V) all authority given to him, Mark 5:11-13,

Mark 5:11-13 Now there was there nigh unto the mountains a great herd of swine feeding. 5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

(VI) power over sickness & demons,
Luke 4:38-41, Matt. 9:11-25,

Luke 4:38-41 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

(VII) power over death Luke 7:12-16,
John 11:38-41,

Luke 7:12-16 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 7:13 And when the Lord saw her, he had compassion on her, and said unto her, **Weep not.** 7:14 And he came and touched the bier: and they that bare him stood still. And he said, **Young man, I say unto thee, Arise.** 7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

(VIII) power over elements of nature
Matt. 21:19, John 2:3-11,

Mat 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward for ever.** And presently the fig tree withered away.

John 2:3-11 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 2:4 Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.** 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 2:7 Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim. 2:8 And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare it. 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

(IX) Immutability: The characteristic of never changing in basic nature. (Heb. 13:8)

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

b. He performs works which only God can do

(I) Forgives sins - Matt. 9:2, Mark 2:1-12

Mat 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; **Son, be of good cheer; thy sins be forgiven thee.**

(II) Gives Life – John 3:15-16, 4:14

John 3:15-16 **That whosoever believeth in him should not perish, but have eternal life.** 3:16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

John 4:14 **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

(III) Resurrection - John 11:43-45

John 11:43-45 And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth.** 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, **Loose him, and let him go.** 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

(IV) Judgment - John 5:22-30

John 5:22-30 **For the Father judgeth no man, but hath committed all judgment unto the Son:** 5:23 **That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.** 5:24 **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent**

me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 5:27 And hath given him authority to execute judgment also, because he is the Son of man. 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

c. He was given names and titles of Deity

(I). **Son of God** - John 10:36 - Uses this title of himself.

Matt. 26:63-64 - Others called him by that title.

Remember "Son of " implies "of the same order," similar in nature when used of our Lord it means of the same order of God.

John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Mat 26:63-64 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 26:64 Jesus saith unto him, **Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

(II). **Lord and God** - Luke 1:76, John 1:1, 20:28, Heb. 1:8

Luke 1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

John 20:28 And Thomas answered and said unto him, My Lord and my God.

4. The Perfect Humanity of Christ Incarnate

The humanity of Christ has seldom been questioned there were heresies like Gnosticism, that denied the reality of his body, but for the most part the early church held to the humanity as well as the Deity of Christ. What are the proofs of his humanity.

a. He had a human birth

(I). Born of a woman - Gal. 4:4, Matt. 1:18 - 2:11

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

(II). Born of the seed of David according to the flesh - Rom. 1:3

Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

(III). His descendants can be traced back to Adam -
Luke 3:23-38

Luke 3:23-38 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 3:24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 3:25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 3:26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 3:27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 3:28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 3:29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 3:30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son

of Jonan, which was the son of Eliakim, 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 3:32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 3:33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 3:35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 3:36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 3:37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

b. He had a human development - Luke 2:40

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

c. He had the essential elements of human nature.

(I). He possessed a flesh body -John 1:14, 1 John 1:1, 1John 4:2

John 1:14 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.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(II). He possessed a soul - Matt. 26:38, John 12:27

Mat 26:38 Then saith he unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

(III). He possessed a spirit - John 11:33, Luke 23:46

John 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

Luke 23:46 And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost.

d. He experienced normal human passions and limitations

(I). He hungered - Matt. 4:2

Mat 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.

(II). He thirsted - John 19:28-30

John 19:28-30 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.**
19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.
19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

(III). He slept - Matt. 8:24

Mat 8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

(IV). He felt compassion -Matt. 9:36

Mat 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

(V). He felt anger - Mark 3:5

Mark 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, **Stretch forth thine hand.** And he stretched it out: and his hand was restored whole as the other.

(VI). He wept - John 11:35

John 11:35 Jesus wept.

(VII). He felt temptation - Luke 4:2, Heb. 2:18

Luke 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

(VIII). He suffered bodily pain - Luke 22:44, Heb. 5:8

Luke 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

(IX). He bled - John 19:34

John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

(X). He died - Matt. 27:50

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

e. He was called a man and called himself a man John 8:40

John 8:40 But now ye seek to kill **me, a man** that hath told you the truth, which I have heard of God: this did not Abraham.

(I). Son of Man - 88 times in N.T. - This title recognized him as the true representative of humanity.

Mat 9:6 But that ye may know that the **Son of man** hath power on earth to forgive sins, (then saith he to the sick of the palsy,) **Arise, take up thy bed, and go unto thine house.**

(II). Jesus possessed all the characteristics and qualities of humanity except for sin. He felt all emotions and temptations and pain we suffer in our humanity.

5. The union of Deity and Humanity in Christ Incarnate –The Hypostatic Union

The concept of the union of the divine nature and human nature in one person is one of the most difficult concepts to comprehend in theology. Why?

Not one of us has ever seen Deity, except as the scriptures reveal God, and not one of us has ever seen perfect humanity except as the scriptures reveal pre-fallen Adam and our Lord. To try to relate these two concepts to the person of Christ is in itself very difficult.

a. How can there be two natures and yet one person?

Nature must be understood as "A complex of attributes". In other words, the single person of the incarnate Christ retained the total complex of divine attributes, and possessed all the complex of human attributes essential to a perfect human being. He is totally unique in the whole universe, there is no other being that can claim possessing all the attributes of Deity and humanity fully (with the exception of sin), which is another reason this concept is difficult to grasp.

b. This union of Deity and Humanity is called the Hypostatic union. (From The Moody Handbook of Theology)

(I) The hypostatic union may be defined as **“the second person, the preincarnate Christ came and took to Himself a human nature and remains forever undiminished Deity and true humanity united in one person forever.”** When Christ came, a Person came, not just a nature; He took on an additional nature, a human nature—He did not simply dwell in a human person. The result of the union of the two natures is the God-man.

(II) The two natures of Christ are inseparably united without mixture or loss of separate identity. He remains forever the God-man, fully God and fully man, two distinct natures in one Person forever. [Perhaps this **illustration** might help: If we take two sheets of plain paper and glue them together they will appear from a distance to be one piece of paper, however in fact they are two entirely separate sheets united without any part of either being mixed with the other.] “Though Christ sometimes operated in the sphere of His humanity, and in other cases in the sphere of His deity; in all cases what He did and what He was could be attributed to His one Person. Even though it is evident that there were two natures in Christ, He is never considered a dual personality.” In summarizing the hypostatic union, three facts are noted:

- Christ has two distinct natures: humanity and deity;
- there is no mixture or intermingling of the two natures;
- although He has two natures, Christ is one Person.

(III) The major difficulty in this doctrine involves the relationship of the two natures in the Lord

Jesus. Several opinions on this point have developed.

Calvinistic view. John Calvin taught that the two natures are united without any transfer of attributes. An attribute could not be taken away from a nature without changing the essence of that nature.... There can be no mixture of the two natures; “infinity cannot be transferred to finity; mind cannot be transferred to matter; God cannot be transferred to man, or vice versa. To rob the divine nature of God of a single attribute would destroy His deity, and to rob man of a single human attribute would result in destruction of a true humanity. It is for this reason that the two natures of Christ cannot lose or transfer a single attribute.”

Lutheran view. The Lutheran view of the two natures teaches that attributes of the divine nature are extended to the human nature with some important results. One important doctrinal result is the ubiquity of the human body of Christ, that is, the omnipresence of the divine nature of Christ is transferred to the human body of Christ. Consequently, the human nature of Christ passed into a ubiquitous state at the ascension and is physically present in the elements of holy communion. Although the elements do not change, the person partakes of Christ who is “in, with, under and by” the bread and cup.

(IV) The result of this union: Both natures are necessary for redemption. As a man, Christ could represent man and die as a man; as God the death of Christ could have infinite value “sufficient to provide redemption for the sins of the world.”

The eternal priesthood of Christ is based on the hypostatic union. "By incarnation He became Man and hence could act as a human Priest. As God, His priesthood could be everlasting after the order of Melchizedek, and He properly could be a Mediator between God and man."

c. The Character of the Union (Read the Creed)

The Charcedonian Creed stated that the two "Natures" were united without mixture, without change, without division, and without separation. This would mean that the entire complex of the attributes of Deity and those of perfect humanity were maintained in Jesus Christ at all times since his incarnation.

d. A Historical Survey of views respecting the person of Christ

- (I). The Ebonites - (A.D.107) - Denied the reality of Christ's divine nature, and held him to be merely man, whether naturally or supernaturally conceived. This man however from the time of his baptism, received an unmeasured fullness of the divine spirit. Taught that Jesus was natural, son of Joseph and Mary.

- (II). The Docetoe - (A.D. 70-170) - Denied the reality of Christ's human body. They, like all Gnostics believed in the inherent evil of all physical matter. If matter is evil and Christ is pure, then Christ's human body must have been merely an apparition. This doctrine is clearly unscriptural as seen in Heb. 2:14, " Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same." The apostle John wrote the opening of 1 John to combat the

Gnostics by expressing how John had seen, and handled the Christ thus proclaiming the reality of His physical existence.

- (III). The Arians - (Arius - condemned at Nice, 325) Denied the integrity (state of being whole or undiminished) of the divine nature in Christ. They regarded the logos who united himself to humanity in Jesus Christ, not as possessed of absolute Godhead, but as the first and highest of created beings. Here Deity is diminished. Jesus was not eternal, similar to, but not same as God. Condemned by Constantinople, 680 A.D.
- (IV). The Apollinarians - (Apollinaris – 381A.D. Denied the integrity of Christ's human nature. Apollinaris suggested that man's nature in some sense pre-existed in God since God created man in his own image. Here humanity is altered to something other than humanity by the mixing of Godhead. Condemned by Constantinople, 680.
- (V). The Nestorians - (Nestorius, removed as a Patriarch of Constantinople, 431 A.D.) Denied the real union between the divine and the human natures in Christ. They refused to attribute to the resultant unity of the attributes of each nature, and regarded Christ as a man very near relation to God. Thus, they held to two natures and two persons, instead of two natures in one person. This results in a situation where Christ is God and man instead of God-man. No union.
- (VI). Eutychians - (condemned at Chalcedon, 451), Denied the distinction and coexistence of the two natures, and held to a mingling of both into one, which constituted a third nature. Since Deity was mixed with humanity, both were changed into something foreign, like a superhuman DemiGod. Like the centaur of

Greek Mythology. The result is neither God nor man, but something different. Not fully human, not fully divine, Christ was a single mixed nature, condemned by Chalcedon, 451, fifth century.

e. Orthodoxy - Perfect humanity, full deity, Christ is one person, defined by Chalcedon, 451.

- (I). This means the attributes of both natures belong to one person without mixing the natures or dividing the person. This allows Christ incarnate to be seen as physically weak, yet omnipotent, ignorant, yet omniscient, limited, yet infinite.
- (II). Attributes not transferred from one nature to the other. To do so would change the mix of the complex of attributes and thus the very natures would change. For example, if infinity can be transferred to humanity, the Deity loses infinity and is no longer full Deity.

Divine Attributes	Human Attributes
Omnipotence	Weakness
Omniscience	Ignorance
Omnipresence	Limited Presence
Eternality	Finite
Immutability	Always in change

(III). Attributes of both natures must be expressed through the one person.

Thus, the person can transfer back and forth from the expression of one or the other nature, though the attributes themselves must remain as part of which every nature.

(IV). Summary: It seems important to remember that the person does whatever he does, revealing whatever attribute of whichever nature he reveals. The person thirsted, the person knew all things, the person does not know

the hour of the day, and the person died. Of course, Deity does not die or thirst, but the person, Jesus Christ, the God-man, did both.

f. The Self-Consciousness of Christ

Was Christ in his own self-consciousness aware of his Deity and humanity at all times? Why?

- (I) It is clear that Jesus had a clear consciousness of his Deity. John 4:10, John 5:36-39

John 4:10 Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

John 5:36-39 **But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**

- (II). Jesus speaks of his humanity by referring to himself by the title: " The Son of Man".

Luke 9:22 Saying, **The Son of man** must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

g. The Will or Wills of Christ

- (I). Here there is some division of thought. Some scholars believe that the two natures had one will. Thus, the actions of Jesus, whether human or divine were governed by one will.

- (II). The second theory is that if will is defined as a behavior complex, Jesus had a divine behavior complex and a human behavior complex, thus two wills. Every decision would have to come from either his divine or human nature, thus indicates two wills.

Matt. 26: 38-39 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

This passage, which has been thought to demonstrate both the presence of human and Divine will, could very easily be understood in several ways:

- It could indicate that Jesus was responding from his humanity dreading the suffering he knew was ahead, while ultimately remaining submitted to his Divine nature's will and the will of the Father.
- It could also be taken to indicate that he had one will, "my will," which he was willing to set aside to accomplish the will of the Father.
- It is possible that he was responding out of the Divine nature knowing that upon the cross would come the moment when he would become sin for us. In that moment he would for perhaps the only time in his existence be separated from, and forsaken by the Father who cannot have fellowship with sin.

- (III). I personally, have always seen Jesus as having one will and that will being surrendered to the Father. Jesus said that he had come to do the will of the Father; not his own will.

John 4:34 Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

John 5:30 **I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**

I. The Kenosis of Christ - Phil. 2:5-11

Phil 2:5-11 Let this mind be in you, which was also in Christ Jesus: 2:6 Who, being in the form of God, thought it not robbery to be equal with God: 2:7 But **made himself of no reputation, (The Greek word Kenosis is used to describe this phrase which means “an emptying” in other words He “emptied Himself”)** and took upon him the form of a servant, and was made in the likeness of men: 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1. The critical issue is, “Of what did Christ empty himself?” Did he leave his Deity in heaven when he became a man or perhaps some of the attributes were left while others stayed with him? Or did he retain all aspects of his deity but surrender the use of them? Did the attributes of deity and humanity mix? These are questions, which have been debated for years. Let’s establish some background and then look at some possible answers.

2. The External Existence of Christ's Deity

"thought it not robbery to be equal with God." v. 6b

- a. This speaks specifically to the fact that Christ possessed Deity and always did. It was not something he had to grasp or try to attain, he always had it. It also speaks of his co-participation in the Godhead.
- b. Since it is clear that he possessed his attributes of Deity at least until the incarnation, what took place, what was emptied?

3. Did He empty Himself of His divine attributes

- a. **One idea** states that he emptied himself of omniscience, omnipotence and omnipresence or a portion of them.

One possible argument against this thinking would be: If he surrendered any attribute would he then ceased to be God during his earthly life.

(I). Could he have still said, **John 10:30** , "I and my Father are one.

(II). Or could he have said, **John 14:9**, "He who has seen me hath seen the Father."

John 14:9 Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?**

(III). He demonstrated that he had divine knowledge:

John 2:24 - "He knew all men."

John 18:4 - "Jesus therefore, knowing all things that would come upon him."

(IV). He showed he had divine power: Rebuked the wind, miraculously, fed the hungry, healed the sick, cast out demons, raised the dead. Did he do these things by his own power.

- b. **Old Orthodoxy:** Christ gave up the **use** of divine attributes.
Anseim: Christ acted as if he did not possess divine attributes.

(I). An argument to these two views would be that Christ operated in demonstration of his powers of Deity as seen in the miracles. Thus Jesus said:

John 14:11 - "Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake."

- (II). Jesus divine attributes operated in his earthly ministry as seen by the miracles. The miracles attested to his divinity.

4. What took place at the Kenosis?

Let me begin by stating that sufficient information is presented here to enable each person to appreciate the complexity of the subject. It is my desire to present the material in such a way as to allow the leading of the Holy Spirit to enable you, the student to gain a perspective by which you can come to your own conclusion. We should rely on the Holy Spirit is to teach us and guide us into all truth. I will begin by stating the view presented in Unger's Bible Dictionary and then two other similar possibilities.

a. KENOSIS FROM UNGER'S BIBLE DICTIONARY

(Gk. *Kenosis*, "an emptying"). A Gk. word used in theology with reference to the self-denial of the Son of God in becoming incarnate and entering into His state of humiliation. This use of the term is based upon Philippians 2:7, where the phrase **and made himself of no reputation**, "emptied Himself," occurs.

The same idea of self-deprivation, or the laying aside of something that Christ possessed as a divine person in His pre-existent state, finds expression in other places in the Scriptures. For example, in **John 17:5** the Lord speaks of the glory that He had with the Father "before the world was." Paul says of Christ, "though He was rich, yet for your sake He became poor" (**2 Corinthians 8:9**).

The issue has presented many questions, among them these:

- Was the Son of God during His earthly sojourn in the flesh self-deprived in any measure of His divine attributes?
- If He still retained them fully in His possession, was their exercise or use for the time surrendered?
- If so, to what extent?
- Under what regulating principles?

- Was the consciousness of our Lord simply human—the divine consciousness for the time nonexistent or awakening in Him only gradually—or was His consciousness throughout that of the God-man?

The ancient church, with but few exceptions, taught that the Son did not retain the divine glory for Himself, for His own advantage, while yet He did not cease even in the flesh to be what He eternally was....

That the “Word made flesh” was truly God, as well as man, with divine nature and attributes undiminished, cannot be doubted by anyone who believes the first chapter of John’s gospel, to say nothing of the force of other Scriptures.

Whether the consciousness of His divine nature was from the very outset possessed by our Lord is a matter upon which the Scriptures are silent. **[Perhaps this is not necessarily so. Jesus is the Baptizer in the HS (Mark 1:8), and He was begotten of the superintending of the HS, and possessed the fullness of the HS from conception (which is indicated in Him baptizing John the Baptist and his mother, Elisabeth, in the HS while both were in their mother’s wombs (compare Mark 1:8 with Luke 1:15,41), along with what follows here concerning Jesus at the age of 12 in the temple Luke 2:40-52), then it is not unreasonable to conjecture that He was aware of His divine nature. (inserted by Rev. Dick Christensen)]** Luke, however, furnishes a glimpse that is suggestive when the child Christ says, “Did you not know that I had to be in My Father’s house?” (Luke 2:49). And certainly He clearly expresses this consciousness during the years of His ministry (John 8:58; 10:30; 14:9-11; 17:25).

As to the divine attributes in Christ, the distinction seems valid between their full possession and their constant exercise. That He constantly possessed the attributes of deity is inseparable from faith in His divine, and therefore unchangeable, nature. And yet the use of these same properties appears to have been in some way limited. This must be manifest to anyone who attentively reads the gospels....

He who “emptied Himself” took “the form of a bond-servant.” The two expressions are mutually explanatory. Thus He who was “in the form of God” and “did not regard equality with God a thing to be grasped,” placed Himself in relation to the Father in the lowly position of a servant (Matthew 26:39; John 4:34; 5:30; 14:28; 17:4, 18); He was also the servant of mankind (Matthew 20:28; Luke 22:26-27); He never wrought miracles for Himself, but often did so for others (Matthew 4:3-4; 14:15-21; 15:32-39); He admitted and asserted a limitation to His knowledge with respect to one matter (Matt. 24:36 when would be the end?), but manifested and declared Himself to be possessed of divine knowledge with respect to other matters (John 2:24, 18:4). And here the fullness of His knowledge was always at the service of His love (Matthew 11:27; Mark 13:32; John 3:12-13; 17:25-26). He neither exercised His omnipotence nor exhibited His omniscience for His own advantage and glory but for the performance of His saving work among men.

Two other expressions in the same passage (Philippians 2:5-8) throw light upon the kenosis. Before the kenosis Christ was “in the form of God”; afterward He was “made in the likeness of men,” “found in appearance as a man.” Here the contrast is between the **manifestations of being** and **character** that naturally belonged to the Son of God, and the veiling of the divine glory that came to pass when He became incarnate. What the “form of God” was that the Son laid aside, the apostle does not tell us...

b. View # 1: He voluntarily and self-imposed emptied himself (limited himself of exercise for His own benefit) of his privileges and perhaps more so of His glory. Of importance here is that this was not a forced matter. Whatever he did, he did voluntarily and without laying aside his Deity

(I). (v.7a), "But he made himself of no reputation.." or "Emptied himself of his privileges."

(A). His divine glory was veiled: John 1:14, 2:11
These passages show that Jesus retained a part of his divine glory.

John 1:14 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 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

(B). **John 17:5** - "And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was.

(C). Before Jesus was incarnate, he was in a glorified state, when he took on the flesh he did not empty himself of his glory but rather it was veiled.

(D). **Matt. 17:1-2** - At the transfiguration, Jesus has the veil temporarily lifted, proving that he still retained the glory.

Mat 17:1-2 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

(E). Jesus prayer of John 17:5, is that he would again dwell in the fullness of that pre-incarnate glory. (2 Cor. 8:9)

(II). Taking the form of a servant (v.7b)

2:7 But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men:

To become a bondsman he had to be human. The next two phrases describe this.

(III). He took on un-glorified human flesh (v.7c)

Phil. 2:7 But made himself of no reputation, and took upon him the

form of a servant, **and was made in the likeness of men:**

Likeness indicates two things:

- (A). He was really like a man - He hungered, thirsted, wearied, felt pain, was tempted, had limitations. He grew in wisdom and knowledge, all these things he submitted to so that he could identify with man, or we could identify with his humanity.
- (B). He was not identical to man. The word "likeness" guards against that heresy. He was different because he was sinless and without the sin nature of man.

2 Cor. 5:21 - "For he made him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

(IV). He (v.8a) : **2:8** And being found in fashion as a man,

This deals with that which is outward, actions, dress, manners, in all appearances he was a man. This is one reason the Pharisees and Sadducees had a difficult time with him. He did not look like a Messiah, or a Son of God. He looked like a man.

(V). **In summary view #1** expresses the thought that Christ maintained His Deity while taking on the nature of humanity. This view has two natures in one person. This view suggest the only thing he "emptied Himself" of was to veil his glory to the extent that man could look upon Him, and the independent exercise of His privileges for His personal benefit. Thus the miracles he did were a demonstration of the attributes of Deity. The question of his limited capacity, such as when he did not reveal the day or hour of His return (Matt.24:36), would be explained in his choice not to function in his capacity of Deity, but as a man who would not have such knowledge. Therefore in this view he could move back and forth between the two separate natures that made him who he was.

- c. **View # 2:** Is it possible that Christ upon his incarnation voluntarily laid aside His independent exercise of His Deity without relinquishing (giving up right to) any attribute or power thereof? This would be for the purpose that He might take upon a new nature in the likeness of humanity (likeness in that there was no sin nature which was accomplished in the virgin birth). Through which He could function as a man full of the Holy Spirit (in His case from conception). It seems to me, that He could certainly lay aside without relinquishing His right to pick up at any time, and thus at all times he would remain Deity though choosing not to function as Deity. To illustrate: If the President of the United States lays aside his powers as President long enough to play a round of golf, is he not at all times still President and able to re-assume that power at his choosing?

This would account for His demonstrations of the Deity like attributes, as He as a man yielded to the Divine nature of the presence of the Holy Spirit within Him. Thus He would be God-man. He was very God, and yet very man in one person. Thus allowing Him to exercise His Divine attributes through the Holy Spirit limited only by His self-imposed limitations. This could also give clarity as to the statement Jesus made concerning the works we would do. He said in John 14:12, “and greater works than these shall ye do.” If He functioned in His own capacity of Deity, then how could He expect us to do even greater works than He? If however, he relied on the presence of the Holy Spirit that was within Him. Then He relied on the same power that lives in every believer. The corresponding promise that followed this statement (John 14:14) when Jesus said, “If ye shall ask anything in my name, I will do it”, and the following promise (John 14:16-17) the giving of the indwelling of the Holy Spirit, would enable the believer to (I John 2:6), “walk even as He walked.”

View #3 Perhaps the truth lies in a combination of both views. Christ both laid aside or veiled the glory that he had with the Father for the sake of taking upon himself humanity, and laid aside the independent exercise of his Deity relying on the presence and power of the Holy Spirit in Him as he would have believers do today.

J. The Work of Christ: His Death

1. The importance of Christ's death

a. It is foretold in the Old Testament

The death of Christ is the subject of many old Testament symbols and types as well as prophecies.

(I). The sacrifices of the Old Testament are a type of the death of Christ. Abraham's offering of Isaac on the altar in Gen. 22, and the subsequent ram which substituted in Isaac's place. The Passover Lamb in Egypt, Ex. 12:1-28. The Levitical sacrifices, Lev. 1-7. They all point to the one great offering to be made by Christ.

(II). Many prophecies point forward to the death of Christ.

(A). The Psalms:

(1) Prophecy the betrayal of Christ. (Ps. 41:9)

Psa 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

(2) The Crucifixion and the events surrounding Christ's passion. (Ps. 22:1,7,18)

Psa 22:1 To the chief Musician upon Aijeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Psa 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

Psa 22:18 They part my garments among them, and cast lots upon my vesture.

(3) The Resurrection. (Ps. 16:8-11)

Psa 16:8-11 I have set the LORD always before me: because he is at my right hand, I shall not be moved. 16:9 Therefore my heart is

glad, and my glory rejoiceth: my flesh also shall rest in hope. 16:10
For thou wilt not leave my soul in hell; neither wilt thou suffer thine
Holy One to see corruption. 16:11 Thou wilt show me the path of
life: in thy presence is fulness of joy; at thy right hand there are
pleasures for evermore.

(B). The Prophets spoke of his death

(A) Is. 53:5 He would die for us.

Isa 53:5 But he was wounded for our transgressions, he was bruised
for our iniquities: the chastisement of our peace was upon him; and
with his stripes we are healed.

(B) Dan. 9:26 - The Messiah shall be cut off.

Dan 9:26 And after threescore and two weeks shall Messiah be cut
off, but not for himself: and the people of the prince that shall come
shall destroy the city and the sanctuary; and the end thereof shall be
with a flood, and unto the end of the war desolations are determined.

(C) Zech. 11:12 - The selling of Christ for 30
pieces of silver.

Zec 11:12 And I said unto them, If ye think good, give me my price;
and if not, forbear. So they weighed for my price thirty pieces of
silver.

(D) Zech. 13:7 - Smite the Shepherd

Zec 13:7 Awake, O sword, against my shepherd, and against the man
that is my fellow, saith the LORD of hosts: smite the shepherd, and
the sheep shall be scattered: and I will turn mine hand upon the little
ones.

b. It is prominent in the New Testament teachings.

(I). The last week of our Lord's life occupies 1\5 of the narratives of the Gospels.

(II). In nearly every New Testament book the death of Christ is made note of.

c. It is the Chief Purpose of the Incarnation Mark 10:45,
Heb. 9:26, 1 John 3:5

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

The main purpose for the Incarnation was to give the eternal Deity, a human form that had the ability to die, and therefore, allow for the substitutionary death on the cross.

d. It is the Fundamental Theme of the Gospel

(I). Term Gospel = Good News

(II). 1 Cor. 15:1-4 - The death of Christ for man's sin is Good News, it implies that man does not need to die for his sin.

1 Cor 15:1-4 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

(III). The Mosaic Law, the Sermon on the Mount, the teaching and example of Christ, all show us our sin and reveal our need of a Savior, but they do not provide the remedy for sin. This remedy is found only in the death of Christ.

e. It is Essential to Christianity

(I). Take away the sacrifice of Christ on the cross, and the heart of Christianity is gone.

(II). The subject of much Apostolic preaching was Christ and him crucified. (1 Cor. 1:18,23, 2:2, Gal. 6:14)

1 Cor 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Cor 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Cor 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

f. It is Essential to our Salvation

(I). John 3:14 - The Son of Man must be lifted up.

John 3:14 **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

(II). John 12:24 - The grain of wheat must fall to the ground and die before it can bear much fruit.

John 12:24 **Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

(III). God cannot pardon sin on the grounds of the sinner's repentance only. A righteous judge demands a price/penalty for sin. In order for God to remain righteous and pardon the sinner at the same time, Christ had to pay the penalty. (Rom. 3:25)

Rom 3:25 Whom God hath set forth to be a propitiation (**1 John 2:2**) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

(IV). Christ repeatedly said he must suffer many things, be killed, and raise the third day. (Matt. 16:21, Mark 8:31, Luke 9:22, 17:25, John 12:32-34) From God's standpoint, the death of Christ is an absolute necessity if man is to be saved.

Mat 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

2. The Meaning of Christ's Death

a. A substitution for sinners \ Substitutionary or vicarious atonement.

" Substitutionary or vicarious atonement simply means that Christ suffered as a substitute for us, that is, instead of us, resulting in the advantage to us of paying for our sins."

(I). Christ did not suffer and die for his own sin. (Heb. 4:15, 1 Pet. 2:21-22)

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

(II). Scriptural Evidences of the substitutionary atonement.
(Is. 53:5-6, Rom. 5:8, 1 Pet. 3:18, Mark 10:45, John 10:11)

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

b. A Substitution for Sinners

Involved with the thought of satisfying God's justice are two terms:

(I). Atonement- Means "to cover over" so as not to see.

(A). The Old Testament sacrifices were called sin offerings, trespass offerings or guilt offerings. These were said to bear the sins of the offender, to be the propitiation (that which appeases or satisfies), and to cover the sins of the people in the sight of God.

(B). The thought of covering sins from the eye of God is suggested in verses such as

Ps. 51:9, "Hide thy face from my sins, and blot out all my iniquities."

Is. 38:17, "For thou hast cast all my sins behind thy back."

Mic. 7:19, "Thou will cast all their sins into the depths of the sea."

(C). Two Examples of this Substitutionary Atonement

(1). Lev. 6:2-7 - Notice that restitution is made to the person sinned against. Notice that God is also offended by the guilty party. (v. 2a)

Lev 6:2-7 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; 6:3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man

doeth, sinning therein: 6:4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 6:5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall **add the fifth part more** thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. 6:6 **And** he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: 6:7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

v. 6-7 - Show the substitutionary death of the ram to appease God and pay the penalty due.

(2). Lev. 4:13-20 - Notice here again the substitutionary death of the bull. Notice the elders laying their hands on the bull. This is a picture of laying the iniquity of the congregation on the bull and transferring their sin to it. Again we see the necessity of the shedding of blood for the remission of sin.

Lev 4:13-20 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; 4:14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. 4:15 **And the elders of the congregation shall lay their hands upon the head of the bullock** before the LORD: and the bullock shall be killed before the LORD. 4:16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: 4:17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil. 4:18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the

tabernacle of the congregation. 4:19 And he shall take all his fat from him, and burn it upon the altar. 4:20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

(D). The Law of Shedding of blood to purge sins.
(Lev. 17:11, Heb. 9:22)

Lev 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

(E). Christ's death satisfied the justice of God.

(1). Man sinned against God and incurred his displeasure and condemnation. God is a holy and righteous God. He cannot free the sinner until the demands of justice are satisfied. God must visit sin with punishments.

Rom. 6:23, "For the wages of sin is death."

(2). God will not pardon the guilty, unless they repent and a substitutionary sacrifice is given.

Numbers 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

(F). Only through Christ's death could God be just while justifying the sinner. (Rom. 3:25-26).

Rom 3:25-26 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

In whatever God does, his justice must be maintained, Christ's death fully satisfied the just demands of God. As in the case of the state criminal who serves his time and is released, he has fulfilled his obligation by paying the penalty for the law broken. He is no longer liable to condemnation. No further punishment can be justly demanded for that offense. The price has been paid. The price paid by Christ's death totally satisfied the demands of God's justice.

(G). Christ's death satisfied the Law of God

Christ's death also satisfied the Law of God. The Law of God is grounded in his very nature, and transgression of the law brings with it a penalty.

(1). The wages of sin is death.... - **Rom. 6:23**

This was established in the very beginning in

Gen. 2:17, "But of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

(2). The sinner could not satisfy God's law and live, therefore, he was doomed. God established a provision for the sinner in the vicarious atonement of Christ. Rom. 8:3 and 10:3-4, Christ's death satisfied all the righteous requirements of God's law.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 10:3-4 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 10:4 For Christ is the end of the law for righteousness to every one that believeth.

(II). Christ's death is a propitiation/or satisfies God's wrath

(A). Greek= Exilaskomai, to propitiate or to appease. God's wrath burns against sin, unrighteousness and unbelief. (Rom. 1:18, Eph. 5:5-6, John 3:36, Rom. 5:9, 1 Thes. 1:10)

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Eph 5:5-6 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

(B). Christ's death appeases God's wrath. (Rom. 3:25, 1 John 2:2, 1 John 4:10) God's holy wrath against sin was appeased by the death of Christ. Jesus was the propitiation or appeasement for our sins.

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

c. **Christ's death reconciled man to God**

Reconciliation = Katallasso: Speaking of persons denotes to change from enmity to friendship.

When speaking of the relationship between God and man, reconciliation is what God accomplishes through the propitiatory sacrifice of Christ made necessary by the judgement upon sin.

(I) By reason of this men in their sinful condition and alienation from God are invited to be reconciled to him, that is to say, to change their attitude, and accept the provision God has made, where by their sins can be remitted and they themselves be justified in his sight in Christ.

(II) Reconciliation is to completely change from one condition to another, so as to remove all enmity and leave no impediment to unity and peace.

(III) At first God and man stood face to face with each other in perfect harmony. In sinning, Adam turned his back on God, then. Christ's death has satisfied the demands of God and now God has again turned his face toward man. It remains for man now to turn his face again toward God and be reconciled.

(IV) Christ's death paved the way for reconciliation for man and the whole world. Speaking of Jews and Gentiles being reconciled to God the same way, by the cross, (Rom. 5:10, Eph. 2:13,16, 2 Cor. 5:18-20).

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph. 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

d. Redemption/Ransom = Redemption is deliverance from the power of an alien dominion and enjoyment of the resulting freedom. It involves the idea of restoration to one who possesses a more fundamental right or interest. A redeemer is one who possesses the right to redeem or release from captivity or domination, usually by a ransom price paid.

Who or what is fallen man in bondage to? Or what were we redeemed from? Gal. 3:3-13 - The curse of the law. Gal. 4:1-5 - Bondage to the law.

Gal 3:3-13 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 3:4 Have ye suffered so many things in vain? if it be yet in vain. 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 3:9 So then they which be of faith are blessed with faithful Abraham. 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 3:12 And the law is not of faith: but, The man that doeth them shall live in them. 3:13 **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal 4:1-5 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 4:2 But is under tutors and governors until the time appointed of the father. 4:3 Even so we, when we were children, were in bondage under the elements of the world: 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 4:5 **To redeem them that were under the law**, that we might receive the adoption of sons.

(I) Christ's death paid the ransom/redemption price. The death of Christ is represented as the payment of a ransom. The idea of a ransom is that of the payment of a price in order to set another free who is held in bondage.

(II) Jesus came for this reason –

Matt.20:28, "Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

(III) Redemption alludes to payment of a debt and to the liberation of a captive. Christ's death provided for both. (Luke 1:68, Rom. 3:24, 1 Cor. 1:30, Eph. 1:7, Col. 1:14, Heb. 9:12)

Luke 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

1 Cor 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

3. The Extent of Christ's Death/Who did he die for?

a. Scripture teaches that Christ died for the elect.

Eph. 5:25 Christ also loved the church and gave himself for her.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Christ died for the elect, not only in the sense of making salvation possible, but also in the sense of providing it for them when they believe.

1 Tim 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

b. Christ died for the whole world

(John 1:29, 1 Tim. 2:6, Titus 2:11, Heb. 2:9, 2 Pet. 3:9,
1 John 2:2)

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1 Tim 2:6 Who gave himself a ransom for all, to be testified in due time.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

(I). The sense in which Christ is the Savior of the world may be thus summarized: His death secured for all men a delay in the execution of the sentence against sin, space for repentance. It removed from the mind of God every obstacle to the pardon of the penitent and restoration of the sinner.

- (II). The death of Christ made available atonement for the whole world and therefore is unlimited in its scope, however it is effective only for those who believe. Christ died for the whole world, but his death benefits primarily the elect.

PNEUMATOLOGY

VII. The Person and Ministry of the Holy Spirit

A. Introduction to Pneumatology

Pneuma - Denotes the wind, breath, spirit is invisible immaterial and powerful.

B. The Deity of the Holy Spirit

1. The following scriptures show that the Holy Spirit is God.

Acts 5:3-4 - "Why has Satan filled your heart to lie to the Holy Spirit, you have not lied to men but to God."

1 Cor 3:16-17 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Cor 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

2. **Attributes of God ascribed to the Holy Spirit**

- a. **Eternity - Heb. 9:14** - "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God."
- b. **Omnipresence - Ps. 139:7-10** - "Where can I go from your spirit? Or where can I flee from your presence?"
- c. **Omnipotence - Acts 10:38** - "How God anointed Jesus of Nazareth with the Holy Spirit and with power.

Luke 1:35 - "The Holy Spirit will come upon you, and the power of the highest will overshadow you."

- d. **Omniscience - 1 Cor. 2:10-11** - "For the Spirit searches all things, yes the deep things of God, even so no one knows the things of God except the Spirit of God."
- e. **Give Supernatural Gifts - 1 Cor. 12:6,11** - " And there are diversity of activities, but it is the same God who works all in all. But one and the same spirit works these things, distributing to each one individually as he wills."
- f. **Authority - Matt. 12:28** - "But if I cast out demons by the Spirit of God, surely the Kingdom of God has come upon you."
- g. **To Choose Leadership - Acts 20:28** - "Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers."

3. **Some of the Divine Names and Titles given to the Holy Spirit.**

- a. Holy Spirit or Holy Ghost - used 97 times

Isa 63:10 But they rebelled, and vexed his **holy Spirit**: therefore he was turned to be their enemy, and he fought against them.

Isa 63:11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his **holy Spirit** within him?

b. The Spirit of God (1 Cor. 3:16, Gen. 1:2, 1 Sam. 19:20-23, Matt. 3:16)

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw **the Spirit of God** descending like a dove, and lighting upon him:

c. The Spirit of the Lord (Jud. 3:10, Luke 4:18)

Luke 4:18 **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

d. The Spirit of the Living God (2 Cor. 3:3)

2 Cor 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the **Spirit of the living God**; not in tables of stone, but in fleshly tables of the heart.

e. The Spirit of Christ (Rom. 8:9, 1 Pet. 1:11)

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his.

f. The Spirit of his Son (Gal. 4:6)

Gal 4:6 And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father.

g. The Spirit of Jesus Christ (Phil. 1:19, Acts 16:7)

Phil 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of **the Spirit of Jesus Christ**,

h. The Holy Spirit of Promise (Eph. 1:13)

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with **that holy Spirit of promise**,

i. The Spirit of Truth (John 14:17, 15:26, 16:13, 1 John 4:6)

John 14:17 **Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

j. The Spirit of Life (Rom. 8:2, Rev. 11:11)

Rom 8:2 For the law of **the Spirit of life** in Christ Jesus hath made me free from the law of sin and death.

k. The eternal Spirit (Heb. 9:14)

Heb 9:14 How much more shall the blood of Christ, who **through the eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?

l. The Comforter (John 14:26, 15:26)

John 14:26 **But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**

m. The Spirit of your Father (Matt. 10:20)

Mat 10:20 For it is not ye that speak, but **the Spirit of your Father** which speaketh in you.

- n. The term Holy Ghost was applied during King James translation, it comes from Anglo Saxon, "Gast" - an inmate, inhabitant, or guest. Riggs, "Some three hundred years ago, when the K.J.V. was first translated, the term Holy Ghost was most reverent and appropriate. Since then the use of the word Ghost has narrowed down to a sense that makes its use in connection with the Holy Trinity out of place. The original word from which the translation has been made conveys simply the idea of wind or breath. To the minds of people today the word Spirit is the proper word to express invisible personality.

4. Association of the Holy Spirit with the Father and Son

The Deity of the Holy Spirit is seen in his attributes, in his names and titles and also because of his association with the Father and Son.

Matt. 28:19 - "Baptize them in the name of the Father and of the Son and of the Holy Spirit."

2 Cor. 13:14 - "The grace of the Lord Jesus Christ, and the Love of God, and the communion of the Holy Spirit be with you all. Amen."

Eph. 4:3-6 - "One Spirit..., one Lord..., one God and Father of all...."

1 Pet. 1:2 - "Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ."

C. Personality of the Holy Spirit

"We must learn that the Holy Spirit is not a mere power that we need to get hold of and use, but we must learn that he is a person who is infinitely wise, holy, just, and gracious, and who seeks to get hold of us and use us. We must become acquainted with him as a person and

not merely as an influence or power derived from a person." (Dake - God's plan for man, p. 445)

1. **Personal Pronouns are used of Him.** You don't use personal pronouns to describe a power but rather a person.
 - a. "And I will pray the Father, and he will give you another **helper** (comforter), that **he** may abide with you forever." **John 14:16**
 - b. "I will send **him** unto you." **John 16:7-15**
 - c. "**He** shall testify of me." John 15:26
2. **Personal Attributes are ascribed to Him**
Besides Divine attributes such as eternity, omnipresence, omnipotence, omniscience, the Holy Spirit has characteristics or personal qualities used to describe him in the scriptures.
 - a. **Mind** - Rom. 8:27 - " Knows what the mind of the Spirit is."
 - b. **Knowledge** - 1 Cor. 2:10-11 - " The Spirit searches all things, yes the deep things of God."
 - c. **Personal Will** - 1 Cor. 12:11- " Distributing to each one individually as he wills."
3. **He is affected by the actions of others**
 - a. **Grieved** - **Is. 63:10** - " But they rebelled and grieved his holy Spirit."
Eph. 4:30 - " And do not grieve the holy Spirit of God."
 - b. **Acts 5:3-4** - " But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit."

- c. **Blasphemed** - Matt. 12:31-32 - " But the blasphemy against the Spirit will not be forgiven men."
- d. **Insulted** - Heb. 10:29 - " And insulted the Spirit of Grace."

"Satan can not be grieved. Selfishness can be angered, but only love can be grieved. Blaspheming the Holy Spirit is like blaspheming one's own mother. The passages just quoted show the Spirit's emotional nature. Hence, we read of "The Love of the Spirit." Rom. 15:30. The unutterable sighings of the Christian in Intercessory Prayer, Rom. 8:26-27. Reveal the mind of the Spirit and show the infinite depths of feeling, which are awakened in God's heart by the sins and needs of man. These deep desires and emotions which are only partially communicated to us, and which only God can understand, are conclusive proof that the Holy Spirit is a person. They are only the overflow into us of the infinite fountain of Divine Love to which the Holy Spirit unites us." Strong's Systematic Theology - p.324-325

D. The Works of the Holy Spirit

The Holy Spirit is the member of the Trinity who is particularly self-effacing = Humble. He draws attention away from himself and onto Christ and God.

John 16:13-14 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for **he shall not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 16:14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

The works of this humble Spirit can be see in His 4 major names or titles:

1. The Holy Spirit - The emphasis on holiness as God is Holy.

Is. 6:3 - Holy, Holy, Holy, is the Lord - Isaiah saw the Lord.

Rev 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Lev.11:44 - "Be holy for I am holy" - God told Moses.

1 Pet. 1:16 - Peter quotes same passage, reinforces holiness of God.

Holy - Hagios = Separated, as the absolute holy one, in his purity.

In him rests the purity and holiness of God. One of His major ministries is to uncover and convict sin in the life of a believer.

John 16:8 - "And when he has come, he will convict the world of sin, and of righteousness and of judgment."

2. Spirit of God -

a. Eph. 4:30 - "Grieve not the Holy Spirit of God."

b. 1 John 4:2 - "Hereby, know ye the Spirit of God."

c. This name calls attention to his specific relationship to God the Father.

d. He is sent to us from the Father. John 15:26

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which **proceedeth from the Father**, he shall testify of me:

- e. Though the scripture does not say directly, it is commonly believed the Father draws men to Christ through the working of the Holy Spirit.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

- f. Reveals truth - Prior to Pentecost it was the Father's work.

(I) **Matt. 16:16-17** - Peter's confession - "Thou art the Christ, the Son of the Living God, " Jesus answered and said to him, "Blessed are you Simon Bonjonah, for flesh and blood has not revealed this to you, but my Father who is in heaven." Matt. 11:25 - "Thou hast hid these things from the wise and prudent and hast revealed them to babes."

(II) John 16:13, John 14:26 - The Holy Spirit has taken the responsibility to reveal truth unto men.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

- g. He does the work of the Father in guiding
When Jesus was on earth he did those things that the Father commanded him to speak and do. (John 12:49-50) He did only those things the Father commanded him to do (John 5:19). The Spirit now is the one who leads us into the work of the Father. The Father has a master plan, he also has a plan for each one of us as individuals. The Holy Spirit is the one who will guide or lead us into his

perfect plan. We therefore accomplish the work of the Father.

John 5:19 Then answered Jesus and said unto them, **Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

Rom. 8:14 - "For as many as are lead by the Spirit of God, these are the Sons of God."

- h.** He does the work of the Father in reproving the world of sin. The Spirit convicts and convinces of sin, without repentance comes judgment.

John 16:8 **And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**

3. Spirit of Christ -

Rom. 8:9 "Now if anyone have not the Spirit of Christ, he is none of his."

- a.** Holy Spirit sent or given by Christ –

John 16:7 **Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**

- b.** Before Pentecost - Given by Christ

John 20:22 - " And when he had said this, he breathed on them, and said to them, receive the Holy Spirit."

- c.** Peter's sermon on the Day of Pentecost – Thus we see the Holy Spirit is sent into the world by Christ.

Acts 2:32-33 - " This Jesus, God has raised up, of which we are all witnesses. Therefore, being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he poured out this which you now see and hear."

- d. As the Spirit of Christ he imparts Christ's life - Life is in Jesus - The Spirit of Christ is the Spirit of life which brings Christ life into believers.

Rom. 8:2 - "For the Law of the Spirit of Life in Christ Jesus has made us free from the law of sin and death.

John 3:5 - "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God."

- e. As Spirit of Christ, the Holy Spirit imparts the qualities of Christ in the believer. It is the work of the Holy Spirit as the Spirit of Christ, to develop the life or qualities of Christ within the believer's life. These qualities are called the Fruit of the Spirit.

Gal. 5:22-23 - "The fruit of the Spirit is Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, and Temperance."

- f. The Spirit of Christ reveals the things of Christ. Jesus came and gave us an example of how to live. He put himself on our level. He demonstrated to us how to walk acceptably before God. By the word of God the Spirit of Christ reveals these things to the believer.

John 16:14 - "He will glorify me, for he will take of what is mine and declare it to you." NRSV

- g. As the Spirit of Christ he imparts the power of Christ. Jesus had all power.

Matt. 28:18 - " All power has been given to me in heaven and in earth."

(I) "All power" = Exousia = Denotes freedom of action, right to act, used of God it is absolute, unrestricted authority.

(II) **1 Cor. 1:24** - "Christ, the power of God and the wisdom of God." Jesus has all power and authority. Does he reserve this power for himself only, or is it accessible to the believers?

Luke 24:49 - "Behold, I send the promise of my Father upon you, but tarry in the city of Jerusalem until you are endued with power from on high."

Acts 1:8 - "But you shall receive power when the Holy Spirit has come upon you."

John 14:12 - "He that believes in me, the works I do he will do also, and greater works than these he will do, because I go to my Father."

The Holy Spirit as the Spirit of Christ imparts the power of Christ in the believers.

4. Comforter

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

- a. **Paracletos** - "Called to one's side, ie, To one's aid, suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate, one who pleads another's cause. In the widest sense, it signifies a comforter." Vines
- b. **A.H. Strong** - Christ is our advocate in heaven, the Holy Spirit is our advocate in the soul. As Jesus walked along the side of the disciples he, taught them, guided them into all truth, encouraged them, gave them strength and hope. So the Holy Spirit takes Jesus' place in the lives of the believer's as the comforter.

- c. While the term or title used only 3 times it is one of the major functions or ministries of the Holy Spirit.

E. The works of the Holy Spirit - Old Testament

1. Creation

Ps. 33:6 - "By the word of the Lord, the heavens were made, and all the host of them by **the breath of his mouth.**"

- a. Hebrew - breath = Ruwach, used interchangeable as breath or spirit.
- b. By his spirit he adorned the heavens. Here we see from Ps.33:6 and Job 26:13, the Spirit of the Lord involved in the creation of the heavens. The host of heavens and the stars and planets that adorn the heavens.

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Psa 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

- c. Gen. 1:1 - "In the beginning **God** created the heavens and the earth." Elohim - plural form of God. In 1:1-2 we see the Holy Spirit involved in the creation of the earth.

Gen. 1:2 - "And the Spirit of God was hovering over the face of the waters." Hovering = K.J.V., move = Rachaph = brood, relax, flutter.

Gen 1:1-2 In the beginning God created the heaven and the earth. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

- d. In Elihu's debate with Job he gives declaration of his being made and sustained by the Spirit of God.

Job 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

We have seen the Spirit of God intimately involved in the creation of the heavens, the earth and the life that exists in both.

2. Works among the Old Testament People

- a. The Spirit of God equipped or anointed Old Testament individuals to perform certain functions.

(I) Gen. 41:38 - We see the Spirit of God giving Joseph the interpretation of the Pharaoh's dream. Also wisdom on how to execute the proper plan of action.

Gen 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

(II) Ex. 28:3 - The Spirit of wisdom filled the Artisans to make Aaron's priestly garments and Exo. 31:1-5 in building the tabernacle.

The Spirit of God gives anointing for service to God. He gives wisdom and understanding in crafts and helps us to figure out difficult problems, he is the master engineer.

Exo 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Exo 31:1-5 And the LORD spake unto Moses, saying, 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 31:3 And I have filled him with the spirit of God, in wisdom, and in

understanding, and in knowledge, and in all manner of workmanship, 31:4
To devise cunning works, to work in gold, and in silver, and in brass, 31:5
And in cutting of stones, to set them, and in carving of timber, to work in all
manner of workmanship.

(III) God gave his Spirit to several people to lead
the Israelites.

(A) Num. 11:17, 25, 29 - The Lord took
the Holy Spirit and gave him unto Moses
and the 70 elders to lead and judge the
people.

Num. 11:17 - "I will take of the Spirit that is upon you and will put of the
same upon them."

Num 11:25 And the LORD came down in a cloud, and spake unto him, and
took of the spirit that was upon him, and gave it unto the seventy elders: and
it came to pass, that, when the spirit rested upon them, they prophesied, and
did not cease.

Num 11:29 And Moses said unto him, Enviest thou for my sake? would
God that all the LORD'S people were prophets, and that the LORD would
put his spirit upon them!

(B) The Spirit was in Joshua.

Num. 27:18 - "And the Lord said to Moses take Joshua the Son of Nun with
you, in whom is the Spirit.."

Deut. 34:9 Now Joshua, the Son of Nun was full of the spirit of wisdom..

(C) Judges were given the spirit to rule
and judge the people. Othniel, son of
Caleb - Judges 3:10 - "The Spirit of the Lord
came upon him.." Gideon - Judges 6:34,
Jephthah - Judges 11:29, they lead the
Israelites into victory, as the Spirit of the
Lord came upon them.

(D) The Spirit of the Lord chose and began to work on Samson at a young age. Jud. 13:24-25. God gave Samson super human strength Jud. 14:6,19, 15:14.

Judg 13:24-25 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. 13:25 And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Judg 14:6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

(E) The Spirit of the Lord empowered the Judges to rule and then rested upon the Kings who took their place. Touched by the Spirit of the Lord, Saul prophesied. 1 Sam. 10:5-6.

1 Sam 10:5-6 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: 10:6 And the spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

(1) He was moved by the Spirit of God to defeat Israel's enemy, 1 Sam. 11:6-11.

1 Sam 11:6-11 And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. 11:7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent. 11:8 And when he numbered them in Bezek, the children of Israel were three hundred

thousand, and the men of Judah thirty thousand. 11:9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and showed it to the men of Jabesh; and they were glad. 11:10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. 11:11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

(2) The Spirit of the Lord was removed from Saul to lead the people because of his disobedience. (1 Sam. 16:14). The Spirit of the Lord rested then of David. (1 Sam. 16:13). David also was aware that it was the Lord, by his Spirit who anointed him to lead the people. He feared losing the Holy Spirit due to sin. (Ps. 51:1), "Do not cast me away from your presence and do not take your Holy Spirit from me."

1 Sam 16:14 But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

1 Sam 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

- b. The Spirit-filled men and women to prophecy.
Prophecy was the form of communication God used to speak to his people in O.T. times.
Throughout scripture we see "The Spirit of Prophecy" coming upon the people.

2 Pet. 1:21 - " For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

(I) The Spirit of Prophecy is the Spirit of Christ
- Why? Because the Spirit is always pointing
towards Jesus.

John 16:14 - "He will glorify me, for he will take what is mine and declare it to you."

(II) The Holy Spirit was working through O.T. prophets to lay the foundation and point the way to Jesus. This is why it is the Spirit of Christ that brings the Spirit of Prophecy.

1 Pet. 1:10-11 - "Of this Salvation the prophets have inquired and searched diligently, who prophesied of the grace that would come to you, searching what, or what manner of time, The Spirit of Christ who was in them was indicating when he testified beforehand the sufferings of Christ and the glories that would follow."

Neh. 9:30 - "Yet for many years you had patience with them. And testified against them by your Spirit in your prophets, yet they would not listen."

Micah 3:8 - "But truly I am full of power by the Spirit of the Lord,..."

c. The Spirit of the Lord moved on many through out the Old Testament such as:

(I) Amasai, chief of the captains - 1 Chron. 12:18

1 Chr 12:18 Then the Spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

(II) Jahaziel – who spoke to the congregation
2 Chron. 20:14-15

2 Chr 20:14 -15 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst

of the congregation; 20:15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

(III) Zechariah - 2 Chron. 24:20

2 Chr 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

(IV) The Spirit of the Lord moved groups of people to prophecy such as Moses and the 70 elders. Numbers 11:25; 1 Sam. 10:5, 10

Num. 11:25 - The Spirit moved Moses and the 70 elders to prophecy.

The key issue in the above 4 examples is that the Holy Spirit came upon both rather insignificant individuals as well as those we know played a prominent role. He also moved upon groups of people not just individuals.

F. The Work of The Holy Spirit in the Time of Christ

1. At the close of the Old Testament era, the Holy Spirit came upon certain people.

Luke 2:25-27 - Simon, a just and devout man. v. 25 - "And the Holy Spirit was upon.." v. 26 - "And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ." v. 27 - "So he came by the Spirit into the temple.." Simeon was lead into the temple just as Joseph and Mary were bringing Jesus to be circumcised.

2. The Holy Spirit worked in the life and ministry of Jesus here are just a few examples:

a. The physical birth of Jesus was made possible by the impregnating of Mary by the Holy Spirit.

Luke 1:35 - "And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Highest will overshadow you, therefore, also, that Holy one who is to be born will be called the Son of God."

b. Acts 10:38 - Peter is preaching to the Gentiles at Cornelius' home and refers to :

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

c. The Holy Spirit led Jesus into the wilderness.

Luke 4:1 - "Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness."

d. Jesus gave the Apostles commandments after the resurrection before he ascended into heaven through the Holy Spirit.

Acts 1:2 - "Until the day in which he was taken up, after he through the Holy Spirit had given commandments to the Apostles whom he had chosen.

e. Jesus was raised from the dead by the power of the Holy Spirit;

Rom. 8:11 - "But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you."

G. The Work of The Holy Spirit in the life of the believer

1. **No one can be saved except by the work of the Holy Spirit.** It is the working of the Spirit that brings us to

the knowledge of our sin, the need for a savior, and that Christ Jesus is the savior.

- a. The Spirit reveals to us our need of Salvation by convicting us of sin.

John 16:8-9 - "And when he will come, he will convict the world of sin, and of righteousness, and of judgment of sin, because they do not believe in me."

- b. Faith in Christ brings redemption, and forgiveness of sin. The Holy Spirit brings revelation of this truth to the sinner.

1 Cor. 12:3 - "Therefore, I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit."

- c. The Holy Spirit guides us into the truth and declares Jesus to the sinner.

John 16:13-14 - "However, when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will tell you things to come. He will glorify me, for he will take of what is mine and declare it to you."

2. **Regeneration is the work of the Holy Spirit.**

One of the most important works of the HS in the NT is that of "regeneration" please explain this. (it is the work of the HS to draw man to Christ and bring about the new birth in response to the exercise of faith)

Regeneration= Pa Lingenesia = New Birth

Regeneration and rebirth are the same thing, not separate stages in the spiritual experience.

Regeneration stresses the inception of a new stage of things in contrast to the old.

Titus 3:5 - "Not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."

2 Cor. 5:17 - "Therefore, if any man be in Christ, he is a new creation, old things have passed away, behold, all things have become new."

- a. The Holy Spirit brings the life of God into the soul, cleansing it from the defilement of sin. This introduces a new law into man's being, the Law of the Spirit of Life in Christ Jesus, with the result that the redeemed soul is made free from the Law of Sin and Death (Rom. 8:2).

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

- b. How does this happen?

(I) Dealing with the new birth Peter states:

1 Pet. 1:23 - "You have been born again, not of corruptible seed, but incorruptible, through the word of God which lives and abides forever."

(II) In the first chapter of first Peter, Peter states that a person enters the Family of God because of Christ's death, (v.18-19), and through faith, (v. 21). Peter then states that God is the Father of his children by likening the word of God to human sperm. In verse 23. The Latin vulgate makes this clearer than the English versions, for the word used for "Seed" is "Semen".

1 Pet 1:18-19 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 Pet 1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1 Pet 1:23 Being born again, not of corruptible **seed**, but of incorruptible, by the word of God, which liveth and abideth for ever.

(III) Putting these teachings of first Peter together.

One way of stating what takes place could be that:

God first plants within our heart what we might call the “Egg of Saving faith,” as we are told that even faith is not of ourselves, it is the gift of God (Eph. 2:8).

Secondly, he sends forth the seed of his word, which contains the divine life within it, to pierce the “egg of faith.” The result is conception. Thus, a new spiritual life comes into being, a life that has its origin in God and no connection to the sinful life that surrounds it. That is why we can now say, "If anyone is in Christ he is a new creation. (2 Cor. 5:17), No one is ever the same after the Holy Spirit of God has entered to implant the life of God within him or her."

It is also an interesting comparison to consider that the virgin birth of Jesus was accomplished in much the same way. First God planted the faith in Mary that she would conceive without human intervention. Then the Holy Spirit planted in her the “seed” (sperm) that pierced the “egg of faith” (what she was believing God to do) in Mary and she conceived bringing forth the birth of a new life in Christ Jesus.

3. The Holy Spirit's work as a witness to our Sonship

The Holy Spirit as the Spirit of Christ comes into our hearts to give us assurance that we are saved.

Rom. 8:15-16 - "For you did not receive the Spirit of bondage again to fear, but you received the Spirit of Adoption by whom we cry out, Abba, Father, The Spirit himself bears witness with our spirit that we are children of God."

Gal. 4:6 - "And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying out Abba, Father!!

4. The Holy Spirit produces sanctification in the life of the believer by empowering the believer to live a holy life.

Christ Jesus has made me free from the Law of Sin and Death. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live."

1 Pet. 1:2 - "Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ."

2 Thes. 2:13 - "God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth."

1 Cor. 6:11 - "And such were some of you, but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God."

The Holy Spirit is the agent in sanctification. He also empowers the believer to live a life separated from sin.

Rom. 8:1-2 There is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The Spirit gives us the ability to choose what kind of life we will live. If we respond to the Holy Spirit prompting we will live a life separated from sin. This is the only way we can fulfill the command of God.

"But as he who called you is holy, you also be holy in all your conduct, because it is written, "Be Holy, for I am Holy." (1 Pet. 1:15-16)

5. It is the work of the Spirit to bring forth the fruits of righteousness in the believer.

Gal. 5:22-23 - "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, and self-control. Against such there is no law.

We cannot of ourselves produce the virtues. We must yield to the leading of the Holy Spirit in all situations. As we yield we allow the Spirit to flow through us and manifest these fruit.

“It is important to realize that the fruit of the Spirit is not the same as what we see in natural man. Natural man may have a joy of a kind, but it is not the joy that is the fruit of the Holy Spirit. The joy of the fruit of the Holy Spirit is the “joy unspeakable” we have in the midst of terrible situations. It is a joy natural man knows nothing about. In the same way we see natural man possess a “love” of a kind. He has desire or love for the opposite sex, he has a love for the things of the world, but this is not the fruit of the Holy Spirit. The fruit of the Spirit is a love that is manifested to our enemies by allowing the agape love of God to flow through us. All fruit of the Spirit are supernatural in nature. They do not flow from natural man but from the supernatural presence of the Spirit of Life in Christ Jesus. PTL!” (RevC)

6. The Holy Spirit helps the believer in his prayer life.

Rom. 8:26-27 - "Likewise the Spirit also helps in our weakness. For we do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which can not be uttered. Now he who searches the hearts knows what the mind of the Spirit is, because he makes intercession for the saints according to the will of God."

The Spirit within searches our hearts. He is aware of our needs and burdens. He then makes intercession. He makes a petition on our behalf. This is always prayed

according to the will of God. These prayers are always answered.

1 John 5:14-15 - "Now this is the confidence that we have in him, that if we ask anything according to his will, he hears us, and if we know that he hears us, whatever we ask, we know that we have the petitions that we asked of him."

James 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

When we pray with the right motive (James 4:3), making our petition known with the guidance of the Holy Spirit, and in submission to the will of God (1John 5:14-15), then we can have confidence that our prayer has been heard and will be answered.

The Spirit gives everyone the ability to go before the Father through prayer.

Eph. 2:18 - "For through him (Christ) we both (Jews and Gentiles) have access by one Spirit to the Father."

7. The Holy Spirit gives guidance to the believer

- a. The Spirit will guide us by revealing truth. He will show us things that are in the future. He will teach us. He will bring to our remembrance the things we have learned.

John 16:13-14 - "However, when he, the Spirit of Truth has come, he will guide you into all truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will tell you things to come. He will glorify me, for he will take of what is mine and declare it to you."

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

- b. The primary way in which the Holy Spirit gives guidance is through the illumination of God's word to

the believer. The word of God, illuminated by the Spirit of God will help us to discern our own intentions and motives thereby helping to guide us down the path he has chosen for us.

Eph. 6:17 - "And take the helmet of Salvation, and the Sword of the Spirit, which is the word of God."

Heb. 4:12 - "For the word of God is living and powerful, sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

Col. 3:16 - "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your heart to the Lord."

The Spirit of God will give guidance as the word of God dwells in us and we are saturated with it. We therefore can be used to help give guidance to others.

- c. Believers can be led by an inner witness "that still small voice". It will not only lead you into righteous living. But also help with guiding you into the path the Lord has for you. The caution of the inner witness is that it must always line up with God's word or principles to be a true spirit led witness. The Spirit of the Lord will never contradict the written word of the Lord.

1 Ki 19:11-13 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 19:12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire **a still small voice.** 19:13 And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, **there came a voice unto him,** and said, What doest thou here, Elijah?

H. The Baptism of the Holy Spirit / Enduement of Power

(I ask each teacher of the following material to share with our students prior to this teaching that this material is widely debated among evangelical Christians. There are many strong Christians on both sides of the issue as to whether the Baptism in the Holy Spirit is meant for this day and age in which we live. Our school program is open to both Pentecostal and Non-Pentecostal students. It is not our desire to offend any student who does not accept this teaching as relevant for today. The following presentation is bias toward relevancy today. However, no one should be thought less spiritual or less a Christian if they do not hold to this view. Our major concern should always be centered on our common belief that Jesus is the Christ, the only begotten Son of God, our redeemer. As to acceptance of the Baptism in the Holy Spirit that should be determined between each individual and the Lord Jesus.)

1. **Defined:** "The Spirit - Baptism is the immersion or burial of the believer in the Spirit at which time he receives the Spirit in his life in all fullness and without measure and is endued with power from on high to do the works of Christ." F.J. Dake

It is the fullness of what men had in part before Pentecost.

2. **Purpose:** To endue men with power from on high to do the same works as Christ did.
 - a. Power to witness and share the Gospel (Acts 1:8)

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

- b. Gives power necessary to confirm the Gospel with signs and wonders. The super-natural played a significant part in Jesus' ministry. Supernatural gives credence to the Gospel.

John 14:11 - "Believe me that I am in the Father and the Father in me, or else believe me for the sake of the works themselves."

1 Cor. 2:4-5 - "And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God."

3. Jesus is the baptizer

Matt. 3:11 - "I indeed baptize you with water into repentance, but he who is coming after me is mightier than I, whose sandal I am unworthy to carry. He will baptize you with the Holy Spirit and fire."

4. The Father promised to give the Holy Spirit to take the place of the physical presence of Jesus.

Luke 24:49 - "Behold I send the promise of my Father upon you, but tarry in the city of Jerusalem until you are endued with power from on high."

John 14:16-17 - "And I will pray the Father and he will give you another helper, that he may abide with you forever, even the Spirit of Truth, whom the world can not receive, because it neither sees him or knows him, but you know him for he dwells with you and will be in you."

5. The Baptism in the Holy Spirit. (This is RevC's teaching on the Baptism in the Holy Spirit)

This most often seems to be subsequent to a profession of faith, it is not the same experience though at times it may happen as the believer releases faith to believe.

Note the following:

- a.** The disciples were already believers prior to the Day of Pentecost. Their names were already written in heaven and they were clean because of their faith in the word they had received from Jesus.

Luke 10:20 - "Nevertheless do not rejoice in this, that the Spirits are subject to you, but rather rejoice because your names are written in heaven."

John 15:3 - "You are already clean because of the word which I have spoken to you."

- b. The disciples had received the indwelling of the Holy Spirit from Jesus just after His ascension and before Pentecost. Their faith up to this point had certainly been counted to them as righteousness, but until this event the Holy Spirit had not been given to believers. If, as it appears, they received the Holy Spirit at this moment, this would have been their born-again experience coupled with the regenerative work and indwelling of the Spirit.

John 20:21-22 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 20:22 And when he had said this, **he breathed on them, and saith unto them, Receive ye the Holy Ghost:**

- c. The experience at Pentecost was special for many reasons:
 - (I) It was the fulfillment of promise of both the Father and Jesus that the Holy Spirit would be given. It was also the initial public evidence that the Holy Spirit was given to all flesh.
 - (II) It was the endowment of power from on high, the Baptism in the Holy Spirit that Jesus had instructed the disciples to wait for in Jerusalem. Luke 24:49; Acts 1:4-5
 - (III) There were manifestations on the day of Pentecost that did not take place again in the book of Acts, ie. “sound from heaven as of a rushing mighty wind,” “cloven tongues like as of fire that sat upon each of them.” Acts 2:2-3
 - (IV) Devout Jews of every nation were all assembled hearing those filled with the Holy Spirit speaking in other tongues; not the tongue of the person doing the speaking but the tongue of those listening from every nation. Acts 2:4-12
 - (V) This was the fulfillment of Joel’s prophecy concerning the pouring out of the Spirit in the last

days. Acts 2:16-21

(VI) The church of Jesus Christ was birthed.
Acts 2:41

(VII) To my knowledge none of the above 6 events occurred again in the record of the book of Acts in this same manner. However, there are 4 additional records (other than Acts 2:4-6) in the book of Acts where the Holy Spirit was given to believers. (Acts 8:18-19, 9:17-18, 10:44-48, 19:1-6)

d. The 5 records of the Holy Spirit being given in Acts.

(I) Acts 2:4-6 In this record, which was the initial evidence we see that Jesus had told the disciples to wait in Jerusalem for the Baptism in the Holy Spirit that was soon to be poured out (Acts 1:4-5). When this took place at Pentecost we are told in Acts 2:4 that “they were all filled with the Holy Ghost and began to speak in tongues...” Here we learn that being Baptized in the Holy Spirit is the same as being “filled” with the Holy Spirit. We also see, that being filled or Baptized in the Holy Spirit was evidenced by “speaking in other tongues.”

Note also that the gospel was to go forth first from Jerusalem, to Judea, Samaria, and to the uttermost parts of the earth. To the Jew first and then to the Gentile. Thus for Peter, and the Jews to be able to accept the idea of the Gentiles having the same access to God as they, God had to bring them to this acceptance in a gradual progression. Thus we see the Holy Spirit poured out first on the Jews in Jerusalem at Pentecost. Then we see a similar Pentecostal experience on the Samaritans (half-Jews) Acts 8, until finally the Gentiles would have their own Pentecostal type experience in the house of Cornelius Acts 10. All of these were witnessed

by Peter who was the chief figure and spokesman in the early development of the church prior to the great evangelist Apostle Paul.

(II) Acts 8:12, 14-19 Here Philip had gone to Samaria and preached Christ. Many believed and were baptized (in water). When word got back to Jerusalem the apostles sent Peter and John to Samaria to meet with the new believers. When they were all together, with Simon the sorcerer among them, Peter and John prayed, and laid hands on the new believers who received the Holy Ghost. Verse 16 tells us that the Holy Spirit had not yet “fallen upon them.” This could be taken to mean that they had not yet received the Holy Spirit since they believed. I find this hard to accept because the Holy Spirit is the agent in regeneration. If they believed they would be born again which undoubtedly was the case as they had even been baptized in water after believing. Thus it seems likely that what Peter and John were referring to was the “baptism in the Holy Spirit or filling of the Holy Spirit” evidenced by speaking in tongues. Though it does not say they spoke in tongues, it is evident from the desire of Simon to purchase the power from Peter and John to impart the Holy Spirit that he had witnessed some manifestation during their laying on of hands that caused him to desire the power that was being manifested.

(III) Acts 9:17-18 This is the account of Saul (the apostle Paul) by the laying on of hands by Ananias, being “filled” with the Holy Ghost and baptized in water. It seems likely that this was Paul’s actual moment of regeneration being filled with the Holy Spirit and baptized in water. Though it does not say that he spoke in tongues we know from Paul’s own testimony in **1 Cor. 14:18** - "I thank my God, I speak with tongues more than

you all,” that he did.

(IV) Acts 10:44-48 This was another somewhat special circumstance as Peter takes the message of Christ to the Gentiles gathered in the house of Cornelius. This was the first time the Holy Spirit was poured out on the Gentiles. This was important because it confirmed that the Holy Spirit was indeed given to all men who would believe not just the believing Jews. Note that the evidence of the Gentiles having been filled with the Holy Spirit was their speaking in tongues. It appears that this was also their moment of regeneration as there is no indication that they were believers (except perhaps for Cornelius vs. 22) prior to Peter preaching Christ to them. Having received the filling of the Spirit they were baptized in water.

(V) Acts 19:1-6 Here Paul arrives in Ephesus and finds disciples (a disciple is a follower of Christ), thus these men were believers. They had been baptized unto John’s message of repentance and faith in Christ. Certainly this meets the requirement for salvation. Paul even alludes to the fact that they were believers in vs. 2. However, they had not even heard that there was a Holy Spirit. Having not heard the teaching of the Holy Spirit does not mean that they had not already received the indwelling regenerative work of the Holy Spirit. They must have if they were believers in Christ. Paul then baptizes them in water again only this time in the name of Jesus after which he lays hands upon them and the Holy Spirit came upon them with the evidence again of speaking in tongues.

e. What can we learn from all this information?

First: I would say that there are many different opinions as to the interpretation of these events. One thing for sure and that is that God is God and

can do whatever He wills. Thus trying to put together some concrete formula for how this is all to work is somewhat vain and fruitless because God is not bound by man's formulas, and His ways are above ours. However, we can see clearly the following facts:

(I) The Holy Spirit was given to both Jew and Gentile believers in Christ.

(II) The prayer with the laying on of hands seemed to be connected with receiving the filling of the Holy Spirit and speaking in tongues at least 3 of the 5 times, and the two times it was not was the first outpouring on the Jews at Pentecost, and the first outpouring on the Gentiles at Cornelius' house.

(III) It seems that **“filling”** as it is used in these 5 examples is synonymous (the same as) with being **“baptized in the Holy Spirit.”**

(IV) Speaking in other tongues was the common evidence of the experience

f. Putting it all together:

Though the disciples present in John 20:21-22 had received the indwelling of the Holy Spirit they were to tarry in Jerusalem until Pentecost when they would be endued with power as the Holy Spirit was to be poured out on all flesh. This second experience for them would be the Baptism in the Holy Spirit, however the events of Pentecost were special in the sense that it was God's official declaration that the Holy Spirit had been given; as God had promised. Pentecost was a dramatic demonstration of the presence of the Holy Spirit in power as believers received the indwelling presence of the Spirit, coupled with the manifestation of speaking in tongues. After this event other believers who had not yet heard that the Holy Spirit had been given would be prayed for and receive the Holy Spirit in what seems most likely to have been both the indwelling and baptism of the Spirit as evidenced by their speaking in tongues.

Man only comes to faith by the working of the Holy Spirit in his life, and since Pentecost, regeneration (the new birth) is a work of the Holy Spirit whereby the very life of Christ is given to the new believer and that life is “the Holy Spirit of Christ” Himself. It seems reasonable to accept that in

receiving the Holy Spirit at the moment of regeneration we receive nothing less than the fullness of the Spirit. God always does more than we expect, and will not withhold any good gift from us, therefore I believe we do receive the fullness of the Spirit at regeneration. The Baptism in the Holy Spirit as evidenced by “speaking in other tongues” does seem often to be a second experience whereby the believer receives the gifts of the Spirit into his life. Tongues being one of those gifts, and likely the evidence of this experience, however, I do not see this as receiving some additional measure of the Spirit that was missing at the point of His regenerative indwelling.

It seems consistent to me that, as the Apostles made the believers aware of the full ministry of the Spirit, they released faith whereby the Holy Spirit within them was released to its full expression. Thus the believer full of the Holy Spirit manifests the gifts of the Spirit as willed by the presence of the Spirit working in and through the believer. Therefore, a person can be born again (regenerated, saved), receive the indwelling of the Holy Spirit and never go on to the gifts of the Spirit. Or he can by faith release the fullness of the Spirit in his life and be empowered with the gifts as the Holy Spirit wills.

I would be foolish not to admit that though the above explanation works for me, I certainly am not the last word on the subject and cannot say that my thoughts are “the word of the Lord”. (point #5. Baptism in the Holy Spirit are comments by RevC)

6. Why should we desire to speak in tongues?

- a.** Personal edification - 1 Cor. 14:4 Paul said that speaking in an unknown tongue edified us. Edify means to build us up. It strengthens us in our spiritual relationship to God.

1 Cor 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

- b.** Spiritual Prayer - 1 Cor. 14:14 where our human spirit speaks to God, 1 Cor. 14:2. This means our human spirit communes with God via the presence of the Holy Spirit.

1 Cor 14:2 For he that speaketh in an unknown tongue **speakech not unto men, but unto God:** for no man understandeth him; howbeit in the spirit he speaketh mysteries.

1 Cor 14:14 For if I pray in an unknown tongue, **my spirit prayeth**, but my understanding is unfruitful.

- c. Gives thanks well - 1 Cor. 14:15-17 As we pray in the spirit we give thanks and bless God. However, Paul admonishes us in this and the preceding verses to be mindful that praying out-loud in tongues when the unlearned (those without the baptism in the Holy Spirit) are present may bless God but does nothing to edify (build up) the unlearned.

1 Cor 14:15-17 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 14:17 For thou verily givest thanks well, but the other is not edified.

- d. Builds faith - Jude 20 When we pray in tongues we strengthen our faith in God. When my spirit prays in the Holy Ghost there is a release of faith and burden that takes place. It is knowing that there is direct communion taking place that strengthens faith.

Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

7. Questions or arguments against tongues

- a. Have tongues ceased? 1 Cor. 13:8-13 Some argue that tongues were for the establishment of the early church and once the Word of God (the Bible) was established and canonized it fulfilled

the meaning of “that which is perfect is come.” Thus tongues are no longer needed and have passed away. However, there is disagreement as to the meaning of “that which is perfect is come.” Many believe “that which is perfect is come” is referencing the second coming of Christ. This would also make sense as knowledge was also to vanish away, yet we live in an era where knowledge is ever increasing not vanishing away. However, when Christ returns we shall be changed into His likeness, and the knowledge we now have in part will be completed.

1 Cor 13:8-13 Charity never faileth: but whether there be prophecies, they shall fail; whether there be **tongues, they shall cease**; whether there be **knowledge, it shall vanish away**. 13:9 For we know in part, and we prophesy in part. 13:10 But **when that which is perfect is come, then that which is in part shall be done away**. 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

- b. The outpouring of the Holy Spirit was prophesied to come in the latter days. We have been living in the latter days since Pentecost. Instead of a decrease of supernatural there has been and should be a continued increase in the supernatural.
- c. Paul to Timothy - **2 Tim. 1:6** - "Therefore, I remind you to stir up the gift of God which is in you, through the laying on of my hands." It seems unlikely that Paul would have exhorted Timothy to use his gift if it would die out after the Apostles were dead.

8. How to receive the Baptism of the Holy Spirit

The following is not meant to be a formula for receiving the Baptism in the Holy Spirit as God can do whatever He wishes. However, this teaching may help us to encourage others in receiving all that God has for them.

- a. Must be saved as the world does not have the Comforter.

John 14:16-17 - "He shall give you another comforter, whom the world can not receive."

- b. Must be surrendered to God / Obedient

Acts 5:32 - "And we are his witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey him."

In 1 Cor. 15:6 - we find that Jesus was seen by 500 people before he ascended to heaven. He told them to wait in Jerusalem until they received the power from on high. Only 120 received because only 120 were obedient and stayed there. A willingness to be obedient to the Lord does play a part in receiving the Holy Spirit Baptism.

- c. We must desire the gifts

Luke 11:13 - "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him."

James 4:2 - "You have not because you ask not."

Heb. 4:16 - "Let us therefore come boldly to the throne of grace.."

Matt. 7:7 - "Ask and it shall be given to you, seek and you shall find, knock and it shall be opened unto you."

- d. We must believe. Asking in faith, believing you will receive. "Faith is the hand that reaches out and receives the gift of the Holy Spirit." "Him that

cometh to me, I will in no wise cast out." **John 6:37**

Gal. 3:14b - "That we might receive the promise of the Spirit through faith."

John 7:39a - "But this he spoke of the Spirit, whom those believing in him would receive..."

Heb. 11:6 - "But without faith it is impossible to please him, for he who comes to God must believe that he is, and that he is a rewarder of those who diligently seek him."

- e. Praise and thank him in advance by faith for receiving the Baptism.
- f. Speak forth. You must yield your tongue to the Holy Spirit. He will give the utterances. You must do the speaking. The Holy Spirit will not take control of you and make you speak. You must speak as you speak he will guide your tongue.

Acts 2:4 - "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance."

John 7:38 - "He who believes in me, as the scripture has said, out of his heart will flow rivers of living water."

(I) Do not speak in your native language or any other language known to you. Speaking in a language you already know causes your prayer to be processed through your mind. Speaking in and unknown tongue by-passes the mind.

1 Cor. 14:14 - "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful."

(II) Let it flow from within, the Holy Spirit will bring the words as you release faith and control over your tongue.

I. Spiritual Gifts - 1 Cor. 12 - "The Spirituals"

“There are two Greek words generally used to describe spiritual gifts. The first is “pneumatikos,” meaning “spiritual things” or “things pertaining to the spirit.” This word emphasizes the spiritual nature and origin of spiritual gifts; they are not natural talents but rather have their origin with the Holy Spirit. The Holy Spirit gives the gifts (1 Cor. 12:7-11).

The other word often used to identify spiritual gifts is “charisma,” meaning “grace gift.” The word charisma emphasizes that a spiritual gift is a gift of God’s grace; it is not a naturally developed ability but rather a gift bestowed on a believer (1 Cor. 12:4). This emphasis is seen in Romans 12 where Paul discusses spiritual gifts. He stresses that spiritual gifts are received through the “grace given” to believers (Rom. 12:3, 6).” (The Moody Handbook of Theology)

It also should be noted as I stated in the presentation on the Baptism in the Holy Spirit and “speaking in tongues” that various Protestant faiths see the present day use of the gifts differently. Some believe the gifts were only for the early church and necessary “until that which is perfect is come” 1 Cor. 13:8-10. As I stated before, that is not our view. (RevC)

1. The Holy Spirit imparts spiritual gifts

1 Cor. 12:11 - "But one and the same spirit works all these things, distributing to each one individually as he wills."

1 Cor. 12:4 - "Now there are diversities of gifts, but the same spirit."

1 Cor. 12:7 - "But the manifestation of the Spirit is given to every man to profit."

2. Gifts are given to build up the body and edify

1 Cor. 12:7 - "...to profit." Meaning they build up the body of Christ.

1 Cor. 14:4 - "He who prophesies **edifies** the church."

1 Cor. 14:5 - Tongues and interpretation **bring edification** to the church.

3. Nine spiritual gifts / classified in groups of threes

- a. 3 Revelation gifts - 1 Cor. 12:8,10 Word of wisdom, word of knowledge, and discerning of spirits.

1 Cor 12:8 For to one is given by the Spirit **the word of wisdom**; to another **the word of knowledge** by the same Spirit;

1 Cor 12:10 To another the working of miracles; to another prophecy; to another **discerning of spirits**; to another divers kinds of tongues; to another the interpretation of tongues:

- b. 3 Power gifts - 1 Cor. 12: 9-10 Faith, healings, and working of miracles

1 Cor 12:9-10 To another **faith** by the same Spirit; to another **the gifts of healing** by the same Spirit; 12:10 To another **the working of miracles**; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

- c. 3 Utterance gifts - 1 Cor. 12:10 Prophecy, tongues, and interpretation of tongues

1 Cor 12:10 To another the working of miracles; to another **prophecy**; to another discerning of spirits; to another **divers kinds of tongues**; to another **the interpretation of tongues**:

4. Detailed explanation of the gifts

- a. Revelation Gifts

(I) Word of Wisdom = Wisdom is knowledge rightly applied. The word of wisdom is knowledge rightly applied according to God's purposes or plan. "The word of wisdom is a supernatural revelation by the Spirit of God concerning the divine purpose in the mind and will of God." The Word of wisdom often deals with the future. Provides supernatural guidance for ones future.

Example: John on isle of Patmos was given a word of knowledge of the present condition of the seven churches in Asia. It came in the form of a vision. He then gave a word of wisdom of what to do in the future according to the divine plan of God.

(II) Word of Knowledge

Defined: Supernatural revelation of knowledge by the Spirit of God. It reveals things that the receiver could in no other way have know. It often comes in the form of a vision or dream. It deals with past or present events.

Examples:

John 11:14 - He knew Lazarus was dead without being told.

John 4:18 - He knew the life of the Samaritan women.

2 Kings 6:8-12 - Elisha knew the location of the Syrian army.

Acts 10:19-20 - Peter knew that 3 men from Cornelius were at the gate inquiring for him.

(III) Discerning of Spirits

Defined: The supernatural ability to distinguish spirits, whether good or evil, seeing into the unseen Spirit world. The supernatural ability to discern the intent of a man's heart, whether good or bad.

All 3 Revelation gifts work hand in hand and often interact. This is particularly true with the revelation gifts. The discerning of Spirits is often given in a word of knowledge.

Examples: Acts 16:16-18 - Paul discerned that the girl who followed him and Silas

around in Phillippi saying, "These men are servants of the most high God", was possessed. Peter was able to discern that Ananias and Saphira were lying and exposed them. Here the intent of there heart was wrong.

b. Power gifts

(I) Gift of Faith 1Cor. 12:9

Defined: "Close contact with God, receiving his instructions, and letting him exercise his faith through us." (Riggs)
Supernatural faith imparted by the Holy Spirit to accomplish a particular task.

“While all Christians have saving faith (Eph. 2:8) and should exhibit faith to sustain them in their spiritual walk (Heb. 11), the gift of faith is possessed by only some believers. “The gift of faith is the faith which manifests itself in unusual deeds of trust. . . . This person has the capacity to see something that needs to be done, and to believe God will do it through him even though it looks impossible.” (The Moody Handbook of Theology)

Examples: Elijah - 1 Kings 17:1 - Prayed and held up rain for three years, then prayed again and saw one cloud on the horizon and told his servant to hurry up and get the chariot ready before the rain stops you. The whole first chapter of Hebrews filled with great faith to perform the will of God.

(II) Gifts of miracles.

Defined: The supernatural ability to perform the supernatural.

Heb. 2:4 - God gave confirmation of the Gospel to people, (the Apostles) through the working of signs and wonders.

(III) The Gift of Healings 1 Cor. 12:9 (The Moody Handbook of Theology)

“The word is used in the plural (Gk. iamaton “healings”) in 1 Corinthians 12:9, suggesting “the different classes of sicknesses to be healed.” The gift of healing involved the ability of a person to cure other persons of all forms of sicknesses. An examination of New Testament healings by Christ and the apostles is noteworthy. These healings were:

- (A) instantaneous** (Mark 1:42);
- (B) complete** (Matt. 14:36);
- (C) permanent** (Matt. 14:36);
- (D) limited** (constitutional diseases [eg., leprosy, Mark 1:40], not psychological illnesses);
- (E) unconditional** (including unbelievers who exercised no faith and did not even know who Jesus was [John 9:25]);
- (F) purposeful** (not just for the purpose of relieving people from their suffering and sickness. If this were so, it would have been cruel and immoral for our Lord to leave the cities, where the sick sought healing, for the solitude of the country [Luke 5:15, 16]);
- (G) subordinate** (secondary to preaching the Word of God [Luke 9:6]);
- (H) significant** (intended to confirm Him and the apostles as the messengers of God and their message as a Word from God [John 3:2; Acts 2:22; Heb. 2:3, 4]);

(I) successful (except in the one case where the **disciples'** lack of faith was the cause of failure [Matt. 17:20]);

(J) inclusive (the supreme demonstration of this gift was in raising the dead [Mark 5:39-43; Luke 7:14; John 11:44; Acts 9:40]).

c. The Utterance Gifts

(I) The Gift of Prophecy 1 Cor. 12:10 (The Moody Handbook of Theology)

The gift of prophecy is mentioned in Romans 12:6, 1 Corinthians 12:10, and Ephesians 4:11. The apostle received his information through direct revelation from God, hence Agabus announced the famine that would come over the world (Acts 11:28) and Paul's captivity in Jerusalem (Acts 21:10-11). Through direct revelation the prophet received knowledge of divine "mysteries" (1 Cor. 13:2) that man would not otherwise know.... The prophet received direct revelation from God and taught the people for their edification, exhortation, and comfort (1 Cor. 14:3). Since the revelation came from God, it was true; the genuineness of the prophet was exhibited in the accuracy of the prophecy (Deut. 18:20,22). Prophecy thus involved both foretelling future events, but also forthtelling God's truth in terms of exhortation and instruction. The gift of prophecy is also related to the foundation of the church (Eph. 2:20)....

(II) The Gift of Tongues

The gift of tongues is the utterance of a believer in languages not known to the speaker. On the day of Pentecost those who had tarried in the upper room were endued with power by the Holy Spirit and spoke in tongues not known to them however, which were

know to many of the people who had journeyed from other countries. It was a witness of the outpouring of the Holy Spirit and Paul said in 1 Cor. 14:22 that tongues was a sign “not to them that believe but to them that believe not.” It is still accepted today within Charismatic churches as the initial evidence of having received the Baptism in the Holy Spirit.

1 Cor. 13:1 suggest the possibility that the tongues could be either heavenly languages or earthly. In any case, they are believed by those who exercise this gift today as a tremendous blessing in the area of personal prayer where the believer will pray in tongues (without understanding) allowing their spirit to commune with God (1 Cor. 14:2 “he that speaketh in an unknown tongue speaketh not unto men but unto God”). Being able to continue to pray in an unknown tongue after having prayed in ones native language enables the prayer warrior to fully release the burden of prayer in that area.

It is also used in combination with the gift of interpretation of tongues in the public church service for the edification of the Body of Christ. The tongue spoken publicly with interpretation is considered to be equal to prophecy in edification to the Body of Christ (1 Cor. 14:5).

Paul indicated in 1 Cor. 14:14-15 that when he prayed in an unknown tongue that “my spirit prayeth, but my understanding is unfruitful.” Thus when we pray in an unknown tongue it is through our human spirit that we pray and do so without understanding. He went on to indicate that he not only prayed in the spirit but he also sang in the spirit with the unknown tongue.

Paul also placed some guidelines for their use in the public worship service. In 1 Cor. 14:27-28 he stated that no more than two or three people should be

recognized to deliver a message in tongue during a public service, and then someone should interpret. If there was no one present with the gift of interpretation, then there was not to be any recognition of someone to give a tongue publicly.

Frequently today people with this gift will pray in the spirit at times when others may hear, such as when there is corporate prayer in the church, but will do so not to bring a message to the Body, but rather as a function of their private prayer life. In this situation no interpretation would be necessary.

(III) The Gift of Interpretation of Tongues 1 Cor. 12:10

“The gift of interpretation of tongues involves the supernatural ability of someone in the assembly to interpret the tongue spoken by one who had the gift of tongues. The message would be translated into the vernacular for the people who were present.” (The Moody Handbook of Theology)

It should be noted that interpretation is not the same as a literal translation. Interpretation implies to give the basic thought or meaning and not a word for word translation.

SOTERIOLOGY

VIII. THE DOCTRINE OF SALVATION (SOTERIOLOGY)

This particular doctrinal study is taken almost entirely from “The Moody Handbook of Theology” with the exception of a few added comments and some omissions (neither of which are indicated as such).

A. Correct Meaning of the Atonement

...The foundational meaning of the death of Christ is its substitutionary character. He died in place of sinners that He might purchase their freedom, reconcile them to God, and thereby satisfy the righteous demands of a holy God. The following terms explain the meaning of Christ’s death.

1. SUBSTITUTION

The death of Christ was substitutionary—He died in the stead of sinners and in their place. This is also described as vicarious from the Latin word **vicarius** meaning “one **in place of another.**” The death of Christ “is vicarious in the sense that Christ is the Substitute who bears the punishment rightly due sinners, their guilt being imputed to Him in such a way that He representatively bore their punishment.” There are many passages that emphasize Christ’s substitutionary atonement in the place of mankind.

a. Christ was a substitute in being made sin for others (2 Cor. 5:21);

2 Cor 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

b. He bore the sins of others in His body on the cross (1 Pet. 2:24);

1 Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

c. He suffered once to bear the sins of others (Heb. 9:28);

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

- d. He experienced horrible suffering, scourging, and death in place of sinners (Isa. 53:4-6).

Isa 53:4-6 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

- e. There are two Greek prepositions that emphasize the substitutionary nature of Jesus' death. The preposition **anti**, translated "for," means Christ died "instead of" sinners (Matt. 20:28; Mark 10:45).

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom **for** many.

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom **for** many.

- f. The preposition **huper**, also translated "for," means Christ died "in behalf of" or "in place of" sinners (Gal. 3:13; 1 Tim. 2:6; 2 Cor. 5:21; 1 Pet. 3:18).

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse **for** us: for it is written, Cursed is every one that hangeth on a tree:

The doctrine of substitution is important in that through Christ's death the righteous demands of God have been met; it was a legal

transaction in which Christ dealt with the sin problem for the human race. He became the substitute for humanity's sin.

2. REDEMPTION

a. The word redemption comes from the Greek word **agorazo** and means “**to purchase in the marketplace.**” Frequently it had to do with the sale of slaves in the marketplace. The word is used to describe the believer being purchased out of the slavemarket of sin and set free from sin's bondage. The purchase price for the believer's freedom and release from sin was the death of Jesus Christ (1 Cor. 6:20; 7:23; Rev. 5:9; 14:3, 4).

1 Cor 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Because the believer has been bought by Christ, he belongs to Christ and is Christ's property.... Believers are not brought by Christ into a liberty of selfish ease. Rather, since they have been purchased by God at terrible cost, they have become God's property, to do His will.”

b. A second word related to the believer's redemption is **exagorazo**, which teaches that Christ redeemed believers from the curse and bondage of the law that only condemned and could not save. Believers have been purchased in the slave market (**-agorazo**) and removed from (**ex-**) the slave market altogether. Christ set believers free from bondage to the law and from its condemnation (Gal. 3:13; 4:5).

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

A curse rests on everyone who does not fulfill the law; Christ died in such a way as to bear or be a curse; we who should have been accursed now go free . . . (moreover, this is) a legally based freedom.”

c. A third term that is used to explain redemption is **lutroo** which means “**to obtain release by the payment of a price.**” The idea of being set free by payment of a ransom is prevalent in this word (Luke 24:21). Believers have been redeemed by the precious blood of Christ (1 Pet. 1:18) to be a special possession for God (Titus 2:14).

Luke 24:21 But we trusted that it had been he which should have **redeemed** Israel: and beside all this, to day is the third day since these things were done.

1 Pet 1:18 Forasmuch as ye know **that ye were not redeemed with corruptible things**, as silver and gold, from your vain conversation received by tradition from your fathers;

Titus 2:14 Who gave himself for us, **that he might redeem us from all iniquity, and purify unto himself a peculiar people**, zealous of good works.

Redemption is viewed sinward; mankind was in bondage to sin and in need of release from bondage and slavery to sin.

3. RECONCILIATION

The emphasis of reconciliation is that of making peace with God. Man who was estranged from God is brought into communion with God. Sin had created a barrier between man and God and rendered man hostile toward God (Isa. 59:1-2; Col. 1:21, 22; Ja. 4:4).

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

Through Christ that enmity and the wrath of God was removed (Rom. 5:10).

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Reconciliation may thus be defined as “God removing the barrier of sin, producing peace and enabling man to be saved.” ...

The word reconciliation comes from the Greek word **katalasso**, which means “to effect a change, to reconcile.” God is the one who initiated this change or reconciliation; He moved to reconcile sinful man to Himself (2 Cor. 5:18, 19).

2 Cor 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2 Cor 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

On the other hand, man is the object of reconciliation. It was man who had moved out of fellowship with God; therefore, man needed to be restored. This reconciliation has been provided for the whole world, but it is effective only when it is received by personal faith.

4. PROPITIATION

Propitiation means that the death of Christ **fully satisfied** all the righteous demands of God toward the sinner. Thus propitiation is God-ward, in that it is directed to satisfy God’s righteous demands. Because God is holy and righteous He cannot overlook sin; through the work of Jesus Christ God is fully satisfied that His righteous standard has been met. Through union with Christ the believer can now be accepted by God and be spared from the wrath of God.

The **Old Testament** word **kaphar** means “to cover”; it involved a ritual covering for sin (Lev. 4:35; 10:17) and is translated here as “atonement.”

Lev 4:35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire

unto the LORD: and the priest shall make an **atonement** for his sin that he hath committed, and it shall be forgiven him.

Lev 10:17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make **atonement** for them before the LORD?

The **New Testament** Greek word occurs three times in the noun form (**hilasmos**—1 John 2:2; 4:10; and **hilasterion**—Rom. 3:25) translated as “propitiation”.

Rom 3:25 Whom God hath set forth **to be a propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 John 2:2 And **he is the propitiation** for our sins: and not for ours only, but also for the sins of the whole world.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son **to be the propitiation** for our sins.

Propitiation is related to several concepts:

- a. The wrath of God. Because God is holy, His wrath is directed toward sin and must be appeased to spare man from eternal destruction.
- b. God provides the remedy. God provides the solution to sin by sending Christ as a satisfaction for sin.
- c. Christ’s death appeases the wrath of God. The gift of Christ satisfied the holiness of God and averted His wrath.

5. FORGIVENESS

Forgiveness is the legal act of God whereby He removes the charges that were held against the sinner because proper satisfaction or atonement for those sins has been made.

There are several Greek words used to describe forgiveness. One is **charizomai**, which is related to the word grace and means “to forgive out of grace.” It is used of **cancellation of a debt** (Col. 2:13).

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having **forgiven** you all trespasses;

The context emphasizes that our debts (sins) were nailed to the cross, with Christ’s atonement freely forgiving the sins that were charged against us.

The most common word for forgiveness is **aphiemi**, which means “to let go, release” or “send away.” The noun form is used in Ephesians 1:7 where it stresses the believer’s sins have been forgiven or sent away because of the riches of God’s grace as revealed in the death of Christ.

Eph 1:7 In whom we have redemption through his blood, the **forgiveness** of sins, according to the riches of his grace;

Forgiveness forever solves the problem of sin in the believer’s life—all sins past, present, and future (Col. 2:13).

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having **forgiven** you **all** trespasses;

This is distinct from the daily cleansing from sin that is necessary to maintain fellowship with God (1 John 1:9).

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Forgiveness is man-ward; man had sinned and needed to have his sins dealt with and removed.

6. JUSTIFICATION

Whereas forgiveness is the negative side of salvation, justification is the positive side. To justify is to declare righteous the one who has faith in Jesus Christ. It is a legal act of God whereby He declares the believing sinner righteous on the basis of the blood of Christ. The major emphasis of justification is positive and involves two main aspects:

- It involves the pardon and removal of all sins and the end of separation from God (Acts 13:39; Rom. 4:6-7; 5:9-11; 2 Cor. 5:19).

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Rom 4:6-7 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

- It also involves the bestowal of righteousness upon the believing person and “a title to all the blessings promised to the just.”

Justification is a gift given through the grace of God (Rom. 3:24) and takes place the moment the individual has faith in Christ (Rom. 4:2; 5:1).

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God. (Abraham’s justification was by faith not works).

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

The ground of justification is the death of Christ (Rom. 5:9), apart from any works (Rom. 4:5).

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

The means of justification is faith (Rom. 5:1). (see scripture reference above). Through justification God maintains His integrity and His standard, yet is able to enter into fellowship with sinners because they have the very righteousness of Christ imputed to them.

Justification is manward; man had sinned and broken God's standard. Man was in need of receiving the righteousness of God to enter into fellowship with Him.

7. Atonement

A debate of long standing is over the issue of the extent of the atonement: for whom did Christ die? Some suggest Christ died only for the elect, whereas others emphasize that the death of Christ was universal—He died for everyone even though not everyone will be saved.

a. LIMITED ATONEMENT

A term that is preferred to “limited atonement” is definite or particular redemption, suggesting that the atonement of Christ is limited to a definite or particular number of people. In other words, Christ did not die for the world but only for those who He knew would be saved. The defense for “limited” or “particular” redemption is as follows.

There are a number of passages that emphasize Christ died for a particular group of people and not for everyone.

(I) As the Good Shepherd, Christ laid down His life for the sheep (John 10:15); not everyone is included in this flock.

John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

(II) Christ gave His life for the church (Acts 20:28; Eph. 5:25);

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

(III) He died for the elect (Rom. 8:32-33).

Rom 8:32-33 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Therefore, the objects of God's love are "limited" or "particular"; implying that He does not love everyone with the same love (Rom. 1:7; 8:29; 9:13; Col. 3:12; 1 Thess. 1:4; 2 Thess. 2:13).

Rom 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

"Since the objects of the Father's love are particular, definite, and limited, so are the objects of Christ's death." This truth is also reflected in verses such as 1 John 4:10, and Romans 5:8 and 8:32.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

If Christ actually made atonement for sin, then the objects of that atonement must be a particular group. Otherwise the atonement's effect is weakened because not everyone is saved for whom Christ made atonement.

Other arguments advanced for limited atonement include the following. If God is sovereign (Eph. 1:11) then His plan cannot be frustrated,

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

but if Christ died for all people and all people are not saved then God's plan is frustrated. If Christ died for all people then redemption has been made for all and all are justified.

That thinking logically leads to **universalism** or "universal salvation" (everyone will be saved). To counter the idea of "universalism" the "limited atonement" view explains passages stating that Christ died for the world to mean He died for "people from every tribe and nation—not only the Jews." Similarly, when the word "all" is used (2 Cor. 5:15) it means all classes of people but not every person.

2 Cor 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

b. UNLIMITED ATONEMENT

The doctrine of unlimited atonement, as understood by evangelicals, means that Christ died for every person, but His death is effective only in those who believe the gospel. In other words, Christ died for the world and not just those He knew would be saved. Thus Christ died making it possible for everyone in the world to be saved, but did so knowing that not all men

would choose to accept His gift of salvation. The arguments for unlimited atonement are as follows.

(1) If the statements of the New Testament are taken at face value, then it is evident they teach Christ died for everyone.

(2) Limited atonement is not based on exegesis of the texts of Scripture, but more on the logical premise that if Christ died for everyone and everyone is not saved, then God's plan is thwarted.

(3) The world, as John describes it, is "God-hating, Christ-rejecting, and Satan-dominated. Yet that is the world for which Christ died" (John 1:29; 3:16; 17; 4:42; 1 John 4:14).

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

These passages emphasize a universal atonement [that the sacrifice of Christ was available to everyone.](#)

(4) The word whosoever is used more than 110 times in the New Testament and always with an unrestricted meaning (John 3:16; Acts 2:21; 10:43; Rom. 10:13; Rev. 22:17).

John 3:16 For God so loved the world, that he gave his only begotten Son, that **whosoever** believeth in him should not perish, but have everlasting life.

(5) The word **all**, or an equivalent term, is used to denote everyone. Christ died for the ungodly—everyone is ungodly (Rom. 5:6); Christ died for all, suggesting everyone (2 Cor. 5:14-15; 1 Tim. 2:6; 4:10; Tit. 2:11; Heb. 2:9; 2 Pet. 3:9).

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

1 Tim 2:6 Who gave himself a ransom for all, to be testified in due time.

(6) Second Peter 2:1 indicates Christ died for the false teachers who were “denying the Master who bought them.” The context indicates these are heretics doomed to destruction, yet it is said of them “the Master bought them.” This argues against the limited atonement view.

2 Pet 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

(7) “The Bible teaches that Christ died for ‘sinners’ (1 Tim. 1:15; Rom. 5:6-8). The word ‘sinners’ nowhere means ‘church’ or ‘the elect,’ but simply all of lost mankind.”

1 Tim 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

In summary, this doctrine states that the death of Christ made it possible for the atonement of all mankind based on the sufficiency of His blood to satisfy the righteous demands of God toward the sinner, and that He did so knowing that not all men would choose to receive His gift of salvation.

B. Process of Salvation

1. GOD’S SIDE

- a. **Work of the Father.** While most believe there is human responsibility in salvation, there is first a divine side to salvation in which God sovereignly acts to secure the sinner’s salvation.

(I) Election. The question concerning election is not whether or not one understands it, but whether or not the

Bible teaches it. If, indeed, the Bible teaches election (or any other doctrine), then one is obligated to believe it.

(A) The doctrine of election includes a number of areas:

- (1) Israel is elect (Deut. 7:6);
- (2) angels are elect (1 Tim. 5:21);
- (3) the Levitical priests were elect (Deut. 18:5);
- (4) Jeremiah the prophet was elect (Jer. 1:5);
- (5) and believers are elect (Eph. 1:4).

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

(B) What is election? Election may be defined as “that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation.” This is a Calvinist definition of election.

One of the principal passages concerning election is Ephesians 1:4 in the statement “He chose us.” The verb “chose” is the Greek **eklego**, which means “to call out” from among the people. The word means that God selected some individuals from out of the masses. Moreover, the word is always used in the middle voice meaning God chose for Himself. This describes the purpose of the choosing—God chose believers to be in fellowship with Him and to reflect His grace through their living a redeemed life.

(C) Several characteristics are to be noted in election:

- (1) it took place in eternity past (Eph. 1:4);
- (2) it is an act of a sovereign God, and it is according to His sovereign will (Rom. 9:11; 2 Tim. 1:9);
- (3) it is an expression of the love of God (Eph. 1:4);
- (4) it is not conditioned on man in any way (2 Tim. 1:9; Rom. 9:11);
- (5) it reflects the justice of God; there can be no charge of injustice against God in election (Rom. 9:14, 20) as no one deserves to be saved. Any one who isn't only receives the just reward of their sin.

A good example of this principle is found in the parable of the laborers who each agreed to work for a penny. Some agreed to work the whole day for a penny while others agreed only to work half a day for the same amount. Was there injustice with the employer paying both the same? No, as they both got what had been agreed. The employer is certainly within his right to be a blessing to whom he wishes.

Matt. 20:1-15

(II) Predestination. The word predestination comes from the Greek **proorizo**, which means “**to mark out beforehand**,” and occurs six times in the New Testament (Acts 4:28; Rom. 8:29-30; 1 Cor. 2:7; Eph. 1:5, 11).

Rom 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

God by His sovereign choice marked believers off in eternity past. Several characteristics of predestination can be seen:

- (A) it includes all events—not just individual salvation (Acts 4:28);
- (B) it determined our status as adopted sons of God (Eph. 1:5);
- (C) it assures our ultimate glorification (Rom. 8:29-30);
- (D) it is for the purpose of extolling the grace of God (Eph. 1:6);
- (E) it secures our eternal inheritance (Eph. 1:11);
- (F) and it is according to the free choice of God and according to His will (Eph. 1:5, 11).

Election and predestination do not, however, take away man's responsibility. Even though election and predestination are clearly taught in Scripture, man is still held accountable for his choices. Scripture never suggests that man is lost because he is not elect or has not been predestined; the emphasis of Scripture is that man is lost because he refuses to believe the gospel.

(III) Adoption. The word adoption (Gk. **huiothesia**) means “**placing as a son**” and describes the rights and privileges as well as the new position of the believer in Christ. The word is taken from Roman custom where, in a legal ceremony, the adopted son was given all the rights of a natural-born son. In this rite, four things happened.

“**[a]** The adopted person lost all rights in his old family, and gained all the rights of a fully legitimate son in his new family.

[b] He became heir to his new father's estate.

[c] The old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as if they had never been.

[d] In the eyes of the law the adopted person was literally and absolutely the son of his new father.”

Paul employs this Roman background to describe the Christian's new status in Christ.

- In adoption the believer is released from slavery into freedom and maturity in Christ (Rom. 8:15).

- In adoption the believer is released from bondage under the law into a new status as a son (Gal. 4:5).
- In adoption the believer enjoys a new relationship wherein he may address God as “Abba! Father!” (Rom. 8:15; Gal. 4:6), an intimate term of address used by a child in addressing its father.

Ephesians 1:5 indicates the act of adoption is connected with predestination, having taken place in eternity past, but realized when the person believes in Jesus Christ.

- b. Work of Christ.** In discussing the process of salvation, the work of Christ is supreme in achieving man’s salvation. Primarily, it involves the death of Christ as a substitutionary atonement for sin in securing man’s release from the penalty and bondage of sin and meeting the righteous demand of a holy God.

Another important aspect of salvation, not previously mentioned, is sanctification. The word sanctification (Gk. **hagiasmos**) means “to set apart.” The same root word is found in the English words saint, holy, and holiness. Sanctification and its related terms are used in a variety of ways in both the Old Testament and the New Testament. With respect to the New Testament believer, however, there are primarily three aspects of sanctification.

- (I) Positional sanctification.** This is the believer’s position or standing before God, based on the death of Christ. In positional sanctification the believer is accounted holy before God; he is declared a saint. Paul frequently began his letters by addressing the believers as saints (Rom. 1:7; note, the supplied word “as” hinders the statement by Paul; it simply reads, “to all who are beloved of God in Rome, called saints.” Compare 1 Cor. 1:2; 2 Cor. 1:1; and Eph. 1:1). It is noteworthy that so carnal a group as the church at Corinth is addressed as “those who have been sanctified in Christ Jesus” (1 Cor. 1:2). This positional sanctification is achieved through the once-for-all death of Christ (Heb. 10:10, 14, 29).

(II) Experiential Sanctification. Although the believer's positional sanctification is secure, his experiential sanctification may fluctuate because it relates to his daily life and experience. Paul's prayer is that believers should be sanctified entirely in their experience (1 Thess. 5:23); Peter commands believers to be sanctified or holy (1 Peter 1:16). This experiential sanctification grows as the believer dedicates his life to God (Rom. 6:13; 12:1-2) and is nourished by the Word of God (Ps. 119:9-16). Clearly, additional factors enter into experiential sanctification.

(III) Ultimate Sanctification. This aspect of sanctification is future and anticipates the final transformation of the believer into the likeness of Christ. At that time all believers will be presented to the Lord without any blemish (Eph. 5:26-27).

- c. **Work of the Holy Spirit.** The work of the Holy Spirit in salvation involves:
- (I) the convicting ministry to the unbeliever,
 - (II) regenerating the person to give him spiritual life,
 - (III) indwelling the believer,
 - (IV) baptizing the believer into union with Christ and other Christians, and
 - (V) sealing the believer.
- (See expanded discussion in "Pneumatology: Doctrine of the Holy Spirit.")

2. MAN'S SIDE

The issue of the terms of salvation is important because the purity of the gospel is at stake. What are the terms of salvation? Is salvation something in addition to faith? The issue is critical because Paul said that anyone who preached a gospel contrary to what he had preached, be accursed. (Gal. 1:8-9).

- a. **Erroneous views.** There are a number of false views of the human condition(s) for salvation. These views add conditions to man's response of faith and thereby nullify the grace of God and corrupt the purity of the gospel. Some of the false views are as follows.

(I) Repent and believe. Repentance should not be understood as a separate condition for believing in Christ. If repentance is cited as a condition of salvation in terms of feeling sorry for one's sins, then it is a wrong usage of the term. It should not be understood as a separate step in salvation. Acts 20:21 indicates that repentance and faith should not be seen as separate items in response to the gospel, but **together** they signify belief in Christ. To believe in Christ is to change one's mind about Christ and trust Him alone for salvation.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(II) Believe and be baptized. This suggestion is taken from a misunderstanding of Acts 2:38. Peter did not suggest that baptism is necessary for the forgiveness of sins, rather, he was calling for members of that generation which was guilty of having crucified Christ to separate themselves from a generation under the judgment of God. That separation was to be publicly signified through baptism. Moreover, the baptism signified that the people had received the forgiveness of sins.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

A second passage sometimes cited to suggest that baptism is necessary for salvation is Mark 16:16. The

phrase “He who has believed and has been baptized shall be saved” is not the same as saying baptism is necessary to salvation; this is seen in the last half of the verse, which omits the reference to baptism. Condemnation comes from refusal to believe, not from a failure to be baptized. Additionally, it is tenuous to argue the point from Mark 16:16 because some of the oldest New Testament manuscripts do not contain Mark 16:9-20.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned

One question that surrounds baptism has to do with why Jesus was baptized Matt. 3:13-17 Certainly he did not need to repent from sin. Therefore, the answer seems to lie in His response to John’s initial suggestion, that he, John, was the one needing to be baptized by Jesus. Jesus responded that John should baptize Jesus “to fulfill all righteousness”. We know that Jesus came to fulfill the will of the Father (John 4:34, 6:38). We both hear and see following His baptism the voice of the Father in declaration that this was His beloved Son, and the witness of the Holy Spirit being seen in the form of the dove. These events are significant in that they mark the beginning of His public ministry and are a direct indication that He came from God. Therefore, it seems possible that Jesus needed John to baptize Him simply to fulfill the will of the Father who’s will it was to use this event as a public declaration of His Son. Knowing also that later Jesus would command His disciples to baptize believers, and that His life was the pattern for us to follow, His example of submitting to baptism was fitting if for no other purpose.

Matt. 3:13-17 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. ¹⁴But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. ¹⁶And Jesus, when he was baptized, went up straightway out of

the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: ¹⁷And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Another question concerns John's initial refusal to baptize him, was Satan was using John to tempt Christ not to humble himself and identify with man by being baptized? I see no ground for this reasoning. John was simply honoring the Master who had Baptized John in the Holy Spirit while he was yet in his mother's womb (Luke 1:39-41). John knew Jesus was the greater of the two and thus his humility was most appropriate as was the response of Jesus. Had Satan been using John it is very likely that Jesus would have dealt with Satan in much the same way He did when Satan was using Peter, and Jesus openly rebuked him (Matt. 16:23).

(III) Believe and confess Christ. The condition of publicly confessing Christ for salvation is sometimes added to faith on the basis of Romans 10:9. This passage, however, is not establishing an additional condition for salvation. Rather, to confess Jesus as Lord means to acknowledge His deity. That was and always will be a critical issue in terms of salvation. The one who believes in Christ as Savior must of necessity acknowledge His deity. We know from the gospels that the issues of the heart flow out the mouth (Matt. 15:18), therefore, the faith or belief in the heart must precede any confession from our mouth. That is the meaning of Romans 10:9.

Matt. 15:18 But those things, which proceed out of the mouth come forth from the heart; and they defile the man.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

(IV) Believe and surrender. The issue here is whether or not one can become a Christian simply by believing the gospel, or whether or not one must surrender to Christ as the Lord of one's life. Part of the answer lies in a misunderstanding of Romans 10:9. Confession of Christ as Lord identifies Christ as deity; the issue is not concerning His Lordship. In addition, if surrendering one's life to Christ as Lord is necessary for salvation, then there could be no carnal Christians, yet Paul makes it clear that the Corinthians whom he speaks of as being "in Christ" were indeed carnal (1 Cor. 3:1).

Lordship is based on application of the knowledge of Scripture, and the knowledge of Scripture comes with spiritual maturity, which in turn follows salvation. Lordship is important, but it cannot be a condition for salvation; that is adding to the gospel.

A further problem in this view relates to a misunderstanding of the term disciple. When Jesus called men to follow Him as disciples (Luke 14:25-35), He was not calling them to salvation. It was a call to follow Him as a learner, which is the meaning of disciple.

For us discipleship always follows salvation; it is never a part of it, otherwise grace is no longer grace.

Furthermore, if discipleship is a condition of salvation, then so is baptism, because being baptized is part of becoming a disciple (Matt. 28:19, 20).

b. Biblical view. Many passages of Scripture affirm that man's only responsibility in salvation is believing the gospel (John 1:12; 3:16, 18, 36; 5:24; 11:25-26; 12:44; 20:31; Acts 16:31; 1 John 5:13, and so forth). But what is faith? What does it mean to believe the gospel? **Faith may be defined as "confiding trust."** John's use of the word faith is similar to Paul's use in describing faith as believing "into Christ." For John, faith "is an activity which takes men right out of themselves and makes them one with Christ."

John 1:12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Saving faith, however, is not mere intellectual assent to a doctrine; it involves more than that. Saving faith involves at least three elements.

(I) Knowledge. This involves the intellect and emphasizes that there are certain basic truths that must be believed for salvation. Jesus claimed to be God; belief in His deity became the central issue in salvation (Rom. 10:9-10). Unless a person believed that Jesus was all He claimed to be he would die in his sins (John 8:24). Saving faith, then, involves believing the basic truths fundamental to man's salvation: man's sinfulness, Christ's atoning sacrifice, and His bodily resurrection. John wrote down the claims of Christ in order that people might believe these truths about Christ to be saved (John 20:30, 31).

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

(II) Conviction. Conviction involves the emotions. This element emphasizes that the person has not only an intellectual awareness of the truths, but that there is an inner conviction (John 16:8-11) of their truthfulness.

John 16:8-11 And when he is come, he will reprove (convict) the world of sin, and of righteousness, and of judgment: ⁹Of sin, because they believe not on me; ¹⁰Of righteousness, because I go to my Father, and ye see me no more; ¹¹Of judgment, because the prince of this world is judged.

(III) Trust. As a result of knowledge about Christ and a conviction that these things are true there must also be a settled trust, a moving of the will—a decision must be made as an act of the will. The “heart” frequently denotes the will, and that is Paul’s emphasis in the statement, “believe in your heart” (Rom. 10:9).

3. COMMON GRACE

Definition of common grace. If God is sovereign and man is depraved in his sinful state, then God must move to bring about reconciliation between man and God. Differing categories are given to grace, but for this work the categories of common and efficacious grace will be used. Common grace is broader in scope, aimed at all mankind. In concise terms **common grace may be defined as “the unmerited favor of God toward all men displayed in His general care for them.”**

a. Explanation of common grace.

(I) General blessings to all mankind. The designation “common” stresses that all mankind is the recipient of God’s common grace. **Material provisions are one aspect of common grace.** Jesus commanded His followers to love their enemies because God exhibits His love toward all people (Matt. 5:45). God gives **sunshine and rainfall** to the atheistic farmer that enables him to harvest his crop just as He provides for the Christian farmer. Paul reminded the unbelievers at Lystra that God had given them “rains from heaven and fruitful seasons” (Acts 14:17), an exhibition of God’s common grace.

In **Psalm 145:8-9** the psalmist exalts: “The Lord is gracious and merciful; slow to anger and great in lovingkindness. The Lord is good to all, and His mercies are over all His works.” God’s grace and mercy are particularly exhibited **in His delay and withholding of judgment.** That God does not immediately judge man is an evidence of His grace. The reason is to enable man to come to repentance (Rom. 2:4).

God has provided spiritual provisions for all mankind. First Timothy 4:10 refers to Christ as “the Savior of all men, especially of believers.” This verse does not teach universalism, but it **indicates spiritual provision has been made for everyone**. If Christ is God then His death had infinite value in which He is potentially the Savior of all men and actually the Savior of those who believe. God’s common grace extends to all men inasmuch as that provision has been made for everyone through the death of Christ.

(II) Restraining of sin. God’s restraint of sin is an extension of common grace, and it functions through at least four channels.

- (A) Through Direct Actions:** Although Laban had cheated Jacob considerably, God restrained the deceit of Laban (Gen. 31:7). When Satan challenged God concerning Job’s loyalty, **God put a limitation on what Satan could do to Job** (Job 1:12; 2:6).
- (B) Through the Holy Spirit:** In Genesis 6:3 God said, “My Spirit shall not strive with man forever.” This text infers that the Holy Spirit does contend with and restrain man’s sinful behavior.
- (C) Through the prophets:** The ministry of the prophets was to call the people back to obedience and adherence of the Mosaic law. In that ministry the prophets served as a restraint on sin (Isa. 1:16-20).
- (D) Through human government:** In Romans 13:1-4 Paul establishes that governments are ordained by God (v. 1), and they are established as a restraint to evil.

In this present age there is a restraining force against evil mentioned in 2 Thessalonians 2:6-7. In this case the restraining force is withholding the manifestation of “the lawless one.” When the Restrainer is removed, then the lawless one will be revealed. It is significant that the phrase, “what restrains” (neuter gender) in v. 6 shifts to the masculine gender, “he who now restrains” in v. 7. Moreover, the Restrainer must be strong enough to hold back the forces of Satan, some have suggested that the Restrainer is the Holy

Spirit while others have suggested it could be Michael the archangel.

(III) Convicting of sin. The work of convicting has a narrower focus than the material provisions of common grace. It is still classified as a narrower aspect of common grace because it is not effective in everyone who encounters it. The convicting work of the Holy Spirit is set forth in John 16:8-11. He “will convict the world concerning sin, and righteousness, and judgment” (v. 8). The word convict (Gk. **elegchein**) is a legal term that means “**to cross-examine for the purpose of convincing or refuting an opponent** (the word being specially used of legal proceedings).” This convicting work of the Holy Spirit is threefold.

(A) It concerns sin (John 16:9) in the refusal of people to believe in Christ. The sin is specifically the unbelief of the people in spite of Christ’s revelation concerning Himself through His words and works.

John 16:9 *Of sin, because they believe not on me;*

(B) It concerns righteousness in the conviction of the world whereby Christ is vindicated through His death, resurrection, and ascension (John 16:10). The fact that Christ arose and ascended to the Father demonstrated that He was indeed the Righteous One.

John 16:10 *Of righteousness, because I go to my Father, and ye see me no more;*

(C) It concerns judgment in the conviction of the world because Satan was judged at the cross (John 16:11). Satan rules by means of sin and death, yet Christ triumphed over both and defeated Satan. If the ruler has been judged then his followers will be judged also. The Holy Spirit will convict the world of these truths.

John 16:11 *Of judgment, because the prince of this world is judged.*

Necessity of common grace. It is preliminary to efficacious grace. Before a person can be saved there must be a witness from God; that witness comes first through a knowledge of God. God reveals Himself to people through the avenue of common grace. When people participate in the material blessings of God (Matt. 5:45) it ought to make them reflect on the goodness of God. Additionally, God has revealed something of Himself in nature: His “eternal power and divine nature” are clearly seen by all (Rom. 1:20). All people have an awareness of their accountability to a righteous God, all the while having been participants of His blessings toward them. With that awareness in mankind, the Holy Spirit convicts persons of the righteousness of Jesus Christ who offers the solution to mankind’s dilemma (John 16:8-11). A person cannot receive the efficacious grace of God for salvation without having received and recognized the work of God in common grace. **Common grace thus is preparatory for efficacious grace; it brings man to a realization of his sin and of the righteousness of Jesus Christ.**

4. EFFICACIOUS GRACE

Definition of efficacious grace. Efficacious grace is narrower in scope than common grace and as the name indicates, **it is efficacious, that is effective**, in those to whom it is given. All who are the recipients of efficacious grace respond to it and become believers. Efficacious grace is also called special grace in contrast to common grace.

A concise definition of efficacious grace is **“the work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Saviour.”** A further definition is that “Special grace is irresistible. . . . by changing the heart it makes man perfectly willing to accept Jesus Christ unto salvation and to yield obedience to the will of God.” An important emphasis in this definition is that efficacious grace renders the person willing to believe in Jesus Christ; in other words, the individual willingly believes. He does not come against his will.

Efficacious grace is based on the “**called**” passages of Scripture (Rom. 1:1, 6-7; 8:28; 1 Cor. 1:1-2, 24, 26; Eph. 1:18; 4:1, 4; 2 Tim. 1:9). This calling denotes the effective invitation of God whereby He woos the person through the power of the Holy Spirit and renders the individual willing to respond to the gospel.

a. Explanation of efficacious grace.

Eight observations about efficacious grace help give it precise meaning.

- (I) **First, not everyone is called;** efficacious grace is not dispensed to everyone. It is limited to the elect. Conversely, all the elect are the recipients of efficacious grace. In Romans 1:5-6 Paul emphasizes that from among the broad spectrum of Gentiles, the select group making up the church in Rome were called. Not all the Gentiles were called; only those who constituted the church at Rome had been called by the special grace of God. This narrow focus is also seen in 1 Corinthians 1:24-28. From the broad sector of Jews and Gentiles who either found Christ a stumblingblock or foolishness, God called some Jews and some Gentiles to whom Christ represented the power of God. Note the emphasis on called or chosen (same root word as called) in this passage (vv. 24, 26-28).
- (II) **Second, it is effective because it is never successfully rejected. It is irresistible.** This is not to suggest that some would refuse to come but are forced and therefore come into the kingdom struggling. As already mentioned, it means God moves upon the sinner’s will to make him willing to come. As a result, he comes of his volition and does not resist the efficacious grace of God. First Corinthians 1:23-24 emphasizes that the gospel is foolishness to unbelievers, but it is the power of God and it is effective in believers.
- (III) **Thirdly, then, it does not operate contrary to man’s will.** Man is still responsible to believe the gospel in order to be saved, and he cannot be saved apart from

believing (Acts 16:31). Jesus admonished the unbelieving Jews, “You are unwilling to come to Me, that you may have life” (John 5:40; Matt. 23:37). This was a deliberate refusal and an unwillingness to believe in Christ.

- (IV) Next, efficacious grace **involves the drawing power of God**. **John 6:44** states, “No one can come to Me, unless the Father who sent Me draws him.” “Those who come to Christ are here described as being drawn to him by the Father . . . the divine initiative in the salvation of believers is emphasized. The responsibility of men and women in the matter of coming to Christ is not overlooked (John 5:40); but none at all would come unless divinely persuaded and enabled to do so.”
- (V) Fifth, **the work of the Holy Spirit is involved** in efficacious grace. Preliminary to a person responding to special grace, the Holy Spirit must convict the person of their sin of unbelief and of the righteousness of Christ (John 16:8-11; see previous discussion). The Holy Spirit is also the one who effects efficacious grace in the person as He regenerates the person (Titus 3:5).
- (VI) Sixth, efficacious grace **must involve the Word of God**. In response to the gift of efficacious grace the person responds in faith, but faith must have content and a knowledge of truth to be believed. Efficacious grace, therefore, is not given apart from biblical truth. “Faith comes from hearing, and hearing by the word of Christ” (Rom. 10:17). The Word of God is living and is applied to the heart of the believer by the Holy Spirit (Heb. 4:12). Peter reminds the believers that they have been born again “through the living and abiding word of God” (1 Pet. 1:23). Both these texts from Hebrews and 1 Peter emphasize that the Word of God is living and instrumental in effecting the new birth. Efficacious grace and the application of the living Word of God are vital in bringing salvation to the person.

(VII) Seventh, **the application is toward individuals**, not to groups, nor to the church as a whole. Jacob is an example of individual election and the recipient of efficacious grace (Rom. 9:11-13). God passed over Esau and chose Jacob to reveal His grace. Just as justification must be on an individual basis and not corporate (such as the entire church being elected as a distinct entity), so election through the application of efficacious grace must be individual. In Romans 8:30 the very ones God called (efficacious grace) were the very ones God justified. It is necessary for consistent interpretation to recognize the calling (efficacious grace) and the justification as applied similarly (i.e., individual, not corporate).

(VIII) Finally, efficacious grace **is from eternity**. While the application of efficacious grace takes place in time, its plan was determined in eternity. Romans 9:11 emphasizes that God's plan and resolve alone determined the object of His grace in eternity past. Before Jacob and Esau had done anything good or bad, God chose Jacob and passed over Esau to reveal His grace; it was not in accord with human works but as a result of the eternal counsel of the sovereign God. Similarly, Romans 8:30 teaches that the application of efficacious grace is as a result of having predestined certain ones to be the objects of that grace. God called by efficacious grace the ones whom He had previously predestined.

b. Defense of efficacious grace. The necessity of efficacious grace becomes apparent as four factors are considered.

(I) First, **it is necessary because of sin**. Ephesians 2:1 states the condition of the unsaved person: "And you were dead in your trespasses and sins." If the unbeliever is dead then he cannot make the initial response to God. God must make the first move. Hence, God through His grace calls the one who is dead in

trespasses and sin.

- (II) Secondly, **it is effective because God cannot fail.** In the sequence involving those whom God calls in Romans 8:29-30, none are lost. The same ones God foreknows He also predestines, calls, justifies, and glorifies. God loses none in the process. The text is clear in emphasizing, “whom He called, these He also justified.” The very ones God called by His grace were also justified, indicating that the efficacious grace was effective in every person whom God called.
- (III) Thirdly, efficacious grace **is fair because God is always just.** In the discussion of God’s sovereign call following the discussion of God calling Jacob and passing over Esau, Paul asks the question that would be on the lips of many, “What shall we say then? **Is there unrighteousness with God?**” (Rom. 9:14). Paul answers with the strongest possible negative statement: “**God forbid!**” Although the finite human mind cannot comprehend God’s sovereign dealing, nonetheless, God is just in all His actions.
- (IV) Lastly, this grace **is fair because man must believe.** The fact that God gives efficacious grace does not nullify man’s responsibility to believe. Numerous Scriptures emphasize the necessity of believing (John 3:16, 18, 36; 5:24). John 3:18, 36 in particular emphasize that man is lost because he willfully refuses to believe the gospel, not because he does not receive efficacious grace.

c. Objections to efficacious grace.

- (I) First, responsibility is unnecessary. It appears that if man is dead in sin and God must demonstrate efficacious grace in order to save an individual, then human responsibility is unnecessary. The problem, however, relates to human inability to comprehend fully God’s

work and man's response in salvation. Although it is true that God must initiate the action and that man cannot be saved apart from God's efficacious grace, these truths do not absolve man from his responsibility. The solution is found in recognizing that this is one of many paradoxes in Scripture. The numerous passages of Scripture commanding people to believe are sufficient evidence in showing that man is indeed responsible (John 3:18, 36; 6:37; Acts 16:31, etc.).

- (II) Second, it is unjust. Romans 9:14 indicates that man cannot suggest there is injustice with God. Man may not comprehend the working of God but nonetheless, God is just. One further point should be noted. God does not owe anyone anything. If He chooses to display His grace to some and not to others it is not unfair since He owes nothing to anyone; moreover, all people have of their own will turned their backs on God. If He decides not to display His grace to all it is not unfair since all have rejected Him as an act of the will (Rom. 3:11-12). Ryrie's conclusion on this difficult subject is worth noting.

God does not bestow His efficacious grace whimsically and without purpose. His purpose is not only to enlighten, regenerate, and bring a sinner into fellowship with Himself, but it is primarily that through this operation He may bring glory to Himself. His purpose is that sinners who have been the recipients of efficacious grace may also "show forth the excellencies of him" who called them "out of the darkness into his marvellous light" (1 Peter 2:9-10, ASV). God is glorified through the display of His efficacious grace in the redeemed life.

5. Regeneration

a. Definition of Regeneration

The word regeneration (Gk. **paliggenesia**) appears only twice in the New Testament. Once it is used eschatologically, "of the renewing of the world in the time of the Messiah" (Matt. 19:28), the second usage is "of the rebirth

of a redeemed person” (Titus 3:5). Regeneration should be distinguished from conversion.

Conversion refers to the response of the human being to God’s offer of salvation. Regeneration is the other side of conversion. **It is God’s doing.** In regeneration the soul is passive; in conversion, it is active. Regeneration may be defined as the communication of divine life to the soul . . . as the impartation of a new nature . . . or heart . . . and the production of a new creation.

To regenerate means “to impart life.” **Regeneration is the act whereby God imparts life to the one who believes.**

b. Scriptures concerning regeneration

Two basic passages of Scripture discuss regeneration as it pertains to the impartation of new life to a believer.

- (I) **John 3:3** (although not using the word regeneration) refers to regeneration as a “new birth.” The Greek word translated “new” is **anōthen** and may be translated “from above.” In other words, the second birth is a birth from above, from God. The new birth is a spiritual birth in contrast to the first birth, which is a physical birth. In the spiritual birth the Holy Spirit regenerates the person; He is the means of regeneration. In John 3:5 the phrase “is born” is passive, indicating it is a work done upon man, not by man. Man does not bring about regeneration; the Holy Spirit produces it.

- (II) **Titus 3:5** is the other passage where regeneration is explained. In this passage regeneration is linked to two things: washing and renewing by the Holy Spirit. It is noteworthy that in both John 3:5 and Titus 3:5 two elements are mentioned: water and the Holy Spirit. It is possible to understand water as symbolic of God’s Word (Eph. 5:26). Others link water and the Holy Spirit to cleansing as in Ezekiel 36:25-27. In this case the water would refer to the cleansing that comes through

repentance.

c. Explanation of Regeneration

- (I) **It is instantaneous.** Just as a child is born at a specific moment in the physical birth, so the spiritual birth occurs instantaneously when the Holy Spirit imparts new life.
- (II) **It is not the result of human experience.** In other words, it is not something the person does but something that is done to the person. Experience may result from regeneration, but experience as such is not a cause of regeneration.
- (III) **It is not based on human effort.** John 1:13 indicates the new birth is not effected by the will of man. Regeneration is an act of God, not a cooperative effort between God and man. That is not to say, however, that faith is unnecessary in salvation. It may be suggested that although regeneration and faith are distinct, they occur simultaneously. The two are set side by side in John 1:12-13. In John 1:12, at the moment of receiving Christ (believing), the person becomes a child of God; in John 1:13 it indicates that at that very moment the persons have been born of God. Surely there is a mystery here that surpasses human comprehension.

d. Result of Regeneration

- (I) **A new nature.** The result of regeneration is the impartation of a “divine nature” (2 Pet. 1:4). The believer has received a “new self” (Eph. 4:24), a capacity for righteous living. He is a “new creature” (2 Cor. 5:17).
- (II) **A new life.** The believer has received a new mind (1 Cor. 2:16) that he might know God; a new heart

(Rom. 5:5) that he may love God (1 John 4:9); and a new will (Rom. 6:13) that he may obey God.

6. Eternal Security

There are **two distinct views** concerning the eternal security of the believer.

- a. The Arminian says that man has received his salvation as an act of his will and he may forfeit his salvation as an act of the will—or through specific sins.**

- b. The Calvinist says that when a person has genuinely believed in Christ as His Savior from sin, he is forever secured by God by His keeping power.**

This doctrine is sometimes called “perseverance of the saints,” which is not a proper title since it places the emphasis on man’s ability to persevere rather than on God’s ability to keep the believer. A better title might be “perseverance of the Lord.” This doctrine does not suggest that the believer will never backslide or sin, but if he has truly believed he will persevere of the Lord.

The basis for the security of salvation does not rest with man, but with God. The security of the believer is based on the work of the Father, the Son, and the Holy Spirit.

(I) Securing Work of the Father

Believers are secure because the Father has chosen them to salvation from eternity past (Eph. 1:4). The Father predestined believers to come to the status of sonship in Christ (Eph. 1:5). The Father has the power to keep believers secure in their salvation (Rom. 8:28-30). The ones the Father foreknew, predestined, called, and justified are the same ones He brings to glorification in the future. None are lost in the process. The Father’s love for believers also guarantees their security (Rom. 5:7-10).

(II) Securing work of the Son

The Son has redeemed the believer (Eph. 1:7), removed the wrath of God from the believer (Rom. 3:25), justified the believer (Rom. 5:1), provided forgiveness (Col. 2:13), and sanctified the believer (1 Cor. 1:2). Moreover, Christ prays for believers to be with Him (John 17:24); He continues to be their Advocate in God's hall of justice (1 John 2:1); and He continues to make intercession as the believer's High Priest (Heb. 7:25). If a believer could be lost it would imply Christ is ineffective in His work as the believer's Mediator.

(III) Securing work of the Holy Spirit

The Holy Spirit has regenerated the believer, giving him life (Tit. 3:5); the Holy Spirit indwells the believer (John 14:17); He has sealed the believer for the day of redemption (Eph. 4:30), the sealing being a down payment, guaranteeing our future inheritance; the believer is baptized into union with Christ and into the body of believers (1 Cor. 12:13).

For a believer to lose his salvation would demand a reversal and an undoing of all the preceding works of the Father, Son, and Spirit. **The key issue** in the discussion of the believer's security concerns the issue of **who does the saving**. If man is responsible for securing his salvation, then he can be lost; if God secures the person's salvation, then the person is forever secure.

7. A Summary Evaluation of Arminian Theology and their position on Eternal Security

Arminianism stresses a number of important features. The emphasis on man's responsibility is surely a biblical factor: man must believe to be saved (John 3:16; Acts 16:31, etc.). If man refuses to believe, he is lost (John 5:40; 7:17). Arminianism's emphasis on the universality of the atonement is also biblical (1 Tim. 4:10; 2 Pet. 2:1; 1 John 2:2).

- a.** Arminianism denies the imputation of sin; no one is condemned eternally because of original sin. Man is condemned because of his own sins. This appears at variance with Romans 5:12-21.

- b. Arminians generally teach that the effects of the Fall were erased through prevenient grace bestowed on all men, enabling individuals to cooperate with God in salvation.
 “Prevenient grace is the “preparing” grace of God that is dispensed to all, enabling a person to respond to the invitation of the gospel. Prevenient grace may be defined as “that grace which ‘goes before’ or prepares the soul for entrance into the initial state of salvation.” (Moody Handbook of Theology)
- c. Arminians teach that the Fall did not destroy man’s free will; furthermore, they teach that prevenient grace moves upon the heart of the unbeliever, enabling him to cooperate with God in salvation by an act of the will. The Calvinist would argue that while it is true that man must bear responsibility in responding to the gospel (John 5:40), man’s will has been affected because of the Fall (Rom. 3:11-12; Eph. 2:1); man needs God’s grace in order to be saved (Eph. 2:8; Acts 13:48; 16:14).
- d. Arminians relate predestination to God’s foreknowledge of man’s actions. They stress that God knew beforehand who would believe, and He elected those. In Arminianism, election and predestination are conditioned by faith. The word foreknowledge (Gk. **prognosis**), however, is basically equivalent to election (cf. Rom. 11:2; 1 Pet. 1:20). The Calvinist believes that data of God’s foreknowledge originates in advanced planning, not in advanced information.
- e. Arminianism stresses human participation and responsibility in salvation: recognition of sin, turning from sin, repentance, confession, and faith. For Arminianism, repentance involves change of actions, forsaking sins, whereas the biblical word repentance (Gk. **metanoia**) means “change of mind.” The Calvinist would argue that although the stress on human responsibilities is significant, if it involves multiple conditions for salvation, this stress becomes a serious matter because the purity of salvation-by-grace-alone is then at stake. The sole condition of salvation stressed in scores of Scriptures is faith in Christ (John 3:16, 36; Acts 16:31; Rom. 10:9, etc.).

- f. Arminianism teaches that believers may lose their salvation because the human will remains free and so may rescind its earlier faith in Christ by choosing sin. Frequently this view is based on controversial passages like Hebrews 6:4-6 and 2 Peter 2:20-22. Again the Calvinist would argue that the believer has eternal life as a present possession (John 3:16; 1 John 5:11-13) and is kept secure by Christ (John 10:28) because of what He has done (Rom. 5:1; 8:1).

C. SALVATION MAY BE LOST

Arminians have adhered to the doctrine that believers can lose their salvation. Although Arminius himself did not clearly state that believers could be lost, his conclusions pointed in that direction. Arminius taught that man is saved by grace but not apart from his free will. The will remains free. Arminius emphasized that the free will had to concur in perseverance, otherwise the believer could be lost. "It is unavoidable that the free will should concur in preserving the grace bestowed, assisted, however, by subsequent grace, and it always remains within the power of the free will to reject the grace bestowed and to refuse subsequent grace, because grace is not an omnipotent action of God which cannot be resisted by man's free will."

John Wesley also taught that the believer may "make shipwreck of faith and a good conscience, that he may fall, not only foully, but finally, so as to perish forever." The basis for losing one's salvation is found in passages like Luke 13:14; Colossians 1:29; 2 Timothy 2:5; Hebrews 6:4-6; and 1 Peter 1:10.

Calvinism, Arminianism, and Christensenism Contrasted

Doctrine	Arminianism	Calvinism	Christensenism
<p>Depravity: the extent of man's sinful condition</p>	<p>As a result of the Fall, man has inherited a corrupted nature. Prevenient grace has removed the guilt and condemnation of Adam's sin.</p>	<p>As a result of the Fall, man is totally depraved and dead in sin; he is unable to save himself. Because he is dead in sin, God must initiate salvation.</p>	<p>As a result of the Fall, man has inherited a corrupted nature which is self serving, has an inclination toward evil, and is thus alienated from God</p>
<p>Imputation of Sin: to "reckon over to one's account." The passing of sin to others.</p>	<p>God did not impute sin to the entire human race through Adam's sin, but all people inherit a corrupted nature as a result of Adam's fall.</p>	<p>Through Adam's transgression, sin was imputed—passed to the entire human race so that all people are born in sin.</p>	<p>Sin was imputed to the entire human race through Adam as the seed of all mankind rested in Adam. His sinful nature is passed on by man through the blood. Man is born spiritually dead in sin (separated from the life that God is).</p>
<p>Election: "called out", "choice", a "picking out." That God chose those who would be saved from all of humanity.</p>	<p>God elected those whom He knew would believe of their own free will. Election is conditional, based on man's response in faith.</p>	<p>God unconditionally, from eternity past, elected some to be saved. Election is not based on man's future response.</p>	<p>God, has "elected" a remnant out of Israel "according to the election of grace" Rom. 11:5; furthermore in eternity past, through His foreknowledge He chose and predestinated those Gentiles whom he knew would believe. Election for the Jewish remnant or being "chosen" for the</p>

			Gentile is sure from God's perspective as He is sovereign, but from man's perspective, the choice to accept Christ is an exercise of his free will.
Atonement of Christ: The covering over of sin bringing about the reconciliation of man to God.	Christ died for the entire human race, making all mankind saveable. His death is effective only in those who believe.	God determined that Christ would die for all those whom God elected. Since Christ did not die for everyone but only for those who were elected to be saved, His death is completely successful.	Christ died for the entire human race providing the only way by which men can be saved. His death completely satisfied the righteous demands of God toward the sinner who would accept His sacrifice as their substitute by faith. It is 100% effective to those who believe.
Grace: The unmerited favor of God.	Through prevenient or preparatory grace, which is given to all people, man is able to cooperate with God and respond to Him in salvation. Prevenient grace reverses the effects of Adam's sin.	Common grace is extended to all mankind but is insufficient to save anyone. Through irresistible grace God drew to Himself those whom He had elected, making them willing to respond.	God demonstrates His love for mankind through common provisional graces that man receives on a daily basis, and has extended His grace in a second form to man through the atonement of Christ. The Father further extends grace to man in sending The Spirit to draw man (to woo him) to Christ.
Will of Man: The independent	Prevenient grace is given to all people and is	Depravity extends to all of man, including his will.	From man's perspective he makes a free choice of his will to receive

exercise of choice.	exercised on the entire person, giving man a free will.	Without irresistible grace man's will remains bound, unable to respond to God on its own ability.	Christ, but from God's perspective man would not have done so without the working of God in his life.
Perseverance The extent of the believer's responsibility to continue in faith to be assured of salvation.	Believers may turn from grace and lose their salvation.	Believers will persevere in the faith. Believers are secure in their salvation; none will be lost.	Believers are secure in their salvation as long as they do not willfully reject that faith and deny the Christ. To do so is to choose to have their name blotted out of the book of life. Their fate is worse than if they had never known Him. This may never happen but is a possibility.
Sovereignty of God: "the supreme rulership of God."	God limits His control in accordance with man's freedom and response. His decrees are related to His foreknowledge of what man's response will be.	God's sovereignty is absolute and unconditional. He has determined all things according to the good pleasure of His will. His foreknowledge originates in advanced planning, not in advanced information.	That God is sovereign and has absolute power is without question. In His sovereignty he has determined key events that will take place according to His plan and the good pleasure of His own will. However, He has chosen to limit the exercise of His power in some respects to allow for the free exercise of man's will. One example is seen in that "God is not willing that any perish" 2 Peter 3:9 yet because He has

			chosen to limit His control of man, some will be lost.
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