

## Chapter 1 : The Doctrine of Christ

*"God the Son Incarnate is a masterful work written by one of evangelicalism's finest theologians. In this substantial, perceptive, and faithful volume, the doctrine of Christ is ably situated in the biblical story, grounded in biblical theology, related to the historical and contemporary context, and synthesized via systematic theology.*

The Key to having "both the Father and the Son" Introduction The Doctrine of Christ "Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son. He was unwilling to receive any contrary thinking. John held uncompromisingly to this doctrine, saying, "If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting; for he who greets him shares his wicked work" 2 John 10, 11, RSV. In this booklet, we will discuss the false teaching John was addressing. Suffice it to say here, it did not include a defense of the doctrine of the Trinity. The Trinity concept was foreign to the early Church and did not emerge until the third and fourth centuries. Through time this "doctrine of Christ" has developed into a theology meaning something different from that which was held by John and the entire early Church. The Christian Church started out exclusively Jewish and, as such, had a singular God. This was universally accepted and stressed by Jewish authorities from ancient times. They understood the Old Testament Scriptures to portray God as truly singular in being, and they consistently rejected any other characterization. With one voice, Jehovah was believed to be the only all-powerful, unoriginated, immutable, eternal and self-existing One-the one true God. There is little doubt the Christian religion started out with this original concept of God. This Unitarian Creed is still quoted in many churches today. We should distinguish between the Unitarian Creed, which presents God as a single being, and the Unitarian Church, which believes Jesus is not the son of God but only the son of Joseph and Mary. In the fourth century, under Constantine A. Then in the fifth century, the Athanasian, or Trinitarian Creed, came along, adding the holy Spirit, to complete the Trinity doctrine. Though called the Athanasian Creed, it is now generally admitted to have been composed by some other person. It is noteworthy that the word Trinity nowhere appears in the Bible. More importantly, the early Church debates of the Apostolic Era were centered on keeping newly converted Gentiles from being brought under the Jewish law. There were no ongoing debates on whether Jesus and God were two persons in one. Yet since the early Christian Church was mostly Jewish, any deviation from the "Lord our God is one Lord" foundation would have taken enormous discussion and debate. The formulators of the Athanasian Creed well knew they had to meet the singular requirement: How could they make three persons into one? Some of the best minds forged this explanation-"There are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible. With such incantation of words, they presented their case and, apparently, prevailed. They claimed the One God was three persons, yet only One God. No wonder they said it was "incomprehensible. God himself, in one sense, is incomprehensible, in that He is above and beyond our grandest conceptions. In another way, He is not incomprehensible, because we are created in His image with the ability to reason and think in the same mode, though vastly inferior to the divine. Many people will grant that in one sense God is "incomprehensible," and therefore, by association, they propose that the doctrine about God is "incomprehensible. Jesus inquired, "Who do men say that the son of man is" Matt. Elijah, Jeremiah or one of the prophets. Nothing very dramatic, was it? Nobody guessed he was the "Christ"-much less God. Jesus asked, "Who do you say that I am? Only by the aid of the holy Spirit was Peter able to speak thus. But notice what the holy Spirit did not suggest: It did not imply Jesus was God-not even the vaguest hint of it. The holy Spirit owed us the truth, and it gave us the truth. Did the holy Spirit tell Peter a half-truth about the Christ? The "doctrine of Christ" is: Jesus is the "Anointed" One. The Jews knew only priests, kings and some prophets were anointed, and it was strictly forbidden to make or use the special "holy anointing oil" improperly Exod. Jesus was not a Levite and, therefore, could not be of the Levitical Priesthood. Whose son is he? Did David believe he would father a son who would be God himself? Would he father God? If the doctrine of Christ meant Jesus was God, the holy Spirit failed to make this known. The title "Anointed" is never applied to God. That would be a sacrilege. The greater always anoints the lesser. God is above all. He anoints, but is not

anointed-nor can He be. God is never called anointed! It would be a grave impropriety to do so. That is what they were looking for-the Anointed One of God-certainly not God. When they met Jesus, he did not tell them to take off their shoes because they were standing on holy ground, as Moses was instructed to do Exod. Jesus simply said, "Thou art Simon the son of Jona: As a matter of fact, we are told "Even his brothers did not believe in him" John 7: They did not believe Jesus was the Messiah, and certainly they did not believe he was the God of Moses. Athanasius on the assumption that if you put me alone in a room with the New Testament, I will come up with the doctrine of the Trinity, is naive. He is admitting that it is not a doctrine of clear Biblical statement. Rather, the Trinity is a doctrine of inference, not of statement. That is why the Trinity has such troubled acceptance. We could add to Dr. We also have not found it. The churches have had consistent trouble with unbelief in the Trinity. We quote Larry Poston, writing for Christianity Today, who looked into why the average age of Christian conversion was 16 years old whereas the average age of Muslim conversion was His explanation in part was: If one does consider it essential that concepts such as the Trinity be explained before conversion, are the common presentations of these teachings adequate? Poston cannot be a rational believer in the Trinity, and there are more like him. Such members within the church find themselves put upon to accept something that is inherently not understandable. The Athanasian Creed tried to present the Trinity not as "three incomprehensibles" but "one incomprehensible. Poston would like to see a more adequate explanation of the Trinity, it is unlikely that anyone will come up with a clear explanation of it. The early Christian Church converts were mostly adult men and women. Poston must believe the modern church attracts members in their teens because mature minds are less inclined to accept irrational tenets. We must not conclude that everyone who professes belief in the Trinity teaching is necessarily a wholehearted believer. Some are silent doubting Thomases or, even worse, it is mandatory they confess the Trinity in order to be a member of a church denomination or that they put down theologically programmed answers to become degreed ministers. Forced belief was the stock and trade of religious oppression, but it has proved ineffective in making true believers out of people. That is their fixed belief. Nothing we could say would penetrate their patriotic zeal for the Trinity. However, if you are one with gnawing doubts about it, and wish to satisfy your reason and heart, then this message may be very helpful. You may be glad to know early Christians did not believe in the Trinity, so you have lots of company. Also, there are increasing numbers in the churches today who sincerely doubt it, including some of the scholars as well. Poston is not a lone voice crying in the wilderness on this subject. Richards, in a Voice of Prophecy Radio Broadcast, who similarly said, "[Trinity] is basic in our faith. None of us can understand it. Three Classes of Trinitarians The tendency is to group all Trinitarians into one group. Such is not the case. Actually, there are three groups in the Christian world professing belief in the Trinity. They believe God invests his truth in an ongoing body of apostles to define and clarify the faith. Hence they accept the fact that the early Church had a Unitarian God concept which evolved into the Trinity. They believe the Trinity just developed over time as the outgrowth of continued apostolic revelation. Their belief is that man makes known his understanding of God on an ongoing basis. In each time and place, men have presented their concepts of God. They hold that the Bible was created by men who presented their opinions about God in their time and place, and men have a right to continue presenting their growing conceptions of God and truth. Such do not believe the Bible to be the inspired Word of God but merely an attempt to define God in ancient times. Hence they do not waste too much effort trying to harmonize it or understand it. They feel man must continue writing his own Bible as he progresses.

**Chapter 2 : Quartz Hill School of Theology**

*Chapter Seven Christology: Doctrine of the Son. Introduction: Messiahship. The obvious answer to the question of who might the Son of God be, is Jesus Christ.*

The entire book of Hebrews is devoted to explaining how the ritual of the Old Covenant has been fulfilled in the New Covenant of Jesus Christ for further discussion, see the chapter on the relation of the OT to the NT.

**Historical Views Concerning Christ** The history of the doctrine of Christ indicates the various attacks that have been leveled at the person of Christ: Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. It was an early Christian ascetic sect that retained and exaggerated the Jewish emphasis in Christianity. They accepted only the Gospel of Matthew and rejected the writings of Paul. They believed Jesus became the Messiah because he obeyed the Jewish Law. They denied his pre-existence, though some finally came to accept the Virgin Birth. They did not accept the deity of Jesus. Cerinthus was a Christian heretic to confute whose errors, according to Irenaeus, John wrote his Gospel , was probably born a Jew in Egypt. Little is known of his life except that he was a teacher and founded a short-lived sect of Jewish Christians with Gnostic tendencies. He apparently taught that the world was created by angels, from one of whom the Jews received their imperfect Law. Cerinthus taught that Jesus, the offspring of Joseph and Mary, received Christ at his baptism as a divine power revealing the unknown Father. This Christ left Jesus before the passion and the resurrection. From the Greek *dokein*, "to seem". It is an early Christian heresy affirming that Christ did not have a real or natural body during his life on earth but only an apparent or phantom one. Though its incipient forms are alluded to in the New Testament, such as in the First Letter of John, Docetism became more fully developed as an important doctrinal position of Gnosticism, a religious dualist system of belief arising in the 2nd century AD which held that matter was evil and the spirit good and claimed that salvation was attained only through esoteric knowledge or gnosis. Ther heresy developed from speculations about the imperfection or essential impurity of matter. More thoroughgoing Docetists asserted that Christ was born without any participation of matter and that all the acts and sufferings of his life, including the crucifixion, were mere appearances. Milder Docetists attributed to Christ an ethereal and heavenly body but disagreed on the degree to which it shared the real actions and sufferings of Christ. Arianism is a Christian heresy first proposed early in the 4th century by the Alexandrian presbyter Arius. It affirmed that Christ is not truly divine but a created being. The fundamental premise of Arius was the uniqueness of God, who is alone self-existent and immutable; the Son, who is not self-existent cannot be God. Because the Godhead is unique, it cannot be shared or communicated so that the Son cannot be God. Because the Godhead is immutable, the Son, who is mutable, being represented in the Gospels as subject to growth and change, cannot be God. The Son must, therefore, be deemed a creature who has been called into existence out of nothing and has had a beginning. Moreover, the Son can have no direct knowledge of the Father since the Son is finite and of a different order of existence. The Council of Nicaea AD condemned Arius and his teaching and issued a creed to safeguard orthodox Christian belief. This creed states that the son is homoousion to Patri "of one substance with the Father" , thus declaring him to be all that the Father is: In modern times, some Unitarians are virtually Arians in that they are unwilling either to reduce Christ to a mere human being or to attribute to him a divine nature identical with that of the Father. Those who taught that in the Person of Jesus Christ there was only one nature rather than two natures, divine and human, as asserted in the Council of Chalcedon in In the development of the doctrine of the Person of Christ during the 4th, 5th, and 6th centuries, several divergent traditions had arisen. Chalcedon adopted a decree declaring that Christ was to be "acknowledged in two natures, without being mixed, transmuted, divided, or separated. Political and ecclesiastical rivalries as well as theology played a role in the decision of Chalcedon to depose and excommunicate the patriarch of Alexandria, Dioscorus died The church that supported Dioscorus and insisted that his teaching was consistent with the orthodox doctrine of St. Cyril of Alexandria was labelled Monophysite. The label was also attached to various theologians and groups, although some who were called Monophysite, notably Severus of Antioch died , repudiated the terminology of Chalcedon as self-contradictory. Most modern scholars agree that Severus as

well as Dioscorus probably diverged from what was defined as orthodoxy more in their emphasis upon the intimacy of the union between God and man in Christ than in any denial that the humanity of Christ and that of mankind are consubstantial. In modern times, it is also generally accepted by Roman Catholic, Eastern Orthodox, and Protestant Christendom that those churches usually classified as Monophysite the Coptic, the Syrian, and the Armenian are essentially orthodox in their doctrine of the Person of Jesus Christ. Nestorians stressed the independence of the divine and human natures of Christ and in effect thus suggested that they were two persons loosely united by a moral union. The orthodox position, as elucidated by the Council of Chalcedon AD is that in the one person of Jesus, there are two natures: The Doctrine of God -- The Trinity. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. He is the image of the invisible God, the firstborn over all creation. For by him all things were created: He is before all things, and in him all things hold together. Old Testament Appearances Sometimes theologians make a distinction between a Theophany - an appearance of God, and a Christophany - an appearance of Christ in the Old Testament. However, based on John 1: Yahweh appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. He said, "If I have found favor in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way-now that you have come to your servant. He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree. Then Yahweh said, "I will surely return to you about this time next year, and Sarah your wife will have a son. Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. So Sarah laughed to herself as she thought, "After I am worn out and my master is old, will I now have this pleasure? I will return to you at the appointed time next year and Sarah will have a son. Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. For I have chosen him, so that he will direct his children and his household after him to keep the way of Yahweh by doing what is right and just, so that Yahweh will bring about for Abraham what he has promised him. If not, I will know. Then Abraham approached him and said: What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing-to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right? Will you destroy the whole city because of five people? What if only thirty can be found there? What if only ten can be found there? Under his feet was something like a pavement made of sapphire, clear as the sky itself. But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank. Below are all the occurrences in the Old Testament of this enigmatic figure: The angel of Yahweh found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. You shall name him Ishmael, for Yahweh has heard of your misery. Moses saw that though the bush was on fire it did not burn up. Balaam was riding on his donkey, and his two servants were with him. Balaam beat her to get her back on the road. So he beat her again. So he bowed low and fell facedown. I have come here to oppose you because your path is a reckless one before me. I did not realize you were standing in the road to oppose me. Now if you are displeased, I will go back. Fire flared from the rock, consuming the meat and the bread. And the angel of Yahweh disappeared. I have seen the angel of Yahweh face to face! But if you prepare a burnt offering, offer it to Yahweh. Seeing this, Manoah and his wife fell with their faces to the ground. When the people got up the next morning-there were all the dead bodies! But as the angel was doing so, Yahweh saw it and was grieved because of the calamity and said to the angel who was destroying the people, "Enough! Then David and the elders, clothed in sackcloth, fell facedown. For example, in Judges, when the angel of Yahweh appears to Manoah and his wife, come Judges So Moses thought, "I will go over and see this strange sight-why the bush does not burn up. In verse two, we see the angel of Yahweh; almost at once, the angel of Yahweh is identified as God himself.

**Chapter 3 : Excursus 2: The Doctrine of the Son of God - Kraaifontein Baptist Church**

*Mark simply records Peter as declaring, "You are the Christ," while Matthew adds, "the Son of the living God." The next article of the creed deals with what we call Christology. Last time we did a short summary of the doctrine of God, concluding the first article of the Apostle's Creed, and this week we shall give a short introduction.*

What is the doctrine of eternal Sonship and is it biblical? The doctrine of eternal Sonship simply affirms that the second Person of the triune Godhead has eternally existed as the Son. This doctrine recognizes that the idea of Sonship is not merely a title or role that Christ assumed at some specific point in history, but that it is the essential identity of the second Person of the Godhead. According to this doctrine, Christ is and always has been the Son of God. Yes, the eternal Sonship is biblical and is a view that is widely held among Christians and has been throughout church history. It is important, however, to remember when discussing the doctrine of eternal Sonship that there are evangelical Christians on both sides of this debate. This is not to say that this is not an important doctrine, because it is; it simply acknowledges the fact that there are orthodox or evangelical Christians that hold or have held both views. Those that deny the doctrine of eternal Sonship are not denying the triune nature of God or the deity or eternity of Christ, and those that embrace the eternal Sonship of Christ are not inferring that Jesus Christ was anything less than fully God. It is affirmed in the Nicene Creed A. Through him all things were made. For us and for our salvation he came down from heaven: For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. There is considerable biblical evidence to support the eternal Sonship of Christ. When one considers these passages, it seems clear that the most normal and natural meaning of the passages is that at the time of creation Jesus was the Son of God, the second Person of the Triune Godhead, thus supporting the doctrine of eternal Sonship. Second, there are numerous verses that speak of God the Father sending the Son into the world to redeem sinful man John This is even more clearly seen in Galatians 4: Just as the Holy Spirit did not become the Holy Spirit when He was sent to empower the believers at Pentecost, neither did the Son become the Son at the moment of His incarnation. All three Persons of the Triune Godhead have existed for all eternity, and their names reveal who they are, not simply what their title or function is. Third, 1 John 3: The Son of God appeared for this purpose, that He might destroy the works of the devil. This idea is also seen in other verses such as John At the incarnation Jesus took on human flesh, but His divine nature did not change, nor did His relationship with the Father. This same truth is also implied in John Finally, one of the strongest evidences for the eternal Sonship of Christ is the triune nature of God and the eternal relationship that exists among the Father, Son, and Holy Spirit. The fact that God the Father took His Son, the very Son He loved from before the foundation of the world , and sent Him to be a sacrifice for our sins is an amazing act of grace and love that is best understood from the doctrine of eternal Sonship. One verse that speaks of the eternal relationship between the Father and Son is John Other verses that support the eternal Sonship of Christ would include John However, that is not to imply that arguments cannot be made against the doctrine as well, or that all Christians will agree to this doctrine. While it has been the view of the majority of Christian commentators throughout history, there have been several prominent Christians on the other side of the issue as well. Those that deny the doctrine of eternal Sonship would instead hold to a view that is often referred to as the Incarnational Sonship, which teaches that while Christ preexisted, He was not always the Son of God. Those that hold this view believe Christ became the Son of God at some point in history, with the most common view being that Christ became the Son at His incarnation. However, there are others who believe Christ did not become the Son until sometime after His incarnation, such as at His baptism, His resurrection, or His exaltation. It is important to realize that those who deny the eternal Sonship of Christ still recognize and affirm His deity and His eternity. Those who hold this view see the Sonship of Christ as not being an essential part of Who He is, but instead see it as simply being a role or a title or function that Christ assumed at His incarnation. They also teach that the Father became the Father at the time of the incarnation. Throughout

history many conservative Christians have denied the doctrine of eternal Sonship. It is important to note, however, that several years ago John MacArthur changed his position on this doctrine and he now affirms the doctrine of eternal Sonship. One of the verses commonly used to support Incarnational Sonship is Hebrews 1: I will be a Father to Him. And He shall be a Son to Me. They reject the doctrine of eternal Sonship in an attempt to preserve the perfect equality and eternality of the Persons of the Triune Godhead. Some of the problems with the Incarnational Sonship of Christ are that this teaching confuses or destroys the internal relationships that exist within the Trinity, because if the Son is not eternally begotten by the Father, then neither did the Spirit eternally proceed from the Father through the Son. Also, if there is no Son prior to the incarnation, then there is no Father either; and yet throughout the Old Testament we see God being referred to as the Father of Israel. Instead of having a triune God eternally existing in three distinct Persons with three distinct names, Father, Son, and Holy Spirit, those who hold to the doctrine of incarnational Sonship end up with a nameless Trinity prior to the incarnation, and we would be forced to say that God has chosen not to reveal Himself as He truly is, but only as He was to become. In other words, instead of actually revealing who He is, the Triune God instead chose to reveal Himself by the titles He would assume or the roles that He would take on and not who He really is. This is dangerously close to modalism and could easily lead to false teachings about the nature of God. One of the weaknesses of the doctrine of incarnational Sonship is that the basic relationships existing among the members of the Trinity are confused and diminished. Taken to its logical conclusion, denying the eternal Sonship of Christ reduces the Trinity from the relationship of Father, Son, and Holy Spirit to simply Number One, Number Two and Number Three Personsâ€”with the numbers themselves being an arbitrary designation, destroying the God-given order and relationship that exists among the Persons of the Trinity.

**Chapter 4 : The Doctrine of Song | Tracey Browne**

*Throughout church history the doctrine of eternal Sonship has been widely held, with most Christians believing that Jesus existed as God's eternal Son before creation. It is affirmed in the Nicene Creed ( A.D.) which states: "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.*

What is the doctrine of eternal generation and is it biblical? The doctrine of eternal generation harkens back to the very early stages of the Christian church. This doctrine, along with the eternal procession of the Holy Spirit, form the basis for the complete doctrine of the Trinity. This doctrine was codified in the Nicene Creed, which is universally accepted as an accurate statement of faith in both Roman Catholic and Protestant churches. These two confessions stand as the doctrinal standard for many Reformed and Presbyterian churches worldwide. When discussing the doctrine of the Trinity, we are immediately confronted with the fact that it is a doctrine clouded in mystery. As finite, created beings, we will never be able to fully comprehend the doctrine of the Trinity; it is simply beyond our ability to fully comprehend. All human analogies used to explain the Trinity break down at some level. The point in saying this is to raise the level of humility in trying to explain these things. We should not attempt to go further than the Scriptures warrant. Every heresy concerning the Trinity has arisen out of an attempt to explain the inexplicable. The doctrine of the Trinity makes four basic assertions: There is one and only one true and living God. These three Persons are completely equal in attributes, each with the same divine nature. While each Person is fully and completely God, the Persons are not identical. These four claims are universally accepted by all professing Christians whether they are Roman Catholic or Protestant. Each of these four claims can be defended from Scripture. If we accept these as true and clear, then we should be able to compare the doctrine of eternal generation against these and see if they hold up. The doctrine of eternal generation essentially teaches that God the Father eternally and by necessity generates or begets God the Son in such a way that the substance divine essence of God is not divided. The Person of God the Son derives His deity from this generation. In other words, there is a communication of the whole, indivisible substance of the Godhead so that God the Son is the exact representation or express image of God the Father. There is still one divine essence that eternally exists in two persons through eternal generation. Reformed theologian Louis Berkhof states the doctrine of eternal generation in this way: It is that eternal and necessary act of the first person in the Trinity, whereby He, within the divine Being, is the ground of a second personal subsistence like His own, and puts this second person in possession of the whole divine essence, without any division, alienation, or change. So we see that eternal generation is an act performed by the First Person of the Trinity. Furthermore, this act by the First Person is necessarily and eternally performed. Finally, the result of this act is the generation of the Second Person of the Trinity in such a way that the entire divine essence is communicated from the First Person to the Second Person. The Father eternally generates the Son, and the Son is eternally generated by the Father. This is similar to human generation which, to note, is neither eternal nor necessary. Because of this analogy, the doctrine of eternal generation has come under attack. The idea of begetting or generation implies a creation in time; furthermore, it also implies an ontological dependence. There is a hierarchical and functional order being described here; one that will define the activity of Father and Son in the economy of creation and salvation. The Father elects the chosen unto salvation and the Son provides the necessary atonement. The Father sends the Son and not the other way around. This hierarchy of role and function in no way diminishes the ontological equality between the Father and the Son; they are both essentially God, sharing equally in the full divine essence. As such, the doctrine of eternal generation is clearly in line with the four assertions mentioned above. Is this doctrine supported in Scripture? Consider the following verses: After making purification for sins, he sat down at the right hand of the Majesty on high. Also worth consideration are the words of the Nicene Creed and the Westminster Confession of Faith as it pertains to eternal generation: And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Nicene Creed In the unity of the Godhead there be three Persons of one substance, power, and

eternity: The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. Given what has been said to this point, we should not expect every believer to have a fully mature grasp of this doctrine. While the doctrine of the Trinity—“including the doctrine of eternal generation”—is the centerpiece of orthodox theology and should be affirmed by every true believer, it is not a requirement for a true confession of faith on the part of the individual. What I mean by that is salvation is given by grace through faith in Jesus Christ alone Ephesians 2: As one studies the Christian faith, one will come to a more mature understanding of this doctrine.

*The Doctrine of the Son [Harold L. Willmington] on [blog.quintoapp.com](http://blog.quintoapp.com) \*FREE\* shipping on qualifying offers. The Old Testament opens with man made in the likeness of God. The New Testament opens with God made in the likeness of man.*

Almost everyone believes that Jesus lived, that he was a teacher, a famous prophet, even a miracle worker, although they may not accept everything the Bible says about him. Islam believes he was a good prophet, that he died and went to heaven, and that he will come again as a prophet of Islam ; but it does not believe that he is God and that his death was salvific. And liberal teachers in the churches today might claim something similar, that he was a good man, a great teacher, a wonderful example, but not God in the flesh. But the Bible and thereafter the traditions of the church claim much more for him. So in this section of the study we want to examine the doctrine of the Son of God, or, the second person of the trinity, called in his earthly ministry Jesus the Christ, or the Son of Man, or the Son of God. The early church struggled with the issue until they finally formulated the creed and condemned Arianism. At the heart of the Nicene Creed are these words: When we speak of the deity of Christ, we cannot water it down to mean that he was supernatural, or a divine being, or most God-like. He was and is God; but he was manifest in the flesh. This is why he alone is able to redeem us. This is why he is to receive our worship and our obedience. Those who have rejected this teaching in part or in full often claim that the doctrine was formulated after the fact by the early church, and that it was never there in the Bible. But this is simply not so. The teaching is anticipated in elementary form in the Old Testament, imbedded in the Gospels, and fully explicated by the apostles. When we read the great prophecies of Isaiah about the Messiah, we catch a glimpse of what that greatness would be: This one alone would bring everlasting peace and righteousness to the earth, for he would come into the world for that purpose. Isaiah is very precise: It would take the incarnation the subject of a later section in this series before people could fully comprehend what that meant. A careful reading of other passages will also show that the prophecies identify the Messiah with or as the LORD. By itself this passage could be given different interpretations; but as part of the collection of Messianic passages it underscores the theme that the Messiah is not merely a mortal. These, but a few, give us a hint that this one who will be the Messiah will be much more than just a great human. And the New Testament fully explicates these prophecies as fulfilled in the person of Jesus. There was a birth in Bethlehem, for Messiah was to be born of the family of Judah. He would be known as Jesus. But the Son of God did not begin at Bethlehem. John 1 claims that he was the eternal Word, God himself, who created everything that exists, and that in time he became flesh and dwelt among us. These are but a few of the New Testament passages that one would consider first in dealing with the topic. But the creed had to focus on some of the language the Bible uses for Christ, and some of that language has confused people from time to time. How could the Son be said to be begotten if he is eternally God? To study this more closely I have chosen to use a Pauline passage, Romans 1: While we will be studying this passage we will consider other related passages as well, and have several more sections on the doctrine of Christ. Biblical Exposition Of Romans 1: Jesus Christ is Authoritative 1,2 The first two verses of the book are simply a salutation or greeting from the apostle Paul to the church in Rome. But the fact that there is a church at all and that it is devoted to the worship and service of Jesus, indicates the deity and the authority of this one person. Accordingly, in the simple salutation we see some references to the doctrine of Christ that is the foundation and focus of the church. Believers are His Servants This is the practical starting point for all who worship Jesus as Lord and Savior--they are his servants. This is the highest title that any human could have: Unlike today, a servant in those days would actually be owned by the master. He, his family, his possessions, all belonged to the master. Likewise, anyone who is the servant of the LORD, or as Paul puts it, a bond slave of Jesus Christ, no longer is his or her own; they have been bought with a price, the blood of Jesus, and are now under his absolute authority. If Jesus were just a good man, a great teacher, no such authority would be expected. But because he is God the Son, we owe him our lives. Believers are Called by the LORD Paul was called to be an apostle; others are called for different works in his kingdom. Jesus called all the disciples from their jobs, and they

dropped everything and followed him. To be called of God means that we have a new purpose in life, a new mission, a new reason for living. And that new life and mission is to worship and serve Jesus Christ our Lord. Paul was therefore separated to the Gospel. People do not choose ministries and avenues of service; God chooses people and equips them for the task before them. The Gospel, or good news, that Paul was to declare was promised beforehand in the Old Testament. Once Paul came to faith in Jesus the Messiah, then all the Old Testament made complete sense to him and he had studied it all his life. Thus it is with all believers. He will here say two things about the Son: This is what people usually focus on at the season of Christmas--the birth to Mary in a stable, in Bethlehem, in the tribe of Judah, and of the family of David. It is familiar material for even the most irregular Church-goer. There was a birth, to be sure, but that was not the whole story; it was only the story of his physical nature. The physical birth did not mark the beginning of the Son of God, only the beginning of his physical life on earth. He entered the race through the line of David so that he would become the promised Davidic king and restore the dominion that was lost because of sin. This was not in the sphere of the flesh, but by the power of the Holy Spirit. What this means is that the resurrection from the dead demonstrated that Jesus was not just another physical descendant of David--he was the divine Son of God who had authority over death and the grave. Note how the doctrines are so intricately connected. It is no surprise that unbelievers try to nibble at the issue from the related themes, the resurrection, the virgin birth, the miracles, for if those are taken away, the person of the Son of God is changed. The writer draws upon Psalm 2 and Daniel 7: The Bible says that the heir would become the king and have the title of Son of God when he ascended the throne 2 Sam. But Hebrews takes this all to another level because Jesus was not a normal son of David. So his exaltation inaugurated his kingship; but he awaits the second coming to put all things under his authority. This resurrection declared for all time that Jesus was not merely a mortal in the line of David with a claim to a special title; it declared that he was by nature the Son of God. These ideas are foreign to the true faith of the Bible. There is no heavenly consort; God has no wife; there is no goddess. To understand what is meant here we have to consider several lines of revelation. Is this just a general reverence to the spark of divinity in all people for they too can refer to God as Father , or does it actually mean He was procreated in some way, or does it have a totally different meaning? We have to link this terminology with the claims of Jesus Himself, namely, that He was sent to earth by the Father John Or the claims of those he taught, namely that he is the eternal God who created everything John 1. And then there is also the hostile witness of his enemies: From a human point of view, that is why he died: Or, study the parable of the vineyard: Because he was the son. And everyone, believer and unbeliever alike, acknowledges that Jesus was crucified. This is a unique expression for a unique person, the only-begotten Son of God. The expression appears in John 1: The expression does not refer to the birth of Jesus in Bethlehem, because he is the Son from eternity past. Perhaps the language can be better understood if contrasted with synonyms. While these creations bear the imprint of the creator, they do not share his nature. You can only beget a child that has the same nature as you have--a son or a daughter. There is nothing else you can beget unless you were speaking very figuratively. Your son or your daughter will inherit his or her nature from you--genes, personality--all of it. Now follow this carefully. If Jesus is said to be the begotten Son of God using the figure from human language to make the point , then Jesus has the same nature as the Father. If Jesus has the same nature as God the Father, then Jesus is divine and eternal as well. If he is eternally God, then there was never a time he was literally begotten--which is why we know the language is figurative to describe his nature, and not his beginning. He is God the Son. Because he is of one substance with the Father. There is only one. This means that Jesus has a unique relationship with the Father--they two along with the Holy Spirit make up the Godhead. You and I, if we are believers, have been born into the family of God--we are said to be begotten of God. We were adopted by grace and given the divine nature by the Spirit so that we may be called the children of God. But Jesus--he is very God of very God. I am the way, the truth, and the life; I am the resurrection and the life; I am the good shepherd; I am the door; I am the alpha and the omega, the beginning and the end, etc. They challenged this statement because Jesus was not yet fifty years old. These and other passages show that Jesus was identifying himself with God.

### Chapter 6 : Understanding What the Trinity is: Father, Son, Holy Spirit

*Trinity Doctrine. Trinity Doctrine - Foundation of the Christian Faith What is the Trinity Doctrine? In a nutshell, there is one God, eternally existing in three persons: Father, Son (Jesus Christ) and Holy Spirit.*

He was tempted in all points like us yet without sin Hebrews 4: He was glorified by the Father to be made our high priest Hebrews 5: He became the author of eternal salvation Hebrews 5: I have only picked out several things in this section of the Bible. However, these chapters certainly deal much with the doctrine of Jesus Christ-- is person and work. The remainder of Hebrews continues to speak of Christ, but more and more it points to the perfection of the believers. The other scriptural use of the "doctrine of Christ" is in 2 John 1: He that abideth in the doctrine of Christ, he hath both the Father and the Son. If this refers to loving God and loving your neighbor, then we have a works salvation. But the context shows otherwise. Consider the verse in greater context: This is a deceiver and an antichrist. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. John is dealing with deceivers who have denied the true physical presence of Christ on earth. Historically, we know that there were people who denied that Jesus Christ was born in the flesh or possessed a real body. They felt this was too demeaning to God. How could God dwell in the human body? In order to solve this problem, they created a doctrine that taught that Jesus Christ made a spiritual appearance, but was not in a real body. They denied the incarnation, the virgin birth, and other cardinal doctrines about Jesus Christ. John taught that those who denied the physical presence of Jesus Christ on earth did not know God as Saviour. That is, the doctrine of Christ could be so perverted that they no longer believed in the true Jesus. In 2 Corinthians They have denied the doctrine of Christ. The two verses that teach about the doctrine of Christ give two great truths about this doctrine. First, it is essential for salvation 2 John 1: Second, it is basic to our understanding of other doctrine in scripture. Certainly, we should take the doctrine of Christ as a very serious matter.

**Chapter 7 : Trinity Doctrine**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Spirit The " Shield of the Trinity " or Scutum Fidei diagram of traditional medieval Western Christian symbolism In Trinitarian doctrine, God exists as three persons or hypostases, but is one being, having a single divine nature. As stated in the Athanasian Creed , the Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated, and all three are eternal without beginning. Each person is understood as having the identical essence or nature, not merely similar natures. A possible interpretation of Genesis 1: Perichoresis A depiction of the Council of Nicaea in AD , at which the Deity of Christ was declared orthodox and Arianism condemned Perichoresis from Greek , "going around", "envelopment" is a term used by some scholars to describe the relationship among the members of the Trinity. The Latin equivalent for this term is circumincessio. This concept refers for its basis to John 14:17 , where Jesus is instructing the disciples concerning the meaning of his departure. His going to the Father, he says, is for their sake; so that he might come to them when the "other comforter" is given to them. Then, he says, his disciples will dwell in him, as he dwells in the Father, and the Father dwells in him, and the Father will dwell in them. This is so, according to the theory of perichoresis, because the persons of the Trinity "reciprocally contain one another, so that one permanently envelopes and is permanently enveloped by, the other whom he yet envelopes". Hilary of Poitiers , Concerning the Trinity 3: Perichoresis provides an intuitive figure of what this might mean. Therefore, Orthodox theologians also see the marriage relationship between a man and a woman to be an example of this sacred union. What therefore God hath joined together, let no man put asunder. Filioque Trinitarianism affirms that the Son is "begotten" or "generated" of the Father and that the Spirit "proceeds" from the Father, but the Father is "neither begotten nor proceeds". The argument over whether the Spirit proceeds from the Father alone, or from the Father and the Son, was one of the catalysts of the Great Schism , in this case concerning the Western addition of the Filioque clause to the Nicene Creed. The Eastern Orthodox Churches object to the Filioque clause on ecclesiological and theological grounds, holding that "from the Father" means "from the Father alone". This language is often considered difficult because, if used regarding humans or other created things, it would imply time and change; when used here, no beginning, change in being, or process within time is intended and is excluded. The Son is generated "born" or "begotten" , and the Spirit proceeds, eternally. Augustine of Hippo explains, "Thy years are one day, and Thy day is not daily, but today; because Thy today yields not to tomorrow, for neither does it follow yesterday. Its controversial use is addressed in several confessions: Economic and immanent Trinity[ edit ] The neutrality of this section is disputed. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. According to the Catechism of the Catholic Church, The Fathers of the Church distinguish between theology theologia and economy oikonomia. Through the oikonomia the theologia is revealed to us; but conversely, the theologia illuminates the whole oikonomia. So it is, analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand his actions. The three persons of the Trinity always work inseparably, for their work is always the work of the one God. They have but one will as they have but one being. Otherwise they would not be one God. According to Phillip Cary , if there were relations of command and obedience between the Father and the Son, there would be no Trinity at all but rather three gods. His object is to make it plain that His own will is connected in indissoluble union with the Father. Let us rather, in a sense befitting the Godhead, perceive a transmission of will, like the reflexion of an object in a mirror, passing without note of time from Father to Son. Athanasius of Alexandria explained that the Son is eternally one in being with the Father, temporally and voluntarily subordinate in his incarnate ministry.

**Chapter 8 : What is the doctrine of eternal generation and is it biblical?**

*Nothing is more important than what a person believes about Jesus Christ. To understand Christ correctly is to understand the very heart of God, Scripture, and the gospel.*

Roman Catholic and Eastern Christians recognize 73 books as canonical, with 46 books for the Old Testament 7 more than Protestants. The Old Testament canon entered into Christian use in the Septuagint , a Greek translation with a few books in Greek originally. In addition to the Septuagint, Christianity subsequently added various writings that would become the New Testament. Somewhat different lists of accepted works continued to develop in antiquity. In the 4th century a series of synods , most notably at the Synod of Hippo in AD , produced a list of texts equal to the 46 book canon of the Old Testament that Catholics use today and the book canon of the New Testament that all use. A definitive list did not come from any early Ecumenical Council. With the benefit of hindsight it can be said that this process effectively set the New Testament canon, although there are examples of other canonical lists in use after this time. During the Protestant Reformation , certain reformers proposed different canonical lists of the Old Testament. The texts that are present in the Septuagint, but not included in the Jewish canon, fell out of favor and, in time, they would come to be removed from Protestant canons. These texts are referred to as Deuterocanonical books in Catholic Bibles, whereas in a Protestant context they are referred to as the Apocrypha. The "New Testament apocrypha" has a very different meaning. It is a poorly defined group of early writings in which, generally, none ever achieved acceptance by any widespread group.

**God**[ edit ] Main article: **God in Christianity** In Christianity , God is the creator and preserver of the universe. God is the sole ultimate power in the universe but is distinct from it. The Bible never speaks of God as impersonal. Instead, it refers to him in personal terms " who speaks, sees, hears, acts, and loves. God is understood to have a will and personality and is an all powerful , divine and benevolent being. He is represented in Scripture as being primarily concerned with people and their salvation. For example, saying he is immutable is saying that he does not change.

**Enumeration**[ edit ] Some attributes ascribed to God in Christian theology [17] are:

- Aseity** "That "God is so independent that he does not need us.
- Eternity** "That God exists beyond the temporal realm.
- Graciousness** "That God extends His favor and gifts to human beings unconditionally as well as conditionally.
- Holiness** "That God is separate from sin and incorruptible. Noting the refrain of " Holy, holy, holy " in Isaiah 6: Sproul points out that "only once in sacred Scripture is an attribute of God elevated to the third degree The Bible never says that God is love, love, love.
- Impassibility** "That God does not experience emotion or suffering a more controversial doctrine, disputed especially by open theism.
- Impeccability** "That God is incapable of error sin.
- Incorporeality** "That God is without physical composition. While the Mission of God is not traditionally included in this list, David Bosch has argued that " mission is not primarily an activity of the church, but an attribute of God.
- Omnibenevolence of God** refers to him being "all good".
- Omnipotence** "That God is supremely or all-powerful.
- Omnipresence** "That God is the supreme being, existing everywhere and at all times; the all-perceiving or all-conceiving foundation of reality.
- Omniscience** "That God is supremely or all-knowing.
- Oneness**"That God is without peer, also that every divine attribute is instantiated in its entirety the qualitative infinity of God. See also **Monotheism** and **Divine simplicity**.
- Providence** "That God watches over His creation with interest and dedication. While the Providence of God usually refers to his activity in the world, it also implies his care for the universe, and is thus an attribute.
- Righteousness** "That God is the greatest or only measure of human conduct. The righteousness of God may refer to his holiness, to his justice , or to his saving activity through Christ.
- Transcendence** "That God exists beyond the natural realm of physical laws and thus is not bound by them; [22] He is also wholly Other and incomprehensible apart from general or special self-revelation.
- Triune** "The Christian God is understood by trinitarian Christians to be a "threeness" of Father , Son , and Holy Spirit that is fully consistent with His "oneness"; a single infinite being who is both within and beyond nature. Because the persons of the Trinity represent a personal relation even on the level of God to Himself, He is personal both in His relation toward us and in His relation toward Himself.
- Veracity** "That God is the Truth all human beings strive for; He is also impeccably honest.

Christ in Gethsemane, Heinrich Hofmann , Some

Christians believe that the God worshiped by the Hebrew people of the pre-Christian era had always revealed himself as he did through Jesus ; but that this was never obvious until Jesus was born see John 1. Also, though the Angel of the Lord spoke to the Patriarchs, revealing God to them, some believe it has always been only through the Spirit of God granting them understanding, that men have been able to perceive later that God himself had visited them. This mysterious "Trinity" has been described as hypostases in the Greek language subsistences in Latin , and "persons" in English. Nonetheless, Christians stress that they only believe in one God. Most Christian churches teach the Trinity, as opposed to Unitarian monotheistic beliefs. Historically, most Christian churches have taught that the nature of God is a mystery , something that must be revealed by special revelation rather than deduced through general revelation. Christian orthodox traditions Eastern Orthodox, Roman Catholic, and Protestant follow this idea, which was codified in and reached its full development through the work of the Cappadocian Fathers. Some critics contend that because of the adoption of a tripartite conception of deity, Christianity is a form of tritheism or polytheism. This concept dates from Arian teachings which claimed that Jesus, having appeared later in the Bible than his Father, had to be a secondary, lesser, and therefore distinct god. For Jews and Muslims , the idea of God as a trinity is heretical â€” it is considered akin to polytheism. Christians overwhelmingly assert that monotheism is central to the Christian faith, as the very Nicene Creed among others which gives the orthodox Christian definition of the Trinity does begin with: In the 3rd century, Tertullian claimed that God exists as the Father, the Son, and the Holy Spiritâ€”the three personae of one and the same substance. In Christianity , the doctrine of the Trinity states that God is one being who exists, simultaneously and eternally , as a mutual indwelling of three Persons: At that time, the Emperor Constantine convoked the First Council of Nicaea , to which all bishops of the empire were invited to attend. Pope Sylvester I did not attend but sent his legate. The council, among other things, decreed the original Nicene Creed. For most Christians, beliefs about God are enshrined in the doctrine of Trinitarianism , which holds that the three persons of God together form a single God. The Trinitarian view emphasizes that God has a will and that God the Son has two wills, divine and human, though these are never in conflict see Hypostatic union. However, this point is disputed by Oriental Orthodox Christians, who hold that God the Son has only one will of unified divinity and humanity see Miaphysitism. To the ancients, personhood "was in some sense individual, but always in community as well. Since the beginning of the 3rd century [28] the doctrine of the Trinity has been stated as "the one God exists in three Persons and one substance , Father, Son, and Holy Spirit. A small minority of Christians hold non-trinitarian views, largely coming under the heading of Unitarianism. Most, if not all, Christians believe that God is spirit, [John 4: With this background, belief in the divinity of Christ and the Holy Spirit is expressed as the doctrine of the Trinity , [30] which describes the single divine ousia substance existing as three distinct and inseparable hypostases persons: The holy three are separate, yet the Son and the Holy Spirit are still seen as originating from God the Father. The New Testament does not have the term "Trinity" and nowhere discusses the Trinity as such. Some emphasize, however, that the New Testament does repeatedly speak of the Father, the Son, and the Holy Spirit to "compel a trinitarian understanding of God. God the Father[ edit ] Further information: God the Father In many monotheist religions, God is addressed as the father, in part because of his active interest in human affairs, in the way that a father would take an interest in his children who are dependent on him and as a father, he will respond to humanity, his children, acting in their best interests. Thus, humans, in general, are sometimes called children of God. The New Testament says, in this sense, that the very idea of family, wherever it appears, derives its name from God the Father, [Eph 3: However, there is a deeper "legal" sense in which Christians believe that they are made participants in the special relationship of Father and Son, through Jesus Christ as his spiritual bride. Christians call themselves adopted children of God. According to the Nicene Creed , the Son Jesus Christ is "eternally begotten of the Father", indicating that their divine Father-Son relationship is not tied to an event within time or human history. Christology and Christ[ edit ] Main articles: Christology and Jesus in Christianity Christology is the field of study within Christian theology which is primarily concerned with the nature, person, and works of Jesus Christ , held by Christians to be the Son of God. There have been and are various perspectives by those who claim to be his followers since the church began after his ascension. The controversies ultimately focused on whether and how a human nature and a

divine nature can co-exist in one person. The study of the inter-relationship of these two natures is one of the preoccupations of the majority tradition. Teachings about Jesus and testimonies about what he accomplished during his three-year public ministry are found throughout the New Testament. Core biblical teachings about the person of Jesus Christ may be summarized that Jesus Christ was and forever is fully God divine and fully human in one sinless person at the same time, [34] and that through the death and resurrection of Jesus , sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life via his New Covenant. While there have been theological disputes over the nature of Jesus, Christians believe that Jesus is God incarnate and " true God and true man " or both fully divine and fully human. Jesus, having become fully human in all respects, suffered the pains and temptations of a mortal man, yet he did not sin. As fully God, he defeated death and rose to life again. Scripture asserts that Jesus was conceived, by the Holy Spirit, and born of his virgin mother Mary without a human father. The apostle Peter, in what has become a famous proclamation of faith among Christians since the 1st century, said, "You are the Christ, the Son of the living God. The word is often misunderstood to be the surname of Jesus due to the numerous mentions of Jesus Christ in the Christian Bible. The word is in fact used as a title , hence its common reciprocal use Christ Jesus, meaning Jesus the Anointed One or Jesus the Messiah. Followers of Jesus became known as Christians because they believed that Jesus was the Christ, or Messiah, prophesied about in the Old Testament , or Tanakh. Trinitarian Ecumenical Councils[ edit ] See also: Ecumenical council Major christological schisms and related early councils. The Christological controversies came to a head over the persons of the Godhead and their relationship with one another. Christology was a fundamental concern from the First Council of Nicaea until the Third Council of Constantinople

**Chapter 9 : Is the doctrine of eternal generation biblical? What is the doctrine of eternal generation?**

*This is the key expression for the doctrine of "the eternal generation of the Son," meaning, he always was the only begotten Son. The expression does not refer to the birth of Jesus in Bethlehem, because he is the Son from eternity past.*

The gospel message should be as simple as the Bible presents it. It required both individual and national repentance Acts 2. That was the focus of faith. He received his gospel, not from Peter or the Twelve, but by direct revelation from the risen Christ. The language Paul used to refer to his gospel revealed that he regarded it as his own. Because he believed, he obtained righteousness. Abraham apprehended God by faith. God justified Abraham because Abraham believed him. Abraham responded to God by believing him Galatians 3. What about those who lived under the Law of Moses? A large part of the Mosaic Law concerned the Levitical service and sacrifices. A Jew under the Law was to believe and obey God with regard to these sacrifices. First, it is clear that a person had to repent cf. Salvation under the gospel of the kingdom required that one believe that Jesus was the promised Messiah Matthew Paul gospel requires that to be saved we must trust in the death and resurrection of Christ. We simply do not see this in the gospels or afterward with Peter or the Twelve. Great confusion has resulted in Christianity from the teaching that the Church, i. The Scriptures teach clearly the Church did not begin at Pentecost. On the day of Pentecost Peter addressed no Gentiles. He addressed Jews, i. What did he tell them? Whom does this sound like? Again, whom is Peter addressing? Peter quoted from the Scriptures. The Scriptures little to nothing to Gentiles but everything to Jews. This was prophesied by Jeremiah Jeremiah Salvation is gained by believing and obeying what God has revealed at the time.