

*Biblical Approach*

NAME, SPIRIT, LIVING, (New Lecture)

I. God as Name--Name denotes personality.

1. Biblical passages  
Ex. 33:19; 3:14; Matt. 6:12; John 17:6; 17:11.
2. Some observations concerning the nature of God. *le*
  - (1) God is known as name only when he makes himself known.
  - (2) Ex. 3:14-"I am that I am" is not an indictment of God's ontology, but an affirmation of His unknowability.
  - (3) The named God may be known only by special revelation.
  - (4) ✓ The name of God suggests that God is a person--a "thou" and not an "it." Only persons possess names; things do not.
  - (5) ✓ The revelation of God's name establishes fellowship or communion with these to whom the name is revealed.
  - (6) *objection* Pure rationalism denies this concept as anthropomorphic, refusing the claims of revelation. To those believing it speaks of a personal self-disclosing God.

II. God as Spirit (Spiritual)--this does not preclude the concept of God having form.

1. Biblical evidences.  
John 4:24; I Kings 8:27; Ex. 20:4; Acts 17:29
2. Problems *3*
  - (1) Anthropomorphism---that God hears, sees, feels, etc. How is God Spirit?
  - (2) Appearances--if God is spirit how did He manifest himself at times? Spirituality does not preclude form.
  - (3) Definition  
"Has no material element in his being--transcends all physical or spatial factors."

*spiritual form not important*

III. God as Living -6

1. Biblical evidences  
Ezek. 17:19; Jer. 38:16; Jer. 10:9,10
2. ✓ *"God lives"* God of the Old Testament is then from beginning--the Bible assumes the existence of God; does not try to prove God.
3. God does not evolve--and the various names given him are those of originally independent God's and do not mark a phase of his development.
4. Living is logical expression before eternity--which came first, living or eternity?
5. That God is a living God is the elemental reaction of man in response to experience with man.
6. The fact that God lives is confirmed by: (1) Anthropomorphisms God did reveal himself to people; (2) Thero-morphisms--Hos.5:14, Bear, 11:10, Lion; 13:7, leporard.

GOD AS FATHER (New Lecture)

I. The Biblical Usage of the Term.

1. Old Testament

- (1) AV 7x
- (2) Psa. 68:5--God is concerned about needy
- (3) Psa. 89:26
- (4) Hosea 11:1 *Our Father of Israel*
- (5) Psa. 103:13--this is not sickly sentiment.

2. New Testament

- (1) πατήρ
- (2) Used by Christ eight times in Sermon on Mount.
- (3) Matt. 7--God as object of prayer--"Our Father"
- (4) Matt. 10:29--God cares for children
- (5) Matt. 10:32; Mark 12; Matt. 11:27; John 8--  
God as uniquely Father of Christ.

II. Theological Interpretation

1. Old Testament -3

- (1) The Jewish idea of God as Father differs other Semetic ideas that God was Father by procreation.
- (2) This Hebrew idea of God as Father is brought out by the use of the term "created" rather than "begotten" and by the emphasis on the covenant.
- (3) The corporate sense of Fatherhood is the pre-dominant one in the Old Testament.

2. New Testament -3

- (1) Jesus' point of departure is the unique sonship of himself.
- (2) Therefore He uses the term Father almost exclusively among those who are disposed to accept the Son.
- (3) The New Testament sees God as the God and Father of our Lord and Saviour Jesus Christ.

III. Historical Interpretation of God as Father 3

1. Roman Catholicism--Fatherhood of God is bound to and channeled through the Church. Institutionalized form (Cyprian).
2. Interpretation which empahsises justice and wrath in their legalistic aspects. The root was in Calvinism and rank fruit in Puritanism. (Love spurned becomes wrath)
3. Emphasizes a sentimental view of the love of God.

GOD AS HOLY (New Lecture)

I. Some Unsatisfactory Definitions

1. Holiness is self-affirming purity when seen in relation to God himself--and is righteousness in God's relation to man



Its mandatory aspect is righteousness. Its penal aspect is justice. (Strong)

2. This divides the nature of God and leads to the possible conclusion that God is one thing in Himself and another in relationship to man.
3. Holiness is the supreme moral excellence of God. (Mullins)
4. This does not consider the religious dimension of holiness.

## II. The Etymology of the Terms

1. The Old Testament term is kadesh  $\psi TP$ .  
Something which is cut off, separate, or set apart.  
Kol  $\psi P$  -- antiseccular, a category all its own; different.
2. New Testament word is agios  $\alpha\gamma\iota\omicron\varsigma$  holy, saint, sanctify...  
to be separate, set apart in a class to itself.  
sui generis--a class to its own.

God's holiness is absolute; ours is derived.

## III. The Biblical Usage

1. Lev. 11:44--holiness code; God is holy, so men are to be holy.
2. Joshua 24:19--a holy and a jealous God.
3. I Samuel 2:2--my holiness is mine own and I will not give it together.
4. Psa. 99:3; 111:9; Isa. 40:25--the name of God is holy.  
Holy one becomes another name for God. Isa. 57:15
5. Isa. 6--God as holy draws forth the worship of man.
6. John 17:11--Holy Father
7. The New Testament speaks most about transferred holiness--  
about the holiness of men and things who are related to God.
8. The New Testament uses the term "Holy Spirit" in the fullest and most meaningful way.

## IV. Systematic Formulation

*9 Holiness is His Essence, Aspect.*

1. The idea of the holy is a religious category.  
Otto Rudolph--The Holy Dimensions of Faith-
  - (1) The Concept of mysterium
    - a. Wholly other
    - b. Fascination
  - (2) Tremendum
    - a. awfulness
    - b. overpoweringness
    - c. energy or urgency

2. Holiness is not a quality God possesses; it is His essence which sets Him apart from all things else.
3. Holiness in the absolute sense applies to God only. In the transferred sense it applies to those people and things set apart for God.
4. God as Holy emphasizes:
  - (1) His transcendence
  - (2) uniqueness
  - (3) oneness
  - (4) absoluteness
5. Holy and glory are synonymous for the character of God.
6. The Holiness of God demands that God take Himself seriously.
7. Holiness involves ethics and morality, but it transcends them. *we take seriously*
8. Holiness affirms both the love-wrath of God.
9. The holiness of God has a two-fold effect on man.
  - (1) Repelling--because of man's sin.
  - (2) Drawing power of God--because of God's revealing grace.

THE THREE O'S OF GOD. (New Lecture)

I. God's Presence

1. His universal presence as creator (General sense)

I Kings 8:27--House cannot house God.

Jer. 23:24--God fills the heavens and the earth .

Isa. 66:1--Earth is God's footstool.

Psa. 123:1; 115:3; Isa. 66; Isa. 60--Heaven is the throne of God.

Acts 17:24--Lord of heaven and earth does not dwell in temples made with hands.

This is the positive part of the second commandment.

- 5 2. The Special sense of God's presence. 5
  - (1) God is present in guidance and concern over His children
  - (2) God is particularly present in Christ.
  - (3) God's presence in Christ is mediated to us through the Spirit.
  - (4) God's personal presence in fellowship is known only as men find Him through His revelation--Christ.
  - (5) God's presence is upon all men in judgment both here and hereafter.

God is in hell--in judgment--what makes hell hell is that God is there. They call for mountains and rocks to fall on them to hide them from God's face.



## II. God's Knowledge

1. Preliminary statements -2
  - (1) Our knowledge of God and God's knowledge are on different levels.
  - (2) Our knowledge is mediated, God is immediate.
2. The two designations of God's knowledge.
  - (1) The general idea of God's knowledge as creator.
    - a. Job 38:33--no answer to human suffering which Job can understand, but a God whom he can trust.
    - b. Psa. 104:19
    - c. Job 37:16--"balances the cloud, etc."
  - (2) Particular knowledge of God of His People.
    - a. To know: to be in personal fellowship with.  
2 Tim. 2:19  
John 10  
Amos 3:2--"You only have I known."  
I Cor. 8:3--"...the same is known by Him."
    - b. Not to know: rejection, or lack of fellowship.  
Matt. 25:12  
Matt. 25:12  
Psa. 18:44; Hosea 5:3,4

## III. God's Power

1. Etymology
  - (1) 17 Hebrew words which describe power of God.
  - (2) New Testament has three terms for power of God.  
Dunamis δύναμις -ability to perform  
ἐξουσία -authority which comes because there is freedom from inner restraint.  
κράτος --intensity of power; Eph. 1:19

Our God is able to perform what needs to be performed and that right good!

2. Biblical Instances of God's power.
  - (1) He is almighty--Rev. 1:8--παντοκράτωρ
  - (2) El Shaddi--Lord of Hosts--Old Testament
  - (3) Psa. 115:3--Lord of Lords
  - (4) I Tim. 6:15--The only Lord.
  - (5) Psa. 115:3--He does what He wills
  - (6) Luke 1:37--Matt. 19:26--With God nothing is impossible.
  - (7) The Cross--greatest exhibition of God's power.

3. Theological Implications of God's power
  - (1) General implications--God's power in the world.  
See world and Culture views (lecture) *Deism, atheism, materialism, agnosticism*
  - (2) The Special Implications--over man.-4
    - a. It must be realized that any limitation in God is self-imposed.
    - b. An adequate concept of God's power gives assurance to prayer.
    - c. This concept of God gives credence to miracles.
    - d. The power of redeeming love is the fullest expression of God's power.

LOVE-WRATH COMPLEX

I. LOVE

1. Etymology

- (1) Aheb: to pant after --earnestly and sincerely desire.
- (2) Phileo: love motivated by kindness and intelligence  
agape: pours itself out regardless of the worth of the object.  
eros: affection for things because of their intrinsic worth.

2. Biblical evidence of this love.~2

- (1) God's motive in redemption
- (2) This kind of love is the pattern for man's relation to God and love for fellow man.

3. Christian love.

Nygren--Agape and Eros

- (1) Eros was characteristic of Greek civilization.
- (2) Agape was Christian concept of love.
- (3) Charitos: charity (Augustine).
- (4) Eros was revived in the Renaissance.
- (5) Agape was revived in the Reformation.

II. The Wrath of God.

1. Etymology

- (1) Anaph: to snort
- (2) Orge: to swell up.
- (3) Thumos: to breathe violently

2. Biblical Reference

*Personal* Richardson, Allan; Theology Wordbook of the Bible.  
*Impersonal* Hanson: The Wrath of the Lamb.  
*Personal* - Leon Morris: The Apostolic Preaching of the Cross.

- (1) Matt. 3:7--"wrath to come." John the Baptist.  
John 3:36--wrath of God  
Rev. 6:16--
- (2) Used extensively in Paul. Rom. 1:18; Eph. 5:6;  
Col. 3:6--upon the children of disobedience.

3. Theological Relevance.

- (1) A Problem of Contemporary theology.
  - a. Since last century theologians have tried to do away with idea of wrath of God.--A. Ritschl
  - (2) b. Today some theologians posit an impersonal wrath of God. C.H. Dodd; Hanson.
  - c. Definition of wrath--  
"Wrath is that strong and settled opposition of God to all that is evil. It is the reverse side of a holy love."

III. Relation of Love and Wrath. -4

1. Love is called the proper work of God. Wrath is called the alien ~~wrath~~ <sup>work</sup> of God. Isa. 28:21; Lam.3:33
2. Love and Wrath are Components of God as holy.  
(God pursues--to accept, is love--to reject, is wrath)
3. Both love and wrath are felt by all men. Love is felt most keenly by people of God. Wrath is felt keenly ~~not~~ <sup>most</sup> by people of God in this life and most keenly by the enemies of God in the next life.
4. Often the people of God misread the signs of his love and wrath.

RIGHTEOUSNESS OF GOD. (New Lecture)

I. Etymology

1. Old Testament--Tsedek: straight; upright; a norm, standard.
2. New Testament--dikaioosune: right; standard; norm.

II. Biblical Usage

1. Deut. 25:15; Gen. 20:4; Gen. 7:1--God must do right.
2. Matt.--declared God to be righteous-

What God is  
 What God gives  
 Quality and gift of God. } --New Testament usage

III. Theological Implications -3

1. God's righteousness is the basis for determining sin.
2. God's righteousness is mandatory.
3. God's righteousness is redemptive.

THE TRINITY--THREENESS OF GOD (New Lecture)

I. Biblical Basis

1. Old Testament -4
  - (1) Idea of of plural pronoun in Genesis should not be used as a proof text for the trinity.
  - (2) Objectivization of God--Angel of Jehovah.
  - (3) Personification of the Wisdom of God.
  - (4) A specilaization of the use of the Spirit of God.

There cannot be a trinitarian theology until after Bethlehem and Pentecost.

2. New Testament
  - (1) Some suggestive texts  
Matt. 28:20--Baptism formula  
 2 Cor. 13:14  
 I Peter 1:2



(2) I John 5:7--not part of the original manuscripts. Erasmus put it in his 2nd edition because of ecclesiastical pressure; he removed it in the third edition.



(3) Trinity is a doctrine of Christian necessity and should be approached experientially.

- a. Divinity of Christ
- b. Personality of Holy Spirit

what makes it a necessity

## II. Historical Perspective

1. Problem of Maintaining Unity of God.

Monarchianism; Modalists; Unitarians. Emphasized unity of God to the exclusion of the threefoldness of God.

2. The Three-ness of God--Tritheism.

3. Trinitarian heresies. 4

(1) Arian controversy.

At the council of Nicea in 325.

a. Arians led by Arius of Alexandria.  
"There was a time when the Son was not." Prov.8

b. Athanasius--affirmed Origen's "eternal generation of the Son." Pre-existence.

Arius' byword became homoiousios: of a similar substance to God.

Athanasius--homousios: the exact same substance as the Father.

Arians said: Less than God but more than man.

Athanasius said: very God of very God.

The Arians made Christ a tertium quid--a third somewhat.

The Athanasians won the dispute.

(2) Monarchianism (one-rule: oneness of God) 2

a. Dynamic monarchianism--Paul of Samosata:  
adoptionist Christology: Christ adopted by God at His Baptism. This divinity left him at the cross.

b. Modalistic Monarchianism--Sabellius: Sebelluinism:  
Father in the Old Testament; Son in Incarnation;  
now in the Holy Spirit.  
God revealed Himself in three separate and successive modes.

(3) Later Trinitarian hereies. 3

- a. Anti-trinitarian Anabaptists
- b. Socinian (Socinus) --Arian in their Christology.
- c. Contemporary Unitarianism--not fully God.

(4) Tritheism - three Gods



4. Orthodox Trinitarian Development

(1) In east: developed by John of Damascus-

[ mia ousia in tria hypostases  
one basic substance in three individualizations. ]

(2) West: Augustine--

una substance in tres persona  
One substance in three persons

(3) Is the trinity Immanent or economic? *Immanent-*

Immanent: eternal  
economic: a way of accomadating

(4) Immanent: co-equal; c~~o~~-essential; co-eternal