

THEOLOGY PROPER

Grace Bible Institute

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Prefatory note: The entire doctrinal teaching of the Grace Bible Institute is patterned after the monumental theological treatise by Dr. Lewis Sperry Chafer. It is acknowledged, therefore, that the main outline for this and all doctrinal courses in this Institute is gleaned from Systematic Theology by Dr. Lewis Sperry Chafer.

I. Introduction to Theology Proper.

A. Definition of God. Several definitions have been offered:

1. The Westminster Shorter Catechism reads: "God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." (Answer to question 4).
2. Augustus Strong writes: "God is the infinite and perfect Spirit in whom all things have their source, support, and end" (Strong, Theology, p. 52). This is quite acceptable if one understands that the term "Spirit" includes personality.

B. Sources of knowledge about God.

1. Intuition. Intuition is to be understood as that belief which rises immediately from the constitution of the mind. It is a first truth. Intuitive truths are those which are a. universal. b. necessary. c. self-evident.
2. Tradition. Both remote and present tradition indicate that there is a knowledge of God.
3. Reason. The term reason indicates the highest capacity in man, apart from divine revelation, to know God. On the basis of this faculty, man is enabled to produce certain logical deductions based on the realities which he observes.
4. Revelation. This is the surpassing source of knowledge about God. By the written Word of God, man has come into the possession of truth about God in its absolute and complete form.

C. Naturalistic arguments for the existence of God.

These arguments are limited to that which is within the sphere of creation, or nature, which is subject to human reason. These arguments have a limited field of demonstration relative to God. They are able to indicate the existence, personality, wisdom, and power of God, but are unable to demonstrate His love and saving grace.

1. Cosmological argument. This argument denotes that everything in the universe must needs have an adequate cause. If this is so, the universe must also have an adequate cause. This argument tends to prove that there is an eternal, self-existent. Being, outside of the universe which is its Cause.
2. Teleological argument. This argument is in actuality but an extension of the previous one. Since the world everywhere indicates intelligence, order, harmony, design, and purpose, there must be a purposeful and intelligent Being adequate for the production of such a universe.
3. Anthropological argument. This argument states that man has an intellectual, volitional, emotional, and moral nature, but since material and unconscious forces cannot produce such a nature, there must be a Creator Who possesses an intellectual, emotional, volitional, and moral nature. Such a one must be a person. The argument, therefore, indicates the existence of God on the basis of man's constitution.
4. Ontological argument. This argument is often minimized and perhaps rightly so, but it is part of the complete picture of unredeemed reason's search for God. This argument seeks to indicate that the real objective existence of God is involved in the very idea of such a Being.

D. Antitheistic theories.

1. Atheism. Denotes a positive and open denial of God.
2. Agnosticism. Argues that there is no sufficient ground to argue for or against the existence of God.
3. Evolution. Indicates that the universe has developed from crude material to its present complex status entirely apart from God. It denies the work of God in creation and contends that matter is self-developing. Note: There is a theistic evolution which contends that God created the original materials in the universe, but argues that He employed evolution as the method to bring all things to their present completeness.
4. Materialism. This belief states that the facts of experience are to be explained by reference to the reality, activities, and laws of physical or material substance.
5. Polytheism. Denotes that there is more than one God.
6. Idealism. In general, this belief gives priority to mind over matter in the explanation of the universe.
7. Pantheism. Argues that God is everything and that everything is God. This is a total confusion and identification of God with nature.

8. Deism. This belief defines God as One Who is personal, holy, infinite, and the Creator of all things. However, it argues that He purposely abandoned His creation for His creation of it had in view that it should be self-sustaining and self-promoting by the very forces resident in it.
9. Dualism. The teaching that there are two eternal and opposing principles, one good and the other evil. Cf. Zoroastrianism.

II. Theology Proper.

A. The attributes of God.

An attribute is a property which is basic to its subject. By an attribute a subject is distinguished or identified. The substance of God is indicated by the term essence. In distinction from the substance of God, an attribute has been defined as "any necessary predicate that can be applied to this essence. The term attribute covers all the generic statements that we can make about God, in respect both to what He is and to His mode of working" (Smith, System of Christian Theology, p. 12). Care must be exercised, however, to note that the whole of the divine essence or substance is present in each attribute and that each attribute belongs to the whole essence. It must never be considered that the essence existed first apart from the attributes. In order that the attributes may be understood, it is proposed to study them under the classification of those revealed facts relating to God which constitute His essential Being (Personality) and those revealed facts which characterize His essential Being (Constitutional Attributes).

1. Personality.

- a. Omniscience. When intellect is ascribed to God, it is properly referred to as omniscience. By divine omniscience it is contended that God knows all things perfectly and that from eternity, whether these things be actual, possible, present, past, or future. Psa. 139:6; Acts 15:18; Rom. 11:33; Heb. 4:13; 1 John 3:20.

The mode of God's knowledge is "(1) immediate, i.e., not due to sense-experience nor to process of reasoning, (2) simultaneous, i.e., not successive nor partial, (3) complete, i.e., not incomplete, but embracing all objects of knowledge, the actual and possible, the past, present, and future, and (4) certain, i.e., not uncertain" (Theissen, Systematic Theology, p. 51).

The doctrine of foreknowledge will be given further treatment at a later juncture, but mention should be made of its relation to omniscience. From the human point of view, God's knowledge of that which is future is termed "foreknowledge." A long arguments have been waged on the relation of free will and foreknowledge, but the following brief statements should be carefully noted. It must never be suggested that there is in nature any independent power of action. If this were admitted, then God would cease to be the ever-present One Who guides and directs all things, the kind of Person Scripture indicates He is. God cannot be ignorant of future actions of free agents, for if He were, there could be no such divine control of human destiny as pledged in every unconditional covenant and point of prophecy. If He does not know the future action of free agents, it must be admitted that He is ever coming to know things which He previously did not know before and must, therefore, be changing His plans and purposes. Chafer writes a final word of explanation: "If the question be asked whether the moral agent has freedom to act otherwise than as God foresees he will act, it may be replied that the human will because of its inherent freedom of choice is capable of electing the opposite course to that divinely foreknown; but he will not do so. If he did so, that would be the thing which God foreknew" (Chafer, Systematic Theology, I, 196).

- b. Sensibility. This feature of divine personality, denotes that God possesses the higher forms of feeling. These subsist in God to the degree of infinite perfection. The modes of divine sensibility are in turn well-defined attributes of God.
 - 1) Holiness. This is foundational in God and occupies the foremost rank among the attributes of God. Succinctly defined, holiness indicates that God is absolutely pure, both in nature and in conduct. Rather than a passive attribute, this is entirely active. "The holiness of God is intrinsic, uncreated, and untarnishable; it is observable in every divine attitude" (Ibid., p. 202). Note: Ex. 3:5; Lev. 19:2; 1 Sam. 2:2; Ps. 22:3; 47:8.
 - 2) Justice. A distinction is generally made between the absolute and the relative justice of God. "The former is that rectitude of the divine nature, in virtue of which God is infinitely

- righteous in Himself, while the latter is that perfection of God by which he maintains Himself over against every violation of His holiness and shows in every respect that He is the Holy One" (Berkhof, *Systematic Theology*, pp. 74, 75). What is primarily in view here is the legal aspect of divine justice whereby every man receives his due. This perfection is repeatedly ascribed to God in the Bible, Ezra 9:15; Neh. 9:8; Ps. 119:137; 2 Tim. 4:8; 1 John 2:29; Rev. 16:5.
- 3) Love. Three terms are employed as comprehensive descriptions of God, viz., Spirit (John 4:24), Light (1 John 1:5), and love (1 John 4:8). This revelation denotes that love is a veritable portion of the fibre of God's being. From Him, all love rises. An essential feature of the love of God is that He is eternally moved to communicate Himself. Testified to by the Bible. Jer. 31:3; 2 Cor. 13:11.
 - 4) Goodness. Certain terms are employed to connote the goodness of God: (a) benevolence, which is the goodness of God viewed generically; (b) complacency, which is that in God which approves of all His own perfections and of all that which conforms to Himself; (c) mercy, which is goodness exercised in behalf of needy humanity; (d) grace, which is God's free action in behalf of sinners through the work of Christ. Note following references: benevolence, Ps. 119:68; Lk. 18:19; mercy: Ps. 102:13; Eph. 2:4; James 5:11; grace: Eph. 1:4-8; Rom. 3:24.
 - 5) Truth. This attribute denotes that God's knowledge, statements, and actions eternally conform to reality. Hodge analyzes the true as "(1) That which is real as opposed to that which is fictitious or imaginary. Jehovah is the true God, because He is really God, while the gods of the heathen are vanity and nothing, mere imaginary beings, having neither existence nor attributes. (2) The true is that which completely comes up to its idea, or to what it purports to be. A true man is a man in whom the idea of manhood is fully realized. The true God is He in whom is found all that Godhead imports. (3) The true is that in which the reality exactly corresponds to the manifestation. God is true, because He really is what He declares Himself to be; because He is what He commands us to believe Him to be; and because all his declarations correspond to what really is. (4) The true is that which can be depended upon, which does not fail, or change, or disappoint. In this sense also God is true as He is immutable and faithful. His promise cannot fail; his word never disappoints" (Charles Hodge, *Systematic Theology*, I, 436, 437).
- c. Will. Will in God may be considered as that in God which puts into effect all that He has already designed. It may be further defined as "that perfection of His Being whereby He, in a most simple act, goes out towards Himself as the highest good (i.e., delights in Himself as such) and towards His creatures for His own name's sake, and is thus the ground of their being and continued existence" (Berkhof, *op. cit.*, p. 77). Two aspects of His will must be noted:
- 1) Freedom. God's will acts in the ways of wisdom, power, and justice, yet it is free in the sense that it is independent of all His creatures and their actions.
 - 2) Omnipotence. This denotes that perfection of God whereby He, through the mere exercise of His own will, can bring to realization all that is present in His will or counsel. God could do more than that which is in His eternal decree, but the actual exercise of the same is limited thereby. Yet the actual exercise does not represent the limits of God's power! God can do as He wills, but He will not do all He can!! Gen. 17:1; Job 42:2; Jer. 32:17, 27; Matt. 19:26; Luke 1:37; Rev. 19:6.
2. Constitutional Attributes.
 - a. Simplicity. This connotes that God is uncompounded and not subject to division in any sense of the word. Emphasis here is placed upon the simplicity of His essence and His perfections which are not distinct.
 - b. Unity. This attribute stresses the fact that God is numerically one and therefore unique. The attribute does not determine what God is in Himself, but rather relates to His mode of existence. Deut. 6:4; 32:39; Isa. 44:6; 1 Cor. 8:4.
 - c. Infinity. The fact of the infinity of God relates to all His attributes in that they are what they are to an infinite degree that is, without termination. It must be understood in a qualitative sense.

- d. Eternity. This denotes that perfection of God whereby He is above all temporal limits and all succession of moments. He possesses the whole of His existence in one indivisible present! Ps. 90:2; 102:12; Eph. 3:21.
- e. Immutability. This perfection of God denotes that He is devoid of all change, not only in Being, but also in His perfections, and in His purposes and promises. This does not indicate that He is immobile, as if there is no motion in God. He is always in action. Indeed, there is change round Him, change in the relations of men to Him, but there is no change in His Being, His attributes, His purpose, His promises or motives of action. Ex. 3:14; Ps. 102:26-28; Is. 41:4; 48:12; Mal. 3:6; Rom. 1:23; Heb. 1:11, 12; Jas. 1:17.
- f. Omnipresence or Immensity. Succinctly, this perfection of God indicates that by which He transcends all spacial limitations, and yet is present in every point of space with His whole Being. The term immensity relates to the fact that God transcends all space and is not subject to any limitations. Omnipresence regards God as the One Who fills all space with His entire Being. Scripture bears witness to this perfection of God: 1 Kings 8:27; Isa. 66:1; Acts 7:48, 49; compare Ps. 139:7-10; Jer. 23:23, 24; Acts 17:27, 28.
- g. Sovereignty. This perfection of God has been more properly named by many as a prerogative of God and owes its reality to all the divine attributes which have herein been named. It connotes the fact that He is clothed with absolute authority over the entire universe, creation and the inhabitants of the earth. Gen. 14:19; Ex. 18:11; Deut. 10:14, 17; Ps. 22:28; 47:2, 3, 7, 8; 50:10-12; 95:3-5; 115:3; 135:5, 6; 145:11-13; Acts 17:24-26; Rev. 19:6.
- B. The decree of God.
1. Definition. Westminster Shorter Catechism: "His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass." (Answer to q. 7). The decree of God is not related to His own Being, but rather to His acts which are not immanent and intrinsic.
 2. Its nature.
 - a. The decree is one. Because of man's finite comprehension, it is necessary to make distinctions, but as an eternal and immutable decree, it must be one.
 - b. It is related to the knowledge of God. Since God is perfectly conscious of all things by virtue of His omniscience, it is obvious that God, on the basis of this perfect knowledge, chose what He wanted to bring to realization and thus formed His eternal purpose (decree).
 - c. The decree relates to both God and man. The decree cannot relate to the essential Being or immanent activities of God. These things are necessarily, and are not dependent upon the optional will or decree of God. As relating to man, however, the decree includes even the free actions of God's creatures. All things included in the decree render them certain. Some, however, are effected by Him and others not. These not effectuated by Him are termed the permissive decree of God.
 - d. The decree to act is not the act itself. This denotes that a distinction must be made between the decree and its execution.
 3. Its characteristics.
 - a. Founded in divine wisdom. Ps. 104:24; Prov. 3:19; Eph. 3:10, 11.
 - b. It is eternal. It lies entirely in eternity (cf. creation and justification which terminate in time). The different elements of the decree do not stand in a temporal, but logical relation. Eph. 1:4; 2 Tim. 1:9.
 - c. It is efficacious. There is nothing that can thwart His purpose. All that included in the decree will certainly come to pass.
 - d. It is immutable. Since God is not deficient in knowledge, veracity, or power, He need not change the decree because of ignorance or inability to carry it out. Job 23:13, 14; Ps. 33:11; Isa. 40:10; Acts 2:23.
 - e. It is unconditional (absolute). The various elements of the decree are mutually dependent, but nothing in the plan is conditioned by that which is not in the decree. Means are part of the decree. Acts 2:23; Eph. 2:8; 1 Pet. 1:2.
 - f. It is all-comprehensive. It includes whatsoever comes to pass in the world.
 4. Its relation to predestination. Signifies a predetermining of destiny.
 - a. Election. The favour of God which is accorded to some, but not all. It connotes the actual giving of salvation to some. It specifies who will believe. There is no mere caprice in God regarding election, for in all that He does He is governed by

infinite wisdom, holiness, and love. Election is not based on anticipated worthiness, but is an act of grace. Rom. 16:13; 2 Thess. 2:13; Eph. 1:4, 5; 1 Pet. 1:2. Regarding the doctrine of election Chafer has written: "The doctrine of election is a cardinal teaching of the Scriptures. Doubtless, it is attended with difficulties which are a burden upon all systems of theology alike. However, no word of God may be altered or neglected. No little help is gained when it is remembered that revelation and not reason is the guide to faith. When the former has spoken, the latter is appointed to listen and acquiesce."

- b. Retribution. Within the purpose of God, there are some who are rejected and whom He does not elect. Some seek to lessen the implications of this doctrine by the use of the term preterition to imply that God assumes no active attitude toward the non-elect other than to pass them by, leaving them under the righteous condemnation which their lost estate deserves. Mal. 1:2, 3; Rom. 9:22; 11:7; 1 Pet. 2:8; Jude 1:4. In spite of the truths here presented, one must never fail to realize that the invitation unto salvation is for all.
5. Its objections. Chafer writes: "Even reason in its unfallen state would not have been qualified to sit in judgment on supernatural revelation. How much less is fallen reason able so to do! The Holy Spirit has spoken, and the sovereign determination of God is as clearly asserted in the pages of the Bible as are any of the prerogatives of men. After all, what does man know about God or the issues involved in reaching those ends which infinite wisdom has predetermined? It ill becomes the wisest of men to speculate even on what God ought, or ought not, to do" (Chafer, op. cit., I, 248). The following objections are those which relate to the moral character of God.
- a. The justice of God. This would be an acceptable objection if it were true that God saved some from amongst those deserving to be saved. However, not one of all the fallen human family has within himself the ground of any claim upon God. God acts in saving men entirely in grace as a sovereign and not a judge. Acts 10:34.
 - b. The love of God. Indeed, God does love the world, but for reasons which have not been revealed, He has been pleased not to gratify all His desires. Men often do this in order to gain greater ends and such action is possible in the range of divine reason also.
 - c. Predestination assumes that men shall sin. Neither the Bible nor the conscience of men supports such a claim. The strange linking of God's purpose and men's sin is best seen in the death of Christ. Cf. Acts 2:23.
 - d. Predestination and the means to its end. What place means have in the scheme of predestination is succinctly given by Chafer: ". . . predestination includes all the required means and anticipates every step in reaching its ends. If the elect must be called and justified in order to be prepared for the glory, God asserts that He will attend to their call and their justification. The call will include the response of saving faith, which in its experimental exercise will be to each individual as the unaided action of his own free will. Having thus decreed human free will as a necessary step in the fulfilling of all His eternal purpose, it becomes as essential in the sight of God as any other link in the chain" (Ibid., I, 250).
 - e. Predestination and fatalism. Fatalism fails to give proper place to the sovereignty of God, the free action of men, and the means of decrees.
6. Its manifestations.
- a. Creation. God created of His own free will and by an act. Ps. 33:6; 148:5.
 - b. The program of the ages. God has a program of the ages and His purpose has involved the ordering of their succession. John 1:17; Rom. 5:14; Eph. 1:10; 2:7; 3:5.
 - c. Preservation. This is the activity of God whereby He maintains and consummates the objects of His creation. Neh. 9:6; Ps. 36:6; Col. 1:17; Heb. 1:1, 2.
 - d. Providence. While preservation guarantees the continued existence of God's creation, providence assures its direction and progress.
 - e. Prayer. This again notes the interplay between the divine and human wills so as to realize the precise divine purpose through the free choice of men. John 14:13; 14:14; Rom. 8:26, 27.
 - f. Miracles. Miracles surpass all known human or moral powers and must be listed as supernatural. To men they appear as extraordinary events, yet as part of the divine decree they are not really such.

C. The Names of God.

1. Primary names for God in the Old Testament.
 - a. Jehovah. Although there is much mystery related to the true meaning of this name, it seems that the meaning, "The self-existent One Who reveals Himself" is quite in order. Ex. 3:14.
 - b. Elohim. This name occurs most frequently in the Old Testament. This appellation designates God as the Strong One Who is faithful to all His covenants and to be revered and feared because of what He is. Note the use of this name in the discussion of trinity of Being in one Essence. Deut. 6:4.
 - c. Adonai. This appellation connotes God as the One owning sovereign dominion and possession. See Scofield Bible, p. 24.
2. Compound names for God in the Old Testament.
 - a. Compounds with Jehovah.
 - 1) Jehovah Elohim.
 - 2) Adonai Jehovah.
 - 3) Jehovah Sabaoth. (May refer to the fact that God is the King of Glory, surrounded by angelic hosts). Deut. 33:2; Is. 6:3; Zech. 14:16.
 - 4) Jehovah-jireh. Gen. 22:14.
 - 5) Jehovah-rapha. Ex. 15:26.
 - 6) Jehovah-nissi. Ex. 17:8-15.
 - 7) Jehovah-shalom. Judges 6:23, 24.
 - 8) Jehovah- ra-ah. Ps. 23:1.
 - 9) Jehovah-tsidkemu. Jer. 23:6.
 - 10) Jehovah-shammah. Ezek. 48:35.
 - b. Compounds with Elohim.
 - 1) ElShaddai. Gen. 17:1.
 - 2) El-Elyon. Gen. 14:18.
 - 3) El-Clam. Gen. 21:33.
3. Primary names for God in the New Testament.
 - a. Theos. Usually the same as Elohim in Old Testament.
 - b. Kurios. Designates God as the Mighty One, the Lord, the Possessor, the Ruler who has regal power and authority. Employed also in reference to Christ.
 - c. Pater. This means "Father" and is used of the First Person of the Godhead, as Son is of the Second Person. All of these designations are within the divine economy.

III. Trinitarianism.

A. Introduction.

1. This doctrine is not explicitly found in the Bible, yet its truth is Scriptural. The doctrine is likewise not a direct Biblical revelation but is one drawn from the Bible. It is a doctrine which is believable, if not explainable.
2. Definition of terms to be employed.
 - a. Person or persons. As referred to the trinity these words do not connote separate and independent beings, as Peter, Paul, John, but revelation indicates that the persons in the trinity are inseparable, dependent, and eternally united in one.
 - b. Essence. This is the basic "stuff" or "substance" of which God is. There is but one essence; thus, one nature, one infinite mind, and purpose, equal as to duration and Being. One must guard against any notion of three essences or three modes of manifestation.
3. Definition of the trinity.
 - a. There is in the trinity but one indivisible essence.
 - b. There is in the trinity three Persons or individual subsistences, Father, Son, and Holy Spirit.
 - c. The whole individual essence of God belongs equally to each of the three Persons.
 - d. The subsistence and operation of the three Persons in the trinity is marked by a definite logical order. This does not denote any priority of the time or essential dignity.
4. Various analogies of the trinity. Cf. ray of light from sun; psychological makeup of man.

B. The Father.

1. Father over creation. Mal. 2:10; 1 Cor. 8:6; Heb. 2:9; James 1:17.
2. Father by intimate relationship. This particularly refers to the relationship sustained between God and Israel. Ex. 4:22; 2 Sam. 7:14; Ps. 103:13.
3. Father of our Lord Jesus Christ. John 3:3-7; 8:28, 49; 20:17; 2 Cor. 11:31; Gal. 3:26.

C. The Son.

1. His pre-existence. Isa. 9:6; Micah 5:2; John 1:1, 2.
2. His deity.

- a. Expressly called God. Rom. 9:5; Titus 2:13; Heb. 1:8, 13; 1 John 5:20.
 - b. Possesses attributes of God.
 - 1) Eternity. Isa. 9:6; John 1:1, 2; 8:58.
 - 2) Immutability. Ps. 102:25-27 cf. Heb. 1:10-12; 13:8.
 - 3) Omnipotence. 1 Cor. 15:25; Phil. 3:21; Rev. 1:8.
 - 4) Omniscience. John 2:25; 6:64; 21:17.
 - 5) Omnipresence. Matt. 28:20; John 14:23.
 - c. Prerogatives of deity ascribed to Him.
 - 1) Creator of all things. John 1:3, 10; Col. 1:16; Heb. 1:10.
 - 2) Preserver of all things. Heb. 1:3; Col. 1:17.
 - 3) Pardons sin. Luke 5:24; Col. 3:13.
 - 4) Raises the dead. John 5:21, 28, 29; 11:25; 2 Cor. 1:9.
 - 5) Apportions the rewards of saints. 2 Cor. 5:10.
 - 6) Judgment of world committed to Him. John 5:22; Rev. 20:12.
 - 7) Worship due God freely given to Christ. Ps. 95:6; John 5:23; Luke 24:52; John 14:13, 14.
3. His humanity.
- a. Anticipated before the foundation of the world. Rev. 13:8.
 - b. Specific prophecy of New Testament. Luke 1:31-35.
 - c. His life on earth.
 - 1) His names. Phil. 2:5-9; Note use of "The Man Christ Jesus" and "The Son of Man."
 - 2) His human parentage. Matt. 1; Luke 1.
 - 3) Possession of human body, soul Mk. 14:34; Matt. 26:38, spirit John 13:21.
 - 4) Human limitations. Hungry, weary, agony, tempted, slept, wept, walked, and grew.
 - 5) Death and resurrection. Heb. 10:4-10.
 - 6) Ascension and present ministry in heaven. John 13:13; Acts 7:56; Heb. 1:3; 2:17.
 - 7) Second advent. Matt. 24:30; Acts 1:11.
4. The hypostatic union. Three necessary factors.
- a. Christ undiminished God.
 - b. Christ undiminished Man.
 - c. Theanthropic person of Christ. A summary of this truth is given carefully in the Westminster Confession of Faith: "The Son of God, the second person in the trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures--the Godhead and the manhood--were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."
- D. The Holy Spirit.
1. His personality. Because the title given this person of the trinity does not suggest personality and because He has not appeared in a purely discernable personal form as the Son, His personality has often been called into question. The Bible gives sufficient proof:
 - a. Designations given to Him indicate personality.
 - 1) Use of neuter pneuma and masculine pronouns. Ekeinos in John 16:14 and ho in Eph. 1:14.
 - 2) Application of name Parakletos cannot indicate an abstract influence. John 14:26; 15:26; 16:7.
 - b. Characteristics of a person are ascribed to Him.
 - 1) Intelligence. John 14:26; Rom. 8:16.
 - 2) Will. Acts 16:7; 1 Cor. 12:11.
 - 3) Affections. Isa. 63:10; Eph. 4:30.
 - 4) Certain acts e.g. searches, speaks, testifies, commands, reveals, strives, creates, makes intercession, raises the dead, etc. Gen. 1:2; 6:3; Luke 12:2; John 14:26; 15:26; 16:8; Acts 8:29; 13:2; Rom. 8:11; 1 Cor. 2:10, 11.
 - c. Position with other persons implies personality.
 - 1) With apostles. Acts 15:28.
 - 2) With Christ. John 16:14.
 - 3) With Father and Son. Matt. 28:19; 2 Cor. 13:13; 1 Pet. 1:1, 2; Jude 20, 21.
 - d. Distinguished from His own power. Luke 1:35; 4:14; Acts 10:38; Rom. 15:13; 1 Cor. 2:4.
 2. His relation to the trinity. The relation of the Spirit to the other persons of the trinity is indicated by the term "spiration." It

connotes the procession of the Spirit from the Father and Son. Stated formally, it may be defined as "that eternal and necessary act of the first and second persons in the Trinity whereby they, within the divine Being, became the ground of the personal subsistence of the Holy Spirit, and put the third person in possession of the whole divine essence, without any division, alienation, or change" (Berkhof, op. cit., p. 97). Note: The long controversy relating to the procession of the Holy Spirit from the Father alone or from the Son also was settled by the Synod of Toledo in 589 by adding the word "Filioque" to the Latin version of the Constantinopolitan Creed: "We believe in the holy Spirit, who proceeds from the Father and the Son." - Cf. John 15:26.

3. His deity.
 - a. He is called God. Isa. 61:1; Acts 5:3, 4; 2 Cor. 3:17.
 - b. He is associated with God. Matt. 28:19, 20; Rom. 8:9.
 - c. Attributes of God are predicated of Him.
 - 1) Eternity. Heb. 9:14.
 - 2) Omnipresence. 1 Cor. 6:19.
 - 3) Omniscience. 1 Cor. 2:10.
 - d. May be blasphemed. Matt. 12:31.

Glory be to the Father, and to the Son, and to the Holy Ghost; . . .
world without end. Amen.