

Theology Proper

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- a. Jesus was “*In the beginning*” (v.1a) which is an echo of the Creation account and thus He existed before Creation. If Jesus is God we would expect Him to exist before Creation.
 - b. Jesus “*was with God*” (v.1b). If He was a member of the Trinity we would expect Him to commune and be with the other member of the Trinity.
 - c. Jesus “*was God*” (v.1c). Here in the Greek the word God as the Predicate is moved up before the Subject, thus done for emphasis: Jesus was GOD!!
3. Objection: Some deny the interpretation here that Jesus “*was God.*”
- a. This goes against the grain of the Truth that the other two truths stated in **verse 1**: Jesus pre-existed alongside the Godhead before God’s creation.
 - b. Jehovah’s Witnesses say that should be translated as “a god” because in the Greek there is a lack of an article before “God.” Thus, Jesus is “a god” but not “The God.”
 - i. Whether “a god” or “the God” in the end Jesus here is still God from the text.
 - ii. To make Jesus out as anything not as a real God of the Bible would either make Jesus a false God or go against the Bible’s teaching that there is only one God.
 - iii. In the Greek the reason why there is no article is because of a Greek rule called “Colwell Rule”
 - 1. The Rule: “Definite predicate nouns which precede the verb usually lack the article...a predicate nominative which precedes the verb cannot be translated as an indefinite or a ‘qualitative’ noun solely because of the absence of the article; if the context suggests that the predicate is definite, it should be translated as a definite noun.”¹
 - 2. Here the reason why “God” has no article in the Greek is because John is trying to show us that “God” is the predicate.

1a *en arche hen ho logos*

1c *kai theos hen ho logos*

1b *kai ho logos hen pros ton theon*

2 *houtos hen en arche pros ton theon*

3.

¹ Dan Wallace, *Greek Beyond the Basics* (Grand Rapids, MI: Zondervan Publishers, 1996), 257.

4. Note that it makes no sense to say that God here is less than God just because there is no definite article because elsewhere in the Bible a lack of definite article for God as a predicate noun is still God in fullest sense of the term: **Mark 12:27, Luke 20:38, John 8:54, Philippians 2:13, Hebrews 11:16.**²
 5. This is the case even within the use of God as the predicate within the Gospel of John in **John 1:6, 13, 18.**³
- ii. **John 20:28**= “*Thomas answered and said to Him, “My Lord and my God!”*”
 1. Some have tried to say Thomas was just excited and blurted out like what people say today with irreverence: “*my God!*”
 2. But this cannot be the case:
 - a. Notice this is “*said to Him,*” that is the Resurrected Lord Jesus Christ.
 - b. Literally in the Greek “*My Lord and my God!*” can be literally translated “*The Lord of mine and the God of mine!*” So it’s not just a mere “*my God!*”
 - c. If this was a blasphemy the Lord Jesus would have corrected Him!
 - iii. **Acts 20:28**= “*Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you ^[a]overseers, to shepherd the church of God which He^[b]purchased ^[c]with His own blood.*”
 1. The Church is “*of God*”
 2. “*which*” refers back to “*God*” with the matching masculine singular and case.
 3. So speaking about God and the church, God “*purchased ^[c]with His own blood.*”
 4. It is Jesus’ blood that has purchased believers according to **Matthew 26:28, Hebrews 9:14, 9:22.**
- e. Questions for discussion: How does this apply to our life?
 - i. If God Himself has purchased us, we should salvation as very precious. Does it ever move you that God saved you with His own blood?
 - ii. If Jesus Christ is God then we must obey Him even in the hard things! We must put Him first!
 - iii. What other applications can you think of?

² John Frame, *Doctrine of God* (Phillipsburg, NJ:Presbyterian and Reformed, 2002),666.

³ Ibid.