

## SPIRIT IN GOD

sonality which is in part known includes kinds of experience of which we do not yet know; and it is quite another thing to say that there is an entity of some sort which is lacking in all consciousness and experience and rational personal identity, and yet is higher than personality. In the former sense we may say that God is superpersonal, meaning superhumanly personal. In the latter sense, since we cannot define our hypothesis except wishfully, we cannot know whether an unconscious "superpersonality" would be better or worse than personality, and we cannot use the concept to explain any aspect of actual conscious entities such as ourselves. As far as we can know, the unconscious and impersonal, if such there be in the universe, is below and not above the level of conscious personality. At best the unconscious superpersonal is but a label for the unknown, and not a definable hypothesis.<sup>1</sup>

Let us conclude, therefore, with Dr. Brightman, that it would be legitimate, undoubtedly, to speak of God as a superhuman Person, for *that* He is indeed, especially in the fact that, in the light of His own revelation of Himself, His personality embraces, in some inscrutable manner, a triplicity of Persons—Father, Son, and Holy Spirit—each of whom is a Personality in His own right, so to speak. But to describe God as a "Super-person" means nothing, in the light of our human experience. Moreover, in response to the hue and cry of "anthropomorphism," we are on solid ground in affirming that man can hardly think of God as less than a Person, because Person is the highest category of being of which man has knowledge. And since man is a person, and knows that he is a person, he cannot properly think of God as less than, or inferior to, himself. Therefore, we are content to accept the revealed Name of our God, with all its implications—I AM THAT I AM, HE WHO IS. *The Person of God thus authenticates our love for Him, the prayers we lift up to Him, and the fellowship we enjoy with Him. None of these privileges would be possible, if God is less than person!*

## QUESTIONS ON REVIEW OF PART FOUR

1. In what sense is a human being "the image of God"?
2. What fallacies are involved in the writing of Xenophanes about anthropomorphism? Why is anthropomorphic representation apparently necessary to make God congenial to us?
3. Why do we say that much of the Old Testament is constructed on principles of "kindergarten pedagogy"?
4. Explain what is meant by the cold, intellectually-constructed concepts of God. Cite examples.
5. Explain what is implied in the word *person* as descriptive of God.
6. What does Dr. Jones mean by "mind when it reaches the stage of spirit in beings like us"?
7. How does a man ultimately attain the stature of a *real person*, according to New Testament teaching?

1. E. S. Brightman, *op. cit.*, 237.

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8. Explain what is meant by the power of the mind to generate "free ideas." What bearing does this have on the teaching that every man is God's "image"?
9. What follows from the possession of the human spirit by the Divine Spirit?
10. In what special sense, according to Heb. 1:3, was Christ the image of God?
11. How is the benevolence of God manifested in the constitution of man?
12. Explain what is meant by self-determination in man. What power in a special sense enables him to attain his own divinely determined ends?
13. How are means and ends related in the constitution of the human being?
14. How do these reflect the similar powers characteristic of Spirit in God?
15. What is clearly intimated by the attributes and powers of the human spirit?
16. Discuss: "Nature and revelation are never contradictory."
17. Why do we not make use of the word "Trinity" with reference to God?
18. Explain as best you can what is meant by the tripersonality of God?
19. Distinguish the "unitarian" from the "trinitarian" concept of God.
20. What is the uniqueness of the Old Testament revelation of God? How is this corroborated in the New Testament?
21. How is the tripersonality of God intimated in the Old Testament?
22. Why, in all likelihood, was this not fully revealed in Old Testament times?
23. How is it fully revealed in the New Testament?
24. Cite Scriptures in which the Father is fully recognized as God.
25. Cite Scriptures in which the Son is fully recognized as God.
26. Cite Scriptures in which the attributes of deity are ascribed to the Son. List these attributes.
27. What works of deity are ascribed to the Son? Cite Scriptures.
28. Cite Scriptures which represent the Son as receiving honor and worship which should be given only to the Deity.
29. Cite Scriptures in which the equality of the Father and the Son are declared.
30. Explain what is meant by the Kenosis ("Humiliation") of the Son. What did this include?
31. Explain what is meant by the Condescension ("Humiliation") of the Holy Spirit.
32. Cite Scriptures in which the Three are so presented that we must think of them as distinct personalities.
33. Cite Scriptures in which the Son distinguishes the Father from Himself.
34. Cite Scriptures in which the Son distinguishes the Spirit from both the Father and the Son.
35. How is the Spirit said to come from the Father?
36. Cite Scriptures in which the Spirit is said to be sent by both the Father and the Son.
37. Show how the distinction between the Three appears in the Announcement.
38. Show how the same distinctions appear in the Son's conversation with Nicodemus.
39. Show how these distinctions are specifically revealed in the scene following the baptism of Jesus.
40. Summarize this revealed doctrine of the triune personality of our God.

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41. Cite evidences to support the doctrine that the Three must be regarded as co-equal.
42. Cite Scriptures which indicate the affective relations among the Three.
43. Cite Scriptures which show that the Spirit searches and reveals the "deep things of God."
44. Cite Scriptures in which the Father is said to command the Son in the latter's capacity as Mediator and Redeemer.
45. Cite Scriptures affirming that both the Father and the Son actuate the Spirit's activities with respect to the Body of Christ.
46. What are these fundamental activities of the Spirit with respect to the Church?
47. What does the Bible tell us about the work of the Spirit in His capacity of Administrator of the church of the apostolic age?
48. Cite Old Testament passages in which inter-communion among the Three is intimated.
49. Cite Scriptures in which the plural form *Elohim* is used, with a singular verb, to designate the Deity. What does this teach us?
50. Cite passages which assert the eternal pre-existence of the Word (Logos). What is the special significance of the words of Jesus in John 17:5 and in John 8:58.
51. Cite passages in which the Spirit of God of the Old Testament is identified with the Holy Spirit of the New Testament.
52. Why do we say that this triune personality of God is inscrutable? Therefore, on what basis do we accept it?
53. How may this doctrine be said to underlie divine inspiration?
54. How is it essential to the Scheme of Redemption?
55. In what respect is it essential to the true worship of the living and true God?
56. How is it essential to any adequate Christology?
57. How is it essential to any perfect pattern of human life and conduct?
58. How is it related to the Christian doctrine of the Atonement?
59. List some of the so-called pagan "trinities." Distinguish between "trinities" and "tritheisms" or "triads."
60. How do the inter-relationships among the Father, Son, and Holy Spirit, of the Bible differ from the inter-relationships among the heathen gods?
61. What does the term "begetting" of the Son, and that of the "procession" of the Spirit, signify especially?
62. How shall we approach the question of the personality of the Spirit?
63. What activities are attributed to the Spirit which indicate His personality?
64. What attributes and powers are attributed to the Spirit that indicate His personality?
65. What slights and injuries are said to be suffered by the Spirit which indicate His personality?
66. What various offices and works are attributed to the Spirit which indicate His personality?
67. Cite Scriptures in which the Holy Spirit is invariably pictured in association with other persons in such a way as to imply His personality.
68. How are the Three associated in the Great Commission (cf. Matt. 28:19 and Acts 1:2).
69. What must be our conclusion, in view of this array of evidence, about the nature or being of the Holy Spirit?
70. Cite Scripture passages in which the Holy Spirit is explicitly recognized as God.

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71. Cite Scriptures in which the perfections of God are ascribed to the Holy Spirit.
72. Cite Scriptures in which the works of deity are ascribed to the Holy Spirit. List these works.
73. Cite Scriptures in which the Spirit is represented as receiving obedience and worship that is due only to Deity.
74. Cite Scriptures in which the Holy Spirit is represented as being associated on a footing of equality with the Father and the Son.
75. What is the practical significance of all these truths? Of what value are they to Christians? What use are we to make of them in our everyday thinking and living?
76. What does "Spirit" mean with reference to the Godhead in general?
77. In what ways does the God of the Bible satisfy the aspirations of the human heart?
78. How does Jesus describe God in John 4:24?
79. Cite Old Testament passages in which God is designated *holy* Spirit.
80. What three meanings does "spirituality" have as applied to God?
81. What do we mean by saying that God *has* Spirit?
82. What do we mean by saying that God *gives* Spirit?
83. What is included in the affirmation that Spirit in God means Power? What *kinds* of power (energy) are attributed to Him?
84. Explain as clearly as possible what Acts 17:28 means.
85. What is meant by the phrase "living *naturally*"?
86. What sustains all the processes we discover in nature?
87. Explain the statement: *only that which is permanent can change.*
88. To what fact do such terms as "law," "order," "cosmos," etc., apply?
89. What is meant by *material, formal, efficient, and final* causes?
90. Who, according to Bible teaching, is the Efficient Cause of all aspects of the Cosmos? (cf. Psa. 3:6, 9; also Psa. 148:5-6.)
91. How are the Spirit-power, Thought-power, and Word-power of God inter-related?
92. What is the *constitution* of all cosmic order? What must the fact of cosmic order presuppose?
93. Explain the relation of Spirit-power to all forms of *life*.
94. Relate Spirit in God to the Incarnation.
95. Relate Spirit in God to regeneration, sanctification, and immortalization.
96. What is the significance of the divine prohibition of idolatry?
97. What is implicit in the Biblical revelation of God as the *living* God?
98. What is the significance of the Biblical NAME of God (Exo. 3:14)?
99. What is the significance of the Old Testament teaching, "The Lord our God is *one* Lord"?
100. Explain Aristotle's Four Causes. How related to the Biblical revelation of God?
101. Is it possible to eliminate Efficient Causality from any study of the origin and preservation of the Cosmos? Explain your answer.
102. What according to Aquinas, is the "proper effect" of God? Explain.
103. Explain what is meant by the "everywhereness" of the Spirit. Cite Scriptures which affirm it.
104. In what sense is *everywhereness* a characteristic of personality?
105. In what sense does the Thought-power of the Spirit evince His everywhereness?
106. Explain how Spirit in God includes His *inexhaustibleness*. Relate John 7:37-39 to this truth.
107. In what respect does Spirit in God signify *creativity*? How is this truth related to regeneration, sanctification and immortalization?

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108. Explain how Spirit in God is related to the natural sociality of man, and especially to the fellowship of the redeemed.
109. How did the early Christian *fellowship* of the saints find expression?
110. What is the full significance of the phrase, "the communion of the Spirit"?
111. Explain how Spirit in God signifies *holiness*. What does this word mean?
112. Around whom does the Spirit of God integrate the personality of each of His saints?
113. In what final change does the Christian personality become a *whole*?
114. What powers does *personality* in God, as well as in man, include?
115. What is revealed to be God's Eternal Purpose for the redeemed? Cite Scriptures.
116. In what sense does personality in God mean *uniqueness*?
117. In what sense does it mean *otherness*? What significance does this truth have for the prayer life and personal worship of the Christian?
118. Is there any point in regarding God as "superpersonal"? Explain.
119. Can the notion of *impersonality* as related to God have any meaning for us?
120. Summarize all that Spirit in God in God includes.