

II. God

Study of the Baptist Faith and Message

Broadway Baptist Church Sunday School

I. God the Father

- a. “God the Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise.”
 - i. God is provident over all his Creation
 - ii. There is a difference between sovereignty and providence
 1. Sovereignty is God’s power and action in bringing about His will
 2. Providence is God’s overall purpose and plan in which he wisely enacts his sovereignty to accomplish
 - iii. There is nothing that happens apart from the will of God and He is working to accomplish His will in His Creation
 - iv. If it were not true that God were not completely in control, we would be without hope
 - v. Some passages to consider
 1. Romans 8:28
 2. Ephesians 1:3-14
 3. Isaiah 10:5-19
 4. Isaiah 46:8-13
 5. Amos 3:6
- b. “God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.”
 - i. God is truth and all truth flows from God
 1. “Sanctify them in the truth; your word is truth.” – John 17:17, ESV
 2. “Pilate said to him, ‘What is truth?’” – John 18:38, ESV
 3. All truth of the universe, including scientific and moral truths, are true because of God
 4. We cannot know what is true apart from God, which is why His revelation is so important
 - ii. God is the Father of those who are in Christ Jesus
 1. One of the central tenants of Christianity is our adoption through Christ (John 1:12; Romans 8:12-17; Ephesians 1:5-6)
 2. The understanding of God as our father is that we have relationship with Him that is personal and familial, and we are heirs to all that God has given Christ
 3. We are united with Christ; and he is our brother
 - iii. Is God only the Father of the saved? What about the rest of mankind?
 1. In a sense, we could say that God is their father only in that He is their Creator, but scripturally, God is only the Father of the redeemed
 2. However, God is fatherly toward mankind in that He has given them good gifts and watches over them as a father
 3. Who then is their father?
 - a. John 8:39-47

b. 1 John 3:1-10

II. God the Son

- a. "Christ is the eternal Son of God."
 - i. Christ is not a being that was created by God, but has always been
 - ii. We believe to have seen Christ in the Old Testament (theophanies)
 1. God the Father is without form, is invisible, and has never been seen by man (Exodus 33:20; John 1:18; John 4:24; Colossians 1:15)
 2. Jesus is the image of God (Colossians 1:15; Hebrews 1:3)
 3. When God appears in the OT, it is Jesus revealing Himself to men (Genesis 18:1; Genesis 32:22-32)
 - iii. There are many who will deny Christ as being eternal because they deny that He is God
 1. Arianism (Council of Nicaea, AD 325)
 2. Ebionism
 3. Jehovah's Witness
 - iv. If Christ is not eternal, He is not God
- b. "In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin."
 - i. What does incarnation mean?
 1. God becoming man by taking on flesh (John 1:14-18; Philippians 2:5-11)
 - ii. Why is it important that Jesus became incarnate?
 1. Sin was the trespass of humanity and death was the consequence (Genesis 2:17; Romans 6:23)
 2. Atonement can only be made through the shedding of blood (Leviticus 17:11-12)
 3. The sacrifices of God had to be spotless (Leviticus 1:3; 1 Peter 1:19)
 - a. If Christ was a created being born of man in a natural birth and not the divine incarnate, he would have been sinful
 - b. For a sinner to be put to death, that is not sacrifice, but is justice
 4. God was uniting all things in heaven and earth, that is, He was uniting the heavenly, spiritual realm with the earthly, physical realm (Ephesians 1:9-10; Revelation 21:9-14)
 - a. To unite us with Christ, Christ had to be a man
 - b. Christ had to die a real, physical death and not only the appearance of one
 5. Christ is the new Adam (Romans 5:12-21)
 - a. Adam was in the garden without the curses of the Fall and lived in abundance, yet he did not obey God
 - b. Jesus was in the world amongst the evil of our sin, yet obeyed God perfectly
 - c. A man had to take this place for the human race
 6. The Law was for Israel, a human people
 - a. It was necessary for a Jew to fulfill the Law of God
 - b. Christ did so perfectly
- c. "He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision of the redemption of men from sin."

- i. There are seven views of the Atonement
 - 1. The Ransom Theory – Christ died as a ransom paid to buy us out of sin that was paid either to Satan
 - 2. Moral Influence Theory – Christ’s death served as an influence on mankind to bring a positive change to humanity
 - 3. Christus Victor – Jesus died to defeat the powers of evil to free us from bondage to sin
 - 4. Substitutionary Atonement (Satisfaction Theory) – Our sin has dishonored God and Jesus died to satisfy God’s justice by paying back the debt of sin
 - 5. Penal Substitution Theory – Developed in the Reformation and the main view of Southern Baptists that teaches that Christ died to satisfy God’s wrath against human sin as Jesus is punished in our place as sinners and we are legally declared righteous in Christ
 - 6. Governmental Theory – This is a modification of penal substitution that Christ only suffered a punishment for our sins and not the exact punishment of our sins
 - 7. Scapegoat Theory – Christ died as the scapegoat of humanity
- ii. Many aspects of all these theories are true
- iii. We have been redeemed from our sins
 - 1. This means we were in some sort of bondage
 - 2. We had to be brought out of our sins
- d. “He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion.”
 - i. Jesus was bodily raised from the dead (John 20:24-29; Acts 2:24-28)
 - ii. If there is no resurrection, we are still in our sins because there is no new life to be given (1 Corinthians 15; Romans 6:1-14)
- e. “He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man.”
 - i. Christ was raised from the dead as a human and ascended into heaven as a Human and reigns bodily
 - ii. He has been put above all powers (Ephesians 2; Hebrews 1)
 - iii. He is both fully God and fully man
 - 1. Hypostatic Union (Council of Chalcedon, AD 451)
 - a. *Hypostasis* – It originates from the Greek word to describe a person’s “nature,” yet it has come to be known as “person”
 - b. The hypostatic union is term used to describe that the two natures of Christ, the divine and the human, are united in one person of Christ
 - 2. Christ is not two separate beings being united into one, rather He is one person with two natures
- f. “He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.”
 - i. Christ’s first coming was to save, but He will return to judge and conquer (John 3:16-21; 2 Corinthians 5:10; 2 Timothy 4:1)
 - ii. There is no unified doctrine of eschatology in the SBC
 - iii. Christ now lives in us through His Spirit

III. God the Holy Spirit

- a. “The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures.”
 - i. One area we see the sovereignty of God alongside the will of man is in the writing of Holy Scripture
 - ii. Men wrote the words from their own minds with their own styles, yet it was what the Spirit of God wished to be recorded
- b. “Through illumination He enables men to understand truth.”
 - i. Can man understand the truth of God apart from the Spirit?
 - ii. Man must have the Spirit to accept the things of God (1 Corinthians 2:13-14; Ephesians 1:17-18)
 - iii. How then do men come to believe if they cannot understand apart from the Spirit?
 - 1. God has chosen to save people through the preaching of His Word and the Spirit works through the Gospel (Romans 1:16, 10:14-17)
- c. “He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration.”
 - i. If it is the Spirit who illuminates, it is also the Spirit that reveals to us our sinfulness and need for righteousness (John 16:8-11)
 - ii. The apostles needed the Spirit to understand the things Jesus was teaching them (John 16:12-15)
 - iii. What causes our regeneration?
 - 1. It is not by the power of the flesh (John 1:12-13; Romans 8:8)
 - 2. The Spirit working in us through the Word of God (John 3:5-8; Romans 2:28-29; 8:1-11; James 1:18)
- d. “At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church.”
 - i. The baptism of the Holy Spirit is to have the Spirit poured out into us which happens upon our regeneration (Mark 1:8; Acts 1:5; 1 Corinthians 12:12-13)
 - 1. Does this negate the importance of believer’s baptism in water?
 - ii. The Spirit gives us gifts and grows us in our faith
 - 1. He grows us in knowledge of God (Colossians 1:9-14; Romans 8:26-27)
 - 2. We are given gifts to use in the church (Romans 12; 1 Corinthians 12:12-31)
 - 3. We are given the power to overcome sin (Romans 8:1-11)
 - 4. We are given what is necessary to live a godly life (Galatians 5:16-26)
- e. “He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.”