

Notes on the Humanity of Jesus



**Prepared by Jeff Asher for the Asher /Bonner debates held August 2 6
and August 23 27, 1999 in Amarillo and Lufkin, Texas**

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*Published by Dumas Drive Church of Christ
5416 Dumas Drive Amarillo, TX 79108*

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First Negative Speech

I. Introduction:

A. Brief Comments About the Debate

1. Personal remarks directed toward:
 - a. Audience
 - b. Those at my table: Ed Dye, A.W. Goff, Tim Coffey
 - c. The Elders of the Dumas Drive Church
 - d. Brother David Bonner
2. The Responsibilities of the Negative:
 - a. Agree with that which my opponent says which is the truth.
 - 1) I want to agree with Brother Bonner as much as possible this week.
 - 2) I am hopeful that we will get closer together and not farther apart.
 - b. Challenge the definitions of the terms of the proposition if they are inadequate or ambiguous.
 - 1) Divine being or having the nature of deity.
 - 2) Human of, relating to, or characteristic of man or mankind being a man as distinguished from a divine entity
 - 3) Attribute an object associated with and serving to identify something else a character, personage or office: *Lightning bolts were the attributes of Zeus*
 - 4) had and used both human and divine attributes Brother Bonner must show that Jesus was using his own personal divine attributes.
 - c. Point out the fallacies in the arguments he presents.
 - 1) Brother Bonner is directing the first two nights of discussion.
 - 2) He is leading and I am following. I have an obligation to reply to every argument he makes which is out of harmony with truth.
 - d. Present arguments that rebut the proposition brother Bonner affirms:
 - 1) I will introduce material which denies his proposition.
 - 2) Brother Bonner has an obligation to consider this evidence in his subsequent speeches.

B. Outline of Arguments to be Offered in the Negative & the Affirmative

1. Monday Night:
 - a) Study of John 5
 - b) Study of John 8
2. Tuesday Night:
 - a) Study of John 10
 - b) Study of Philippians 2
3. Thursday Night:
 - a) Jesus and the Holy Spirit
 - b) Hebrews 2 and 4
4. Friday Night:
 - a) Matthew 4
 - b) Review and Summary of the Debate

II. Discussion:

A. Reply to Brother Bonner's First Speech

(This material will be taken from attached notes according to the outline that Brother Bonner follows.)

B. First Rebuttal Argument (Outline of John 5:1-47)

1. The Healing of the Lame Man at the Pool of Bethesda (5:1-16).
 - a) The Legend
 - b) The Miracle
 - c) The Warning: Sin no more lest a worse thing come upon you.
 - d) The Opposition
2. The Confrontation with the Unbelieving Jews (5:17-47).
 - a) The Declaration of Deity (5:17-18)
 - b) The Admission of Submission (5:19-20)
 - c) The Delegation of Divine Authority (5:21-29)
 - d) The Confirmation of the Claim (5:30-38)
 - e) The Condemnation of Rejection (5:39-47)
3. The Text Applied to this Controversy
 - a) Jesus said, I work (5:17).

- 1) Does it mean , I work by myself?
- 2) Does it mean, I work by authority from the Father and power from the Spirit? (Matthew 12:28, et. al.)
- 3) Does it mean, Sometime it s one way and sometime it is the other?
- b) Note that Jesus in the text by calling God My Father the Jews understood Him to be making Himself equal with God (5:18).
 - 1) Jesus affirmed His deity while in the flesh.
 - 2) I accept what Jesus said about it.
- c) Jesus said, I can do nothing of myself.
 - 1) In verse 19 He has reference to miraculous power (John 5:16).
 - 2) In verse 30 He has reference to His authority to judge (John 5:26,27).
- d) The Independent Witness of the Father (John 5:31-37).
 - 1) Jesus is one witness.
 - 2) The Father is the second witness.
 - 3) If Jesus is acting alone and independently, where is the second witness?

Conclusion:

A. We have replied to every argument Brother Bonner has made

1. We expect him to address our answers to his arguments.
2. If we have missed something all he has to do is point it out.

B. We have introduced a text wherein Jesus

1. Affirms He can do nothing (John 5:19,30)
 - a) His authority is delegated to Him from the Father
 - b) His signs are from a source outside of Himself.
2. Affirms
 - a) He was *sent*.
 - b) He was given authority to forgive sins and raise the dead
 - c) He was shown what to do
 - d) He sought not His own will

C. Brother Bonner has an obligation to deal with this text.

1. He MUST offer an explanation that harmonizes with his proposition.
2. He MUST prove Jesus used His own divine attributes.

Second Negative Speech

I. Introduction:

A. *Brief Address to the Audience*

1. Express appreciation to the audience for their participation, interest, politeness and careful attention.
2. Acknowledge Brother Bonner, Brother Jenkins, and other notables.

B. *Observations on Brother Bonner s Second Affirmative:*

1. Did Brother Bonner make any response to the answers we gave to his arguments?
2. Did Brother Bonner make any effort to exegete John 5 in order to explain those statements of Jesus that obviously contradict his proposition?
3. Why do you suppose that is? We will see what he does tomorrow night.

C. *Brief Review of John 5:1 47*

1. Affirms He can do nothing (John 5:19,30)
 - a) His authority is delegated to Him from the Father
 - b) His signs are from a source outside of Himself.
2. Affirms
 - a) He was *sent*.
 - b) He was given authority to forgive sins and raise the dead
 - c) He was shown what to do
 - d) He sought not His own will
3. Brother Bonner has an obligation to deal with this text.
 - a) He **MUST** offer an explanation that harmonizes with his proposition.
 - b) He **MUST** prove Jesus used His own divine attributes.

II. Discussion:

A. *Reply to Brother Bonner s Second Speech*

(This material will be taken from attached notes according to the outline that Brother Bonner follows.)

B. Second Rebuttal Argument (Outline of John 8:1-59)

1. The Woman Taken in Adultery (8:1-11)
 - a) Judging the Master (8:1-5)
 - b) Judging the Accusers (8:6-9)
 - c) Judging the Accused (8:10-11)
2. The Confrontation in the Temple (8:12-59)
 - a) The Master's Declaration (8:12)
 - 1) The declaration of faith: I am the Light of the World.
 - 2) The call to discipleship: Follow Me
 - 3) The rejection of sin: shall not walk in darkness
 - 4) The fellowship of salvation: shall have the light of life
 - b) The Pharisees' First Response (8:13)
 - 1) The objection: You bear record of Yourself.
 - 2) The law required two witnesses (Deuteronomy 17:6; John 5:31).
 - 3) There must be corroborative testimony.
 - c) Jesus Answers Their Objection (8:14-18)
 - 1) I tell the truth. You reject it out of hand because you do not want to believe it (8:14,15). Your judgment of me is according to the flesh (cf. John 7:24; Matthew 7:1-5). Jesus did not meet their expectations of a Messiah so they rejected Him.
 - 2) Jesus provides the corroborating witness they demand, the Father in Heaven (cf. John 5:30-37; Hebrews 2:3,4).
 - d) The Pharisees' Question Jesus (8:19-32)
 - 1) Question #1: Where is your father?
 - (a) Asked in mockery of Jesus. If your father is your witness, is he here to testify.
 - (b) Jesus' answer gets to the heart of the issue, You don't know him even though he is present.
 - 2) Question #2: Will he kill himself?
 - (a) Jesus had called again for disciples and that in view of His impending death on the cross (8:21).

(b) Jesus had said, I go my way ye cannot come. The only place these Jews contemplated they could not go was to hell with sinners.

3) Question #3: Who art Thou?

(a) Jesus got their attention with a claim for heavenly origin and equality with the Father (8:23,24).

(b) Jesus answered: I am the light of the world (8:12,cf. 8:25,26).

(c) The Pharisees still did not understand about whom Jesus spoke (8:27).
However, there were some who believed on Jesus.

e) Address to the Believing Jews (8:28-32)

1) There will be one ultimate sign of my identity given when I am crucified (28). Then you all will know.

2) Jesus makes a personal claim for divinity.

3) Jesus restates the invitation to discipleship (cf. 8:12)

(a) Follow me = continue in my word

(b) Shall not walk in darkness = shall know the truth

(c) Shall have the light of life = the truth shall make you free

f) The Pharisees Second Response (8:33,39,41)

1) Their defense: We be Abraham's seed.

2) The Jew thought he was accepted of Jehovah because he was a Jew, a descendent of Abraham (John 3:4; Matthew 3:9; Luke 3:8; cf. 8:39,41).

g) Jesus Tears Down Their Defense (8:34-47)

1) Lineage is not the basis of salvation (8:34; Galatians 3:16).

2) Salvation is in the Son, not the servant (8:35,36; Romans 4:14).

3) Sinners fellowship the devil not the God of Abraham (8:37,38).

4) Abraham's children would believe (8:39-41; Romans 4:8-16).

5) You are of your father the devil (8:42-47).

h) The Pharisees Third Response (8:48)

1) Justification: You are a heretic influence by the devil (8:48).

2) Cf. Matthew 12:28; 9:34

3) Call it an ugly name wrap it up in a guilty association try and kill it.

i) Jesus Final Answer to the Pharisees (8:49-59)

1) I honor my Father (cf. Matthew 12:25,29).

- a) Obedience (8:29; cf. Hebrews 5:8,9)
 - b) Unashamed confidence (8:50, cf. 2 Timothy 2:19)
 - c) Personal integrity (8:55; cf. Romans 9:1)
- 2) Jesus final claim for divinity (8:56-59)
 - a) Abraham saw my day.
 - b) Hast thou seen Abraham? (Typical misrepresentation)
 - c) Before Abraham was, I Am.
- 3. The Text Applied to this Controversy
 - a) Seven times in this chapter Jesus claims a dependence upon the Father for authority and power:
 - 1) John 8:15
 - 2) John 8:26
 - 3) John 8:28
 - 4) John 8:29
 - 5) John 8:38
 - 6) John 8:40
 - 7) John 8:42
 - b) Four times, Jesus unequivocally claims divinity:
 - 1) John 8:24
 - 2) John 8:28
 - 3) John 8:42
 - 4) John 8:58
 - c) Verses 28 and 42 clearly show that Jesus while divine, that is possessing the divine attributes, was not using His own divine attributes.
 - 1) I do nothing of myself
 - 2) Neither came I of myself

III. Conclusion:

A. We have replied to every argument Brother Bonner has made

- 1. We expect him to address our answers to his arguments.
- 2. If we have missed something all he has to do is point it out.

B. We have introduced texts wherein Jesus

- 1. Affirms He can do nothing of himself in the flesh (John 5:19,30; 8:28,29)

- a) His authority is delegated to Him from the Father
 - b) His signs are from a source outside of Himself.
2. Affirms
- a) He was *sent*
 - b) He was given authority to forgive sins and raise the dead
 - c) He was shown what to do
 - d) He sought not His own will
 - e) He was not alone in judgment or works
 - f) He was taught what to speak
 - g) He sought not His own glory

C. Brother Bonner has an obligation to deal with these texts.

1. He MUST offer an explanation that harmonizes with his proposition.
2. He MUST prove Jesus used His own divine attributes.

Third Negative Speech

I. Introduction:

A. Brief Comments About the Debate

1. Personal remarks directed toward:
 - a. Audience
 - b. Those at my table: Ed Dye, A.W. Goff, Tim Coffey
 - c. The Elders of the Dumas Drive Church
 - d. Brother David Bonner
2. The Responsibilities of the Negative:
 - a. Agree with that which my opponent says which is the truth.
 - 1) I want to agree with Brother Bonner as much as possible this week.
 - 2) I am hopeful that we will get closer together and not farther apart.
 - b. Challenge the definitions of the terms of the proposition if they are inadequate or ambiguous.
 - 1) Divine being or having the nature of deity.
 - 2) Human of, relating to, or characteristic of man or mankind being a man as distinguished from a divine entity
 - 3) Attribute an object associated with and serving to identify something else a character, personage or office: *Lightning bolts were the attributes of Zeus*
 - 4) had and used both human and divine attributes Brother Bonner must show that Jesus was using his own personal divine attributes.
 - c. Point out the fallacies in the arguments he presents.
 - 1) Brother Bonner is directing the first two nights of discussion.
 - 2) He is leading and I am following. I have an obligation to reply to every argument he makes which is out of harmony with truth.
 - d. Present arguments that rebut the proposition brother Bonner affirms:
 - 1) I will introduce material which denies his proposition.
 - 2) Brother Bonner has an obligation to consider this evidence in his subsequent speeches.

B. Outline of Arguments to be Offered in the Negative & the Affirmative

1. Monday Night:
 - a) Study of John 5
 - b) Study of John 8
2. Tuesday Night:
 - a) Study of John 10
 - b) Study of Philippians 2
3. Thursday Night:
 - a) Jesus and the Holy Spirit
 - b) Hebrews 2 and 4
4. Friday Night:
 - a) Matthew 4
 - b) Review and Summary of the Debate

II. Discussion:

A. Reply to Brother Bonner's Third Speech

(This material will be taken from attached notes according to the outline that Brother Bonner follows.)

B. Third Rebuttal Argument (Outline of John 10:1-42)

1. The Parable of the Good Shepherd (10:1-18).
 - a) Background: The healing of the man born blind (John 9:1-38)
 - b) Audience: The man born blind whom Jesus healed, Pharisees the leaders of the synagogue who cast him out, others present in the temple about Solomon's porch.
 - c) The Parable:
 - 1) The shepherd enters by the door (10:1-5).
 - 2) Jesus says, I am the door (10:6-10).
 - 3) Jesus says I am the good shepherd (10:11-18).
2. Division Arises Among the People (10:19-23)
 - a) Some disbelieve, He hath a devil
 - b) Some believe, These are not the words of Him that hath a devil, can a devil open the eyes of the blind?

- c) Solomon s porch in the temple at the Feast of Dedication.
- 3. Dialogue with the unbelieving Jews(10:24 42):
 - a) The Jews ask a question: How long dost Thou make us doubt? If Thou be the Christ, tell us plainly.
 - b) Jesus answers (10:25 30):
 - 1) I told you.
 - 2) You rejected the witness.
 - 3) You are not of my sheep.
 - 4) I give eternal life to my sheep
 - 5) I and my Father are one.
 - c) The Jews take up stones to stone Jesus (10:31 38).
 - 1) Jesus asks for which work?
 - 2) The Jews reply, For blasphemy.
 - (a) You being a man make yourself God.
 - (b) They missed it, He being God was made a man (Philippians 2; John 1; 2 Corinthians 8:9).
 - 3) Jesus answers:
 - (a) Ye are Gods (Isaiah 41:23; Psalm 82:6).
 - (b) A designation to those who were God s representatives: prophets, kings, priests.
 - (c) How can it be blasphemy for him who is sent directly from God, to say, I am the Son of God?
 - (d) Believe me for the works sake (10:37 38).
 - d) Jesus Escapes Stoning by Returning to Galilee (10:39 42).
 - 1) Some wanted to kill him.
 - 2) Jesus returned beyond Jordan in Galilee.
 - 3) Many followed Him there.
 - 4) Many believed.
- 4. The Text Applied to this Controversy:
 - a) The Good Shepherd is the Servant of Jehovah.
 - 1) The Father sanctified, set apart, the Shepherd (10:36).
 - 2) The Shepherd was sent into the world (10:36).

- 3) The Father gave Jesus the sheep (10:29).
 - 4) The Father is greater than the Shepherd (10:29).
 - 5) The Father gave the Shepherd the authority to lay down and take up His life (10:17,18).
 - 6) The Shepherd works in the Fathers name (10:25).
 - 7) The works which the Shepherd did were from the Father (10:32).
- b) Jesus clearly states that though He possessed Divine Nature , He was dependent upon the Father for authority and power.
- 1) John 10:15 18
 - 2) John 10:25 30
 - 3) John 10:36 38
- c) The Pharisees though in terms of man becoming God, not God becoming man (John 10:33).
- 1) Jesus did not correct their understanding of His human nature (10:33).
 - 2) He was trying to get them to accept that He who had human nature also possessed Divine Nature (10:37,38).
 - 3) Those who were of the fold accepted the truth of Jesus human and divine nature (10:41).

III. Conclusion:

A. We have replied to every argument Brother Bonner has made

1. We expect him to address our answers to his arguments.
2. If we have missed something all he has to do is point it out.

B. We have introduced texts wherein Jesus

1. Affirms He can do nothing of himself in the flesh (John 5:19,30; 8:28,29; 10:18,25,29)
 - a) His authority is delegated to Him from the Father
 - b) His signs are from a source outside of Himself.
2. Affirms
 - a) He was sent
 - b) He was given authority to forgive sins and raise the dead
 - c) He was shown what to do
 - d) He sought not His own will

- e) He was not alone in judgment or works
- f) He was taught what to speak
- g) He was authorized to lay down His life
- h) He was authorized to take His life back up
- i) He sought not His own glory
- j) He worked in the name of one greater than Himself

C. Brother Bonner has an obligation to deal with these texts.

1. He **MUST** offer an explanation that harmonizes with his proposition.
2. He **MUST** prove Jesus used His own divine attributes.

Fourth Negative Speech

I. Introduction:

A. Preview of Thursday Night

1. I will move to the Affirmative.
 - a) We will define the proposition
 - b) State the issue
 - c) Prove the prove the proposition
 - d) Reply to every rebuttal argument that Brother Bonner introduces
2. We will continue to lead the audience in Bible Study looking at ALL the pertinent passages. We invite Brother Bonner to join us.

B. Recapitulation of the Debate Thus Far

1. I have responded to every argument Brother Bonner has made.
2. I have introduced three and now four rebuttal arguments based on four passages of Scripture:
 - a) John 5
 - b) John 8
 - c) John 10
3. Jesus has affirmed He can do nothing of himself in the flesh (John 5:19,30; 8:28,29; 10:18,25,29)
 - a) His authority is delegated to Him from the Father
 - b) His signs are from a source outside of Himself.
4. Jesus affirms
 - a) He was sent
 - b) He was given authority to forgive sins and raise the dead
 - c) He was shown what to do
 - d) He sought not His own will
 - e) He was not alone in judgment or works
 - f) He was taught what to speak
 - g) He was authorized to lay down His life
 - h) He was authorized to take His life back up

- i) He sought not His own glory
 - j) He worked in the name of one greater than Himself
3. What has Brother Bonner said in response to these demonstrations? Has Brother Bonner engaged us in Bible Study? We all know the answer to that.

II. Discussion:

A. Reply to Brother Bonner's Third Speech

(This material will be taken from attached notes according to the outline that Brother Bonner follows.)

B. Fourth Rebuttal Argument (Outline of Philippians 2:1-11)

1. The Primary Lesson Understood through the Secondary Application:
 - a) Lowliness of mind is the lesson that is being taught (2:3,4).
 - b) Jesus is the standard by which we are to measure our success (2:5).
 - c) We cannot understand the degree until we understand what Jesus did made himself of no reputation or emptied Himself (2:7).
 - d) Paul in the text is concerned with the profound contrast between the heavenly and the earthly states. In this contrast the meaning and value of the humiliation reside.
 - e) I have asked, What did Jesus empty?
 - 1) The answer some give, Himself, not the divine attributes.
 - 2) A not too clever dodge, Himself refers to the container not to what it contained.
 - 3) The Being Jesus emptied Himself of something. Now, what was it?
2. Being in the form of God
 - a) What is the form of a thing?
 - 1) Lexicographers tell us the word means:
 - (a) Thayer, The form by which a person or thing strikes the vision, the external appearance (p. 418).
 - (b) BADG, form, outward appearance, shape generally of bodily form of the shape or form of statues (p. 528).
 - (c) Liddell & Scott, form, shape, fashion, appearance (p. 519).
 - (d) Nicoll, the appearance, look or likeness, of someone, that by which those beholding him would judge him (III p. 435).

- 2) Consider Mark 16:12 and Matthew 17:2.
- b) What is the form of God?
- 1) God has a shape or form in heaven (John 5:37).
 - (a) It is that appearance which God bears before the inhabitants of heaven (Matthew 18:10).
 - (b) No man, except Jesus, has or can see this form (1 Timothy 6:15,16; Exodus 33:18-23).
 - (c) However, it involves more than just appearance, it includes the acts and manners of the one who is in the form.
 - (1) This is evident from the contrast in verse 7, form of a servant (cf. Matthew 20:28; 21:5).
 - (2) This is evident from the description of His service as obedient (Hebrews 5:8,9).
 - (3) This is evident from the promise to exalt Jesus. In order to exalt Him He must have been abased at some time (Hebrews 2:9; Isaiah 53:10-12).
 - (4) This is evident from the phrase fashion of a man. Thayer says, comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life, etc. (p. 610).
Jesus acted as He appeared to be!
 - 2) This is that of which Jesus emptied Himself.
 - (a) It cannot be the Divine Nature, or else Jesus would have ceased to be God (John 8:21-24, 58). Jesus made it clear that He retained equality with God in nature (John 5:18; 10:33).
 - (b) Rather, it is the outward appearance of God. Jesus, the Eternal Word, did not appear to men as God but came in the appearance of a servant.
3. Thought it not robbery to be equal with God
- a) This phrase has been a difficult one for translators:
 - 1) ASV counted not the being on an equality with God a thing to be grasped.
 - 2) The NT in Modern English did not reckon equality with God something to be forcibly retained.

- 3) NT in Translation of Ronald Knox and yet did not see, in the rank of the Godhead, a prize to be coveted.
 - 4) Phillip s Translation did not cling to His prerogatives as God s equal.
 - 5) 20th Century NT yet did not look upon equality with God as above all things to be clung to.
- b) All the versions make it clear that Jesus did not grasp, hold on to, or retain that which constituted equality with God. He did not retain His station, nor did He regard the necessary humiliation robbery.
- c) That upon which the pre incarnate Word released His grasp was the form of God which consisted in:
- 1) the glory (John 17:5; 2 Peter 1:16 18)
 - 2) the power (John 5:19,30; Luke 4:14,18,32,36; cf. Matthew 4:3)
 - 3) the authority (Matthew 28:18; 26:53)
 - 4) the privileges (John 6:15; 18:37)
 - 5) the prerogatives (Romans 14:11; Mark 1;24,25)
 - 6) the holiness (James 1:13; Matthew 4:1; Hebrews 4:15,16)
 - 7) the riches (2 Corinthians 8:9; cf. Luke 9:58)
- d) **NOTE:** Those of my brethren who are taking the position that form of God in this text is the divine nature put themselves in the position of the Kenoticists.
- 1) Something in this text called the form of God is emptied.
 - 2) Something in this text called the form of God is not grasped.
 - 3) If the form of God is the Divine Nature then THEY deny the deity of Jesus in the days of His flesh.
4. But made Himself of no reputation
- a) The humiliation of Christ consisted of four things:
- 1) took upon Himself the form of a servant
 - (a) The appearance, acts, manners and circumstances of a servant (Isaiah 53:2).
 - (b) Servant does not mean human being, angels are servants (Hebrews 1:14), and some men are masters (cf. Matthew 11:8; Luke 16:19,20).

(c) Observe that Jesus took this form, and herein lies his own abnegation. It was not forced upon Him, for your sakes He became poor (2 Corinthians 8:9), though He were a Son, yet learned He obedience (Hebrews 5:8,9).

2) and was made in the likeness of men

(a) What does the word likeness mean?

(1) Thayer defines **ὁμοιωμα** to mean that which has been made after the likeness of something, hence a figure, image, likeness, representation; likeness, i.e., resemblance (inasmuch as that appears in an image or figure), frequently such as amounts well nigh to equality or identity (*Greek English Lexicon of the New Testament*, p. 445)

(2) Commenting on the word Vine says, The expression likeness of men does not of itself imply, still less does it exclude or diminish, the reality of the nature which Christ assumed (*Expository Dictionary of NT Words*, p. 684).

(b) Jesus was made in the likeness of men.

(1) In John 1:14 the Word was made flesh

(2) The phrase in our text is equivalent with John's description of the incarnation, both of which are expressive of the virgin conception of Jesus in the womb of Mary (Luke 1:35; Matthew 1:18).

(3) Thus, the term likeness lends itself to the truth about the duality of Jesus' nature. He was both God and man in one person.

3) and being found in fashion as a man

(a) Vine says of **σῆμα** in Philippians 2:8, It is used of the Lord in His being found in fashion as a man, and signifies what He was in the eyes of men. It refers to the entire outwardly perceptible mode and shape of His existence (Gifford, p. 44). He continues saying, Men saw in Christ a human form, bearing, language, action, mode of life in general the state and relations of a human being, so that in the

entire mode of His appearance He made himself known and was recognized as a man (Meyer).

(b) Jesus not only looked like a man, but He acted like a man in all of His relations with other men. When they looked at Jesus, talked with Jesus and interacted with Jesus, they perceived Him to be a man.

4) He humbled Himself, and became obedient unto death, even the death of the cross.

(a) Jesus was not any man in name only. He was a man of character, one always obedient to God even unto death (cf. Revelation 2:10).

(b) The means by which He achieved this measure of faith was through the humbling of Himself (cf. Matthew 26:39; Mark 14:36) and took upon Him the form of a servant.

(c) Thayer defines **tapeinow** as to bring into a humble condition, reduce to meaner circumstances to humble or abase myself of one who stoops to the condition of a servant Philippians 2:8 (*Lexicon of the New Testament*, p. 614).

(d) Jesus acted as all men ought to act.

(1) He did no sin (1 Peter 2:21).

(2) He condemned sin in the flesh (Romans 8:3).

(3) He was tempted but did not sin (Hebrews 4:15,16).

(4) He always found the way of escape (1 Corinthians 10:13).

(5) He was awake unto righteousness (1 Corinthians 15:34).

(6) He was spiritually alive under the law (Galatians 3:12; Romans 7:10).

(7) Jesus hid the word of God in his heart and sinned not (Psalm 119:11).

III. Conclusion:

A. We have replied to every argument Brother Bonner has made

1. We expect him to address our answers to his arguments.

2. If we have missed something all he has to do is point it out.

B. We have introduced texts wherein Jesus

1. Affirms He can do nothing of himself in the flesh (John 5:19,30; 8:28,29; 10:18,25,29)
 - a) His authority is delegated to Him from the Father
 - b) His signs are from a source outside of Himself.
2. Affirms
 - a) He was sent
 - b) He was given authority to forgive sins and raise the dead
 - c) He was shown what to do
 - d) He sought not His own will
 - e) He was not alone in judgment or works
 - f) He was taught what to speak
 - g) He was authorized to lay down His life
 - h) He was authorized to take His life back up
 - i) He sought not His own glory
 - k) He worked in the name of one greater than Himself

C. *The Single Text which Binds Together the Rest of the Evidence*

1. Jesus did not come in the form of God .
 - a) He did not come compelling men to worship Him
 - b) He did not come manifesting His Divine Nature by His own power
 - c) He did not come in His own name demanding the privileges of His rightful rank.
 - d) He EMPTIED Himself.
2. Jesus came in the form of a servant .
 - a) He looked like a man.
 - b) He acted like a man.
 - c) He was the perfect man.

First Affirmative Speech

I. Introduction:

A. Brief Comments About the Debate

1. As we begin the discussion tonight, let me say that I am truly grateful for your presence and your interest in this subject. I am hopeful that what I may contribute to it will be profitable and beneficial in bringing all of us to a better understanding of the Truth, and, thereby, establishing us in the faith and effecting unity among all believers in Christ. It is not my purpose to widen the gap in our fellowship, but to bring us closer together.
2. However, error is being taught. I believe that Brother Bonner has been caught up in it and that he and many others are promoting it. The only thing that will stop the continued spread of this error is an arduous defense of the Truth, and the zealous exposure of the unsound positions which Brother Bonner and these brethren with him have accepted.

B. Definition of the Proposition

1. The Scriptures teach that Jesus, while on earth in the flesh, had both human and divine attributes but never used any of His divine attributes.
2. The Terms in the Proposition:
 - a. *The Scriptures*, the sixty-six books of the Bible contained in the Old and New Testaments, namely, Genesis through Revelation.
 - b. *Teach*, to impart instruction. Specifically, I mean the Bible conveys the principles and doctrine explicitly and implicitly contained in the terms of my proposition.
 - c. *Jesus*, the Word who was in the beginning with God and *was God*. I mean the Word that *was made flesh and dwelt with us* (John 1:1,14).
 - d. *While on earth in the flesh*, I mean that period of time between His conception in the womb of Mary until His death on the cross, the time of His humiliation as described in Philippians 2:5-8.
 - e. *Had both human and divine attributes*, I mean that Jesus while on earth *was fully God and fully man*. I mean that Jesus was *God as God is and Man, as man*

ought to be. Jesus was not always man; He was changed, that is, the Word was made flesh (John 1:14), but He was always God (John 8:24).

- f. *But never used any of His divine attributes,* I mean that Jesus, the Word, while being God freely subjected Himself to all the limitations of humanity so that during His sojourn on earth He lived, learned, loved, was tempted, suffered and died as all men do. I mean the reality of His divinity never conflicted with the reality of His humanity. Jesus did not draw upon the unique powers of His Deity, or exert the peculiar prerogatives which were His being Divine, or demand the special privileges of Godhood. Rather, His experience in the flesh was exactly like that of all other men in the essential points of comparison.
3. Some things I am not denying:
 - a. That Jesus is Divine (John 10:33).
 - b. That Jesus possessed Divine attributes (Matthew 26:53).
 - c. That Jesus knew Who He was (John 8:24).
 - d. That Jesus in heaven now has the Glory He had before (John 17:5).
 - e. That the Spirit in Jesus was the same Spirit He always was (John 1:14).
 4. Some things I am not affirming:
 - a. That Jesus stopped being Divine during the years He was on the earth.
 - b. That Jesus was a man, just a man, only a man, just like you and me.
 - c. That Jesus was annihilated at the cross when He died.
 - d. That Jesus mind was erased like a tape recorder at birth.
 - e. That Jesus had less intelligence to reason than any accountable person.
 - f. That Jesus was once immutable but changed and became mutable.
 - g. That Jesus died on the cross, body, soul, and spirit.
 - h. That only the Devil knew for sure that Jesus was the Son of God.
 - i. That Jesus desired to do evil things.
 - j. That Jesus had no attributes of deity, but was a man with nothing that could distinguish him from an ordinary guy.
 - k. When Jesus became 100% God is unsure.

II. Discussion:

A. What Is Necessary to Prove a "Never" Proposition?

1. Illustrated by singing in worship

- a. The Bible does not say, Never used instrumental music.
- b. But, it never says used instrumental music (Ephesians 5:19; Colossians 3:16; 1 Corinthians 14:15,26).
2. Illustrated by immersion in water
 - a. The Bible does not say, Never sprinkled or poured water as baptism.
 - b. But, it never says sprinkled or poured water as baptism (Acts 8:37,38, Matthew 3:16; Colossians 2:11,12; Romans 6:3).
3. Illustrated by relief of needy saints
 - a. The Bible does not say, Never relieved needy non saints.
 - b. But, it never says relieved needy non saints (Acts 2:44,45; 4:34,35; 6:1-7; 11:27 29; 24:17; Romans 15:25 29; 1 Corinthians 16:1; 2 Corinthians 8:1 4; 9:12,13; 1 Timothy 5:16).

B. The Proof of My "Never" Proposition

1. Jesus said He operated under delegated authority and derived power.
 - a. John 5:19, The Son can do nothing of Himself (v. 30; cf. John 8:28).
 - b. John 5:20, The Father sheweth Him all things that Himself doeth
 - c. John 5:22, The Father hath committed all judgment unto the Son
 - d. John 5:23, The Father which hath sent Him (cf. 24,30,36,37,38; cf. John 6:38 40; 7:28,29; 8:42; 9:3,4).
 - e. John 5:26, The Father hath He given to the Son to have life in Himself."
 - f. John 5:27, [The Father] hath given Him authority to execute judgment also, because He is the Son of Man.
 - g. John 5:30, I can of mine own self do nothing (cf. John 8:28; 1 Corinthians 4:3).
 - h. John 5:30, I seek not my own will but the will of the Father
 - i. John 5:36, The works which the Father hath given me to finish
 - j. John 5:43, I am come in My Father s name if another shall come in his own name, him ye will receive (cf. John 10:25).
2. Jesus was dependent upon the Father and the Holy Spirit.
 - a. God anointed Jesus with the Holy Ghost and with power (Acts 10:38).
 - b. Jesus was full of the Holy Ghost (Luke 4:1).
 - c. Jesus was led by the Spirit (Matthew 4:1).

- d. Jesus was driven by the Spirit (Mark 1:12).
- e. Jesus commanded the unclean Spirits with authority and power (Luke 4:36) which was the power of the Spirit (Luke 4:14).
- f. The Spirit of the Lord was upon Jesus because God had anointed Him to preach the Gospel (Luke 4:18; cf. Isaiah 61:1,2).
- g. The Spirit of the Lord rested upon Jesus. It was the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord (Isaiah 11:1-4; cf. Romans 15:10).
- h. Jesus was healing the multitudes and preaching the Gospel in fulfillment of the prophecy that the Father would put His Spirit upon Him (Matthew 12:18; cf. Isaiah 42:1-4).
- i. Jesus cast out demons by the Spirit of God as a sign of the approaching Kingdom (Matthew 12:28).
- j. Jesus gave commandment through the Holy Ghost to the Apostles (Acts 1:2).
- k. God did miracles, wonders and signs by Christ (Acts 2:22).
- l. Jesus was resurrected by the Spirit (1 Peter 3:18).

C. How to Refute My "Never" Proposition:

- 1. Find where Jesus said He used His Own Divine attributes.
- 2. Find where Jesus' works are attributed by an inspired man to His Own Divine attributes.

D. Why Attempt A Refutation of My "Never" Proposition?

- 1. Questions for Brother Bonner
 - a. Did Jesus on occasion use His Own Divine attributes? (That is, was Jesus limited sometimes and unlimited at other times?)
 - b. Did Jesus always use His Own Divine attributes? (Was Jesus completely unlimited in the flesh?)
- 2. Those who say Jesus was sometimes limited and worked by the Spirit
 - a. I really have no quarrel with you, we are agreed on the essential point.
 - b. Jesus was a man. He lived, suffered, was tempted and died as a man.
 - c. In the Temptation, He did nothing you and I cannot do. He did not use His Deity.

- d. Our difference only makes one of us an "heretic" part of the time.
3. Those who say Jesus operated as unlimited Deity
- a. Jesus could not be and was not tempted to sin.
 - b. In the flesh He was using all the attributes of deity which he possessed all the time.
 - c. The difference here is a denial of the humanity of Jesus (1 John 4:3).
 - d. The intent of proving Jesus used His own powers is to prove He was not tempted.
 - e. The intent of proving Jesus used His own powers is to prove man is not able to live without sin.
4. Where will Brother Bonner land?
- a. I believe he will affirm Jesus was unlimited always exercising the attributes of deity.
 - b. Why?
 - 1) He objected to this statement in *F&F* : There are some brethren who in effect deny the humanity of Christ by contending that Jesus had not only the possession of the divine attributes, but also unlimited access to and exercise of the divine attributes.
 - 2) He wrote the article "Jesus Had an Edge" in *Gospel Truths*.
 - (a) Anyone who would explain why Jesus did not sin when all twelve billion others in the flesh have sinned, would explain the *edge* that Jesus had over the twelve billion *How did Jesus keep from sinning? What was His edge?*
 - (b) An *edge* is an advantage over another person, especially to have an advantage that will enable one to best another in a contest of strength (*Dictionary of American Slang*, p. 170). It is the margin of superiority that establishes an advantage over the competition (*American Heritage Dictionary*).
 - (c) Brother Bonner lists 13 things that constituted the edge Jesus had over all of humanity which allowed Him to be sinless while all the rest of us are not able to live above sin. This reveals what Brother

Bonner thinks about the nature of Jesus on this earth and the temptation that He experienced.

3) He debated Keith Sharp saying, "By 'men' I do not refer to God in the flesh (Jesus)."

c. Please clarify it for us. Which is it?

III. Conclusion:

A. Recapitulate Affirmative Argument

1. How to prove a never proposition.
 - a. If the church never used an instrument
 - b. If the church never sprinkled water for remission
 - c. If the church never relieved a non saint
 - d. Then Jesus never used His own divine powers, privileges and prerogatives.
2. Jesus said He came with a delegated authority and derived power.
3. The Scriptures reveal He was dependent upon the Father and the Holy Spirit in order to do the work He was sent to do.

B. Challenge Brother Bonner to present his proof

1. Where is the passage that says Jesus used His own power.
2. Where is the that says Jesus had an edge in temptation a divine edge.

Second Affirmative Speech

I. Introduction:

A. Brief Comments About the Debate

1. Personal remarks directed toward:
 - a) Audience
 - b) Those at my table: Ed Dye, A.W. Goff, Tim Coffey
 - c) The Elders of the Dumas Drive Church
 - d) Brother David Bonner
2. Responsibilities of the affirmative:
 - a) Define the proposition.
 - b) Present arguments from the Scriptures that support the proposition.
 - c) Reply, as necessary, to those things to which negative calls our attention which need further explanation.

B. Outline of Arguments Offered

1. Monday Night:
 - a) Study of John 5 Jesus affirms that while in the flesh He can do nothing of Himself what He does is as the Father authorizes and delegates that He should do.
 - b) Study of John 8 Jesus affirms that He is the I AM. He is equal with the Father in nature, but as the Son He is subject to the Father and can do nothing of Himself all that He taught and all that He did was given Him of the Father.
2. Tuesday Night:
 - a) Study of John 10 Jesus affirms that the Father gave Him the authority and the power necessary to complete His mission of giving His life for the sheep.
 - b) Study of Philippians 2 Paul affirms that Jesus did not retain His equality with God by remaining in the form of God, but took upon Him the form of a servant and was made in the likeness of men. Jesus did not come to earth looking like God or acting like God or demanding that to which God is entitled. He came looking and acting like a man.
3. Thursday Night:

- a) **Jesus and the Holy Spirit** Jesus said, I am not alone. Jesus said, He that sent me bears witness of me. We learned that God sent Jesus in the power of the Holy Spirit to heal all that were oppressed and to do good.
- b) **Hebrews 2 and 4** In this study we will learn just how much Jesus was like us.

II. Discussion:

A. Jesus Was an Authentic Man

1. He had human ancestry (Matthew 1:1; Luke 3:38).
2. He had a mother (Galatians 4:4).
3. He was born (Luke 2:7).
4. He grew up in a family with brothers and sisters (Luke 2:42,52; Mark 6:3).
5. He learned a trade from His father (Mark 6:3; Matthew 13:55).
6. He had a real human body:
 - a) hunger (Luke 4:2; Mark 11:12).
 - b) thirst (John 19:28; 4:6,7)
 - c) weariness (John 4:6)
 - d) weakness (Hebrews 5:1;2)
 - e) sickness (Isaiah 53:3)
 - f) sweat (Luke 22:44)
 - g) blood (John 19:34)
 - h) tears (John 11:35)
 - i) pain (Isaiah 53:3)
 - j) death (John 19:30)
7. He had a real human spirit:
 - a) sorrow (very sad exceedingly sorrowful) (Matthew 26:38)
 - b) trouble (take away calmness of mind, strike the spirit with fear and dread) (John 12:27)
 - c) grief (John 11:35)
 - d) obedience (Hebrews 5:8,9; Philippians 2:8)
 - e) reviled (1 Peter 2:23)
 - f) vexed (1 Peter 2:23)
 - g) agony (severe mental struggles and emotions) (Luke 22:43)

- h) anger (Mark 3:5)
- i) eating and drinking (Luke 7:34)
- j) affection (John 19:26,27)
- k) tempted (Matthew 4:1 11)
- l) nakedness or groaning (Acts 2:27; 2 Corinthians 5:1 4)

B. *Jesus was Conscious of His Humanity*

1. Every time Jesus used the term Son of Man, it was an affirmation of His humanity (John 1:51; John 5:27 (cf. Acts 17:31); John 6:27; John 12:23; 13:31).
 - a) The phrase Son of Man identifies a human being (Numbers 23:19; Job 25:6; 35:8; Psalm 8:4; 8-0:17; 144:3; Isaiah 52:12; Jeremiah 49:18,33; 50:40).
 - b) The phrase Son of Man designates the role of the prophet sent, commissioned and empowered by Jehovah to his brethren (Ezekiel 2:1 10; 3:1 11; Daniel 8:17).
 - c) The phrase Son of Man applies to the role discharged by the Word made flesh (Daniel 7:13; Matthew 12:40; 17:9,12,22; 20:18,28; 26:2,24; Mark 8:31; 9:9,12; 10:33;; Luke 7:34; 9:22; 17:22; 18:31 33).
2. Jesus often referred to Himself as a man (John 6:46; 8:40; 15:13 15; 24; Matthew 4:4; 11:27).
3. Those with whom Jesus lived, worshipped, walked and talked regarded Him as an equal (John 9:31 33; 10:41; Matthew 8:27; 9:8; 11:9; 13:54 56).

C. *Made in the Likeness of Men How?*

1. Jesus was a man as I am (Hebrews 2:14 17).
2. The following attributes of flesh and blood are determined in the context of Hebrews 2:1 18.
 - a) a little lower than the angels (2:7)
 - b) set over the works of God's hands (2:7)
 - c) all things put in subjection to him (2:8)
 - d) the flesh suffers (2:9,10; cf. Matthew 26:37)
 - e) the flesh can be ashamed (2:11)
 - f) the flesh worships, preaches and praises (2:12)
 - g) the flesh believes or trusts God (2:13)
 - h) the flesh fears (2:15)

- i) the flesh shows mercy and is faithful (2:17)
- j) the flesh is tempted (2:18)
- 3. Jesus was a man as I am, yet without sin (Hebrews 4:14-16).
 - a) Sin is no part of human nature (Romans 7:9; Ecclesiastes 7:29).
 - b) Temptation is not sin (James 1:13-15).
 - c) However, Jesus was tempted (Hebrews 4:15; Matthew 4:1-11).
 - 1) Not made trial of, or provoked (Matthew 4:7; Deuteronomy 6:16).
 - 2) Not inherently evil desires (Matthew 5:29).
 - 3) Satan's deceitful appeal to the natural desires and ambitions within us in order to lead astray.

III. Conclusion:

A. Recapitulate Affirmative Argument

1. How to prove a never proposition.
 - a. If the church never used an instrument
 - b. If the church never sprinkled water for remission
 - c. If the church never relieved a non-saint
 - d. Then Jesus never used His own divine powers, privileges and prerogatives.
2. Jesus said He came with a delegated authority and derived power.
3. The Scriptures reveal He was dependent upon the Father and the Holy Spirit in order to do the work He was sent to do.

B. Recapitulation of the Material on the Nature of Christ

1. Philippians 2:5-8
 - a. Jesus emptied Himself of the form of God
 - b. He took upon Himself the form of a servant
 - 1) Being made in the likeness of men
 - 2) Being found in fashion as a man
 - 3) Humbling Himself in obedience unto death
2. Hebrews 2:14-18
 - a. Jesus has the same human nature we all share.
 - b. That nature involves more than just a body.
 - c. Jesus' spirit took on human nature.

C. Challenge to Brother Bonner

1. Show us what passages we have failed to consider in proving our NEVER proposition.
2. Reply to what we have shown concerning:
 - a. John 5,8,10
 - b. Philippians 2
 - c. Hebrews 2

Third Affirmative Speech

I. Introduction:

A. Brief Comments About the Debate

1. Personal remarks directed toward:
 - a) Audience
 - b) Those at my table: Ed Dye, A.W. Goff, Tim Coffey
 - c) The Elders of the Dumas Drive Church
 - d) Brother David Bonner
2. Responsibilities of the affirmative:
 - a) Define the proposition.
 - b) Present arguments from the Scriptures that support the proposition.
 - c) Reply, as necessary, to those things to which negative calls our attention which need further explanation.

B. Outline of Affirmative Arguments Offered

1. A consideration of all the passages that reveal the nature of the relationship between Jesus and the Holy Spirit during the Lord's ministry on earth.
2. A textual study of Philippians 2 which revealed the nature of the humiliation of Christ.
 - a) Jesus emptied Himself of the form of God
 - b) Jesus took the form of a servant, which consisted of
 - 1) being in the likeness of man
 - 2) being in the fashion of a man
 - 3) being obedient to God as a man
3. A textual study of Hebrews 2 wherein we learned to what extent Jesus was like us.
 - a) He was a man as all other men are.
 - b) He was a man in body, soul and spirit.
 - c) He was a man who being tempted did not sin.
4. In this speech we will consider Matthew 4 and the temptation of Christ.

II. Discussion:

A. Why Is The Temptation of Jesus Important to this Question?

1. If Jesus was exercising all the attributes of Deity while He was in the flesh He could not be tempted.
 - a) If Jesus was using omniscience, He could not be anxious or fearful.
 - b) If Jesus was using omnipotence, He could not be hungry or tired.
 - c) If Jesus was using omnipresence, He was always with the Father.
 - d) If Jesus was exercising divine holiness, He could not be enticed.
 - e) If Jesus retained divine authority, there were no kingdoms to offer Him.
 - f) If Jesus was using infallible knowledge He didn't learn anything, He didn't have to study, reason or think about anything He might choose.
 - g) If Jesus was immortal, He could not be sick, wounded or die.
2. This is the consequence of Brother Bonner's position.
 - a) Brother Bonner says Jesus had an edge.
 - b) If Jesus was limited to the characteristics and abilities of human beings there is no edge (Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17).
 - c) However, if Jesus had an edge then
 - 1) God is a respecter of persons.
 - 2) Jesus is no example to men.
 - 3) All men have to sin.
 - 4) Universal salvation is an absolute necessity.
 - 5) God is responsible for sin, and unjust in condemning mankind.
 - 6) Jesus did not come in the likeness of sinful flesh.
 - 7) The Bible is a lie making infidelity more reasonable than faith.

B. The New Testament Says Jesus Was Tempted to Sin

1. Consider again Hebrews 2:18.
 - a) The temptations of Jesus are the same as the temptations of all other men (cf., 1 Corinthians 10:13).
 - 1) A basic rule of Bible study is that a word cannot have more than one signification in a context.
 - 2) Hebrews 4:15 confirms this exegesis.

- b) Some have argued that Jesus, God in the flesh, was tempted like God, the Father in Heaven, is tempted.
 - 1) Consider how God is tempted in this context (Hebrews 3:7 9,15 16).
 - 2) To tempt God is to provoke Him to anger by making a test of His will (Psalm 78:17,18, 56 59; 95:8,9; 106:7,29,43).
 - 3) Never is God in Heaven said to be tempted in the sense of a solicitation to sin (James 1:13 15).
- c) Now, when the New Testament says Jesus is tempted like we are tempted what does it mean?
 - 1) Jesus endured and resisted solicitations to sin, just as we have had to endure and resist such solicitations to sin?
 - 2) the Godhead, Jesus in the flesh and we all have just been provoked to anger by the devil?

C. *The Case of Jesus Being Tempted to Sin (Matthew 4:1 11)*

- 1. If Jesus could not be tempted to sin then
 - a) The Holy Spirit didn't know it (Matthew 4:1)
 - b) The Lord didn't know it (Matthew 4:1)
 - c) The Apostle to the Hebrews didn't know it (Hebrews 4:15)
 - d) Peter didn't know it (1 Peter 2:21,22)
 - e) The Devil didn't know it (Matthew 4:1)
- 2. The Devil presented three temptations to Jesus:
 - a) The temptation to make bread from stones
 - b) The temptation to throw Himself down from the temple
 - c) The temptation to receive the Kingdoms of the earth
- 3. Each of these temptations, if Jesus had yielded, would have resulted in sin.
 - a) To have made bread would have been a manifest lack of faith that God could provide a table in the wilderness (cf. Psalm 78:17 19; Genesis 16:2). It was a veiled appeal to pride (Psalm 10:4).
 - b) To have cast Himself down from the temple would have been the sin of provoking God by testing His word or promise (Genesis 3:1 11; Numbers 14:40 45).

- c) To have received the Kingdoms would have been the sin of idolatry (Romans 1:25).
- 4. In each temptation the Devil appealed to something that was wholesome and righteous in Jesus, but something which Jesus would have to control in order to avoid sin.
 - a) He appealed to Jesus hunger (Matthew 21:18; John 4:6 8; 21:5; Luke 24:36 43).
 - b) He appealed to Jesus desire to manifest faith in God and be loved of God (Hebrews 2:13; Psalm 18:2,3; 91:11,12; John 8:29).
 - c) He appealed to Jesus desire to be accepted of all men to whom He came (John 18:37). He appealed to Jesus natural fear of death (Mark 14:36; Hebrews 2:15; Matthew 26:37).
- 5. Jesus met each temptation with that which every man has to overcome temptation, nothing more and nothing less, the Word of God.
 - a) To the first Jesus answered, It is written
 - b) To the second He answered, It is again written
 - c) To the third He answered, Get thee hence, Satan, for it is written
- 6. Jesus was tempted to sin like we are tempted to sin. He was enticed like we are enticed, with things that are righteous, wholesome, good and natural. He resisted and overcame like you and I must through the power of the Word of God (Psalm 119:11).

III. Conclusion:

A. *Jesus, the Incarnate Word, Was a Man*

- 1. In appearance
- 2. In manners
- 3. In character
- 4. In temptation

B. *If Jesus Had an Edge*

- 1. Then He is no example.
- 2. He is no Saviour
- 3. He is no Mediator
- 4. He is no man

Matthew 4:1 II

1. If Jesus could not be tempted to sin then
 - a) The Holy Spirit didn't know it (Matthew 4:1)
 - b) The Lord didn't know it (Matthew 4:1)
 - c) The Apostle to the Hebrews didn't know it (Hebrews 4:15)
 - d) Peter didn't know it (1 Peter 2:21,22)
 - e) The Devil didn't know it (Matthew 4:1)
2. The Devil presented three temptations to Jesus:
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 - a) To have made bread would have been a manifest lack of faith that God could provide a table in the wilderness (cf. Psalm 78:17-19; Genesis 16:2). It was a veiled appeal to pride (Psalm 10:4).
 - b) To have cast Himself down from the temple would have been the sin of provoking God by testing His word or promise (Genesis 3:1-11; Numbers 14:40-45).
 - c) To have received the Kingdoms would have been the sin of idolatry (Romans 1:25).
4. In each temptation the Devil appealed to something that was wholesome and righteous in Jesus, but something which Jesus would have to control in order to avoid sin.
 - a) He appealed to Jesus' hunger (Matthew 21:18; John 4:6-8; 21:5; Luke 24:36-43).
 - b) He appealed to Jesus' desire to manifest faith in God and be loved of God (Hebrews 2:13; Psalm 18:2,3; 91:11,12; John 8:29).
 - c) He appealed to Jesus' desire to be accepted of all men to whom He came (John 18:37). He appealed to Jesus' natural fear of death (Mark 14:36; Hebrews 2:15; Matthew 26:37).
5. Jesus met each temptation with that which every man has to overcome temptation, nothing more and nothing less, the Word of God.

- a) To the first Jesus answered, It is written
 - b) To the second He answered, It is again written
 - c) To the third He answered, Get thee hence, Satan, for it is written
6. Jesus was tempted to sin like we are tempted to sin. He was enticed like we are enticed, with things that are righteous, wholesome, good and natural. He resisted and overcame like you and I must through the power of the Word of God (Psalm 119:11).

Matthew 9:5 8

1. **Argument:** Jesus used His own inherent divine powers and privileges in forgiving this man's sins, reading the thoughts of the Jews and healing the man borne of four.
2. **Reply:**
 - a) Read the parallel texts: Mark 2:1 12; Luke 5:16 26; Matthew 9:1 8
 - b) Note particularly the following statements in the context
 - 1) Matthew 9:8, They marveled, and glorified God, which had given such power (**exousia**) to men.
 - 2) Luke 5:17, The power (**dunami**) of the Lord was present to heal them.
 - 3) Luke 5:21, And the Scribes and the Pharisees began to reason, saying, who is this which speaketh blasphemies? Who can forgive sins but God alone?
 - 4) Mark 2:10, But that ye may know that the Son of Man hath power (**exousia**) on earth to forgive sins
 - d. **Conclusions:**
 - 1) The apostolic writers affirm that the authority which Jesus exercised was a derived authority one given unto men. Jesus affirmed that the authority He exercised as the Son of Man was given to Him by the Father (John 5:26,27).
 - 2) The power of the Lord is specifically mentioned as being present. Why would that be necessary? Would it not always be present if it were the intrinsic power of the Son of God? Contextually, we know that this power is the power of the Holy Spirit given Jesus at His anointing (Luke 4:14,18,32,36).
 - 3) The fact that Jesus perceived their thoughts is not necessarily indicative of anything miraculous in this text. When the parallels are considered it is apparent that the Pharisees revealed their opinions (Luke 5:21). If we grant it was miraculous, context (Luke 4:18) and prophecy (Isaiah 11:1 4) are against that interpretation.

All things are delivered unto me Matthew 11:27

1. Argument: The Scriptures are unclear about when Jesus received all authority. According to this text Jesus had that authority from early in His ministry.
2. Reply:
 - a) Jesus received all authority at His ascension (Matthew 28:18; Daniel 7:13,14).
 - b) This authority was greater than the authority He had when upon the earth (1 Corinthians 15:24-27).
 - c) Jesus affirmed that He was operating under derived authority and with delegated powers while upon the earth (John 5:19,26-27,30; 8:29; 10:16,17).
3. Conclusion: If this is not the case then How does one reply to the millennialist regarding the establishment of the Kingdom or the Baptist concerning the establishment of the church?

Matthew 12:18

1. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: *I will put my spirit upon him*, and he shall shew judgment to the Gentiles.
2. Jesus was healing the multitudes and preaching the Gospel in fulfillment of the prophecy that the Father would put His Spirit upon Him (Matthew 12:15-21; cf. Isaiah 42:1-4).
3. I will put My Spirit upon Him
 - a) John said that God revealed the Spirit would descend and remain upon the Messiah (John 1:33).
 - b) To have the Spirit upon anyone is to have miraculous power that is given by the Holy Spirit (Numbers 11:25,26).
 - c) See these texts: Numbers 11:17,25,26,29; 24:2; Judges 3:10;6:34; 11:29; 14:6,19; 15:14; 1 Samuel 10:6,10; 11:6; 16:13; 19:20,23; 2 Kings 2:9; 1 Chronicles 12:18; 15:1; 2 Chronicles 20:14; 24:20; Isaiah 42:1; 59:21; 61:7; Ezekiel 11:4; Joel 2:28-32; Matthew 3:16; Matthew 12:28; Mark 1:10; Luke 4:18; John 1:32-34; Acts 2:17.

Matthew 12:28

- 1) But if I cast out devils *by the Spirit of God*, then the kingdom of God is come unto you.
- 2) What does the phrase *by the Spirit* (**en pneumati**) mean?
 - a) Holy Spirit Baptism (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16)
 - b) The miraculous power of the Spirit (Matthew 12:28; 22:43; Luke 2:27; 4:1; Acts 1:5; 11:27; Romans 9:1; 1 Corinthians 12:3; 14:16; 2 Corinthians 6:6; Ephesians 3:5; 1 Thessalonians 1:5; 1 Timothy 3:16; 1 Peter 1:12; Revelation 1:10; 4:2; 17:3; 21:10; 2 Kings 2:9; 1 Chronicles 28:12; Nehemiah 9:30; Micah 3:8; Zechariah 1:6; 4:6; 7:12; Isaiah 4:4; Ezekiel 11:24; 37:1)
 - c) A demon (Mark 1:23; 5:2)
 - d) An attitude or disposition (Luke 1:17; Galatians 6:1)
 - e) The inner man, the human spirit, the heart (John 4:23, 24; Romans 2:29; 8:9; Colossians 1:8; Ecclesiastes 7:9; 8:8)
 - f) The non miraculous instrumentality of the Holy Spirit (Romans 8:13,14; 14:17; 15:16; 1 Corinthians 6:11; 12:13; 2 Corinthians 3:18; Ephesians 2:22; Ephesians 5:18; 6:18; Jude 20)
 - g) The wind, or breath (Psalm 48:7; Isaiah 11:4)
 - h) What would it mean in Matthew 12:28?
4. What does the phrase *by the Spirit* (**dia pneumato**) mean?
 - a) The miraculous agency of the Spirit (1 Corinthians 12:8; Acts 11:27; 21:4; Romans 5:5; 2 Thessalonians 2:2; 2 Timothy 1:14; 1 Peter 1:22)
 - b) What would it mean in Acts 1:2?
 - c) What would it mean in Hebrews 9:14?

Matthew 28:18

1. All power is given unto me in Heaven and in earth.
2. Jesus received this power when he ascended to the right hand of the Father (Daniel 7:13,14; Hebrews 1:3-8; 1 Corinthians 15:24-28).
3. Conclusions:
 - a) Jesus was under authority when He was here upon the earth (John 5:19,26,27,30; 7:16,17; 8:29,42,50;10:17,18).
 - b) Jesus received greater authority when He ascended to heaven (1 Corinthians 15:24-28; John 17:5).
 - c) Jesus operated under delegated authority with derived powers which were not His own, but given to Him by His Father.

Mark 1:12

1. **Argument:** The Spirit which drove Jesus into the wilderness was His own divine Spirit and not the Holy Spirit.
2. **Reply:**
 - a) Context does not support that argument (Mark 1:10).
 - b) What reasonable man would seek out temptation and do so after having purposely weakened Himself to the point of being susceptible to it?
 - c) If opponent is correct, Jesus was either a fool or not a man.

Mark 2:1-12

1. Argument: Jesus used His own inherent divine powers and privileges in forgiving this man's sins, reading the thoughts of the Jews and healing the man borne of four.
2. Reply:
 - a) Read the parallel texts: Mark 2:1-12; Luke 5:16-26; Matthew 9:1-8
 - b) Note particularly the following statements in the context
 - 1) Matthew 9:8, They marveled, and glorified God, which had given such power (**exousia**) to men.
 - 2) Luke 5:17, The power (**dunami**) of the Lord was present to heal them.
 - 3) Luke 5:21, And the Scribes and the Pharisees began to reason, saying, who is this which speaketh blasphemies? Who can forgive sins but God alone?
 - 4) Mark 2:10, But that ye may know that the Son of Man hath power (**exousia**) on earth to forgive sins
 - e. Conclusions:
 - 1) The apostolic writers affirm that the authority which Jesus exercised was a derived authority — one given unto men. Jesus affirmed that the authority He exercised as the Son of Man was given to Him by the Father (John 5:26,27).
 - 2) The power of the Lord is specifically mentioned as being present. Why would that be necessary? Would it not always be present if it were the intrinsic power of the Son of God? Contextually, we know that this power is the power of the Holy Spirit given Jesus at His anointing (Luke 4:14,18,32,36).
 - 3) The fact that Jesus perceived their thoughts is not necessarily indicative of anything miraculous in this text. When the parallels are considered it is apparent that the Pharisees revealed their opinions (Luke 5:21). If we grant it was miraculous, context (Luke 4:18) and prophecy (Isaiah 11:1-4) are against that interpretation.

Mark 3:29 30

1. Because they said He had an unclean Spirit.
2. Argument: Jesus warned the Scribes against blaspheming the Holy Spirit because of this accusation.
 - a) Question: How could they be guilty of blasphemy if Jesus was not filled with the Holy Ghost in a miraculous sense or did not do miracles by the power of the Holy Spirit?
 - b) The passage necessarily implies both. Jesus was full of the Holy Spirit and did miracles through the power of the Holy Spirit.

Full of the Holy Ghost Luke 4:1

1. And Jesus being *full of the Holy Ghost* returned from Jordan, and was *led by the Spirit* into the wilderness.
2. What does it mean to be full of the Holy Ghost?
 - a) I believe Luke is consistent in His use of the phrase designating those endowed with miraculous expressions of the Spirit's powers.
 - 1) Luke 1:15
 - 2) Luke 1:41
 - 3) Luke 1:67
 - 4) Luke 4:1
 - 5) Acts 2:4
 - 6) Acts 4:8
 - 7) Acts 4:31
 - 8) Acts 6:3,5*
 - 9) Acts 7:55
 - 10) Acts 9:17
 - 11) Acts 11:24*
 - 12) Acts 13:9
 - b) In all of these passages to be full or filled with the Holy Spirit is miraculous. (* indicates a possible exception).
 - c) The only other sense in which one is full of the Holy Ghost in the New Testament is in obedience to the command of Ephesians 5:18,19 which is accomplished by bearing the fruit of the Spirit (Galatians 5:22,23; cf. Colossians 3:16; Acts 13:52).
3. Questions:
 - a) If full of the Holy Ghost does not mean in Jesus' case what it means in all the others, what does it mean? The fruit of the Spirit or the spiritual character that the believer acquires through Bible Study.
 - b) If it means the unity of the Godhead, by what hermeneutical process are you able to arrive at that conclusion?

Led of the Spirit Luke 4:1

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil And immediately the Spirit driveth Him into the wilderness Jesus was led by the Spirit into the wilderness (Matthew 4:1; Mark 1:12; Luke 4:1).
2. What Spirit led Jesus into the wilderness?
 - a) His own Spirit? (Foy E. Wallace, Jr., *The One Book Analyzed and Outlined*, p. 293).
 - b) The Holy Spirit?
 - 1) Luke 4:1 is separated from its connecting context by the genealogy of Christ (Luke 3:22,23).
 - 2) Matthew 4:1 is separated by the chapter division (Matthew 3:16,17).
 - 3) Mark 1:10-12 makes it clear that the Spirit is the Holy Spirit which descended upon Him at his baptism.
3. How is one led of the Spirit?
 - a) Directly, by revelation (Galatians 2:2; John 16:13).
 - b) Indirectly, through the word (Romans 8:14; Galatians 5:18).
4. What does it mean to lead? (see: Matthew 15:14; Mark 13:11; Luke 13:15; Acts 13:11; 1 Corinthians 9:5).
5. Questions:
 - a) If Jesus was not led directly or indirectly, how was he led?
 - b) If led means unity of the Godhead, by what hermeneutical principle do you establish that exegesis?

Power of the Spirit Luke 4:14

1. And Jesus returned *in the power of the Spirit* into Galilee: and there went out a fame of him through all the region round about.
 - a) The word *power* is the Greek word **dunami**".
 - b) See these texts: Micah 3:8; Romans 15:19; 1 Corinthians 2:4
2. Acts 10:38 is the inspired commentary on this verse.
 - a) Jesus received the power *when* He was anointed with the Holy Ghost.
 - b) Jesus in the context attributes His entire ministry as the Son of Man to the anointing of the Spirit (Luke 4:18; Isaiah 61:1,2; Isaiah 41:1,2; 11:1-4).
3. The power of the Spirit is miraculous power (Luke 4:36).
 - a) This power was exercised *when* Jesus returned to Galilee after the Temptation (Luke 4:13).
 - b) When Jesus returned to Galilee He worked His *first* miracle at Cana (John 2:11).
 - c) The purpose of this miraculous power was to confirm the doctrine which Jesus spoke (Luke 4:32,36; cf. Mark 16:20; Hebrews 2:3,4; John 5:36,37; 8:18; 9:4; 10:32,37,38).

The Spirit of the Lord is upon Me

Luke 4:18

1. *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.*
 - a) This is a quotation from Isaiah 61:1,2
 - b) It parallels several OT references to the relationship between the Messiah and the Holy Spirit (cf. Isaiah 41:1,2; 11:1-4).
2. The Spirit of the Lord is upon Me
 - a) All three persons of the Godhead are presented in this text.
 - b) Here the unity of the Godhead is demonstrated.
 - 1) The Father anointed and sent (Acts 10:38)
 - 2) The Spirit empowered (Luke 4:14)
 - 3) The Son came as the Redeemer (Philippians 2:5-8)
3. Is upon Me
 - a) John said that God revealed the Spirit would descend and remain upon the Messiah (John 1:33).
 - b) Isaiah said that the Spirit would rest upon the Messiah (Isaiah 11:2).
 - c) To have the Spirit resting upon anyone is to have miraculous power that is given by the Holy Spirit (Numbers 11:25,26).
 - d) See these texts: Numbers 11:17,25,26,29; 24:2; Judges 3:10; 6:34; 11:29; 14:6,19; 15:14; 1 Samuel 10:6,10; 11:6; 16:13; 19:20,23; 2 Kings 2:9; 1 Chronicles 12:18; 15:1; 2 Chronicles 20:14; 24:20; Isaiah 42:1; 59:21; 61:7; Ezekiel 11:4; Joel 2:28-32; Matthew 3:16; Matthew 12:28; Mark 1:10; Luke 4:18; John 1:32-34; Acts 2:17.
4. Because He hath Anointed Me
 - a) **Criō** designates sacred and symbolic anointings. It is used in the NT of Christ as God's Anointed (Acts 4:27; 10:38; Hebrews 1:9).
 - b) It occurs frequently in the LXX and is used of kings (1 Samuel 10:1), priests (Exodus 28:41) and prophets (1 Kings 19:16).

- c) Anointing occurred as one was being set into office and indicated that the Anointed had God's approval and God's Spirit (1 Samuel 16:13; 10:1,6; 1 Kings 1:39; 1 Chronicles 29:23-25; 2 Chronicles 1:1-12).
5. Question: If the anointing with the Spirit did not endow Jesus with the Spirit's power, what did it accomplish?

Virtue is gone out of Me

Luke 8:46

1. Argument: Jesus was working miracles by His own intrinsic power because He knew that virtue went out of Him.
2. Reply: This is a non sequiter, i.e., it does not follow.
 - a) Why must Jesus be using His own power because he knows a miracle has taken place?
 - b) He obviously was not using intrinsic divine power because the identity of the recipient of this miracle was unknown to Him (Mark 5:30).
 - c) It seems to have been a common part of the miraculous ministry of Christ that healing was obtained by touch (Matthew 14:36; Mark 6:56).
 - d) The Apostle Paul was able to work miracles by sending aprons to those that were afflicted (Acts 19:12).
 - e) Is it your position that those miracles which were wrought by others were done without their having any perception that they occurred? (cf. Acts 14:19; 20:10).
 - f) The circumstances seem to have dictated that Jesus be made aware that this woman touched Him in order that God could be given the glory. There is nothing in the text that he knew this woman was present, that He willed that she specifically should be healed, or that He knew who she was when she was healed.

John 1:1 3, 14

1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made ... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.
2. Observations:
 - a) There are at least two distinct personalities that have the essence of divinity, God and the Word. (Note: We know there are three, but this text only affirms two. See: Acts 5:4.)
 - b) The Divine Being known as the Word was intimately involved in all that has transpired in human history, beginning with the Creation.
 - c) The Word experienced some change in which He became what He was not, namely, flesh.
3. The Word was God
 - a) This phrase has to do with the nature or essence of the Word.
 - b) He cannot dispossess Himself of this nature and continue to exist.
 - c) However, the passage itself affirms that He may cease to be involved in certain demonstrations of His power and still be known as God (cf. Hebrews 4:10).
God does not have to exercise his powers in order to prove He is God. He is not creating today, or raising the dead today, or miraculously restoring the maimed today. BUT, He is nonetheless God and you and I never having seen any of these works are still very much convinced that He lives and is God.
4. The Word was made flesh
 - a) The word became what He was not.
 - b) The text does not say, the Word took a body.
 - c) Rather, the text says that the Divine Spirit Being became flesh, a human being retaining the divine essence and not exercising those powers in order to be a man.

Jesus manifested forth His glory John 2:11

1. **Argument:** Jesus used His own intrinsic powers since this miracle was a manifestation of His glory.
2. **Reply:**
 - a) The text says it was a manifestation of Jesus glory, NOT His intrinsic powers or other attributes.
 - b) Second, what glory is this? Not the heavenly glory which He had in the form of God (John 17:5). It was the glory of the only begotten Son of God (John 1:14).
 - c) This miracle revealed who Jesus was. It was, as all His miracles were, the testimony of the Father confirming the claims of the Son (John 5:36,37; 10:32-38).
 - d) It was as in John 11:4, the glory of God which in turn glorified the Son.
 - e) This is a case of a passage that tells us what was done, and the effect that the act had. However, the passage does not say HOW it was done.

John 3:34

1. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.
2. Whom did God send?
 - a) John the Baptist
 - 1) John 1:6, There was a man sent from God, whose name was John.
 - 2) What connection does this have to the context of John 3:34? The call of the disciples, the miracle at Cana, the cleansing of the Temple, the interview with Nicodemus, and the return to Galilee separate these contexts.
 - 3) Was John the only one whom God sent?
 - (a) Gabriel was sent by God (Luke 1:19,26)
 - (b) Jesus was sent (John 3:17)
 - 4) Christ is referred to as the one sent by God 40 times in the Gospel of John (John 3:17; 4:34; 5:23,24,30,36,37,38; 6:28,38,39,40,44,57; 7:16,18,28,29,33; 8:16,18,26,29,42; 9:4; 10:36; 11:42; 12:44,45,49; 13:20; 14:24; 15:21; 16:5; 17:3,18,21,23,25; 20:21).
 - b) Christ
 - 1) vs. 30, He must increase
 - 2) vs. 31, He that cometh from above He that cometh from Heaven
 - 3) vs. 32, What He hath seen and heard, that He testifieth
 - 4) vs. 33, he that hath received His testimony
 - 5) vs. 34, He whom God hath sent speaketh the words of God
 - a) John describes himself in verse 31 as of the earth speaking of the earth. The one sent in verse 34 speaketh the words of God. He is the one that cometh from Heaven and testifieth what he has seen and heard (in heaven, cf. John 5:19,20; 8:26 29; 12:49,50).
 - b) John describes himself as the friend of the bridegroom who stands and hears Him. In verse 34 he is the one who received His testimony.

3. God giveth not the Spirit by measure unto him.
 - a) The phrase *unto Him* is not in the original text. (cf. ASV)
 - 1) It does not matter. The context bears out that the person under consideration who received the Spirit is Christ.
 - 2) Did Jesus receive the Spirit? That is the question.
 - b) The phrase *by measure* does not refer to a superlative measure of the Spirit for Jesus compared to a lesser measure for the Apostles, and a still smaller measure for other Christians.
 - 1) Giving the Spirit does not refer to the person of the Spirit, but the gifts and the operations of the Spirit. It is a case of metonymy of the cause (see: *Figures of Speech* by Bullinger, p. 540).
 - 2) Are you denying that when God gave the Spirit to the Twelve that they had an authority and power that differed from those Christians upon whom they laid hands? Are you denying that not all Christians had the same gifts? (See: 1 Corinthians 12:4-11; 2 Corinthians 12:12)
 - 3) It is true that the New Testament does not refer to differing measures but differing gifts. The sense in the phrase *not by measure* is that God does not give the gifts and operations of the Spirit to anyone, especially His Son, in an insufficient manner. Jesus was endowed by the Spirit in such a way as to suffice Him in the completion of His ministry.
 - c) God gave the Spirit to Jesus in some sense other than the miraculous gifts and operations.
 - 1) The New Testament does not speak of a non-miraculous giving of the Spirit, to Jesus or anyone else (Luke 11:13; John 7:39; Acts 5:32; 8:18; Romans 5:5; 1 Corinthians 12:7; 2 Corinthians 5:5; 1 Thessalonians 4:8; 1 John 3:24).
 - 2) The text clearly represents Jesus as speaking by the Spirit, which in the New Testament is a miraculous activity.
 - 3) What purpose would such a non-miraculous giving of the Holy Spirit to Jesus fulfill?

The Father sent Me

John 4:34

1. Jesus was sent by the Father to do His will:
 - a) John 3:34
 - b) John 4:34
 - c) John 5:19 38
 - d) John 6:38 40
 - e) John 7:28 34
 - f) John 8:13 19, 25 30
 - g) John 9:3,4
 - h) John 12:49,50
 - i) John 13:20
 - j) John 16:5
 - k) John 17:3,4,18,21,23
2. What does it mean to be sent ?
 - a) To order one to go to a place appointed official or authoritative sending (Thayer, pp. 67, 499).
 - b) The sending of the Son by the Father was from the glory which He had with the Father into the world, by way of the Incarnation The expression that Jesus is sent by God denotes the mission which He had to fulfill and the authority which backs Him (Vine, pp. 1025 1026).
 - c) New testament examples:
 - 1) John the Baptist (John 1:6; 3:28; Matthew 11:10)
 - 2) The Pharisees (John 1:19,24; 7:32)
 - 3) Herod (Matthew 2:16)
 - 4) The Apostles (Matthew 10:5; John 17:17)
3. Jesus was acting in an official capacity as one under authority.
 - a) John 3:17,34
 - b) John 5:36,38
 - c) John 6:29,57
 - d) John 8:42
 - e) John 11:42

Outline of John Chapter Five

1. **The Healing of the Lame Man at the Pool of Bethesda (5:1-16).**
 - a) **The Legend**
 - b) **The Miracle**
 - c) **The Warning: Sin no more lest a worse thing come upon you.**
 - d) **The Opposition**
2. **The Confrontation with the Unbelieving Jews (5:17-47).**
 - a) **The Declaration of Deity (5:17-18)**
 - b) **The Admission of Submission (5:19-20)**
 - c) **The Delegation of Divine Authority (5:21-29)**
 - d) **The Confirmation of the Claim (5:30-38)**
 - e) **The Condemnation of Rejection (5:39-47)**
3. **The Text Applied to this Controversy**
 - a) **Jesus said, I work (5:17).**
 - 1) **Does it mean, I work by myself?**
 - 2) **Does it mean, I work by authority from the Father and power from the Spirit? (Matthew 12:28, et. al.)**
 - 3) **Does it mean, Sometime it s one way and sometime it is the other?**
 - b) **Note that Jesus in the text by calling God My Father the Jews understood Him to be making Himself equal with God (5:18).**
 - 1) **Jesus affirmed His deity while in the flesh.**
 - 2) **I accept what Jesus said about it.**
 - c) **Jesus said, I can do nothing of myself.**
 - 1) **In verse 19 He has reference to miraculous power (John 5:16).**
 - 2) **In verse 30 He has reference to His authority to judge (John 5:26,27).**
 - d) **The Independent Witness of the Father (John 5:31-37).**
 - 1) **Jesus is one witness.**
 - 2) **The Father is the second witness.**
 - 3) **If Jesus is acting alone with out help, independently, then where is the second witness?**

The Son of Man can do nothing of Himself

John 5:19

1. There are three verses in which Jesus makes the above statement:
 - a) The Son of Man can do nothing of Himself (John 5:19).
 - b) I can of mine own self do nothing (John 5:30).
 - c) I do nothing of myself (John 8:28).
2. Five times Jesus denies that His doctrine and works are of myself :
 - a) He shall know of the doctrine whether it be of God, or whether I speak of Myself (John 7:17).
 - b) I am not come of Myself, but He that sent me is true (John 7:28).
 - c) I proceeded forth and came from God; neither came I of Myself, but He sent me (John 8:42).
 - d) For I have not spoken of Myself, but the Father which sent me, He gave me a commandment what I should say, and what I should speak as the Father said unto me, so I speak (John 12:49,50).
 - e) The words that I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works (John 14:10).
3. What is Jesus saying?
 - a) I can of mine own self do nothing.
 - b) I can of mine own self do some things.
 - c) I can of my own self do all things.
4. Let s consider some parallel thoughts found elsewhere in the New Testament.
 - a) John 15:5, For without me ye can do nothing
 - 1) What can the disciples do without abiding in Christ?
 - 2) Was it possible for them to bear fruit, be saved, without Christ?
 - b) 2 Corinthians 13:8, For we can do nothing against the truth
 - 1) What were the Apostles willing to endure for the sake of the righteous conduct of the saints? (13:7)
 - 2) They would not even save their reputations and influence over the holiness of these Corinthians.
 - c) See: Luke 7:7; 24:39; Acts 10:26 Romans 7:25; 1 Corinthians 7:7; 9:27.

I am come in My Father s name John 5:43

1. What does it mean to come in the name of some one?
 - a) The name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one s rank, authority, interests, pleasure, command, excellencies, deeds etc. (*Enhanced Strong s Lexicon*).
 - b) For all that a name implies, of authority, character, rank, majesty, power, excellence, etc., of everything that the name covers (2) in the power of (with *en, in*), e.g., Mark 16:17; Luke 10:17; Acts 3:6; 4:10; 16:18; Jas. 5:14 (*Vine s Expository Dictionary*, p. 782).
 - c) Thus, when Jesus came in the name of the Father He came in His authority, His majesty and His power (John 5:43; 10:25; 12:13; 15:16; 16:23 26; 17:12,26).
2. Objection: Jesus did work in His own name and power.
 - a) Some of these verses refer to Jesus after His coronation as Messiah (Matthew 18:20; 28:19; Mark 16:17; Luke 24:47).
 - b) Some refer to false prophets (Matthew 24:5; Mark 13:16; Luke 21:8).
 - c) However, some do refer to His ministry on earth (Luke 10:17; Mark 9:37 41; Luke 9:48 49; Matthew 18:5).
 - 1) These passages do not contradict what Jesus said in John 16:24,26 .
 - 2) The only possible explanation is one that recognizes that Jesus came in the Father s name and the disciples acted under authority which Jesus delegated to them in the Father s name (Luke 10:16,17; John 13:20; Matthew 10:40; John 12:26 28).
 - 3) After Jesus coronation as the Messiah the nature of His authority changed and He operated differently (Matthew 28:18 20; John 16:23 28; 1 Corinthians 15:24 28).

He Himself knew what He would do

John 6:6

1. **Argument:** Jesus did not need the Holy Spirit telling Him what to do, He was the Son of God and knew what He would do.
2. **Reply:**
 - a) The Holy Spirit take away the will of Jesus, or the mind of Jesus. The Scriptures teach that the manifestations of the Holy Spirit in the prophets are subject to the prophets (1 Corinthians 14:26-32). Why would it be any different in Jesus? No one is claiming that Jesus lost His will or His mind. That He did not know what He was doing or why He did it.
 - b) However, it cannot be denied that the Father showed: and told Jesus some things (Deuteronomy 18:18,19; John 5:19,20; 7:16,17; 8:26-28, 38; 12:49,50; 14:10).
 - c) Furthermore, why is it infidelity to have the Father speaking to the Son through the Spirit, but verity and truth to have the Son speaking to the Spirit through the Father (John 15:26,27; 16:13-15).

My doctrine is not Mine

John 7:16,17

1. Jesus spoke the doctrine which the Father gave Him.
 - a) John 3:34
 - b) John 7:16,17
 - c) John 8:26,28
 - d) John 12:49,50
 - e) John 14:10
 - f) John 17:8
2. Jesus clearly affirms that He brought a doctrine which was commissioned by God the Father it did not originate with Christ.
 - a) The Father gave Him the words to speak (John 8:28; 17:8).
 - b) The Father did not leave Him alone (John 8:29).
 - c) The Father put His Spirit upon Jesus to preach the Gospel (Luke 4:18).
3. Objection: This makes Jesus a blank page like an Apostle or a prophet.
 - a) He gave me a commandment what I should say and what I should speak (John 12:49).
 - b) I will raise them up a prophet, from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I command Him (Deuteronomy 18:18; cf. Acts 3:22-26).
 - c) This kind of talk denigrates Christ who obeyed His Father. It denigrates the Father who determined it should be this way. And, it denigrates the Spirit who effectively carried out the Father's will in the Son of Man.

Outline of John Chapter Eight

1. **The Woman Taken in Adultery (8:1-11)**
 - a) **Judging the Master (8:1-5)**
 - b) **Judging the Accusers (8:6-9)**
 - c) **Judging the Accused (8:10-11)**
2. **Confrontation in the Temple (8:12-59)**
 - a) **The Master's Declaration (8:12)**
 - b) **The declaration of faith: I am the Light of the World.**
 - 1) **The call to discipleship: Follow Me**
 - 2) **The rejection of sin: shall not walk in darkness**
 - 3) **The fellowship of salvation: shall have the light of life**
 - c) **The Pharisees' First Response (8:13)**
 - 1) **The objection: You bear record of Yourself.**
 - 2) **The law required two witnesses (Deuteronomy 17:6; John 5:31).**
 - 3) **There must be corroborative testimony.**
 - d) **Jesus Answers Their Objection (8:14-18)**
 - 1) **I tell the truth. You reject it out of hand because you do not want to believe it (8:14,15). Your judgment of me is according to the flesh (cf. John 7:24; Matthew 7:1-5). Jesus did not meet their expectations of a Messiah so they rejected Him.**
 - 2) **Jesus provides the corroborating witness they demand, the Father in Heaven (cf. John 5:30-37; Hebrews 2:3,4).**
 - e) **The Pharisees' Question Jesus (8:19-32)**
 - 1) **Question #1: Where is your father?**
 - (a) **Asked in mockery of Jesus. If your father is your witness, is he here to testify.**
 - (b) **Jesus' answer gets to the heart of the issue, You don't know him even though he is present.**
 - 2) **Question #2: Will he kill himself?**
 - (a) **Jesus had called again for disciples and that in view of His impending death on the cross (8:21).**

(b) Jesus had said, I go my way ye cannot come. The only place these Jews contemplated they could not go was to hell with sinners.

3) Question #3: Who art Thou?

(a) Jesus got their attention with a claim for heavenly origin and equality with the Father (8:23,24).

(b) Jesus answered: I am the light of the world (8:12,cf. 8:25,26).

(c) The Pharisees still did not understand about whom Jesus spoke (8:27).
However, there were some who believed on Jesus.

f) Address to the Believing Jews (8:28-32)

1) There will be one ultimate sign of my identity given when I am crucified (28). Then you all will know.

2) Jesus makes a personal claim for divinity.

3) Jesus restates the invitation to discipleship (cf. 8:12)

(a) Follow me = continue in my word

(b) Shall not walk in darkness = shall know the truth

(c) Shall have the light of life = the truth shall make you free

g) The Pharisees Second Response (8:33,39,41)

1) Their defense: We be Abraham's seed.

2) The Jew thought he was accepted of Jehovah because he was a Jew, a descendent of Abraham (John 3:4; Matthew 3:9; Luke 3:8; cf. 8:39,41).

h) Jesus Tears Down Their Defense (8:34-47)

1) Lineage is not the basis of salvation (8:34; Galatians 3:16).

2) Salvation is in the Son, not the servant (8:35,36; Romans 4:14).

3) Sinners fellowship the devil not the God of Abraham (8:37,38).

4) Abraham's children would believe (8:39-41; Romans 4:8-16).

5) You are of your father the devil (8:42-47).

i) The Pharisees Third Response (8:48)

1) Justification: You are a heretic influence by the devil (8:48).

2) Cf. Matthew 12:28; 9:34

3) Call it an ugly name wrap it up in a guilty association try and kill it.

j) Jesus Final Answer to the Pharisees (8:49-59)

1) I honor my Father (cf. Matthew 12:25,29).

- (a) Obedience (8:29; cf. Hebrews 5:8,9)
 - (b) Unashamed confidence (8:50, cf. 2 Timothy 2:19)
 - (c) Personal integrity (8:55; cf. Romans 9:1)
- 2) Jesus final claim for divinity (8:56-59)
- (a) Abraham saw my day.
 - (b) Hast thou seen Abraham? (Typical misrepresentation)
 - (c) Before Abraham was, I Am.
3. The Text Applied to this Controversy
- a) Seven times in this chapter Jesus claims a dependence upon the Father for authority and power:
- 1) John 8:15
 - 2) John 8:26
 - 3) John 8:28
 - 4) John 8:29
 - 5) John 8:38
 - 6) John 8:40
 - 7) John 8:42
- b) Four times, Jesus unequivocally claims divinity:
- 1) John 8:24
 - 2) John 8:28
 - 3) John 8:42
 - 4) John 8:58
- c) Verses 28 and 42 clearly show that Jesus while divine, that is possessing the divine attributes, was not using His own divine attributes.
- 1) I do nothing of myself
 - 2) Neither came I of myself

I am not alone John 8:16

1. Jesus said, I am not alone (John 8:16).
 - a) In John 8:16 Jesus refers to the fact that the Father is bearing witness of Him (8:18).
 - b) The Father bore witness through the signs and miracles that he did through Jesus (John 5:36; Acts 2:22; John 3:2; cf. Hebrews 2:4).
 - c) In verses 28,29 Jesus again affirms that the Father hath not left me alone. He explains the nature of their relationship, the Son depending upon the Father, when He says , I do nothing of Myself
2. This is the sense in which the Father was with Him (John 3:2; Acts 2:22).
 - a) In Isaiah 42:1 Jehovah promised to uphold His servant through the putting upon Him of His Spirit.
 - b) Acts 10:38 says Jesus was anointed with the Holy Spirit and with power and went about doing good for God was with Him.
 - c) Isaiah 61;1,2 says that God sent the Servant with the anointing of the Holy Spirit upon Him to preach the Gospel (cf. Luke 4:18).
 - d) John said that the Holy Spirit remained upon Christ (John 1:33).
 - e) Isaiah said the Holy Spirit of God would rest upon the Messiah (Isaiah 11:2).
3. Question: What does Jesus mean when He says, I am not alone ?
 - a) Surely, you do not think He had two spirits? (8:49)
 - b) The passage says the Father was teaching him (8:28).
 - c) The passage says the Father was bearing witness to the Jews (8:18).
 - d) Jesus said He heard the Father (8:26). Was He schizophrenic?
 - e) Jesus said He spoke what the Father showed Him (8:38).
 - f) Was Jesus dependent upon the Father in their relationship, or was He on His own using His own power, speaking His own words and testifying of Himself?

I AM from above John 8:23

1. **Argument:** Jesus said he was different from ordinary men. He was from above and they were from beneath.
2. **Reply:**
 - a) Context John 8:12-48.
 - b) Jesus is speaking to Pharisees in the Temple Treasury (John 8:13,20).
 - c) They ask, Where is thy father? (cf. 8:18)
 - d) He identifies them as sinners (8:21,24).
 - e) They claim Abraham as their father (8:39).
 - f) Then they claim God as their Father (8:41).
 - g) Jesus identifies them as children of the Devil this I show they are from beneath (8:44).
 - h) Jesus is speaking in terms of spiritual things, kingdom citizenship and righteousness. The context has nothing to do with an affirmation of His divine nature or the human nature of these Pharisees unless you are willing to affirm that human nature is sinful.

Outline of John Chapter Ten

1. **The Parable of the Good Shepherd (10:1-18).**
 - a) **Background:** The healing of the man born blind (John 9:1-38).
 - b) **Audience:** The man born blind whom Jesus healed, the leaders of the synagogue, others present in the temple about Solomon's porch.
 - c) **The point of the miracle (John 9:35-38).**
 - d) **The Parable:**
 - 1) **The shepherd enters by the door (10:1-5).**
 - 2) **Jesus says, I am the door (10:6-10).**
 - 3) **Jesus says I am the good shepherd (10:11-18).**
2. **Division Arises Among the People (10:19-23)**
 - a) **Some disbelieve, He hath a devil**
 - b) **Some believe, These are not the words of Him that hath a devil, can a devil open the eyes of the blind?**
 - c) **Solomon's porch in the temple at the Feast of Dedication.**
3. **Dialogue with the unbelieving Jews (10:24-42):**
 - a) **The Jews ask a question: How long dost Thou make us doubt? If Thou be the Christ, tell us plainly.**
 - b) **Jesus answers (10:25-30):**
 - 1) **I told you.**
 - 2) **You rejected the witness.**
 - 3) **You are not of my sheep.**
 - 4) **I give eternal life to my sheep**
 - 5) **I and my Father are one.**
 - c) **The Jews take up stones to stone Jesus (10:31-38).**
 - 1) **Jesus asks for which work?**
 - 2) **The Jews reply, For blasphemy.**
 - (a) **You being a man make yourself God.**
 - (b) **They missed it, He being God was made a man (Philippians 2; John 1; 2 Corinthians 8:9).**

- 3) Jesus answers:
 - (a) Ye are Gods (Isaiah 41:23; Psalm 82:6).
 - (b) A designation of God s representatives: prophets, kings, priests.
 - (c) How can it be blasphemy for him who is sent directly from God, to say, I am the Son of God?
 - (d) Believe me for the works sake (10:37-38).
- d) Jesus Escapes Stoning by Returning to Galilee (10:39-42).
 - 1) Some wanted to kill him.
 - 2) Many followed Him there.
 - 3) Many believed.
4. The Text Applied to this Controversy:
 - a) The Good Shepherd is the Servant of Jehovah.
 - 1) The Father sanctified, set apart the Shepherd (10:36).
 - 2) The Shepherd was sent into the world (10:36).
 - 3) The Father gave Jesus the sheep (10:29).
 - 4) The Father is greater than the Shepherd (10:29).
 - 5) The Father gave the Shepherd the authority to lay down and take up His life (10:17,18).
 - 6) The Shepherd works in the Fathers name (10:25).
 - 7) The works which the Shepherd did were from the Father (10:32).
 - b) Jesus clearly states that though He possessed Divine Nature , He was dependent upon the Father for authority and power.
 - 1) John 10:15-18
 - 2) John 10:25-30
 - 3) John 10:36-38
 - c) The Pharisees though in terms of man becoming God, not God becoming man (John 10:33).
 - 1) Jesus did not correct their understanding about His nature (10:33).
 - 2) He was trying to get them to accept that He who had human nature also possessed Divine Nature (10:37,38).
 - 3) Those who were of the fold accepted the truth of Jesus human and divine nature (10:41).

The Father He doeth the works John 14:10

1. Jesus attributed the power and authority He exercised to the Father.
 - a) The Father gave Jesus the authority and power to heal (John 5:19,20)
 - b) The Father gave Jesus the authority to forgive sins (5:21 27)
 - c) The Father gave the Son the authority to judge (John 5:28 30)
2. Jesus was anointed with the Holy Spirit and this power (Acts 10:38).
 - a) Luke 4:18
 - b) Matthew 12:18
3. Jesus did not claim to be working these miracles by His own power:
 - a) Matthew 12:28 (Luke 11:20)
 - b) John 5:19,20, 30
 - c) John 9:3,4
 - d) John 10:25,37,38

The Prince of this World hath nothing in Me John 14:30

1. **Argument:** There is nothing in Jesus to which Satan may appeal in order to tempt Jesus to sin because He said, The Devil hath nothing in me.
2. **Reply:**
 - a) Context is against any such interpretation. It is eisegesis.
 - b) Note what Jesus said
 - 1) The Prince of this world cometh.
 - 2) Jesus is referring to His soon arrest and crucifixion (John 14:28,29).
 - 3) Misuses the phrase in me to mean something inherent or innate (cf. On in 1 Corinthians 12:8,9 in ASV). However, the phrase means to have power over (RSV, NRSV, NEB or NIV). Jesus is saying that Satan will not succeed in overthrowing what He came to do, which was to redeem man.
 - 4) The Prince of this World arrived in the Garden in the persons of the representatives of the Jewish Sanhedrin and Roman Government (John 18:1-5).
 - c) Think about the consequences of this argument
 - 1) The argument is offered to prove that Jesus was not a man.
 - 2) If Satan having nothing in Jesus proves He was not a man, then Satan having something in you proves you are a man. Therefore to be a man one must be a sinner!
 - 3) Necessarily Jesus was not a man, infants are not human and idiots are not human because they do not have sin.
 - 4) The argument is made only because these brethren believe man has to sin or as Brother Bonner insists on putting it, cannot live a life without sin. If Jesus was man, tempted to sin, He could not live without sin. Since Jesus was without sin, He was NOT a man.
 - 5) The necessary consequence is: (1) You cannot live without sinning; (2) Jesus could not live without sinning relying upon human nature alone; (3) Jesus used His divinity to overcome sin; (4) You cannot follow the example that Jesus left because you are not God.

Acts 2:22

1. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, *which God did by him* in the midst of you, as ye yourselves also know.
2. **Argument:** If I cast out devils by the Spirit of God in Matthew 12:28 means Jesus was dependent upon the Spirit to have miraculous power, then God did by Him means that the Father was dependent upon Christ to work the miracles.
3. **Reply:**
 - a) Thank opponent for admitting what you have said about Matthew 12:28, it teaches a relationship of instrumentality. Jesus worked miracles through the instrumentality of the Holy Spirit.
 - b) Concede that opponent is right about Acts 2:22, it also reveals a relationship of instrumentality between the Father and the Son.
 - c) However, the nature of that instrumentality is not considered in Acts 2:22, but in Luke 4:18.
 - d) The father did miracles by Him in the same way in which He will judge the world by that man whom He hath ordained (Acts 17:31).
4. **Additional consideration:**
 - a) Mark 16:20, Luke 1:70; Acts 1:16; 2:22; 10:36; 21:19; 28:25; Romans 2:16.
 - b) Acts 2:22 is expressing the thought of Acts 10:38 and John 3:2, *God was with Him*

Acts 10:38

1. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
2. Context:
 - a) Peter's sermon to the house of Cornelius.
 - b) Statement of the general character of the ministry of Jesus: doing good and healing.
3. Jesus' anointing included:
 - a) The Holy Spirit
 - 1) Jesus was full of the Spirit (Luke 4:1).
 - 2) Jesus anointed with the Spirit to preach the gospel (Luke 4:18).
 - 3) Jesus worked miracles by the power of the Spirit (Luke 4:14,32,36).
 - b) Power
 - 1) The Greek word is **dunami** which means strength, ability, power.
 - 2) *Arndt & Gingrich* say on the phrase *anointed with the Holy Ghost and power*, that which gives power and so enabled him to work miracles (p. 208).
 - 3) *Vine* says of **dunami** ability to perform anything (p. 746).
4. The fruit of this anointing:
 - a) Jesus went about doing good (cf. Luke 4:18; Matthew 12:18-21).
 - b) Healing all that were oppressed of the Devil (Luke 4:14,36; 13:12-17).
5. God was with Him
 - a) In what sense was God with Him?
 - b) What did His being anointed have to do with it?
 - c) The phrase connotes a special providence of God that refers to the miraculous acts of God in behalf of His people (Genesis 21:20,22; Numbers 23:21; Deuteronomy 20:1; Joshua 1:9,17; 1 Samuel 10:5; 1 Kings 8:57; 1 Chronicles 17:2; 2 Chronicles 1:1; 15:19; 36:23; Ezra 1:3; Isaiah 8:10; Zechariah 8:23; John 3:2; Acts 7:9).
 - d) Nicodemus recognized the sense in which God was with Him (John 3:2).

Acts 14:15

1. Acts 14:8-18 is cited to prove that it is sinful for men to receive worship.
2. Jesus received worship because He was God manifested in the flesh.
 - a) Paul and Silas refused worship because they were not God manifested in the flesh (which is actually what the crowd ascribed to Paul and Barnabas, Acts 14:11).
 - b) Jesus receiving worship does not prove He was different in His humanity from other men (Hebrews 2:17), rather it proves that Jesus is Deity, as well as human.
3. When brethren argue after this fashion they deny the humanity of Jesus
 - a) If it is sinful for a man to receive worship, and Jesus received worship, then Jesus is either a sinner or not a man.
 - b) Jesus is not a sinner (John 8:46; 1 Peter 2:22; Hebrews 7:26).
 - c) Therefore, Jesus is not a man.

Acts 15:10

1. **Argument:** Men are not able to live above sin in a perfect sinless life of perfect law keeping.
2. **Reply:**
 - a) **Context?**
 - 1) The issue was not whether or not the Gentiles could keep the Law.
 - 2) The issue was is Law keeping essential to salvation.
 - 3) Peter rejects the Law as a means to salvation because only a sinless man is justified by the Law (Galatians 3:12,21; etc.). The Gentiles like the Jews who were in Christ were sinners. The Law was of no help to them. I could not take away sin (Hebrews 10:1-4).
 - 4) This is the yoke of which Peter speaks (Galatians 5:1-4).
 - b) Did God give Israel a law it could not keep? (Exodus 19:1-9; Leviticus 18:5; 26:3-20; Deuteronomy 4:13-15; 11:7,8; 17:18-20; 30:10-20)
 - c) Did God give Adam and Eve a law they could not keep? (Genesis 2:17)
 - d) If men are not able to live without sin
 - 1) Paul did not know it (1 Corinthians 10:13; 15:34; Romans 7:9)
 - 2) John did not know it (1 John 2:1,6)
 - 3) Peter did not know it (1 Peter 2:20-22)
 - 4) The Holy Spirit did not know it (John 16:13)
 - 5) Jesus did not know it (John 8:11)
 - 6) The Father did not know it (Romans 8:3)
 - 7) I do not know (Romans 3:4)

The Form of God

1. What is the form of a thing?

a) Lexicographers tell us the word means:

- 3) Thayer, The form by which a person or thing strikes the vision, the external appearance (p. 418).
- 4) BADG, form, outward appearance, shape generally of bodily form of the shape or form of statues (p. 528).
- 5) Liddell & Scott, form, shape, figure, fashion, appearance (p. 519).
- 6) Nicoll, the appearance, look or likeness, of someone, that by which those beholding him would judge him (III p. 435).

b) Old Testament evidence from the LXX

- 1) Judges 8:18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king. (cf. Judges 6:17)
- 2) Job 4:16,17 I arose and perceived it not: I looked, and there, was no form before my eyes: but I only heard a breath and a voice, saying, What, shall a mortal be pure before his Lord? (cf. 4:15 and Luke 24:39).
- 3) Daniel 3:19 Then Nebuchadnezzar was filled with wrath, and the form of his countenance was changed toward Shadrach, Meshach and Abednego: and he gave orders to heat the furnace seven times more than usual so that it should burn to the uttermost.
- 4) Daniel 4:36 At the same time my reason returned unto me, and I came to the honor of my kingdom; and my *natural* form returned to me, and my princes and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me (cf. 4:15,16,24 33).
- 5) Daniel 5:6,9,10 Then the king's countenance changed, and his thoughts troubled him And the King Belshazzar was troubled and his countenance changed Then the queen came into the banquet house, and said, O king live forever: let not thy thoughts trouble thee, and let not thy countenance be changed.

6) Daniel 7:28 As for me Daniel, my thoughts greatly troubled me, and my countenance was changed

c) New Testament evidence:

1) Notice Mark 16:12, After that He appeared in *another form* unto two of them. If **morfhv** means the divine nature without which existence is impossible, how could Jesus appear in *another (etera)*, that is, different essential nature. Did God cease to exist on the road to Emmaus?

2) That **morfhd** does not mean essential nature is evident from other passages where the participle is used. For example, the form of knowledge in Romans 2:20 denotes the outline of the scheme of redemption which the law gave, certainly not the essential knowledge of the totality of God's plan (cf. Romans 16:25,26). Likewise, in 2 Timothy 3:5, the form of godliness is the appearance of religion where the real substance of it was lacking (cf., James 1:26,27). The word **morfhv** designates what strikes the vision, the external appearance. It does not refer to the essential nature of a being.

3) This truth about **morfhv** appears in the words compounded with it. For example, the word **metamorfomai** means was transfigured in reference to Christ in Matthew 17:2 and Mark 9:2. The Father did not change Jesus' essential nature on the mount, only His outward appearance, that which struck the eye. In Romans 12:2, believers are commanded to be transformed. Their outward manifestation is to be consistent with the new man that was born in baptism (cf. Romans 6:11-18). They are no longer to pattern their lives after the world. Similarly in 2 Corinthians 3:18, believers are to be changed into the same image of Christ. Not that our essential natures become Divine, but that we seek to be what Jesus is revealed to us in manner of life through the Word. We change our spiritual appearance to that of Christ (Galatians 2:20).

2. What is the form of God?

a) It is that appearance which the Word in His pre-incarnate existence bore before the inhabitants of heaven.

b) God has a shape or form in heaven (John 5:37).

- c) No man, except Jesus, has or can see this form (1 Timothy 6:15,16; Exodus 33:18-23). However, the angels behold the face of God in heaven (Matthew 18:10).
- d) The Scriptures tell us some things which pertain to the form of God:
- 1) Glory (John 17:5)
 - 2) Holiness (James 1:13; Matthew 4:1; Hebrews 4:15,16)
 - 3) Authority (Matthew 28:18; 26:53)
 - 4) Power (John 5:19,30; cf. Matthew 4:3)
 - 5) Privilege (Romans 14:11; cf. Mark 1:24,25)
 - 6) Heavenly riches (2 Corinthians 8:9; cf. Luke 9:58)

"Being" in the Form of God

1. **Argument:** *The present tense verb means existence with no beginning and no end. Christ's 'being' deity demands eternal existence -- no beginning or ending." The verb is not the ordinary form of 'to be.' Edward Robinson defines it, 'being, remaining, living in any state or place.' Green says, 'the verb huparche implies essential or original condition (Philippians 2:6) and is directly contrasted with 'ginomai' (to become).' Blass said, 'It means strictly to be beforehand, to be already.' So the basic being of Christ is eternally God, deity. He could not 'become God.' Remember, it is not the MORPHE alone that proves this: it is also the 'being' that does. Paul says Jesus 'exists' (lives continually) in the form of God. He does not say that Jesus 'exists' (lives continually) in the form of a slave -- He 'took' that form. The Philippians would understand Paul to mean that Jesus Christ was, is and will ever be basically deity." (Dudley Ross Spears, 1980 FC Lectures)*
2. **Reply:** The present tense verb "being" does not and cannot mean eternal existence no beginning or no ending. This simply adds to the meaning of this simple verb in an attempt to make an argument. "Being" (huparche) simply means "to be." If "being" does mean "existence with no beginning and no end," then here are the ridiculous results:
 - a) Luke 16:23, And in hell he lift up his eyes, *being eternally, without beginning or end*, in torments, and seeth Abraham afar off, and Lazarus in his bosom.
 - b) Acts 3:2, And a certain man being *eternally lame, without beginning or end*, from His mother s womb was carried
 - c) Acts 7:55, But he, *being eternally, without beginning or end, full of the Holy Ghost*, looked up steadfastly into heaven
 - d) Romans 4:19, [Abraham] when *he eternally, without beginning or end, is an hundred years old*
 - e) Galatians 1:14, [Paul] being eternally, without beginning or end, exceedingly zealous of the traditions of my fathers.

Philippians 3:20,21

1. **For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things to Himself.**
2. **Argument:**
 - 1) **Jesus currently has a body in heaven.**
 - 2) **It is the body of His resurrection (Acts 2:30 32).**
 - 3) **It is the body which went into His grave (1 Corinthians 15:42 47).**
 - 4) **It is a human body (1 John 3:2)**

Fullness of the Godhead bodily Colossians 2:9

1. Argument: Unlimited dwelt in Jesus during the days of His flesh.
2. Reply:
 - a) Context:
 - 1) In Christ is the relationship we sustain to Christ as baptized believers.
 - 2) That phrase occurs eight times in the immediate context.
 - 3) In 1:19, the phrase in Him should all the fullness dwell is a reference to the fullness of the blessings which the Father gives in Christ.
 - 4) In 2:9, the phrase the fullness of the Godhead again refers to the full measure of the blessings which deity gives being resident in Christ.
 - 5) The term bodily does not refer to a physical body, but to the idea or corporeality, as in Ephesians 1:23.
 - 6) We are complete in Christ (Colossians 2:10) and He is complete in us (Ephesians 1:23). All there is to be had is in Christ and all there is that will and should be done is in His body.
 - c. Consequences:
 - 1) How can unlimited deity be a man?
 - 2) Knowing and not knowing at the same time. Mortal and immortal at the same time. Omnipotent and weary at the same time.
 - 3) It is illogical, self contradictory and unscriptural.

I Timothy 2:5

1. For there is one God and one mediator between God and men, the man Christ Jesus.
 - a) Job sized up the problem of men in dealing with God, For He is not a man as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us that might lay His hand upon us both (Job 9:32-33).
 - b) In order to have a mediator He must be equal to both parties. He cannot represent only one side in the dispute (Galatians 3:20). Both sides must have confidence in Him.
 - c) Jesus is that kind of mediator God has confidence in Him (Matthew 3:17; 17:5), and we can have confidence in Him (Hebrews 2:17,18; 4:15).
 - d) We are confident in Him because He is a man who has walked our walk and overcome sin (Romans 8:3). God is confident in Him because He is His Son (Matthew 3:17).
 - e) The Scriptures teach that Jesus retains that place of mediator now in Heaven as a glorified man (Philippians 3:20,21; 1 Corinthians 15:27-29; 1 John 3:1,2; Acts 2:22).
2. Quibble: Jesus was just qualified while in the flesh and is no longer a man in Heaven.
 - a) The Scriptures say otherwise (Philippians 3:20,21; et.al.)
 - b) What happened to Jesus' body when He came out of the grave?
 - c) What hope do you have of the resurrection? (1 Corinthians 15:17,18)

What Is Man? Hebrews 2:6

1. The following attributes of flesh and blood are determined in the context of Hebrews 2:1-18.
 - a) a little lower than the angels (2:7)
 - b) set over the works of God's hands (2:7)
 - c) all things put in subjection to him (2:8)
 - d) the flesh suffers (2:9,10; cf. Matthew 26:37)
 - e) the flesh can be ashamed (2:11)
 - f) the flesh worships, preaches and praises (2:12)
 - g) the flesh believes or trusts God (2:13)
 - h) the flesh fears (2:15)
 - i) the flesh shows mercy and is faithful (2:17)
 - j) the flesh is tempted (2:18)
2. In conclusion
 - a) Jesus had the same flesh and blood we have (2:14).
 - b) That involved more than a body (see above).
 - c) Jesus' Spirit took on human nature (cf. John 1:14)

Took Part of the Same Flesh and Blood Hebrews 2:14

1. Jesus was a man as I am (Hebrews 2:14-17).
 - a) His human nature was the same as our human nature.
 - b) He partook of the same flesh and blood (Hebrews 2:14).
 - c) He was made like unto His brethren in all things (cf. John 1:14; cf. John 2:9; Matthew 4:3; Luke 4:3).
2. This is more than a body:
 - a) The flesh has a will (John 1:13)
 - b) The flesh can reveal (Matthew 16:17)
 - c) The flesh can see salvation (Luke 3:5)
 - d) The flesh is born (John 3:6)
 - e) The flesh can be given eternal life (John 17:2)
 - f) The flesh can receive the Holy Spirit (Acts 2:17)
 - g) The flesh can be justified (Romans 3:20; Galatians 2:16)
 - h) The flesh can glory (1 Corinthians 1:29)
 - i) The flesh is troubled (2 Corinthians 7:5)
 - j) One may confer with the flesh (Galatians 1:16)
 - k) The flesh lusts (Galatians 5:16,24)
 - l) The flesh desires (Ephesians 2:3)
 - m) The flesh sins (Colossians 2:11; cf. Mark 7:20-23)
 - n) We suffer in the flesh (1 Peter 4:1)
3. That flesh involves the whole man, that is, body, soul and spirit consider the context of Hebrews 2.

Hebrews 4:15

1. For we have not an high priest which cannot be touched by the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.
 - a) This passage affirms that Jesus experienced in the flesh what you and I experience in the flesh regarding temptation.
 - b) Jesus was tempted in the same ways all are tempted (1 John 2:15-17).
 - c) The significant difference is that Jesus did not sin (Romans 8:3).
2. Quibble: Jesus was tempted to commit homosexuality.
 - a) If you can understand that some men are tempted by different things and still God can say that we have never succumbed to a temptation that is not common to all men as He does in 1 Corinthians 10:13, then you can understand this text.
 - b) To be tempted is not to sin (James 1:14,15), yielding is sin. Furthermore, we recognize that some temptations arise only because we have previously yielded to perversity. I believe homosexuality is such a sin.
 - c) To affirm that Jesus was never tempted to commit that sin no more demands the conclusion that he was never tempted, than affirming I have never been tempted to commit that sin leads to the conclusion that I cannot be tempted.
3. Quibble: If Jesus was tempted like men are tempted He desired to do evil.
 - a) What evil did Eve desire to do?
 - b) Jesus was tempted and desired bread. Where is the desire for evil?

Hebrews 9:14

1. How much more shall the blood of Christ, who *through the eternal Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God?
2. Why the *Eternal Spirit* is the *Holy Spirit*:
 - a) It is the most natural and obvious meaning of the text.
 - b) Corresponds with the truth of the matter (John 3:34, et.al.)
 - c) Establishes the nature of their relationship. The *Holy Spirit* was the *Helper* of Christ while in the flesh (John 5:30-37).
 - d) Does not require an ingenious eisegesis to explain how Christ offered Himself through Himself.
 - 1) It is the Greek preposition **δια** which indicates instrumentality and agency.
 - 2) How can one possibly be his own instrument?
3. It is the offering and not the means of offering it that is the subject of v. 15. The character of the offering is what gave it efficacy namely without spot a sinless life in the flesh (cf. Hebrews 10:10, 19,20).
 - a) Hebrews 5:7-9
 - b) Hebrews 7:26-28
 - c) Hebrews 9:11-14
 - d) Hebrews 9:26-28
4. Objection: The *Eternal Spirit* in this text is the *Divine Spirit* of Jesus.
 - a) As already suggested how does one offer Himself through Himself?
 - b) How does an *Eternal Spirit* offer Himself by means of death ?
 - c) Did Jesus die on the cross or not? (James 2:26; Luke 16:22)
 - d) If he died, did he experience what all men experience in death? (2 Corinthians 5:1-9; Acts 2:27; Luke 23:43; 2 Corinthians 12:1-4).
 - e) For an alternate explanation see Milligan, who happens to agree that Jesus operated in the flesh under delegated authority and derived powers (pp. 254-256). He in effect equates Hebrews 9:14 with Philippians 2:5-8.

Hebrews 10:5

1. Argument: Jesus was a man only to the extent that he had a body of flesh and blood. The Spirit within Him was unchanged unlimited Deity.
2. Reply:
 - a) The term **body** is a synecdoche for the whole man (Matthew 5:29; 6:22; Luke 12:23; Luke 22:19; Romans 8:10; 12:1; 1 Corinthians 6:15-20; James 3:6; 1 Peter 2:24 (cf. Psalm 40:6; Isaiah 50:4-7)).
 - b) Is all that Jesus gave on the cross a body of flesh (Hebrews 10:10; Luke 22:19; Matthew 26:12; Mark 14:22).
 - c) The Hebrew writer is affirming in more graphic detail the revelation of Philippians 2:5-8, namely
 - 1) the form of a servant (cf. Psalm 40:6; Exodus 21:6)
 - 2) likeness of men fashion as a man (Hebrews 10:5)
 - 3) humbled Himself (Hebrews 5:8,9; 10:7-15)

James 1:13 15

1. Argument: Jesus was not tempted in the sense of James 1:13 15 because the desires of which the writer speaks are desires for wicked or evil things.
2. Reply:
 - a) Desire may be neutral, natural, or good (Matthew 13:17; Luke 15:16; 16:21; 17:22; 22:15; Titus 3:1; Hebrews 6:11; 1 Peter 1:12; Philippians 1:23; 1 Thessalonians 2:17; James 1:14,15; 1 John 2:16,17).
 - b) The desire for evil is sin before there is any action taken (Matthew 5:28; Romans 7:7; 13:9; 1 Corinthians 10:6; Colossians 3:5; Titus 2:12; 1 Peter 2:11; 4:2,3; 2 Peter 2:10).
 - c) Evil lusts do not fit the text because one must yield to the lusts BEFORE the sin is born in the text. Such an one has one indulging in sin before he is a sinner.
 - d) Jesus was tempted to sin through things which are not inherently sinful (Matthew 4:1 11) by the same means all are tempted (1 John 2:15 17).
3. Note:
 - a) My brethren make more of the phrase drawn away of his own lust and enticed than they should.
 - b) The terms come from hunting and fishing. The NRSV makes them clearer, being lured and enticed. There is nothing in the text that suggests the one tempted departs from righteousness or truth.
 - c) It is the idea of being baited. Anyone who has fished knows what we are talking about. We always ask, What are they biting? We try to use the bait the fish like. The devil does the same thing. And, like the skillful angler practices deceit. He makes it appear to be what it is not, always careful to hide the hook.
4. Jesus and other righteous men see the hook they are not deceived. While there is a real appeal to that which is desired, when it is known for what it really is it is thrust away and rejected. There is no sin in that kind of treatment of what Satan presents to men. This is the case in all three temptations in Matthew 4

I Peter 3:18

1. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.
2. The Scriptures teach Jesus was raised from the dead by the Father through the power of the Holy Spirit.
 - a) Acts 2:24,32
 - b) Acts 3:15,26
 - c) Acts 4:10
 - d) Acts 5:30
 - e) Acts 10:40
 - f) Acts 13:23,30,33,34,37
 - g) Acts 17:31
 - h) Romans 4:24,25
 - i) Romans 6:4,5
 - j) Romans 8:11
 - l) 1 Corinthians 6:14
 - j) 1 Corinthians 15:15 17
 - k) 2 Corinthians 4:14
 - l) Galatians 1:1
 - m) Ephesians 1:19
 - n) Colossians 2:12
 - n) 1 Thessalonians 1:10
 - p) 1 Peter 1:21
 - q) 1 Peter 3:18
3. No where do the Scriptures say that Christ raised Himself from the dead (Matthew 16:21; 17:23; Luke 9:22; 2 Timothy 2:8; 1 Corinthians 15:45).
4. The Scriptures affirm He would rise (Matthew 20:19; 27:63; Mark 8:30; 9:31,34; Luke 18:33; 24:6,46; John 20:9; Acts 26:23).
5. Jesus said, I will rise again (Matthew 27:63; John 2:19).
 - a) Others will rise again (Mark 12:23,25,26; John 11:23,24).
 - b) Am I to understand that they would raise themselves without any dependence upon the Father or the Spirit? (Philippians 3:21)
 - c) The case of Peter answers this quibble (cf. 2 Peter 1:14).
6. Objection: The Spirit in 1 Peter 3:18 is the eternal Spirit of Jesus.
 - a. The ASV yields to this interpretation, *but made alive in the spirit*.
 - b. However, it also has Jesus personally going and preaching to the spirits of the Antediluvians (see v. 19 in ASV).
 - c. Jesus preached to them by the Holy Spirit in Noah (2 Peter 1:21; 2:5).

Isaiah 11:1-4

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And *the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*
2. And the Spirit of the Lord shall rest upon him
 - a) John said that God revealed the Spirit would descend and remain upon the Messiah (John 1:33).
 - b) Isaiah said that the Spirit would rest upon the Messiah (Isaiah 11:2).
 - 1) To have the Spirit resting upon anyone is to have miraculous power that is given by the Holy Spirit (Numbers 11:25,26).
 - 2) See these texts: Numbers 11:17,25,26,29; 24:2; Judges 3:10;6:34; 11:29; 14:6,19; 15:14; 1 Samuel 10:6,10; 11:6; 16:13; 19:20,23; 2 Kings 2:9; 1 Chronicles 12:18; 15:1; 2 Chronicles 20:14; 24:20; Isaiah 42:1; 59:21; 61:7; Ezekiel 11:4; Joel 2:28 32; Matthew 3:16; Matthew 12:28; Mark 1:10; Luke 4:18; John 1:32 34; Acts 2:17.
3. And He shall not judge after the sight of His eyes
 - a) This passage attributes Jesus ability to know the thoughts of men s hearts and make judgments to the infallible leading and guiding of the Spirit (cf. John 2:25; Mark 2:8; Luke 5:22; 20:33; John 6:15)..
 - b) Furthermore, it attributes His teaching to that which the Spirit revealed (Acts 1:2; John 5:30; 7:16,17; 8:28).

Jesus Was an Authentic Man

1. He had human ancestry (Matthew 1:1; Luke 3:38).
2. He had a mother (Galatians 4:4).
3. He was born (Luke 2:7).
4. He grew up in a family with brothers and sisters (Luke 2:42,52; Mark 6:3).
5. He learned a trade from His father (Mark 6:3; Matthew 13:55).
6. He had a real human body:
 - a) hunger (Luke 4:2; Mark 11:12).
 - b) thirst (John 19:28; 4:6,7)
 - c) weariness (John 4:6)
 - d) weakness (Hebrews 5:1;2)
 - e) sickness (Isaiah 53:3)
 - f) sweat (Luke 22:44)
 - g) blood (John 19:34)
 - h) tears (John 11:35)
 - i) pain (Isaiah 53:3)
 - j) death (John 19:30)
7. He had a real human spirit:
 - a) sorrow (very sad exceedingly sorrowful) (Matthew 26:38)
 - b) trouble (take away calmness of mind, strike the spirit with fear and read) (John 12:27)
 - c) grief (John 11:35)
 - d) obedience (Hebrews 5:8,9; Philippians 2:8)
 - e) reviled (1 Peter 2:23)
 - f) vexed (1 Peter 2:23)
 - g) agony (severe mental struggles and emotions) (Luke 22:43)
 - h) anger (Mark 3:5)
 - i) eating and drinking (Luke 7:34)
 - j) affection (John 19:26,27)
 - k) tempted (Matthew 4:1 11)
 - l) nakedness or groaning (Acts 2:27; 2 Corinthians 5:1 4)

Jesus was Conscious of His Humanity

1. Every time Jesus used the term Son of Man, it was an affirmation of His humanity (John 1:51; John 5:27 (cf. Acts 17:31); John 6:27; John 12:23; 13:31).
 - a) The phrase Son of Man identifies a human being (Numbers 23:19; Job 25:6; 35:8; Psalm 8:4; 8-0:17; 144:3; Isaiah 52:12; Jeremiah 49:18,33; 50:40).
 - b) The phrase Son of Man designates the role of the prophet sent, commissioned and empowered by Jehovah to his brethren (Ezekiel 2:1 10; 3:1 11; Daniel 8:17).
 - c) The phrase Son of Man applies to the role discharged by the Word made flesh (Daniel 7:13; Matthew 12:40; 17:9,12,22; 20:18,28; 26:2,24; Mark 8:31; 9:9,12; 10:33;; Luke 7:34; 9:22; 17:22; 18:31 33).
2. Jesus often referred to Himself as a man (John 6:46; 8:40; 15:13 15; 24; Matthew 4: 4; 11:27).
3. Those with whom Jesus lived, worshipped, walked and talked regarded Him as an equal (John 9:31 33; 10:41; Matthew 8:27; 9:8; 11:9; 13:54 56).

Jesus And The Holy Spirit

1. An Extension of Their Eternal Roles

- a) Each member of the Godhead maintains a unique role in working out Their eternal purpose. The Three Persons in the Godhead are distinct but equal (John 10:30-33; cf. 5:18). However, these Three Persons are united in will and purpose (John 17:21). But, They each have Their Own unique function. Thus, the Godhead may work through only One of its members in order to accomplish of Their collective will and purpose.
- b) These roles are reflected throughout the Scriptures.
 - 1) In the Creation of the world the Father planned and directed the creation (Genesis 1:1,2; Jeremiah 51:14,15; Psalms 33:9); the Word executed that plan (John 1:1-3; Colossians 1:16; Hebrews 1:1,2) with the Holy Spirit bringing it to completion or perfection (Genesis 1:2; Job 26:13; Psalms 104:30; cf. Genesis 2:7).
 - 2) Similarly, in the Redemption of Israel we see the Father directing their removal to Canaan (Genesis 15:7-21; Exodus 2:23-25; 3:6-8; 20:2). But, according to the Scriptures, it is the Word, Christ, actively carrying out this divine plan (1 Corinthians 10:4; Acts 7:30,38; Exodus 23:20,21; 32:34) and the Holy Spirit completing it at Mt. Sinai through the revelation of the Law (Exodus 31:18; Luke 11:20; Mt. 12:28; Exodus 34:27,28; Numbers 11:24-26).
 - 3) In the sending of the Word into the world it is the Father's eternal plan (1 Peter 1:18-20; John 3:16; Galatians 4:4,5) which the Word, Jesus the Son of God, carries out (John 1:1,2,14; Matthew 20:28; Revelation 5:5,6). The Holy Spirit completes and perfects that plan through wondrous works and the revelation of the Gospel (John 1:31-33; Luke 1:35; Matthew 1:18; 1 Peter 3:18; John 16:7-16).

Prophecy About Jesus and the Holy Spirit

1. **Isaiah Prophesied That Christ Endowed With The Holy Spirit**
 - a) Matthew quotes Isaiah 42:1-4 (12:17-21). While the Old Testament does not specifically mention miracles, it does say that the Spirit would be upon Christ so that he could show judgment to the Gentiles by which demonstration they would trust in His name. The Apostle tells us that this is done through Jesus healing these multitudes of men and women the bruised reeds and smoking flax (Matthew 12:15) and preaching the Gospel to them.
 - b) Jesus read Isaiah 61:1 in the synagogue at Nazareth after He returned into Galilee from His baptism and temptation in the wilderness (Luke 4:1-19). Jesus stands before them having the Spirit upon Him claiming to have been sent because He hath anointed me to preach the Gospel to the poor. Peter said that Jesus was anointed with the Spirit (Acts 10:38) and immediately set about preaching the Gospel of the Kingdom of Heaven and healing all that were oppressed of the Devil (Mark 1:12-15).
 - c) Paul makes a reference to Isaiah 11:1-4 in Romans 15:12. He establishes that the Christ was sent not only to the Jews but also to the Gentiles (Romans 15:8-13). The text from which part of the quotation comes affirms that the Holy Spirit would rest upon the Christ (cf. Genesis 8:4; Numbers 11:25,26). The Holy Spirit rested upon Jesus at His baptism (John 1:33; Matthew 3:16).
2. **This Relationship Existed for Jesus to Complete His Mission**
 - a) When the Word was made flesh, He was subject to all the limitations of humanity. The Holy Spirit was given to Jesus in order to do the miraculous works which the Father gave Him to do (John 3:31-36).
 - b) Jesus testified in His humanity, I can of my own self do nothing (John 4:34; 5:19,20,30; 7:16,17; 8:28; 10:25,32,37; 12:49,50; 14:10,11,28; 17:4). He clearly attributed His miraculous activity to the Holy Spirit (Matthew 12:28; Luke 4:18-28) as did the NT writers (Matthew 12:14-21; Luke 4:1, 14-16; Acts 1:2; 2:22,43; 10:38).

Things The Holy Spirit Did Not Do For Jesus

1. The Holy Spirit did not give Jesus divinity. He possessed the divine nature prior to the Holy Spirit coming upon Him (Matthew 1:23; John 1:27-30) and was deity from the moment of conception (Luke 1:35). Respecting the Word prior to the incarnation, He has always been divine (John 1:1-3).
2. The Holy Spirit did not prevent Jesus from sinning. The Holy Spirit never prevented any man from sinning (Matthew 10:1-5, 20; 26:69-27:10; Galatians 2:11; Numbers 20:11). The temptation of Jesus was real (Matthew 4; Luke 4). There was no miraculous power exercised in Jesus' behalf against Satan in order to reduce the effect of the temptations which He experienced (Luke 4:1; Mark 1:12).
3. Neither did the Holy Spirit take away the will of Jesus, or the mind of Jesus. The Scriptures teach that the manifestations of the Holy Spirit in the prophets are subject to the prophets (1 Corinthians 14:26-32). Why would it be any different in Jesus? No one is claiming that Jesus lost His will or His mind. That He did not know what he was doing or why he did it.
4. Yes, there was a special relationship between Jesus and the Holy Spirit during His ministry. It began at His baptism. It continued throughout His public ministry. It was for the purpose of equipping Jesus with the power necessary to complete His redemptive mission.
5. This special relationship cannot be denied. It was prophesied by the Prophets. It was confirmed by the Father. It was acknowledged by Jesus. It was revealed by the Apostles. It was absolutely essential to the stated purpose and plan for the Word who was made flesh.

Jesus Received Worship

1. **Argument:** Jesus acceptance of worship on earth and in the heavenly realm affirms His possession of the divine nature on earth and His continued possession of that divine nature in Heaven.
2. **Reply:**
 - a) The reception of worship by a man does not prove that he is also divine. The Roman Catholic Pontiffs receive worship, the ancient Caesars received worship, a few mentally deranged men with less than competent disciples have received worship claiming to be Christ none of them are divine. Even the devil will receive worship, but it does not make him God or grant to him all the powers of Deity.
 - b) The reception of worship does not prove that Jesus was divine. However, it does prove *Jesus believed Himself to be divine*.
3. **What Are We Trying To Prove?**
 - a) He is trying to establish that Jesus while a man was exercising without restraint or limit the powers, privileges and prerogatives of Deity. Does the fact that Jesus received worship prove that He was using all the attributes which are characteristic of Deity?
 - b) What is the prerogative of Deity respecting worship? In Revelation 1:17 we learn that when Christ appears in His glory men are compelled to fall before Him. This is also what is taught in Romans 14:11 and Philippians 2:10 (cf. Matthew 25:31-33). Jesus while on the earth did not appear in His glory before men compelling them to worship Him. Even in Matthew 17 at the transfiguration, Jesus is not presented in His divine glory because the disciples did not fall down in worship until the bright cloud from Heaven overshadowed them and the Father spoke (17:5,6). Jesus did not exercise the prerogative of Deity concerning worship; therefore, the argument is invalid.
 - c) Furthermore, Jesus receiving worship is not the exercise of any prerogative. Jesus simply acknowledged what men by faith came to know about Him (Matthew 16:17). When men declared His Messiahship on some occasions He bid them tell no man (Matthew 16:20; Luke 5:14). Hardly the instruction one

would expect if Jesus was demanding men to worship Him. Even when the demons came and acknowledged Jesus as the Son of God, He forbade them from speaking (Mark 1:34). Jesus never compelled any to worship Him while He was on earth.

- d) Jesus receiving worship while upon the earth is an indirect proof of His Deity. As we have already noted, His receiving worship is a claim for Deity (Matthew 4:10; Luke 4:8). However, the claim is not the proof (e.g. James 2:18). Jesus' claim was substantiated by the miracles which He did (John 5:36,37; 8:12-18; John 10:25-38; cf. Hebrews 2:3,4). Thus, through the testimony of the Father Jesus is demonstrated to be exactly whom He claimed to be.
- e) Jesus was both human and Divine. For some, this would seem to be an impossible thing. Yet, with God nothing is impossible (Luke 1:37). He is able to do whatever pleases Him (Psalms 135:6). Jesus is what He always was Divine (John 1:3). He became what He was not human (John 1:14). He is now and forever will be both (1 Timothy 2:5). Let us then worship Jesus the Christ the Son of the Living God (Revelation 19:10).

Jesus doubted or did not know who He was

1. **Jesus was very much aware of His identity. He said, I am from above I am not of this world If ye believe not that I AM ye shall die in your sins (John 8:23,24).**
2. **Therefore, when Jesus accepted the free will worship which men offered He acted in complete accord with His own self-awareness. To act otherwise would have been to deny Himself (2 Timothy 2:13).**
3. **How did Jesus know who He was:**
 - a. **Jesus knew who he was by parental communication**
 - b. **Jesus knew who He was by revelation**
 - c. **Jesus knew who he was by instruction**
 - d. **Jesus knew who He was by prophecy**
4. **Did Jesus self awareness constitute the use of divine power or privilege?**
 - a. **Not any more than your self awareness constitutes a use of divine power. Does knowing you are a child of God give you a miraculous ability to resist sin?**
 - b. **Why would such knowledge give Jesus that miraculous power?**

Jesus Is Omnipresent

1. **Argument:** Jesus was on earth and in heaven at the same time demonstrating that He is omnipresent. This is an attribute of deity which Jesus exercised.
2. **Reply:**
 - a) What do you mean by omnipresence? If your argument has any merit, while Jesus was in Jerusalem, He was in Detroit, Cincinnati and Amarillo. Sounds like what you believe in is omni form.
 - b) This is another UPC argument used by them to prove that Jesus and the Father is the same person.
 - c) What does the text say?
 - 1) In fellowship with heaven No.
 - 2) In anticipation of ascension No.
 - 3) Literally, actually there No.
 - 4) Citizenship in heaven maybe (cf. Philippians 3:20; John 17:11)
 - 5) A parenthetical expression written by John as commentary Yes!

Jesus Is Immutable

1. **Argument:** God is unchangeable I change not . Jesus is God, therefore, He did not change when He was manifested in the flesh.
2. **Reply:**
 - a) This is the UPC argument to prove that God is still working miracles: God does not change, God worked miracles in the past, therefore God works miracles now.
 - b) Common sense tells us that this argument is false.
 - 1) Jesus was not always in the flesh (John 1:14)
 - 2) Jesus was not always a baby in the manger.
 - 3) Jesus was not always hanging on the cross.
 - 4) Jesus was not always dead and in the tomb.
3. **Malachi 3:6**
 - a) Read the rest of the text.
 - b) This fact determined that Israel was not destroyed, Therefore, ye sons of Jacob are not consumed.
 - c) Israel was rebellious (3:7)
 - d) They robbed God (3:8 15)
 - e) They were worthy of destruction, but God had sworn an oath to David (Psalm 89:20 37; 2 Samuel 7:13; Isaiah 55:3; Acts 13:34).
 - f) God s unchangeableness in this context has to do with His veracity, His faithfulness to His promises (cf. Js. 1:17; Hebrews 6:13 18).
4. **Hebrews 13:8**
 - a) The context is the answer.
 - 1) Exhortation One: Don t Give Up the Faith (10:19 39)
 - 2) Exhortation Two: Endure Tribulation (with Examples 11:1 12:4)
 - 3) Exhortation Three: Fear God (12:5 29)
 - 4) Exhortation Four: Keep the Faith Because He Is faithful (13:1 25)
 - b) The changelessness of Christ has to do with His faithfulness to His promises and the infallibility of His word.

