

**Systematic Theology for the Local Church**  
**#39—Christology—Part V<sup>1</sup>**  
**The Results of the Virgin Birth**

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The next study will be on the temptation of the Lord Jesus Christ. Helpful for that study will be House, Section #33. Helpful for the present study are Reymond, pp. 547-552 and House, Sections #29-31.

In the previous study we looked carefully at the events of the fulfillment of the prophecy of the virgin birth in Isa. 7:14, which contains a prediction that is fulfilled in the birth of the Lord Jesus Christ, as recorded in Matthew's gospel<sup>2</sup>. The quotation from Isa. 7:14 is placed in the Matthean account by the Holy Spirit in such a way as to contribute to the highlighting of man's rebellion and God's grace. The past sin of Israel can be seen in both Isa. 7 and the genealogy in Mt. 1, where Ahaz' sin—a refusal to trust God—was a part of that national sin. The virgin birth is a sign of hope for the salvation of a remnant in Israel. It brings to Israel Jesus, who would save from sin and be God present with human beings as Immanuel at the same time.

These events have significant theological results, which demonstrate how central the virgin birth is to Christianity.

**The problems that are overcome by the virgin birth**

1. The union of two natures

The problem of the incarnation centers on taking human flesh, which is tainted by sin, is under the curse of Adam and commits sinful acts. In 2 Cor. 5:21 Paul says, "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." What brought about the result of one who "had no sin"? How can a holy God and sinful man be joined? Benjamin Warfield said<sup>3</sup>, "Born into our race He might be and was; but born of our race, never—whether really or only apparently." He could be born into our race through Mary and be a real man. But he could not be born of our race with its sin. The virgin birth is God's way of joining humanity and deity without diminishing either nature, while at the same time excluding sin. It is, in a sense, the mechanism, the means, that made the incarnation possible. It is God's solution for putting humanity and deity together, guaranteeing a full divine nature and a full human nature in one person who had no sin, as we see in Lk. 1:35:

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

I appreciate Reymond's observation<sup>4</sup> (the second set of brackets is mine):

I think we must conclude that both Evangelists intend that we should understand *before everything else* that, by means of the virginal conception, "the [preexistent] Word became flesh" (John 1:14).

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<sup>2</sup> I recommend two articles in connection with the question of where Isa. 7:14 is fulfilled: 1) "The Prophecy of Isaiah 7:14" by Donna Morley (see <http://www.faithandreasonforum.org/index.asp?PageID=31&ArticleID=412>) and 2) "The Immanuel Prophecy" by William Brooks (see <http://www.iclnet.org/pub/resources/text/m.sion/brooalma.htm>). I do not agree with everything in these articles, but I believe that their points concerning the time of fulfillment are valid.

<sup>3</sup> "The Supernatural Birth of Jesus," *The American Journal of Theology*, 10:1, January, 1906.

<sup>4</sup> Robert L. Reymond, *A New Systematic Theology of The Christian Faith*, 2nd ed. (Nashville: Thomas Nelson Publishers, 1998), 552.

Mary's virginal conception, in other words, was the means whereby *God became man* [P.K—I do not agree with this formulation], the means whereby he who as rich for our sakes became poor, that through his poverty, we might become rich" (2 Cor. 8:9). It is the Bible's answer to the question that naturally arises when one hears that Jesus Christ is the God-Man: "How did this occur?" The virginal conception is the effecting means of the "Immanuel event" (Isa. 7:14; Matt. 1:22-23) that made God man with us without uniting the Son of God to a second (human) person, which would have surely been the effect of a *natural* generation. But by means of Mary's virginal conception, God the Son, without ceasing to be what he is—the Second Person of the Holy Trinity—the eternal Son and Word of God, took into union with his divine nature in the one divine Person of the Son our *human nature* (not a *human person*) and so came to be "with us" as "Immanuel."

It is not accurate to say any of the following: 1) God became man, 2) God became a man or 3) God became human. What is true is that the second Person of the Trinity added a human nature to his divine nature. The result was a human-divine person. Reymond's last sentence is accurate; his second sentence is not.

In normal English usage the word become indicates a transformation from one state to another. This is particularly true with regard to essence or nature: 1) the boy became a man (and was no longer a boy); 2) the larva became a butterfly (and was no longer a larva). If we understand 'became' to mean that God added something to himself, then the terminology is acceptable, but without such explicit qualification, "God became man" is misleading at best, and heretical at worst.

How should we understand John 1:14?

The Word became flesh and made his dwelling among us.

Does John mean that God was transformed into a man when he says that "the Word became flesh"? Certainly not, since one of his main purposes in his gospel is to show that Jesus is God. While he does not describe in writing about the incarnation as Paul does in Phil. 2, he would certainly affirm that the Word (the second Person of the Trinity) added a divine nature to his human nature. Thus "the Word became flesh" must be equivalent to "the Word took on human flesh." Actually, "the Word became flesh" is different in meaning from "God became human," since "flesh" and "human" are not synonyms. John is really saying that the invisible second Person of the Trinity took on a physical nature, a human body.

## 2. The transmission of sin

Was the virgin birth responsible for Jesus' sinlessness? The question centers on the issue of the transmission of sin. Some have claimed that sin is transmitted through the male, so conception by the Holy Spirit blocks this, and the purpose of the virgin birth then is to enable the incarnate Son to be sinless. However, David's words in Ps. 51:5 suggest that at the very least the mother transmits sin to her offspring:

Surely I was sinful at birth, sinful from the time my mother conceived me.

If sin is transmitted through the mother, the virgin birth could not produce a sinless Savior by blocking sin.

Can we really account for the blocking of the transmission of sin? Do we have any evidence that the sin nature is transmitted through genetic material. Here is Robert Gromacki's observation<sup>5</sup>:

The sin nature, however, is not contained within a gene or a chromosome. A child will not be a murderer just because his parents were. The sin nature involves a moral and spiritual transmission,

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<sup>5</sup> Robert G. Gromacki, *The Virgin Birth: A Biblical Study of the Deity of Jesus Christ* (Grand Rapids, MI: Kregel, 2002), 141.

not a material sequence. In such a transmission, only one parent is needed: but of course, apart from Christ's virgin conception, both parents have always been involved. It is too arbitrary to attribute His sinless humanity to the absence of human male fertilization.

I agree with this but I believe that there is something else that is usually forgotten in the treatment of the transmission of sin. Discussion of sin and the virgin birth addresses the transmission of the sin nature. But imputed sin, the sin charged to every human being directly from Adam, must have been blocked, also. When I was born, God already viewed me as a sinner guilty of what Adam did in the Garden.

I believe that ultimately we cannot account in any *specific* way for the blocking of both the sin nature and imputed sin. Here is Gromacki's conclusion on this<sup>6</sup>:

The angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). At the critical moment of conception, when God the Son entered into the unfertilized egg of Mary, the Spirit of God prevented her from passing to the living fetus her sin nature. The virgin conception, pregnancy, and birth manifest a sacred, sanctified mystery. No man knows all that happened in that historic moment, but the fact that Jesus Christ possesses two natures *apart from sin* argues back to the virgin conception.

The blocking of sin was part of the mystery of the incarnation. So, to the question of just how the virgin birth was responsible for Jesus sinlessness we have to answer that we don't know. But I believe that Gromacki is right: the fact of Jesus' sinlessness points to the virgin birth as the cause.

### 3. The curse on Jeconiah

At the core of Matthew's gospel is the question of who will inherit the kingdom and sit on David's throne. It is significant for understanding the flow of this book that at its outset the virgin birth solves a problem that had existed for over 500 years. In his genealogy Matthew mentions Jeconiah (v. 11):

1 A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,

3 Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram,

4 Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,

5 Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,

6 and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife,

7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

8 Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah,

9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,

10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, and Josiah the father of Jeconiah<sup>a</sup> and his brothers at the time of the exile to Babylon.

12 After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,

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<sup>6</sup> Ibid, 142.

<sup>a</sup> That is, Jehoiachin; also in verse 12

<sup>13</sup> Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,  
<sup>14</sup> Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud,  
<sup>15</sup> Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,  
<sup>16</sup> and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.  
<sup>17</sup> Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

Concerning Jeconiah Jer. 22:30 reads:

This is what the LORD says: “Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule anymore in Judah.”

Thus Jeconiah (or Jehoiachin or Coniah) was cursed by God. No one from his physical line would sit in the throne of David. Note the NIV translation: “Record this man as if childless.” Jeconiah did have offspring, as Mt. 1:12 tells us. Yet, with respect to having a physical descendant who would be a king in Judah it was as if he had no offspring at all. In the genealogy the line comes down to “Joseph, the husband of Mary.” If Jesus were the physical son of Joseph, he would not be able to rule as king.

It is, of course, the virgin birth that solves this problem. Jesus was not the physical son of Joseph. Because Joseph took Jesus as his legal son, the legal right to rule could be passed to Jesus through Joseph all the way from David through Solomon. The gospels do not explicitly record Mary’s genealogy and descent from David, but I believe that Luke does indirectly. Physical qualification to rule—genetic descent from David—must have come to Jesus through Mary. In Rom. 1:3 Paul says Jesus “as to his human nature was a descendant of David.” This has to be based on an understanding by Paul that Mary was descended from David. Jesus thus possesses the legal right to the throne through Joseph and the physical right through Mary, with the virgin birth blocking the prohibition against someone in Joseph’s physical line reigning. The virgin birth thus overcomes an ancient but valid prohibition and gives the legal right to the throne of David new life.<sup>7</sup>

### **The crucial place of the virgin birth in the plan of God**

The following great facts flowing from the virgin birth are true because Jesus is sinless, fully divine and fully human:

1. If there were no virgin birth, we would face the despair of the fall with no hope.

Gen. 3:15 constitutes the first promise of a redeemer and the reversal of the fall:

And I will put enmity between you and the woman, and between your offspring<sup>a</sup> and hers; he will crush<sup>b</sup> your head, and you will strike his heel.”

The head blow to the Satan-Serpent would come from the offspring of a woman. Romans 5:12-20 teaches that God chose to deal with human beings through representatives. Here are vv. 12-15:

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<sup>7</sup> For two recent overviews of the genealogies and their relation to the virgin birth, see <http://www.biblebb.com/files/MAC/80-32.HTM> and <http://www.answering-islam.org/BibleCom/mt1-1.html>.

<sup>a</sup> Or *seed*

<sup>b</sup> Or *strike*

<sup>12</sup> Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— <sup>13</sup> for before the law was given, sin was in the world. But sin is not taken into account when there is no law. <sup>14</sup> Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. <sup>15</sup> But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

Adam was our representative for sin. Could there be one unlike Adam who would be a representative for righteousness? The virgin birth yields one who is like us except for our sinful nature that we trace back to Adam. The God-Man is the great reverser, because he did not partake of Adam's sin. If he had our nature, he would not be able to undo what Adam did. A perfect sacrifice demands a willing and perfect victim.

2. If there were no virgin birth, Jesus could not be a human being dying for other human beings.

He had to have a human soul, as seen in "the soul that sinneth it shall die." Otherwise you would have to die for your sins (Heb. 2:11-14).

3. If there were no virgin birth, Jesus could not really *die* physically on the Cross, because he would not be fully human.

4. If there were no virgin birth, Jesus could not be a sinless substitutionary lamb, acceptable to God. Here is 1 Pet. 1:18-19:

<sup>18</sup> For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, <sup>19</sup> but with the precious blood of Christ, a lamb without blemish or defect.

5. If there were no virgin birth, Jesus could have sinned and thus would have failed to be a spotless Savior.

6. If there were no virgin birth, Jesus would have a sin nature and be under the wrath of God, as described in Eph. 2:1-3.

7. If there were no virgin birth, there would be no future for the human race on earth.

It is clear that human beings cannot live together successfully in societies. God will rule the earth with people on it through a man—the ideal man, the sinless man, the God-man, made so through the virgin birth. It is not God's program to change the world through progress but through a man. So 2 Sam. 7:12-16 promises that there will be a king of David's line to reign on his throne forever. Overcoming the curse on David's line of descent at the point of Jeconiah makes it possible for the Lord Jesus Christ to rule to change the earth.

8. If there were no virgin birth, Jesus could not be humanity at God's right hand, and we would not have the prospect of being there either. Is that important to you? We see this sharing of humanity in Heb. 2:10-11:

<sup>10</sup> In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. <sup>11</sup> Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers.

9. If there were no virgin birth, we would not know what God is like.

In the Old Testament people had only a few glimpses of the nature and heart of God. John 1:18 confirms this but also tells us how we have come to know that God is like:

No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

I like to translate the end of this verse this way: "has explained what God is like." Only one who is God can explain what God is like. One who is also human can show this to humans as he walks in their midst. So we can see in a man what God is like. There is a great emphasis on this in the New Testament. John 14:5-11 is an example:

<sup>5</sup> Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"  
<sup>6</sup> Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup> If you really knew me, you would know my Father as well. From now on, you do know him and have seen him." <sup>8</sup> Philip said, "Lord, show us the Father and that will be enough for us." <sup>9</sup> Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. <sup>11</sup> Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.

John opens his first epistle with this line of thinking, emphasizing the genuine human body of the one who came from God and therefore must be God. Notice the stress on Jesus' palpable humanity:

<sup>1</sup> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life.  
<sup>2</sup> The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. <sup>3</sup> We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

John also presents him as the faithful testifier of heavenly things. (Rev. 1:4-5):

<sup>4</sup> John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, <sup>5</sup> and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

Only one who is God can reveal and explain heavenly things.

As he draws sinners to Christ, the Father overcomes the estrangement between us and we begin to know what he is like as we grow in knowing Jesus. Without the virgin birth this would be impossible. And so I learn by knowing what Jesus has said and done that God loves sinners. As I see how he treats the woman caught in adultery, I learn that God loves me in spite of my sin. When I see how he weeps over Jerusalem, I learn that God is patient and faithful. When I see Jesus cleanse the Temple, I learn how God hates sin. When I see Jesus build up his disciples, I learn how God wants to build me up and wants good things for me.

10. If there were no virgin birth, I would have no example.

Today our society is saturated with hero worship. So we have people giving adulation to athletes, teachers, actors, rock stars and maybe presidents. Actually, God has made us so that we follow models. Sometimes

we choose good ones, sometimes bad ones. The media so often graphically presents the wrong kind of people as heroes and models. There is a strong emphasis in the New Testament on Jesus as a model. In 1 Pet. 2:18-24 Jesus is presented as a model for enduring undeserved suffering:

<sup>18</sup> Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. <sup>19</sup> For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. <sup>20</sup> But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. <sup>21</sup> To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. <sup>22</sup> "He committed no sin, and no deceit was found in his mouth." <sup>23</sup> When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. <sup>24</sup> He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

He could endure trials without sinning. He is my example. He is your example. If there were no virgin birth, we would have no model for life.

In liberal Christianity since the 19<sup>th</sup> century, Jesus has been held up as a model to imitate. But for most he is not full deity and full humanity joined together but just a man who was filled with God or who understood God better than most. The Bible presents a sinless God-Man who is our model for life, because being like him really means being like God.

11. If there were no virgin birth, I would have no one who really knows what it is to be like to be me trying to resist sin.

Without the virgin birth there could be no temptation of the God-Man, he could not learn to resist temptation and so he could not be a qualified priest who could sympathize with us.

Heb. 2:17-18: <sup>17</sup> For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. <sup>18</sup> Because he himself suffered when he was tempted, he is able to help those who are being tempted.

Heb. 5:1-10: Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins. <sup>2</sup> He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. <sup>3</sup> This is why he has to offer sacrifices for his own sins, as well as for the sins of the people. <sup>4</sup> No one takes this honor upon himself; he must be called by God, just as Aaron was. <sup>5</sup> So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father." <sup>6</sup> And he says in another place, "You are a priest forever, in the order of Melchizedek." <sup>7</sup> During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. <sup>8</sup> Although he was a son, he learned obedience from what he suffered <sup>9</sup> and, once made perfect, he became the source of eternal salvation for all who obey him <sup>10</sup> and was designated by God to be high priest in the order of Melchizedek.

So the result is:

Heb. 4:15-16: <sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. <sup>16</sup> Let us

then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

12. If there were no virgin birth, Jesus could not be the first fruits from the dead, and we could not follow him in this. He is a pattern for our new body. Here is 1 Cor. 15:20-23:

<sup>20</sup> But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup> For since death came through a man, the resurrection of the dead comes also through a man. <sup>22</sup> For as in Adam all die, so in Christ all will be made alive. <sup>23</sup> But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him.

Let's summarize what we have seen in this study. The virgin birth is central to Christianity because it:

- Overcomes the problems of the passing down of the sin nature and the assignment of imputed sin and the curse on Jeconiah.
- Gives hope after the fall.
- Yields a human being dying for other human beings.
- Yields one with a human soul.
- Provides one who could really *die* on the Cross, because he is fully human.
- Yields a perfect substitutionary lamb.
- Prevents the possibility of Jesus' sinning.
- Yields a Savior who is not under the wrath of God himself.
- Provides a glorious future for the human race on earth.
- Yields one who can be humanity at God's right hand.
- Enables us to know what God is like.
- Provides an example of godliness.
- Provides one who really knows what it is to be like to be me trying to resist sin.
- Enables Jesus to be the first fruits from the dead, with the promise that we will follow.



## **Study questions**

1. Why is it important not to say that Jesus became man?
2. Why does Reymond say that the Son was united with a human nature, not a human person?
3. What is the relation of the virgin birth to Jesus' sinlessness?
4. Explain the blocking of the curse on Jeconiah.
5. How does the virgin birth help us know what God is like?
6. What does the virgin birth mean for our past? Our present life? Our future?

## Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiration* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning "standard"; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation

30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.