

The Person of Jesus (Radio Addresses on the Deity of the Savior) by J. Gresham Machen, Westminster Seminary Press, Philadelphia, PA, 2017 (21 Quotes selected by Doug Nichols).

1. Soundly Indoctrinated in Scripture.

To be *soundly indoctrinated* is to learn Scripture's gaze and purposes by heart—the very best way to examine all the other points of view, the very best way to tackle any hard questions. [page xx]

2. Defending Orthodox Christianity.

Along with three other professors, Dr. Machen resigned from Princeton and founded Westminster Theological Seminary in 1929. His hope and desire was to continue the legacy of Old Princeton and the defense of confessional orthodox Christianity. [pages xxi-xxii]

3. Evangelism Was No Longer the Goal of Foreign Mission.

Dr. Machen opposed liberal leaders of the Board of Foreign Missions who were revising the theological purpose for mission work by the PCUSA. According to the liberals, evangelism was no longer the goal of foreign mission, but simply social service. In order to preserve an orthodox Christian mission board that would support and send gospel-preaching missionaries, Machen founded the Independent Board for Presbyterian Foreign Missions in 1933. [page xxii]

4. Machen Showed Christ to Be God and Man.

Dr. Machen affirmed that Jesus Christ is God incarnate, truly the eternal God united to a human nature, with all divine authority and supernatural power. And Dr. Machen goes to great lengths to demonstrate this truth from numerous texts of Scripture. [page xxiii]

5. God First Loved Us.

According to the Bible, we love God because He first loved us; and He has told us of His love in His holy Word. We love God, if we obey what the Bible tells us, because God has made Himself known to us and has thus shown Himself to be worthy of our love. [page 3]

6. God Is Unlimited.

Notice that God is here said to be infinite, eternal, and unchangeable. What is meant by saying that he is infinite? Well, the word “infinite” means without an end or a limit. Other things are limited; God is unlimited. [page 5]

7. Eternity Is a Notion of Time.

So it is when we try to think God as eternal. If the word “infinity” is related, by way of contrast, to the notion of space, so the word “eternity” is related, by the way of contrast, to the notion of time. [page 6]

8. God Is Infinite, Eternal, and Unchangeable.

It is very important to see clearly that God is thus infinite, eternal, and unchangeable. [page 7]

9. God Is Infinite, Eternal, and Unchangeable in His Wisdom and in His Justice, Goodness, and Truth.

The definition in the Shorter Catechism, which we are taking to give us our outline of what the Bible tells us about God, says not only that God is infinite, eternal, and unchangeable in His being and His power and in His holiness, but also that He is infinite, eternal, and unchangeable in His wisdom and in His justice, goodness, and truth. [page 8]

10. Three Persons in One God.

God, according to the Bible, is not just one person, but He is three persons in one God. That is the great mystery of the Trinity. [page 10]

11. The Mystery of the Trinity Revealed in Scripture.

The thing that is perfectly clear is that we should not have had any real knowledge of the holy mystery of the Trinity had not that mystery been revealed to us in the written Word of God. [page 11]

12. Putting Parts of Doctrine Together for the Trinity.

What the New Testament ordinarily does is to state parts of the doctrine, so that when we put those parts together, and when we summarize them, we have the great doctrine of the three persons and one God. [page 12]

13. The Trinity Found in the Great Commission.

The most famous of such passages, I suppose, is found in the Great Commission, given by the risen Lord to His disciples according to the twenty-eighth chapter of Matthew: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). There we have a mention of all three persons of the Trinity in the most complete coordination and equality—yet all three persons are plainly not three Gods but one. Here, in this solemn Commission by our Lord, the God of all true Christians is forever designated as a triune God. [page 12-13]

14. Three Persons, One God.

Yet the New Testament with equal clearness teaches that the Father is God and the Son is God and the Holy Spirit is God, and that these three are not three aspects of the same person but three persons standing in a truly personal relationship to one another. There we have the great doctrine of the three persons but one God. [page 14]

15. Christ's Deity.

Now the Christian meaning of the term "deity of Christ" is fairly clear. The Christian believes that there is a personal God, Creator and Ruler of the universe, a God who is infinite, eternal, and unchangeable. So when the Christian says that Jesus Christ is God, or when he says he believes in the deity of Christ, he means that that same person who is known to history as Jesus of Nazareth existed, before He became man, from all eternity as infinite, eternal, and unchangeable God, the second person of the holy Trinity. [page 18]

16. Giving Expression to *Our* Faith.

That has been the process in many churches of our day. But it is not in that way that we believe in the deity of Christ. When we say we believe in the deity of Christ, when we repeat the great creeds, we are not just using a form of words that meant something to somebody of long ago. No, we are saying something that we do honestly hold ourselves to be true. We are not just giving expression to the historic faith of the church, but we are giving expression to *our* faith. We are saying that the historic faith of the church is what we ourselves believe. [page 21]

17. God is God and Man is Man.

According to the Bible, what is revealed by the appearance of Jesus upon the earth is not that God and man are one, but rather that God and man are not one. God is God and man is man. There can be no confusion between the two. Moreover, man is separate from God by the awful abyss of sin. Hence—just because of that separate between God and man—the eternal Son of God, second person of the Trinity, took upon Himself our nature, by an act that was done not many times but once and once only, and so because of that one act "was and continueth to be God, and man, in two distinct natures, and one person, forever" (WSC Q&A 21). [page 22-23]

18. Jesus Christ Is All That God Is.

The Bible from Genesis to Revelation presents a stupendous view of God, and then it tells us that Jesus Christ is all that God is. [page 27]

19. The Old Testament Has Wonderful Intimations of Christ's Deity.

It is true, the Old Testament does not set forth the doctrine of the deity of Christ with any fullness. I do not suppose that either the prophets or their hearers knew in any clear fashion that the coming Messiah was to be one of the persons in the Godhead. Yet there are wonderful intimations of the doctrine of the deity of Christ even in the Old Testament. The outstanding fact is that the hope of a coming Messiah, as it appears with increasing clearness in the Old Testament books, goes far beyond any mere expectations of an earthly king of David's line. The Messiah, according to the Old Testament, is clearly to be a supernatural person, and He is clearly possessed of attributes that are truly divine. [page 30]

20. Both a King and Supernatural Person.

The Old Testament represents the Messiah both as a king of David's line and also as a supernatural person to appear with the clouds of heaven. The former of these two representations appears, for example, in the seventh chapter of Second Samuel, where a never-ending line of kings to be descended from David is promised; and it appears even more clearly in the passages where the coming of one supreme king of David's line is promised. The latter of the two representations appears, for example, in the seventh chapter of Daniel, where a mysterious person "like a son of man" is seen, in the prophet's vision, in the presence of the "Ancient of Days"—a mysterious person to whom is given a universal and everlasting dominion (Daniel 7:13). [page 31]

21. God Became Man and Holy Spirit Came to Apply Redemption.

When the eternal Son of God became man in order to redeem sinners on the cross, and when the Holy Spirit was sent to apply that redeeming work of the Son of God to those who should be saved, then the doctrine of the Trinity was made known to men. The church from the very beginning was founded upon that doctrine; it was the factual revelation of that doctrine by the coming of the Son and the coming of the Spirit that ushered in the new dispensation. [page 34]