

# THE NATURE AND PERSON OF GOD

AS REVEALED, AND DEFINED, IN  
THE NEW TESTAMENT



BY

REV. HARVEY JOHNSON, D. D.



BALTIMORE, MARYLAND

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It is well to notice that there is one, only one, passage of Scripture, that reveals the nature and person of God, (John 4:24) for Jesus said: "The God, is the Spirit," (Pneuma Ho Theos) but the translators have made Him say: "God is A Spirit." It is here only, that we learn what God is, as to His nature. But we find revealed all through the New Testament, His personality, and individuality.

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Yes, we have knowledge that God IS. That He is Creator of Heaven and Earth. But how He exists; why, and when He began, we know not, for it is not revealed in Scripture, nor by science or logic. So when it is said that He is self-existent, that, cannot be. He exists, but not of Himself. That would be to say that He was self-created, or in other words, that He brought Himself into being, which is a logical impossibility. He is the first, and only creating cause. We are therefore, shut up to the conclusion that God did not have a

beginning, but has always been, and always will be, time without end. Thus we see, all, excepting Himself, the angels, the Heaven where He resides, His throne, and all else that make up His abode and home, has been, and is, co-existent with Himself. I take this view, first, because there is no record in Scripture that the angels were ever created. When the Scripture says, God created all things in Heaven and Earth, it has reference to the Heavens where the Sun, Moon, and Stars are fixed, and not Heaven, His own kingdom, and dwelling place, for Paul says God dwells in the third Heaven.

I have said Heaven, the angels, and all things constituting God's home and abode, have always co-existed with Him, yet were not co-equal with Him, for all inhabitants of Heaven, are His subjects and servants, therefore, it will be seen I do not believe that God has ever existed alone, but has always had devotees, to worship Him, and subjects to serve Him. But just think of the belief of theologians, and philosophers, that God has existed all through Eternity, Himself alone; that He just roamed in empty space, with nothing whatever, not even to the proportions of a gnat, yet we are continually thinking and talking of Him as a great God and Ruler, but according to such

teaching, He ruled over nothing, until He saw fit to make this little world in which we live. The thing is unreasonable, therefore logically unthinkable.

But what was it that reminded God that He was without subjects and worshippers? How did it come to Him, and when did He realize that He needed a change of affairs? When was the Heaven of Heavens created, and its inhabitants? What did God do for a throne before the one on which John saw Him sitting? And what are the logical or Scriptural objections to the belief, that the Heaven, where God resides, has always been, except that according to logic, all things that exist, had a beginning, and cause, for nothing, says logic, can begin without a cause. The same logic applies to God, as it does to all other things. So logic fails to produce a first cause. We say that God Is, but logic does not say so. For if God had a cause to His existence, then that which was His cause, was, and is, greater than He. According to that, He, Himself, has not been, is not, and can never be the Supreme Ruler of the Universe, whether that cause be Himself, or another something—whatever that may have been. As has already been said, that even God, could not have been the cause of Himself, before Himself existed, for that would be Him

making Himself, before He was, which is physically, logically, and scientifically impossible. Since God is the first, He must be without cause for Himself.

But think of the doctrine that God is not the Spirit, but simply Spirit without the article, which excludes the idea of His Person, so divests Him of His personality, also individuality, for the Scripture declares that Jesus is the express image of His person. Not image of His essence, but His person. When the Scripture speaks of Jesus being the express image of God, it has no reference to having the favour, or face features of His Father, but the outward form, and faculties. The Scripture says the form and person of Jesus, is an exact counterpart of the person of God. Whenever God's person is mentioned, His personality must be included in the thought, because without personality, we have no active agent. The Standard Dictionary gives the following definition: "Personality: That which constitutes a person; conscious separate existence as an intelligent and voluntary being. The attributes, taken collectively, that make up the character and nature of an individual; that which distinguishes and characterizes a person." "Person may have no attributes, but simply be a substance or essence, without personality; but personality

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God is a composite being, but not an organized being, because all organization is mutable, and He is immutable, in that He is not subject to change of person or nature. First, He is composite, in that He is an orderly structure. Second, He is composite, in that He is a union of parts. Third, He is composite in substance and person. Fourth, He is composite in the form of His substance.

I have aimed to make it perfectly plain, that I do not believe that God is a simple essence, without body, or parts that constitute a person, but has all of the parts of the body Scripture ascribes to Him, that make Him the shadower-forth of man, in the person of His Son Jesus, who was, and still is, His image, and His express image at that. So I make no hesitancy in saying it is my firm belief that God has head, eyes, ears and mouth, hands, legs and feet. That He is a spiritual essence, is no bar to that fact, for spirit is substance, and the greatest of substances. It is the very quintessence of all substance, of which essence God is a constituent. God also has heart and mind. He both

feels and thinks. God does not have attributes, but faculties to operate His powers, in the performing of His will and pleasure. They are innate and inherently His. God has a body, but not one that spreads over the whole universe. His omnipotence, omniscience, and omnipresence make all things known and present to Him at once.

If God has not a body, in what do His faculties inhere? —His omnipotent powers, mind, will and purpose? If He has no mouth, with what does He speak? No ears, with what does He hear? No eyes, with what does He see? If God has not these powers and faculties in reality, what lesson does it teach us by attributing them to Him? I see great harm done, for it makes the Bible teach man to believe of God, that which is not true. The Bible says God has head, eyes, mouth, and all the faculties of a person, and reveals Him to us as having personality. If the Bible is here speaking figuratively, where do the figures end? The Bible says God has a throne, both Isaiah and John say they saw Him sitting on it. Is this only figurative? We are brought face to face to the condition that the existence of Heaven itself, is only figurative. John says the throne he saw God sitting on, was in Heaven. Where does the figurative in the matter end, and the reality begin, that we may get a



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The Council at Nice also declared that the whole Trinity is present at once. (John 1:1) But the fact is, neither is mentioned as being present, for the translation reads: "In the beginning was the Word, and the Word was with God, and the Word was God." Neither Father, Son, nor Holy Ghost is spoken of there, for it would read: "Pater, Uios, Agios Pneumos or Father, Son, and Holy Ghost. But it reads: "In beginning was the Word, and the Word was with God, and the Word was God," or, the Word was God, and God was the Word, which represents the same person. Where then, is the Trinity? What I am aiming to point out, is, that Jesus is known by all denominations, as the Incarnate Son of God. But if the Word was incarnated, it is still Word, and not the Son. The Scripture says that Jesus is the only begotten Son of God. To incarnate, is not to beget, but to clothe with flesh. For a definition I turn to Worcester's Dictionary, and find the following: "Incarnate: clothed with flesh; embodied in flesh "The Incarnate Son of God."

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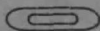
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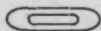
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