

SHORT TERM MINISTERIAL COURSE

SMC 205

BIBLE DOCTRINE II

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CHAPTER ONE

1.0 INTRODUCTION TO BIBLE DOCTRINE

Bible Doctrine is a study of Bible Theology. A chronological investigation of the various teachings of the Bible as God progressively revealed them, from the beginning to the end of the scriptures. It presents an in-depth study to meet the modern need of able ministers of the New Covenant.

Doctrines are to the church, what foundations are to buildings. They are the article of faith on which a believer's faith is anchored. A building which has a weak foundation will collapse under intense unfavorable weather through storms – Matthew 7:24-27. Balanced Christian living is a product of balanced understanding of the doctrines of the Bible. Bible doctrines are central to the Christian life and maturity. In fact the final salvation of the preacher and his congregation depends on their attitude to the Bible Doctrines (1Timothy 4:16; Titus 1:9).

1.1 MEANING OF BIBLE DOCTRINES

Doctrine is translated from two Greek words *DIDASCHE* and *PIDASCALIA* - Meaning teaching.

Doctrine means teaching, Instruction. He taught them many things by parables and said unto them in His doctrine - Mark 4:2. It could also mean knowledge. It also means that which is taught: what is held, put forth as true, and supported by a teacher, a school, or a sect; a principle or a position, or a body of principles, in any branch of knowledge; any tenet or dogma; a principle of faith; as the doctrine of atoms; the doctrine of chances. They are the Articles of faith and doctrine (Hooker). Since these teachings guide one's life, action, behavior or that of the Church, it could mean LAW or RULE.

From the Bible (Matthew 7: 28), when Jesus has ended these saying, that is, teaching, doctrine, the people were astonished at his doctrine.

Bible doctrines therefore, could be defined as the body of knowledge or truth as revealed through the Scriptures which guide the believers lives, actions, conducts, behavior, attitude, comportment, plans etc. The teaching in Mark 1:21-22, was no more on the mountain but in the synagogue, so no matter where Jesus was, He taught sound doctrine –Mark 1: 23-27; **—And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him;** Luke 12:1; Matthew 24:1-25; John 17:1.

We understand from all those passages that doctrine means teaching, Knowledge, Rule, Law and Instruction.
The people who desired to grow in haste without teaching are the people who grow less.

1.2 PURPOSE OF BIBLICAL DOCTRINE

1. They are taught as the foundation and basis of our Christian faith- Hebrews 2:1-2. Spiritual growth will not be possible without Bible doctrines - 2Peter 3:18.
2. Bible doctrines preserve and prepare Christian for meaningful life and ministry – Hosea 4:6.
3. Bible doctrines make the believers stable in the faith and hence are not tossed about by every wind of false doctrine - Ephesians 4: 11-18.
4. Bible doctrines are essential tools in building strong believers - Matthew 7:24.
5. The Bible doctrines are taught to perfect the saint and get them prepared for eternity in glory - 2Timothy 3:16,17; Ephesians 4: 11-18.

1.3 PROFITS FROM STUDIES IN THE BIBLE DOCTRINES

Preparation of the heart of an individual is very important for maximum benefit from the study of the word of God. The Lord Jesus in Matthew 13:3-9 gave the parable of the sower in which He described the various types of soils and their effect on the growth of the seeds sown in them. **And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.** The growth of the seeds was greatly affected by the conditions of the soil. That described the conditions of the hearts of men and their effect on the word of God they hear. We were told of Ezra, in Ezra 7:10, who prepared his heart to seek the law of the Lord and to do it and then to teach in Israel statutes and Judgments. In Mark 4:23-25, the Lord warned His hearers to take heed to what they were hearing.

In **John 16:12, I have yet many things to say unto you, but ye cannot bear them now.** Jesus taught them, as they were able to bear. If you learn with a doubting mind and questioning heart he will teach you, as you are able to bear and understand. We must therefore approach the Bible doctrine with full desire like Ezra, to learn, do and then teach in Israel the statutes and judgments.

In Acts 10:9-28 God was instructing Peter, teaching him, guiding him using various teaching methods like speaking, practical, signs and symbols.

Peter said, I have never eaten that which is unclean or common, yet he was saved, sanctified and Spirit filled, but he was slow to understand. Why? Peter was slow to understand because of others and his religious background. The same thing happens to people today, as they consider group, church, friends among others, making them not to respond properly to the revelation of the knowledge of the word of God.

Our receptivity matters a lot. The people who preach errors appear very louder and they say —let us not be divided because of doctrine and at times they will say —we should keep quiet on sound doctrines and then continue to preach the errors that they believed.

Matthew.15: 9, 16:12 show us clearly that not all the doctrines propagated by different preachers and teachers are of God. Jesus the loving one warned his disciples to beware of the doctrine of the Pharisees and Sadducees. Mark 7: 7, 9; Romans 16: 17; I Timothy 6:3-4; 4:1.

In the latter times, at the time when the coming of the Lord Jesus is at hand, we must guard ourselves and make sure we are established in the truth of the word of God, so that we are not swayed by the floods of falsehood in teaching that will be sweeping through the world to deceive many because Satan know that his days are short.

The studies in the Bible Doctrines (Ephesians 4: 14, Hebrews 13:9...**That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein**) are to make the End-time minister stable, with a solid foundation in the faith - II Timothy 4:3.

First Timothy 4:13-16, made it very clear that the salvation of the preacher and his audience so much depends on their meditation on the doctrines of the Bible and obedience to all they learn in the doctrines. Bible doctrines must therefore be given a serious consideration in the life of every heaven bound pilgrim, first because of himself/herself and secondly, because of all those that listen.

The New Testament exalts and elevates sound doctrine. Titus as a younger preacher was exhorted by the Apostle Paul in Titus 1:9; 2: 1, 7, 10. Never to speak or teach things that do not fit into sound doctrines. The converts of the day of Pentecost (Acts 2: 41-42), continued steadfastly in the apostles' doctrine, fellowship, prayers and breaking of bread, but the doctrine topped the list.

The Teachers of FALSE DOCTRINES get the errors by (I Timothy 4: 1-3; II Timothy 3: 1-6; 2Peter 3:14-16)

- (1) Miss- interpretations of the Bible
- (2) Through unguided Revelations.
- (3) Listening to backsliders or apostates
- (4) Reading erroneous materials
- (5) Demonic revelations
- (6) Selfishness and covetousness (I Timothy 6: 3-5).

CHAPTER TWO

2.0 THE DOCTRINE OF THE GODHEAD

The doctrine of the Godhead, His attributes, unity and trinity is clearly taught in the Bible. Indeed, this doctrine is central to Christianity. In *nature*, *essence*, and *attributes*, each Person of the Trinity is equal.

The term *Godhead* is found three times in the King James Version: Acts 17:29; Romans 1:20; and Colossians 2:9. In each of the three verses, a slightly different Greek word is used, but the definition of each is the same: “deity” or “divine nature.” The word *Godhead* is used to refer to God’s essential nature.

In Acts 17:29 the word *Godhead* has used in the passage is translated from the Greek word *theion*, used by the Greeks to denote “God” in general, with no reference to a particular deity. Paul, speaking to Greeks, used the term in reference to the only true God.

In Romans 1:20, *Godhead* as used here is *theiotés*. Paul’s argument is that all of creation virtually shouts the existence of God; we can “clearly” see God’s eternal power, as well as His “Godhead” in what He has made. “The heavens declare the glory of God; / the skies proclaim the work of his hands” (Psalm 19:1). The natural world makes manifest the divine nature of God.

Colossians 2:9 is one of the clearest statements of the deity of Christ anywhere in the Bible: “In him [Christ] dwelleth all the fulness of the Godhead bodily.” The word for “Godhead” here is *theotés*. According to this verse, Jesus Christ is God Incarnate. He embodies *all* (“the fulness”) of God (translated “the Deity” in the NIV). This truth aligns perfectly with Colossians 1:19, “God was pleased to have all his fullness dwell in him [Christ].”

Because the Godhead dwells bodily in Christ, Jesus could rightly claim that He and the Father are “one” (John 10:30). Because the fullness of God’s divine essence is present in the Son of God, Jesus could say to Philip, “Anyone who has seen me has seen the Father” (John 14:9).

In summary, the Godhead is the essence of the Divine Being; the Godhead is the one and only Deity. Jesus, the incarnate Godhead, entered our world and showed us exactly who God is: “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known” (John 1:18; cf. Hebrews 1:3).
<http://www.gotquestions.org/Godhead.html>

Some Theologians and Bible Apologists have described the concept of the Godhead i.e (The Father, Son, and Holy Spirit sharing the same divine nature) as comprising an ontological Trinity. The teaching of the ontological Trinity says that all three Persons of the Godhead are equal in power, glory, wisdom, etc.

The ontological Trinity is sometimes called the “essential Trinity” or “immanent Trinity.” It is often mentioned in conjunction with the “economic Trinity,” a term which focuses on the relationships within the Trinity and each Person’s role in creation and salvation. The term “ontological Trinity” focuses on who God *is*; the term “economic Trinity” focuses on what God *does*. In Matthew 28:19 Jesus tells us to baptize “in the name of the Father and of the Son and of the Holy Spirit,” clearly equating the three Persons of the Godhead.

The ontological Trinity is basic Christian doctrine and is foundational to all Christian belief. John 10:30 says that Jesus and the Father are one, by which it is meant that they are of one nature. Therefore, understanding the nature and attributes of God will help us to know how to relate and please Him. In Christian theology, the Godhead is used to denote the divinity or substance (*Ousia* in Greek) of God. The fundamental meaning of "Godhead" is the state, dignity, condition, quality of God. Just as the word “manhood” refers to that which makes a *man* a man, and “childhood” that which makes a *child* a child, in the same way, “Godhead” denotes that which makes God, God. When we ascribe Godhead to a being, therefore, we affirm that all that enters into the idea of God belongs to Him. "Godhead" is thus the Saxon (German) equivalent of the Latin "Divinity," or, as it is now more commonly used, "Deity." Like these terms it is rendered concrete by prefixing the article to it. As "the Divinity," "the Deity," so also "the Godhead" is only another way of saying "God," except that when we say "the Divinity," "the Deity," "the Godhead," we are saying "God" more abstractly and more qualitatively, that is with more emphasis, or at least with a more lively consciousness, of the constitutive qualities which make God the kind of being we call "God."

The *Godhead* consists of three separate, distinct, and recognizable personalities and qualities, perfectly united in one. This includes God the Eternal Father, the Son, and the Holy Ghost. Although the members of the Godhead are distinct beings with distinct roles, they are one in purpose. They are perfectly united in bringing to pass Heavenly Father’s plan of salvation.

CHAPTER THREE

3.0 THE ATTRIBUTES OF THE GODHEAD

Scripture and writings of the Church fathers have made it abundantly clear that the three personalities in the Godhead i.e The Father , Son and Holy Spirit possess the same and similar attributes.

God is eternal, meaning He had no beginning and His existence will never end. He is immortal and infinite (Deuteronomy 33:27; Psalm 90:2; 1 Timothy 1:17). God is immutable, meaning He is unchanging; this in turn means that God is absolutely reliable and trustworthy (Malachi 3:6; Numbers 23:19; Psalm 102:26, 27). God is incomparable; there is no one like Him in works or being. He is unequaled and perfect (2 Samuel 7:22; Psalm 86:8; Isaiah 40:25; Matthew 5:48). God is inscrutable, unfathomable, unsearchable, and past finding out as far as understanding Him completely (Isaiah 40:28; Psalm 145:3; Romans 11:33, 34).

God is just; He is no respecter of persons in the sense of showing favoritism (Deuteronomy 32:4; Psalm 18:30). God is omnipotent; He is all-powerful and can do anything that pleases Him, but His actions will always be in accord with the rest of His character (Revelation 19:6; Jeremiah 32:17, 27). God is omnipresent, meaning He is present everywhere, but this does not mean that God is everything (Psalm 139:7-13; Jeremiah 23:23). God is omniscient, meaning He knows the past, present, and future, including what we are thinking at any given moment. Since He knows everything, His justice will always be administered fairly (Psalm 139:1-5; Proverbs 5:21).

God is one; not only is there no other, but He is alone in being able to meet the deepest needs and longings of our hearts. God alone is worthy of our worship and devotion (Deuteronomy 6:4). God is righteous, meaning that God cannot and will not pass over wrongdoing. It is because of God's righteousness and justice that, in order for our sins to be forgiven, Jesus had to experience God's wrath when our sins were placed upon Him (Exodus 9:27; Matthew 27:45-46; Romans 3:21-26).

God is sovereign, meaning He is supreme. All of His creation put together cannot thwart His purposes (Psalm 93:1; 95:3; Jeremiah 23:20). God is spirit, meaning He is invisible (John 1:18; 4:24). God is a Trinity. He is three in one, the same in substance, equal in power and glory. God is truth, He will remain incorruptible and cannot lie (Psalm 117:2; 1

God is holy, separated from all moral defilement and hostile toward it. God sees all evil and it angers Him. God is referred to as a consuming fire (Isaiah 6:3; Habakkuk 1:13; Exodus 3:2, 4-5; Hebrews 12:29). God is gracious, and His grace includes His goodness, kindness, mercy, and love. If it were not for God's grace, His holiness would exclude us from His presence. Thankfully, this is not the case, for He desires to know each of us personally (Exodus 34:6; Psalm 31:19; 1 Peter 1:3; John 3:16, 17:3).

Since God is an infinite Being, no human can fully answer this God-sized question, but through God's Word, we can understand much about who God is and what He is like. May we all wholeheartedly continue to seek after Him (Jeremiah 29:13). <http://www.gotquestions.org/attributes-God.html>

3.1 God the Father:

The Immutability of God

Immutability means “ageless,” “endlessness,” “changelessness,” “constancy,” “invariability,” “persistence,” etc. To say that God is immutable, therefore, means that He is unchangeable, invariable, changeless, etc. He is **“the same yesterday, today and forever.” While** man may change due to time and circumstances, God remains ever the same. This is a vital attribute of God that differentiates Him from His creatures. Change is an attribute of man, not God. Since God has no beginning or ending, He cannot experience change because with Him, **“there is no variableness, neither shadow of turning” (James 1:17).**

The immutability of God can be seen in a number of dimensions. Some of these are discussed below.

In His Essence: the very existence, being and nature of God are infinite. He has always been God, and there was no time when he ceased to be God neither will there be. This means that He existed before time, still exists, and he will continue to. In Malachi 3:6 God further foregrounds this position

when He described Himself thus: **“I am the Lord, I change not”**. The fact that God is perfect proffers no room for a modification or change. He is **“I am that I am”**

In His Attributes: The impeccable attributes of God after the creation of the heavens and the earth are still exactly the same as they were before the creation, and they will still remain intact when the world has passed away; his attributes remain unchangeable. His power is unlimited; His holiness is immaculate; His knowledge is incomprehensible, and his wisdom is absolute.

In His Counsel: God’s counsel and instructions are not inconsistent neither are they erratic. Some may argue that God’s actions are imperfect using Genesis 6:6 **“And it repented the Lord that He made man”**. However, we must remember that what this passage expresses is God’s displeasure against sin and man’s disobedience to His will. The Scriptures are not in the least way contradictory. God is the author of the Scripture, and the scripture emphatically states that **“God is not a man, that he should lie, neither the son of man that He should repent”**.

In His Omnipotence: God has unlimited and unrestricted power over everything. In actual fact, the vocabularies of man’s languages are inadequate to fully capture the magnitude and magnificence of the power of God. The omnipotence of God implies, and rightly so, that He has the ability to do whatever he wants to do without any restriction. This is explicitly stated in Daniel 4: 35 **“And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”** R.A. Torrey beautifully captures this when he said that “God can do anything, but will do only what infinite wisdom and holiness and love dictate”. God has power over the grave; he demonstrated this when He raised Lazarus from the grave. He exhibited his absolute authority over the air and the sea when He commanded the storms to stay still. He has power over all things because He created them. Lucifer

attempted a competition with Him and he was immediately and irrevocably demoted as captured in Isaiah 14:12-17. Nebucadnezzar king of Babylon, initially refused to acknowledge the power of God until he was turned into an animal, Daniel 4: 24-33. When Herod attempted to arrogate the power of God unto himself, he was struck by an angel of God that he died immediately, Acts 12; 21-23.

God's power belongs to him completely. Believers do not have power by themselves but evoke the power of God to perform exploits "Behold I give you power to tread upon serpents and scorpions..."

God expresses his power in the preservation of his creations as revealed in Ps. 121:7,8. In practical terms, no man or beast can preserve itself. God is the preserver of all creatures which he does through His power. More so, God demonstrates his power, through the prayer of the saints, by restraining the evil and wickedness of Satan. If Satan was permitted, he would have treated all men like Job

God also shows forth his mighty power in delivering judgment. He judges according to the power in Him. He sent down fire in answer to the prayer of Elijah; he also sent fire to destroy Sodom and Gomorrah, and sent destructive plagues on the Egyptians and eventually drowned their soldiers in the Red Sea

His Omnipresence

The divine presence of God should be understood in this sense. To say that God is omnipotent means that nothing and nobody can be hidden away from His sight. The psalmist acknowledged the omnipresence of God. "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139:7-10).

His Love and Kindness

Love is affection for and delights in the welfare of the loved. God loves and He is love personified. In I John 4:8 “He that loveth not knoweth not God; for God is love”. John’s proclamation of God’s love should not be misunderstood. He was stating a fact and not a definition. If love is equal God then God is only equal to love, then God and love are equivalents or identical. Thereby, refuting the personality of God and all other attributes of God is denied except love itself. However, “God is love” depicts love as a vital attribute of God and is not God in the literal sense of it. The following summarise the characteristics of God’s Love

1. An unselfish love: God’s love is not for personal benefits Deut. 7:7,8
2. A voluntary Love: God will not impose His love on any one IJohn4:10
3. A righteous love: the love of God towards man does not give allowance for sin Psalm 11:7
4. An everlasting love: God’s love is eternal Jer31:3
5. His love is universal: God loves all his creatures and this made him to send Jesus Christ to die for humanity John 3:16
6. His love is active Jer. 31:3

His Justice or Righteousness

The word ‘justice’ and ‘righteousness’ in the Bible represent the same Hebrew and Greek words. The etymology of the word in Hebrew means ‘right’ or ‘straight’ while in Greek, it means ‘custom’ or ‘usage’. The justice of God implies that He is impartial and will reward saints and punish sinners. God does right in every sense of it and does not pervert justice. Cambron states “Justice is judicial holiness”. When God acts in a just way, he is not rewarded for being just and will not because of that stop being just. This is so because it is in His nature and character and cannot do otherwise Zeph 3:5, Deut 32:4.

3.2 Christ in the Godhead

All three members of the Godhead have the same complete, divine attributes.

Any attempt to reduce Christ to not more than a man is an insult to Him.

There is no justification in Scripture for removing either the Father, the Son, or the Holy Spirit from the status of total divinity. Indeed, there are a number of clear statements which fully establish the divinity of each member of the Godhead.

Christ in the Bible

1 — Jesus Christ is called the "Son," or "The Son of God." (John 1:14, 18; Galatians 4:4).

2 — He is the "only begotten" Son of God (John 1:14, 18; 3:16, 18; 1 John 4:9 [compare 2 Samuel 7:14; Ps 2:7, Luke 3:38; John 1:12]).

3 — He speaks of, and to, God as "Father" as One who bore a unique relationship to Him (Matthew 6:9; 7:21; John 20:17).

4 — He claimed a unique knowledge of God (Matthew 11:27).

5 — He spoke of Himself as "the Son of God" in such a way that the Jews recognized that He was claiming divinity, making Himself "equal to" God (Matthew 26:63; John 5:18; 10:36).

6 — The Sonship of Christ also applies to Him as our Messiah and Mediator (Matt 8:29; 26:63; John 1:49; 11:27).

7 — He is the image, or the very image, of God (2 Corinthians 4:4; Colossians 1:15; Heb 1:3).

8 — He is called the "firstborn" (Col 1:15; Heb 1:6), and the "only begotten" (John 1:14, 18; 3:16, 18; Hebrews 11:17; 1 John 4:9).

9 — He had pre-existence and equality with the Father before He was born into this world (Micah 5:2; Jn 17:5; Col 1:16; Heb 1:3).

10 — He has life in Himself (Jn 5:26).

11 — He has full divinity or deity (Jn 1:1; Rom 9:5; Phil 2:6; Titus 2:13; 1 Jn 5:20).

12 — Divine names are applied to Him (Isa 9:6; 40:3; Jer 23:5-6; Joel 2:32 [compare Acts 2:21]; 1 Tim 3:16).

13 — He has eternal existence (Isa 9:6; Jn 1:1-2; Rev 1:8; 22:13). There never was a time when He did not exist.

14 — He is omnipresent (Matt 18:20; 28:20; Jn 3:13).

15 — He is omniscient (Jn 2:24-25; 21:17; Rev 2:23). He has all knowledge in heaven, on earth, and throughout the universe.

16 — He is omnipotent (Isa 9:6; Phil 3:21).

17 — He is immutable (Heb. 1:10-12; 13-8). He is utterly unchangeable.

18 — He has every attribute that the Father has (Col 2:9).

19 — He is the Creator (Jn. 1:3, 10; Col 1:16; Heb. 1:2-10).

20 — Divine Providence come through Christ (Jn. 3:35; 17:2; Eph. 1:22; Col 1:17).

21 — Only God can forgive sin, and Jesus can forgive sin (Matt 9:2-7; Mk 2:7-10; Col 3:13).

22 — He has a dominant role both in the Resurrection and Judgment of men (Matt 25:31-32; Jn 5:19-29; Acts 10:42; 17:31; 2 Tim 4:1).

23 — He will have a dominant role in the final destruction of sin and sinners, and the renewal of the new heavens and the new earth (Heb. 1:10-12; Phil 3:21; Rev 21:5).

24 — Honour as to One who is Divine and fully God is ascribed to Him (Jn 5:22-23; 14:1; 1 Cor. 15:19; 2 Cor. 13:13; Heb. 1:6; Matt 28:19).

3.3 The Holy Spirit in the Godhead

The Bible teaches that the ***Holy Spirit is the Third Person***(***Jn. 5:7; Mt.28:19***). First, He exhibits five attributes of a person:

He has intellect — The Holy Spirit has intellect, for "the Spirit searches all things" (1 Corinthians 2:10). The Holy Spirit reveals the deep things of God and reveals them to us.

He has knowledge — No human being can know the thoughts of God, but the Holy Spirit understands the mind of God (1 Corinthians 2:11).

He has a mind— Just as the Holy Spirit knows the Father, so the Father knows the mind of the Spirit (Romans 8:27). This passage clearly indicates that the Holy Spirit has intellect, because the word, "mind," (phronema) means "way of thinking, mind-set; aim, aspiration, striving" (cf. Ephesians 1:17).

He has emotions — As used in the Bible, it means to have feelings, awareness, and an ability to respond to something. Ephesians 4:30 is a command: "Grieve not the Holy Spirit of God." The Holy Spirit is grieved when we lie (v. 25), are angry (v. 26), steal or are lazy (v. 28), or speak unkind words (v. 29). The noun form of the same Greek word is used in 2 Corinthians 2:2, 5, about the sorrowful feelings of the Corinthians after Paul wrote them a stern letter of reproof. Only a person can be grieved; a mere influence cannot be grieved.

He has a will — The Holy Spirit can choose and make decisions. He has a will. This is shown in several passages. In Acts 16:6, for example, the Holy Spirit exercised His will to forbid Paul to go to a certain place, and instead directed him to go to Europe and preach.

The Holy Spirit as a Person the Holy Spirit does ten things which the Father and the Son also do:

He testifies — The promise of Jesus was that the Holy Spirit "will bear witness of Me" (Jn 15:26). In John 15:27, the same word is used of the

disciples' testifying about Christ. As the disciples would bear witness concerning Christ, so the Holy Spirit would bear witness of Christ.

He helps — Jesus promised to send His disciples "another Comforter" (John 14:16). "Another" means that the Holy Spirit would be a helper, as Jesus was.

He teaches — Just as Christ taught the disciples (Matt 5:2; John 8:2), so the Holy Spirit would teach them also (John 14:26). He would do the same teaching ministry and bring to their remembrance the words of Christ.

He guides — Jesus assured His disciples that, when the Holy Spirit came, He would guide them in their search for truth (John 16:13). He would be as a guide, escorting a traveller through an unknown country.

He convinces and convicts — It was promised that the Holy Spirit would "convict the world" of sin, righteousness, and judgment (John 16:8). The word, "convict" (elegcho) means to "convince someone of something; point out to someone."

He regenerates — Everyone who experiences the new birth has been regenerated by the Holy Spirit (Ezekiel 36:25-27; Titus 3:5).

He intercedes — The Holy Spirit takes the pleadings of the believer and intercedes on his behalf before Christ (Romans 8:26). He intercedes for humans just as Christ does (Romans 8:34; Heb 7:25). An inanimate quality cannot intercede for anyone.

He commands — The Holy Spirit commanded that Paul and Barnabas be set apart for missionary work (Acts 13:2).

He sends out — In Acts 13:4, He sends two men out to do missionary work.

He forbids and prohibits — In Acts 8:29, the Holy Spirit directed Philip to go and speak to the Ethiopian eunuch.

The Holy Spirit as a Person can be:

Obedied — In Acts 10, the Lord told Peter to go to the house of Cornelius. He obeyed the Holy Spirit and went.

Resisted — Stephen told the Jews, about to stone him, that they were "stiff-necked . . . always resisting the Holy Spirit" (Acts 7:51).

Grieved — The Holy Spirit is grieved when a person sins (Ephesians 4:30; cf. Isaiah 63:10).

Blasphemed — God can be blasphemed (Revelation 13:6; 16:9), Christ can be blasphemed (Matthew 27:39; Luke 23:39), and the Holy Spirit also can be blasphemed (Matthew 12:32; Mark 3:29-30).

Lied to — Peter told Ananias and Sapphira that, because of their deceit, they had lied to the Holy Spirit (Acts 5:3). Because of that sin, they died.

The Holy Spirit as a Person. is frequently referred to in the grammatical masculine as

"Pneuma" which is the Greek word for "Spirit." Ordinarily, it is a neuter gender word, and should have neuter pronouns accompanying it. However,

the Biblical writers did not follow this proper grammatical pattern. Instead, in Greek, they used masculine pronouns.

Here are several examples: John 15:26, John 16:13, and John 16:14. In each instance, pneuma (Spirit) is the neuter noun, and ekeinos (He) is the masculine pronoun. This is a very purposive change. If the Spirit were not a person, it would not have been done.

CHAPTER FOUR

4.0 MODERN DAY ERRORS ON THE DOCTRINE OF THE GODHEAD

It has been observed that despite the clear teachings of the Scripture on the Godhead, there are many perilous errors that are being taught.

There are some who have subtly and outrightly objected to the teaching on the Godhead, referring to what they see as a contradiction in the idea of three Persons in One God. For instance, the **Mormons**: Mormons say they believe in the Father, the Son, and the Holy Spirit. However, Mormon doctrine denies the Trinity, teaching that the Father, Son, and Spirit do not comprise one God. According to Mormonism, Jesus is a created being, the first spirit to be born of the Father (*Mormon Doctrine*, p.129) and a celestial mother (*Mormon Doctrine*, p.516). Therefore, Jesus could not be the eternal God or part of an eternal Trinity. Mormons also teach that both the Father and the Son are men with bodies of flesh and bone (*Doctrine & Covenants* 132:20; *Articles of Faith*, p 38); as two separate people, the Father and the Son cannot be considered “one.” (<http://www.gotquestions.org/Mormons-believe-Trinity.html>).

Other Heresies concerning the Trinity include:

Arianism: says the God the Father is God alone and that Jesus Christ is a creature created out of nothing. Jesus Christ is the greatest of all creatures and created the world.

Semi-Arianism: affirms that the Son is in essence like the Father (homoiousios) but not identical with Him (homousios)

Sabellianism: is derived from the teaching of Sabellius in the third century. It reduced the Father, Son and the Spirit into three modes and characters. It taught that God revealed Himself in three roles just like a man could be considered to be a husband, a father and an employee. At a church council at Rome under the leadership of Pope Dionysius in AD 263, his teachings were declared heretical.

Unitarianism: denies the supernaturalism associated with Jesus and any distinctive personality of the Holy Spirit.

Polytheism: People of the opposite religion ignorantly allege that belief in the Godhead. i.e., Trinity means worship of three gods (polytheism). This claim merely shows their gross ignorance of the Word of God. Critics of the doctrine of the Trinity maintain that a Triune God smacks of polytheism and contradicts the way Jehovah is presented in the Old Testament. A Christian theologian argues that the doctrine of the Trinity is not a contradiction. “A contradiction occurs only when something is A and non-A at the same time and in the same sense. God is both three and one at the same time but not in the same sense. He is three persons but one in essence. He is three persons but only one in nature.”Against their claim, the Bible declares that LORD our God is ONE Lord (Deuteronomy 6:4); but He does exist in three Persons (I Jn. 5:7).

Jehovah Witness: They teach that Jesus was created by God just before creation. Jesus then created everything else. They believe that Jesus is not considered to be equal with God at all but a lesser being.

There are other several erroneous teachings on the Godhead that true believers must avoid and preach against them.

CHAPTER FIVE

5.0 SCRIPTURAL PROOFS OF THE UNITY AND TRINITY OF THE GODHEAD

Apart from several passages cited above which clearly confirm the validity and reality of the Godhead, a proper understanding of Scripture will show that the adjectives “one” and “three” are not employed **in an identical sense** when we talk about the Godhead. The adjectives are not used in the same sense. What is meant is that there is but **one** divine **nature**, but there are **three** distinct **personalities** possessing that unified set of infinite qualities. Thus, there is no contradiction at all. When we fail to recognize the above principle, some Bible passages would be difficult to harmonize. For example, in Isaiah 44:24 God affirms thus: “I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.” So, God was alone.

Yet in John 8:29 Christ said, “And he that sent me is with me: the Father hath not left me alone” And so, Jesus was not alone, for the Father was with him; correspondingly, the Father was not alone.

The question is: how can God be both alone and not alone?

In Isaiah’s writing, God (the one divine nature) was being contrasted with the false gods of paganism; the personalities of the Godhead were not a consideration there. In John 8:29, the relationship of two divine personalities (Father and Son) was in view. Different subjects, but no discrepancy.

Similarly, when a certain scribe affirmed that “there is one God; and there is **none other** but He” (Mark 12:32), he was correct. He was declaring monotheism, as suggested above.

In another setting though, Christ, revealing a distinction between Himself and the Father, said: “There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true” (John 5:32).

David Stewart writes that if there were no other verse of the *King James Bible* testifying of the Godhead, 1John 5:7 would be enough for any Bible-believer to know that God exists in three Persons — the Father, the Son and the Holy Spirit: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and THESE THREE ARE ONE” (1st John 5:7).

However, some modern corrupt bible translations do not correctly render 1st John 5:7. But a literal translation of the Bible in Greek and Hebrew, based on the “Textus Receptus” (or Received Text) contains 1st John 5:7 just as

the *King James Bible* faithfully renders. The translators of the *King James Bible* rejected certain manuscripts as heretical. The manuscripts which they did accept became known as the “Received Text.” With the advent of textual criticism, some biblical scholars have called the authenticity of I John 5:7 into question, pointing out that most of the Greek manuscripts do not contain verse. Even if I John 5:7 is set aside, however, the doctrine of the Trinity can still be inferred from other passages, including the account of Jesus’ baptism (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23).

The author of the Gospel of John describes Jesus as “the Word” and writes that the “Word was with God and the Word was God.” (John 1:1.) References to the Spirit of God abound throughout Scripture. In the Great Commission, Jesus ties all three together, instructing his disciples to baptize new believers “in the name of the Father, the Son, and the Holy Ghost” (Matthew 28:18-20).

CHAPTER SIX

6.0 SIGNIFICANCE OF THE DOCTRINE OF GODHEAD

In view of the numerous errors being perpetrated by many heretical groups, our knowledge of the doctrine of the Godhead and its significance is a sure bulwark against the fiery wind of every doctrine blowing many away from the faith.

The unity of the Godhead is scripturally evidenced in the execution of all divine plans and purposes. At creation, a significant fact about the Godhead emerged with the use of the plural noun “**us**” by God Himself (Genesis 1:26). Elementarily, this implies the involvement of more than one personality in the creation of man. The same word continued to be used after the fall of man (Genesis 3:22) and on the threshold of God’s perfect desire to curb the foolish excesses of man, by wisely confounding him with diverse language (Genesis 11:7).

The testimony of scriptures on the ministry of the Lord Jesus Christ reveals the perfect unity of the Godhead. It was God’s anointing and the power of the Holy Ghost that enabled Jesus to fulfill His ministry (Acts 10:38).

The divine-human relationship also confirms God in three persons perfecting the relationship of man with the triune God (Ephesians 2:18). The complementary functions of the trinity are referred to in almost all books of the New Testament (Matthew 3:16, 17; 28:19; Mark 1:10; John 16:7-15; 6:37, 44; Romans 8:16; 1 Thessalonians 5:23; Ephesians 5:25; 1 Peter 1:2; Acts 10:38).

The three personalities in the Godhead acted together in the incarnation of the Lord Jesus Christ. God the Father did not just make His Son available to assume the garb of human flesh preparatory to His Vicarious mission (John 3:16). This was a supernatural work made possible by the power of the Holy Ghost (Luke 1:35).

Further proof of the truth about the Godhead became clear at the baptism of Jesus Christ, when the Father sent the Holy Ghost in the bodily form as a dove upon Christ, and God Almighty Himself made a public proclamation of Jesus as His beloved Son (Matthew 3: 16,17). Even at the outset of His ministry, Jesus affirmed the companionship of God the Father and the Holy Ghost with Him. It was only by their combined workings that He was to fulfill His multi-pronged ministry of preaching the gospel, healing the Sick, delivering the captives, etc. (Luke 4:18).

Truly, the work of redemption which Jesus Christ completed by submitting Himself to die on the cross, was a joint venture with the Father and the Holy Ghost (Hebrew 9:14), as was the second work of grace, sanctification or holiness, by which man is cleansed from his in-bred depravity, the fallen nature he inherited from Adam (Romans 15:16). Also, the Godhead is at work in empowering believers through the baptism in the Holy Spirit, to discharge the duties handed them by God (John 15:26; 16:7-15; Luke 11:13).

Christ's command as He handed down the Great Commission to His disciples was to baptize all that repent and believe the gospel, in the name of the Father, the Son and the Holy Ghost (Matthew 28:19).

Even today, our prayer involves the three personalities in the Godhead. We direct our prayers to God the Father (Luke 11:2; 22:42; 23:34,46; John 17:1, 5, 24-26; James 1:5) through Jesus Christ, the Son (John 14:13,14; 15:16); and of course, without the help of the Holy Spirit, all our prayers will be in vain (Romans 8:26).

The Godhead is the universal testimony of the scriptures, **“for there are three that bear record in heaven, the Father, the Word (Son) and the Holy Ghost: and these three are one”** (1John 5:7). It is only the perfect work of the Godhead that has continued to sustain us on a day-to-day basis as believers (2 Corinthians 13:14).

The Godhead is a great mystery which is clearly beyond the finite mind of the unsaved natural man (1 Corinthians 2:14). The believer accepts the gospel truth of the Trinity by faith, recognizing that God remains the eternal repository of all mysteries (Deuteronomy 29:29); that with respect to His being or essence, God is one; with respect to His personality, God is three; and the essence must neither be divided nor the persons confused. In spite of the great mystery surrounding it, the doctrine of the Godhead has always proved to be eminently rich in spiritual and practical values. And for all those willing, the Lord Jesus Christ promises the advent of a blissful reign by the Godhead (John 14:23). (Deeper Life Strategy Congress 2015 Booklet)

CHAPTER SEVEN

7.0 DOCTRINE OF THE HOLY GHOST

The Bible clearly teaches that the Holy Ghost is the enduement of power from on High upon sanctified believer. It is “the promise of the Father”, and when one receives this “gift of the Holy Ghost”, it is accompanied by the initial evidence of speaking a language unlearned previously, referred to as speaking in tongues as the Holy Spirit gives utterance. Matthew 3:11; Acts 1:8; Luke 3:16; 24:29; John 1:30-33; 7:37-39; 14:16, 17, 26; 15:26; 16:12-15; Acts 1:5-8; Mark 16:17; Acts 2:1-18; 10:44-46; Acts 19:1-6.

The Holy Spirit is a gift from God that comes upon the believer supernaturally upon the believer. Teaching people how to speak in tongues is not biblical because it is the Holy Spirit that gives utterance.

Although the Godhead has always been working since the creation of the world, this present dispensation of the church age may be described as the era of the Holy Spirit. Since the day of Pentecost described in Acts 2 when the Holy Spirit baptism was first poured upon the apostles, the Church has been experiencing a continued outpouring of the Holy Spirit. The coming of the Holy Spirit has been accompanied with manifestations of gifts with diverse miracles and signs and wonders.

Smith(2012) says “We are living in the Age of the Spirit. The Old Testament period may be called the Age of the Father; the period covered by the Gospels, the Age of the Son; from Pentecost until the second advent of Christ, the Age of the Spirit”
<http://powertochange.com/blogposts/2012/08/18/the-importance-of-the-holy-spirit/>

Sid Litke (2004) says that the “filling of the Spirit” describes the crucial work of God enabling the believer to live a transformed life. The only way we grow spiritually is by the empowering work of God (1 Peter 1:3). It is specifically the ministry of the Holy Spirit that gives a Christian the capability of change and growth in righteousness (by the Spirit...” – putting to death the deeds of the body” – Rom. 8:13; the fruit of the Spirit...” – Gal. 5:22, 23).

- Spiritual growth us a issue of control. We are either controlled by our self-centered flesh or by the Holy Spirit who indwells us (Rom. 8:4-11; Gal. 5:16, 17). Ephesians 5:18 describes this controlling/empowering ministry of Spirit as the “filling” of the Spirit. “Filling” is a metaphor (picture) of control. We can be filled/controlled by fleshly desires (like alcohol) or be filled/controlled by the Spirit (Eph. 5:18).

- Although it's the Spirit's power that is at work, the believer must choose to be controlled/empowered by the Spirit. It is a command to "Be filled" and likewise to "Walk in the Spirit" (Gal. 5:16). The Spirit's presence is permanent (indwelling) but we must repeatedly choose to yield to God to experience the Spirit's transforming power to change and grow us (filling). In actual experience, "walking in the Spirit" or "being filled with the Spirit" means living the Christian life (facing temptations, making decisions, etc.) with a conscious dependence on the Holy Spirit. He is the one who enable us – producing godly "fruits" (Gal. 5:22, 23).

CHAPTER EIGHT

8.0 PERSONALITY OF THE HOLY SPIRIT

But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me (John 15:26)

Personal pronouns and pronouns that clearly implies personality are used for the Holy Spirit and the use of these pronouns is remarkable for the fact that in the Greek language the word for Spirit is a neuter noun and according to the Greek usage, the pronoun that refers to it should be neuter and yet in various instances a masculine noun is used, thus portraying how the Bible idea of the personality of the Holy Spirit dominates grammatical construction.

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment... Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. (John 16:7-8, 13-14)

There are some personal attributes ascribed to the Holy Spirit as we see in (1 Corinthians 2:10-11) “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” **knowledge is ascribed to the Holy Spirit.**

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Corinthians. 12:11) **Will is ascribed to the Holy Spirit**

“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Romans 8:27) **Mind is ascribed to the Holy Spirit.**

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to god for me” (Rom. 15:30) **Love is ascribed to the Holy Spirit**

“Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst” (Neh. 9:20) **Intelligence and goodness is ascribed to the Holy Spirit**

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). **Grief is ascribed to the Holy Spirit.** The Holy Spirit thinks (Rom8:6), feels (Eph 4:30), comforts (Acts9:31), speaks (Act 13:2), prays (Rom8:26), teaches (John14:26), forbids (Acts 16:6), and works miracles (Acts19:6). The Holy Spirit is Impersonal.

The Holy Spirit performs some personal acts as can be seen in scriptures: The Holy Spirit searches the deep things of God (1Corinthians 2:10), The Holy Spirit speaks (Rev2:4), The Holy Spirit cries out (Gal.4:6), The Holy Spirit makes Intercession (Rom.8:26), The Holy Spirit gives testimony (John15:26), The Holy Spirit teaches all truth (John 14:26), The Holy Spirit leads or directs men on what to do (Rom.8:14), The Holy Spirit commands men (Acts 16:6-7), The Holy Spirit calls men to work and appoints them to offices (Act 20:28), The Holy Spirit goes forth upon the mission to which he is sent (John 15:26). It is the office of the Holy Spirit to be another Comforter to take the place of the absent Saviour.

Eternity of the Holy Spirit

“Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I take my bed in hell, behold,

thou art there. If I the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me” (Psalm 139:7-10).

Myths about the personality of the Holy Spirit

One of the biggest signs that a believer does not fully understand what happened at the cross of Calvary, is that they are scared of the Holy Spirit and His work. They view him as a policeman even though Jesus called Him the Comforter and Counsellor. Their conception is shaped by the old covenant traditions rather than New Testament truths.

Myth 1: The Holy Spirit keeps a record of my sin

Truth 1: the Holy Spirit remembers your sin no more. The Holy Spirit is not forgetful, but love keeps no record of wrongs. At the cross, justice was done and all your sins were forgiven (Col2:3). God has reconciled the world to Himself and He is no longer counting men’s sin against them (2Cori5:19)

Myth 2: The Holy Spirit is watching me to see if I slip and fall

Truth 2: when you were saved you were marked as one of God’s own (2Cori 1:22) and sealed with the Spirit for the day of redemption (Eph4:30). The Holy Spirit is not a fault-finder, but a hope-giver (Rom 15:13). His hope is a firm and secure anchor for the soul

Myth 3: The Holy Spirit inspires us to fear a holy and distant God.

Truth 3: The Holy Spirit helps you to know and draw near to God your father (Eph1:17, Gal 4:6, Rom 8:15)

Myth 4: The Holy Spirit lives somewhere out there.

Truth 4: The Holy Spirit lives in you (1Cori 6:19, 2Tim1:14, Rm8:11). In the old covenant the Holy Spirit rested on certain people for certain times, but in the new covenant He abides with us and makes His home in us.

Myth 5: The Holy Spirit plays hard to get

Truth 5: The Holy Spirit is the gift, sent by Jesus and freely given by the Father (John 16:7, Lk11:13, Acts 10:45)

The Holy Spirit also has divine attributes and works. The Holy Spirit is omnipresent, omnipotent and omniscient. Creation, Impartation and Authorship of divine prophecies are ascribed to the Holy Spirit.

CHAPTER NINE

9.0 THE BAPTISM OF THE HOLY SPIRIT

A number of suggestive phrases - “ baptism with the Holy Ghost”, “filled with the Holy Ghost”, “the Holy Ghost fell on them”, “the gift of the Holy Spirit”, “receive the Holy Ghost”, “I send the promise of my father upon you” are used in the New Testament to describe one and the same experience. The baptism of the Holy Ghost is a definite experience which one may and ought to know whether he has received it or not (Acts1:5; 2:4;10:44-46).

A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration, there is an impartation of life, and the one who receives it is saved; in the baptism of the Holy Spirit with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service. Every believer has the Holy Spirit but not every believer has the baptism with the Holy Spirit. The baptism with the Holy Spirit may be received immediately after the new birth as in the case of the household of Cornelius. In the normal state of the church every believer would have the baptism with the Holy Spirit as in the church at Corinth (1Cori12:13)

The baptism with the Holy Spirit is not primarily intended to make believers happy or holy, but to make them useful. In every passage in the Bible in which the result of the baptism is mentioned, they are related to testimony and service. It has to do with the gift of service rather than with grace of character.

The specific manifestations of the baptism with the Holy Spirit are not precisely the same in all persons (1Cori.12:4-10) but the manifestation is given to all men to profit withal (1Cori. 12:7). The Holy Spirit divides to each one individually as He wills. The Holy Spirit is absolutely sovereign in deciding how, in what special gift, operation, or power the baptism with the Holy Spirit will manifest itself. The baptism always imparts power and boldness in testimony and service (Act 1:4-5, 8). The baptism with the Holy

Spirit is absolutely necessary in every Christian for the service that Christ demands and expects of him or her.

For whom is the baptism with the Holy Spirit? Baptism with the Holy Spirit is for the saved and regenerated soul *“then Peter said unto them, Repent, and be baptized every one of you in the name of the Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts2:38-39)*. The baptism with the Holy Spirit was not merely for the apostles, nor merely for those of the apostolic age, but for *“all that are afar off, even as many as the Lord our God shall call”* as well.

The fundamental condition upon which the baptism with the Holy Spirit is bestowed is repentance, faith in Jesus Christ as an all-sufficient Saviour, Consecration, Sanctification, Serious hunger, prayer and faith to receive the experience. For those who believe on Jesus Christ, the reception of the baptism with the Holy Spirit is sometimes conditioned on the believers knowing that there is such a blessing and that it is for them now. God also gives the Holy Spirit to those that obey him.

CHAPTER TEN

10. OPERATIONS AND GIFTS OF THE SPIRIT

One of the benefits of the Baptism of the Holy Spirit is the accompanied gifts that recipients enjoy. The gifts of the Spirit are free offers made available by the Holy Spirit for the edification of the Believers, work of the ministry and perfecting of the Saints(Ephesians 4:11-14). The Holy Spirit gives and the duty of believers is to accept these gifts. God does not want believers to be ignorant of these gifts which He has made available. This is why Paul, an apostle of Christ, instructed the Corinthian church: *“Now concerning spiritual gifts, brethren, I would not have you ignorant”* (1 Corinthians 12:1). There are diverse kinds of gifts *“but the same Spirit, and there are differences of administration, but the same Lord and there are diversities of operations, but it is the same God which worketh all in all”* (I Corinthians 12:4-6). According to 1 Corinthians 12:8-10, we have nine gifts of the Spirit, these are: the word of wisdom, the word of knowledge, the gift of faith, gifts of healing, working of miracles, gift of prophecy, discerning of Spirits, divers kinds of tongues and interpretation of tongues. However, for the sake of clarity, they have been classified into three subdivisions:

- a. Gifts Of Speech
 - i) Tongues
 - ii) Interpretation Of Tongues
 - iii) Prophecy
- b. Gifts of Revelation
 - i) the Word Of Wisdom
 - ii) the Word Of Knowledge
 - iii) Discerning of Spirits
- c. Gifts of Ability
 - i) Gift Of Faith
 - ii) Gifts Of Healings
 - iii) Working Of Miracles

All believers must desire these spiritual gifts. The Spirit gives unto every man various kinds of gift according as He wills. However, despite the diversities of gifts, we must operate as one body with different members, edifying one another, as Paul exhorts the Christians at Corinth. No one should exalt his own gift above another and feel that he has no need of the other. For instance, for everyone who has the gift of speaking in tongues needs the service of another with the gift of interpretation of tongues, so also others. In essence, no man or his gift is sufficient of himself. Therefore, God gives unto everyone various kinds of gifts for specific functions within the body of Christ.

The operations of the gifts in the Church must be based on some Scriptural principles that will promote unity and edification of the body. Therefore as Believers seek the fullness of the of the Holy Spirit Baptism and the operations of the gift, every believer must remember that the gifts must work hand in hand. The gift of Tongues edifies the owner of the gift alone because no man understands him except God, the all-knowing One. This is where the need for an interpreter of tongues comes in. It is only when someone possesses the gift of tongue and interpretation alongside, or when one speaks in tongue and it is accompanied by interpretation, that the church can be edified. However, in the absence of an interpreter of tongue, the Bible encourages believers to exercise self-control over the use of the gift of tongue in public gatherings (1 Corinthians 14:32). When it is used without interpreting, it will profit nothing and will only be a source of confusion, and our *“God is not an author of confusion”*. Therefore Paul instructs the believers to pray for the gift of interpretation alongside the gift of tongues. In sum, the gift of interpretation of tongues has been referred to as a “companion gift”, which works concurrently with the gift of speaking of tongues. Prophecy is meant to edify, exhort and comfort believers and this focus must not be lost. Some erroneous teachings have been identified about prophecy, which should be avoided. The gift of prophecy should not be confused with preaching. While preaching takes a “prayerful meditation” on God’s word, prophecy is an “unpremeditated, spontaneous speaking forth

by the spirit". The gift of prophecy is not just for predicting or forecasting future events only, rather it is for strengthening believers trust in God, for challenging them and for reassurance.

The gift of the Word of knowledge is when a bit out of the wealth of God's knowledge is granted unto man. Certain important facts and information are revealed through the supernatural revelation of the Holy Spirit. A Word of knowledge is highly different from human knowledge because the former can only be supernaturally imparted, while the latter comes by natural means. A Word of knowledge is used to uncover sin (Ananais and Sapphira, Acts 5:1-11), bring people to God (the woman of Samaria, John 4:18-20), to give guidance and direction (Ananias, the disciple at Damascus to Saul of Tarsus, Acts 9:11), to minister words of encouragement in times of despondency (Elijah in the cave, 1 Kgs 19:9-18), to impart Knowledge of future events (Agabus prophecy of great dearth, Acts 11:27-28) and to reveal hidden things (during Saul's appointment, 1 Sam 10:22). The gift of the Word of Wisdom is also a piece of the God's wisdom, extracted from His infinite store of wisdom, supernaturally imparted by the Holy Spirit to man. It provides an individual with an instantaneous wisdom to know the right word to say or the right thing to do in a given situation. Essentially, the gift of the Word of Wisdom makes it possible for us to speak and act with divine wisdom.

More so, the Word of Wisdom is not natural, neither man's wisdom, nor the wisdom gained from academic achievement or from experience, neither the wisdom to understand the Bible. It is supernatural in character, given as the Holy Spirit desires (1 Corinthians 12:11),

Discerning of spirits is the third amongst the gifts of revelation, the Word of Knowledge and Word of Wisdom is the other two. It is imparted as well by the Holy Spirit. It helps us to discern between evil spirits, the Spirit of God and human spirit. It provides us with the required knowledge which can be obtained in no other way. At times, it is very easy to confuse the works of the spirit of Satan with those of the Spirit of God, because Satan is always

in the business of trying to counter the works of the Holy Spirit. However, with the gift of discerning of spirits, a believer will know which work is of Satan and which is of God. For example, it was through the gift of discerning of spirits that Paul in Acts 16 was able to recognize the evil spirit of divination at work in that young girl, which brought her master profit, and he rebuked it. The spirit might easily have deceived other servants of God because she made a true statement; *“these men are servants of the most high God, who show to us the way of salvation”*, but it was only an evil spirit speaking.

The Gift of Faith is the “special endowment given to someone God is calling upon to take impossible action-steps because of what God has spoken to them”. He supernaturally drains out every form of doubt and fills up such a believer with a special faith that ensures an accomplishment of God’s purpose regardless the contrary situation of life.

The Gift of Healings operates supernaturally to heal diseases without recourse to natural means. The power of the Holy Spirit comes upon an individual’s body, melts away diseases and takes away every pain. However, the demonstration of this gift does not mean the gifted can heal at all time. It is part of some misconception people nurse. They believe that since believers have the Gift of Healing, why do we not go into the hospitals and heal all the sick. But, even Jesus Christ did not do this. At some point he healed great crowd of sick folks, and at some other time, he singled out an individual out of the large crowd for healing. An important principle of divine healing is that the person must first acknowledge the source of the healing, come to him and exercise faith in the potency of his power to heal. In other words, the individual who wants to also exercise this gift, but has not had an encounter with the giver of the faith might end up being ridiculed by the devil, like the seven sons of Sceva.

Lastly, the gift of working of Miracles comes when God endues a believer with power by the Holy Spirit to carry out something extraordinary, beyond human capability or imagination. It is given to us by God on specific

occasion and for special purposes. The gift of the Working of Miracles accomplished so many things in Jerusalem in Acts 4:1-end. It gave the disciples boldness to preach Christ, encouraged prayer, provides conviction of sin, conversion of five thousand, glorification of God and spread of the gospel. So also the things these gifts achieve in time past, is also able to fulfill in the present. On the other hand, some people harbor the erroneous belief that the Gift of the Working of Miracles can be bought with money like Simon the Sorcerer (Acts 8:18-20). But the gift of the Working of Miracles can only be received from the Holy Spirit, and not gotten with money. In sum, all gifts should be exercised according to God's grace and ministered with love.

CHAPTER ELEVEN

11. MODERN ERRORS ON THE DOCTRINE OF THE HOLY SPIRIT

There have been some misconceptions about the baptism with the Holy Spirit. Some people believe that anyone who goes to church can receive the Holy Spirit. This is not true, not everyone who goes to church believes in Jesus Christ and you can't receive the Holy Spirit if you do not believe in Him (Romans 10:10). There are also people who believe that the Holy Spirit isn't a person, they think he is just some power that hovers around believers. The Spirit of God is a person, he has feelings like God; that is why he can be grieved Ephesians 4:10. The Holy Spirit can speak that is why he sometimes intercedes for us before God Romans 8:26. There are several other scripture in the bible that prove that the Holy Spirit is a person. However, if your mind isn't open, you may not believe it. The best thing to do is to pray and ask God to reveal to you the personality of the Holy Spirit.

A lot of people especially nonbelievers don't believe that you can hear the voice of the Holy Spirit. If you can't hear him, how will he guide you? The Spirit of God speaks and if your spiritual ears are open, you will hear his voice. When you get deeper into fellowship with the Holy Spirit, he will open your spiritual ears and you will hear his voice (John 16:13).

Does sin or lustful desires make the Holy Spirit depart from a believer? "For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the spirit shall of the spirit reap life everlasting" Galatians 6:8. The more one continue in sin, the further one is drawn away from Jesus Christ. This causes one to backslide and when that happens, the spirit of God can't remain in the person's life (Galatians 5:19-21).

Myths about the personality of the Holy Spirit

One of the biggest signs that a believer does not fully understand what happened at the cross of Calvary, is that they are scared of the Holy Spirit and His work. They view him as a policeman even though Jesus called Him

the Comforter and Counsellor. Their conception is shaped by the old covenant traditions rather than New Testament truths.

Myth 1: The Holy Spirit keeps a record of my sin

Truth 1: the Holy Spirit remembers your sin no more. The Holy Spirit is not forgetful, but love keeps no record of wrongs. At the cross, justice was done and all your sins were forgiven (Colossians 2:3). God has reconciled the world to Himself and He is no longer counting men's sin against them (2Corinthians 5:19)

Myth 2: The Holy Spirit is watching me to see if I slip and fall

Truth 2: when you were saved you were marked as one of God's own (2Corinthians 1:22) and sealed with the Spirit for the day of redemption (Ephesians 4:30). The Holy Spirit is not a fault-finder, but a hope-giver (Romans 15:13). His hope is a firm and secure anchor for the soul

Myth 3: The Holy Spirit inspires us to fear a holy and distant God.

Truth 3: The Holy Spirit helps you to know and draw near to God your father (Ephesians 1:17, Galatians 4:6, Romans 8:15)

Myth 4: The Holy Spirit lives somewhere out there.

Truth 4: The Holy Spirit lives in you (1Corinthians 6:19, 2Timothy 1:14, Romans 8:11). In the old covenant the Holy Spirit rested on certain people for certain times, but in the new covenant He abides with us and makes His home in us.

Myth 5: The Holy Spirit is hard to get.

Truth 5: The Holy Spirit is the gift, sent by Jesus and freely given by the Father (John 16:7, Luke 11:13, Acts 10:45)

The Holy Spirit also has divine attributes and works. The Holy Spirit is omnipresent, omnipotent and omniscient. Creation, Impartation and Authorship of divine prophecies are ascribed to the Holy Spirit.

CHAPTER TWELVE

12. SIGNIFICANCE OF THE HOLY SPIRIT

If there is any spiritual experience that every Christian must desire it is the Holy Spirit baptism. The baptism in the Holy Ghost is the enduement of power from on High upon sanctified believers. It is the promise of the Father. The mighty outpouring of the Holy Spirit is promised to all flesh; and those who meet God's conditions can receive God's abundance(Isaiah 44:3; Joel 2:28, 29; John 7:37-39).

As a member of the Godhead, the Holy Spirit is eternal, omnipresent, omnipotent, omniscient, and holy. He is the inspirer of the Holy Scriptures, the General Overseer of the militant Church, the Great Teacher, Helper and Guide of all the saints, the character Builder of all members of the Body of Christ (Hebrews 9:14; Psalm 139:7-10; Acts 10:38; I Corinthians 2:10, 11). The Holy Spirit also helps in prayer(Romans 8:26, 27); helps and gives victory in temptation, adopts into God's family(Romans 8:15); sanctifies(Romans 1:4; 5:5) quickens and heals our body(Romans 8:11); comforts, counsels and commands(Isaiah 11:1,2); illuminates and inspires(2 Peter 1:21) among other functions of the Holy Spirit. He is an indispensable partner in our Christian journey here in the earth.

"The Holy Spirit is the person of the Godhead who furnishes our lives with our inheritance as children of God. Through Christ we have become children of God. But through the Holy Spirit abiding in our hearts we practically receive and live in our inheritance as children of God.

Some theologians have argued that 'the Holy Spirit is the most active and prevalent person of the Godhead in our day-to-day lives. The Gospels depict the life and ministry of Jesus in the earth. While Jesus walked the earth he was confined by his physical body and could only minister to a limited number of people at one time. This is why Jesus knew it was essential for Him to leave the earth so He could send the person of the Holy Spirit to minister to every believer on the earth at the same time. What an incredible plan! We cannot even begin to fully comprehend it.

After Jesus departs the remainder of the New Testament depicts the ministry of the Holy Spirit. And what an incredible ministry it is. With the Godhead dwelling in the heart of every believer through the person of the Holy Spirit now every Christian is capable of doing everything Jesus did on this earth and even greater things!
[<http://powertochange.com/blogposts/2012/08/18/the-importance-of-the-holy-spirit/>]

The Holy Spirit empowers the believer to perform acts of faith greater than their own physical capabilities-. The Holy Spirit lives inside the Christian and guides the actions of those who desire His presence. The Spirit empowers the believer to step outside his comfort zone to do extraordinary acts of faith for God. Being filled with the Spirit involves transforming our minds to the mind of Christ as we engage in spiritual activities. Walking in the Spirit leads to a sense of peace and joy, as we partner with God in His glorious plans. Violating our conscience through acts of disobedience lead to a loss of filling by the Holy Spirit, which takes away our joy and peace.
http://www.godandscience.org/doctrine/holy_spirit.html