

LEADERSHIP

1

THIS COURSE IS DESIGNED TO HELP THE STUDENT COME TO KNOW THEIR GOD, IN ALL THREE PERSONS OF THE TRINITY. IT IS AN IN-DEPTH LOOK AT WHAT THE BIBLE HAS TO SAY ABOUT THE ESSENCE AND CHARACTER OF GOD.

THE TRINITY (THEOLOGY PROPER, CHRISTOLOGY, AND PNEUMATOLOGY)

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SYSTEMATIC THEOLOGY: PART 3

SERVANT LEADERS

MENTOR GUIDE



Servant Leaders RESOURCE

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Credits

Author: Cameron Woolford & David Graef

Graphic Design: Ashley Day

THE TRINITY

(THEOLOGY PROPER, CHRISTOLOGY, AND PNEUMATOLOGY)

Description:

This course is designed to help the student come to know their God, in all three persons of the trinity. It is an in-depth look at what the Bible has to say about the essence and character of God.

Objectives: Upon completion of this course, the student should be able to...

- Give clear arguments for the existence of God.
- Define and explain the attributes of God.
- Defend the deity and humanity of Christ.
- Understand the purpose of the life, death, and resurrection of Jesus Christ.
- Explain the present and future roles of Christ.
- Defend the deity of the Holy Spirit.
- See and understand the Holy Spirit's role in revelation, salvation, and sanctification.
- Articulate the purposes of the gifts of the Holy Spirit.
- Distinguish between sign gifts of the past and present-day gifts for mutual edification.
- Give the history of angels and demons.
- Explain their past and present roles in the theme of the Bible.

Learning Inputs:

1. Attendance of course lectures
2. Completion of assigned reading

Outcome Activities:

1. Complete Homework Assignments
2. Complete Final Project



THEOLOGY PROPER

THE DOCTRINE OF GOD THE FATHER

In this course, we will focus on (a) the existence of God, (b) the essence of God, (c) the character of God, and (d) the Lordship of God.

I. THE EXISTENCE OF GOD

The Bible assumes the existence of God (Genesis 1:1). It does so because the arguments for His existence are based in GENERAL REVELATION (See Romans 1). This is explained in more detail in the Servant Leaders' Bibliology and Defending the Faith courses. Through the laws of science, logic and morality, the existence of God is made clear.

A. Laws of SCIENCE

Science demands the existence of God. By nature, matter and energy cannot be created nor destroyed. However, both exist. This implies that there must be a SUPERNATURAL cause. A personal, supernatural creator would be, by definition, God.

B. Laws of LOGIC

Logic demands the existence of God. Every EFFECT must have a CAUSE. There cannot be an infinite regression of causes, so there must be an uncaused cause. An uncaused cause is not natural, therefore, it is SUPERNATURAL. A supernatural cause of the universe, by definition, is God. Also, design implies a designer. The universe is ORDERED which implies that there is a Designer.

C. Laws of MORALITY

The Existence of morality demands the existence of God. Every human culture believes in right and wrong, but we all fail to live up to that standard. Laws of nature can only refer to how things DO act and interact, not how they SHOULD act. So this standard of how we should act (morality) is higher than man because we are subject to it. Therefore, the cause of that standard must be higher than man.



It is important to note that not all cultures agree as to the definitions of right and wrong, but the very fact that they all are ingrained with the concept of right and wrong is supernatural. If the material universe is all that existed, then there would be no basis for morality.

So the laws of science, logic, and morality all demand the existence of God. The Bible, being the ultimate form of special revelation assumes the existence of God, not because humans should also assume this, but because God has already revealed Himself to us via His CREATION (See Romans 1:18-23.)

II. THE ESSENCE OF GOD

A. The Self-Existence of God

Self-Existence means that God is the SOURCE of His own life. He is self-originating. This does not mean that He had a beginning, but rather, His existence is not contingent upon or dependent upon any other person or source (John 5:26). He is the uncaused cause. (See I. B.).

B. The UNITY of God

The *Unity* of God refers to the fact that God is ONE numerically. (Deuteronomy 6:4). He does not share His divinity with other gods. For this reason, the Bible PROHIBITS the worship of other gods (Exodus 20:3, Deuteronomy 6:14, 11:16, etc.)

God describes Himself as a JEALOUS God (Exodus 20:5). He does not like it when do not give Him the glory that only He deserves.

C. The TRINITY of God

1. Definition

The doctrine of the trinity declares that God is ONE being in THREE persons. The word "being" refers to His nature, His essence, or His ontology. The word "persons" refers to the existence of all three components of personality (mind, will, and emotions.) God is one and exists in three persons - The Father, the Son (Jesus Christ), and the Holy Spirit. It is one of the great mysteries of the Bible how all of this works together because no analogy exists in the material universe that completely reflects the concept of the Trinity.



2. The Trinity in the Process of Revelation

The Old Testament declares that God is one. (Deuteronomy 6:4; Exodus 20:2-3). However, it makes allusions to some aspects of PLURALITY as well.

(a) In Genesis 1:26, God says, "Let us (first person plural) make man in our (again, first person, plural) image and likeness."

(b) In Genesis 11:7, God says, "Come, let us go down and confuse their language..."

(c) Even the Hebrew title for God, ELOHIM, suggests His plurality because "-im" is the plural masculine noun form.

(d) Later, the Scriptures reveals the Trinity more specifically. The Holy of Holies of the Tabernacle contained three articles, each representing one person of the Trinity.

(e) In the New Testament, The Father, The Son (Jesus Christ), and the Holy Spirit are all considered God, even though God always considers Himself one (I Corinthians 8:4).

The Father is called God in I Corinthians 8:6; the Son is called God in John 1:1-3 and Philippians 2:5-11; and the Holy Spirit is called God (It is implied.) in Acts 5:3,4, John 3:8, 16:8-11, and 1 Corinthians 3:16-20.

(f) Also, many times the three are mentioned together without distinction in regards to their divinity (Matthew 28:19, 2 Corinthians 13:14, and 1 Peter 1:2).

D. The Lordship of God

1. The Author of Creation

God is both the CREATOR (Genesis 1) and the SUSTAINER of all that exists (Colossians 1:17, Hebrews 1:3).

He spoke and the universe began to exist. The existence of Creation is completely dependent upon Him. The fact that we are alive is evidence that He is sustaining us in every MOMENT (Psalm 104:29-30).



Important Note: Many Theologians believe that the universe is the result of a process of EVOLUTION. However, upon comprehension of the LITERAL interpretation of the Bible, along with the doctrine of Lordship, there exists no problem with the belief that God created all that exists in 7 literal days.

2. The Author of HISTORY (Past, present, and future)

God is the Author of History. It was decreed by Him. He designed it to bring glory to Himself. God's will is completed in two ways.

(a) His DIRECTIVE Will

The directive will of God refers to situations where God ACTIVELY guides persons or events. He directly intervenes in history. One example would be when God gave Moses the 10 Commandments, which were carved in stone by God Himself (Exodus 20). There are more examples in Leviticus 26:14-17, Joshua 6, 2 Chronicles 21:13-15, and I Peter 1:20-21.

(b) His PERMISSIVE Will

The permissive will of God refers to situations when God would guide people PASSIVELY. In these cases, God permits people to act freely within the limits that He has chosen. See 2 Chronicles 21:4-7 or the book of Job as examples. One must recognize that God directs history in both ways, but never loses His Lordship. He is never surprised by events nor by our actions. He has already taken into account all that will ever happen when He originally formed His plan.

3. Omnipotence

Omnipotence refers to the fact that God has POWER to do whatever He wants. In other words, all of Creation is SUBJECT to His desires. He spoke and the universe existed (Genesis 1). As such, nothing and no one can FRUSTRATE God's plans.

4. Omniscience

The omniscience of God refers to the fact that nothing happens without God knowing it. He knows everything and everyone will one day be held accountable to Him (Matthew 10:26-31). He knows the number of hairs each of us has on our heads (Luke 12:7), all of our deeds, good or bad, (Psalms 1:6 y 34:15-16), and even those things which we do in secret (Deuteronomy 29:29, 2 Samuel 12:12, and Psalm 90:8).



E. His Spirituality and His Physicality

God is a spirit (John 4:24) and is not limited to a body. That is not to say that He does not possess a literal body in heaven, where He sits on a literal throne (Psalm 11:4, 47:8, Isaiah 6:1), but God's presence is not limited to that body. The Bible does suggest that God indeed has a form, but it is so glorious that it must remain unseen by humans, lest the viewer die. Coherently, His spirit dwells in us (Exodus 33:20, John 1:18, 1 John 4:12-13). In contrast, humans have a spirit, but our presence is limited to our physical body. God carries no such limitation.

III. THE CHARACTER OF GOD

A. Benevolent / Good

1. GRACE

Grace refers to God's goodness given when it is undeserved. As recipients of His grace, humankind is getting what we do not deserve. Every sunrise we enjoy, every delicious food that we eat, every breath that we take, and every experience we value is a gift of grace from God.

2. MERCY

Mercy is at the opposite end of the benevolence spectrum. Where grace gives what is not deserved, mercy does not give us what is deserved. When we deserve punishment and God forgives, that's mercy. The mercy of God, then, refers to God's goodness revealed by his willingness to forego punishment upon those who deserve it.

B. Just

That is, He sees to it that righteousness is REWARDED (1 Samuel 26:23, Hebrews 11:6) and evil is PUNISHED (Exodus 34:7) to the appropriate degree as deserved. Justice should not be mistaken for fairness which implies that all would be treated equally.



C. Holy

Holiness speaks of God's separate-ness or distinctness. He is completely SET APART from His creatures and creation. Unlike creation that has been stained by sin, God is wholly PURE. (Psalm 22:3)

D. Intelligent

God bears an infinite intellect. His Creation manifests that (Genesis 1); and the Scriptures proclaim it (Isaiah 29:14, 1 Corinthians 1:19).

E. Wise

Where intelligence refers to the COMPREHENSION of information, wisdom refers to the ability to use that information for the OPTIMAL end. Wisdom belongs to God (Job 12:13). Any wisdom that man holds is merely borrowed (1 Kings 4:29-34, 2 Chronicles 1:10).

F. Truthful

God never lies (Numbers 23:19, Titus 1:2, Hebrews 6:18). Therefore, we can count on anything that has God as its source of information.

G. Artistic / Aesthetic

God is an ARTIST (Psalm 19:1-6). Beauty and joy are gifts from God (Deuteronomy 16:15, Psalm 16:11).

H. Jealous

God gets jealous when glory that is due Him is placed elsewhere (Exodus 20:5, Deuteronomy 4:24, 5:9, 6:15, 32:16, Exodus 34:14). This is true to the extent that God proclaims His name to be 'jealous' (Exodus 34:14). We should not see this as a weakness of God's character because God actually deserves all the glory. To be jealous is bad for men because we seek glory that belongs to God.



I. Immutable

God's character and essence never changes (Malachi 3:6-7, James 1:17, 1 Samuel 15:29, Hebrews 13:8). Though the Bible clearly says that God did change his mind on several occasions (Exodus 32:14, Jeremiah 26:19, 1 Chronicles 21:15, Amos 7:3 and 6, Jonah 3:10), it was always in His unchanging desire to forgive repentant souls that caused Him to do so. God changed His mind due to man's repentance. So then, these truths are reconciled when we see that the CHARACTER and essence of God never change (Malachi 3:6-7, James 1:17). So His good will to forgive will never change, nor will He come to an end of His patience toward a repentant sinner.

IV. THE HEADSHIP OF GOD

A. Deity

God the Father is DIVINE. At times, He is called the "Father that is in heaven" (Matthew 5:16 and 45, 6:1 and 9). Divine acts are attributed to Him such as the act of forgiving sin (Matthew 6:9-15), the right to judge mankind (Matthew 7:21), and the power to reign over the heavens and the earth (Matthew 11:25).

B. God as a Father

The Father is the HEAD over Christ (1 Corinthians 11:3). The Authority of the Son was given to Him by the Father (Luke 10:22, John 3:35, 5:19-30 and 17:2). Also, only the Father, not the Son, knew the exact timing of Christ's return (Matthew 24:36). The role of the Son is to bring glory to the Father (John 14:12). This, however, does not diminish the deity of Christ because The Father and the Son are One (John 10:30) and act in concordance, One with the Other (John 5:19).



CHRISTOLOGY

THE DOCTRINE OF GOD THE SON

In this course, we will focus on (a) the nature of Christ, (b) the life of Christ, (c) the death of Christ, (d) the resurrection of Christ, (e) the present role of Christ, and (f) the future role of Christ.

I. THE NATURE OF CHRIST

A. DEITY

The deity of Christ refers to the fact that Jesus Christ is God. There are various evidences of this found in Scripture.

Evidences of His Deity:

1. Creation is attributed to Him. (Colossians 1:16).
2. He is called, "The Everlasting Father" in Isaiah 9:6.
3. He is called, "God" in John 1:1.

At no time did Christ receive His deity, but rather, has always been God. At no time did He lose His deity, even when He became a human being. He was 100% God and 100% MAN at the same time.

B. HUMANITY

1. His Human Nature

In Philippians 2:7, Paul states that Christ "emptied Himself" by taking on the form of a bond-servant. He did not empty Himself of His deity because He never stopped being God. Textually, Christ emptied Himself by taking the nature of a servant and by being made in HUMAN likeness. Incarnation, then, means "in flesh" and refers to Christ's taking on of a new nature, one of human flesh. He was God become flesh (John 1:14 and Philippians 2:6-8).



2. Virgin Birth

The Virgin Birth refers to the essential doctrine that Mary gave birth to Jesus, though she had not known any man sexually (Isaiah 7:14, Luke 1:35, Matthew 1:16, Luke 1).

This is an essential doctrine because His immaculate conception precluded Him from having a sin nature, as our sin nature is passed down through MEN (Romans 5:12). Christ did not have a human father, so he never received a human SIN NATURE.

3. The Role of the Holy Spirit

The birth of Christ came about as a result the Holy Spirit's divine INTERVENTION. (Matthew 1 and Luke 1). This is also an essential doctrine because it answers the questions of Christ's deity and humanity and proves that his conception made it impossible to receive a sin nature. These three doctrines (from points 1, 2 and 3), serve as a good test of one's LITERAL hermeneutic of Scripture.

4. The Impeccability of Christ

Some hold that Christ was not able to sin while others believe He was merely able not to sin. The answer is in the balance of the two. The temptations in Luke 4 and Matthew 4 were legitimate because Christ could do whatever He so chose. However, as He was able to resist each temptation, Christ proved that there was no desire to sin in Him. As such, one could say that Christ was able not to sin, (2 Corinthians 5:21); but it could also be said that Christ was not able to sin, if by that one means that He could not do something against His own nature (James 1:13).

II. THE LIFE OF CHRIST

A. His Life Prior to His Physical Birth

Christ existed long before His physical birth (Micah 5:2). He participated in the Creation of the universe (Colossians 1:16). Being God, (John 1:1) He has always existed. He had no BEGINNING and will never have an END. For this reason, He is called the ALPHA and OMEGA (Revelations 1:8, 1:11, 21:6 and 22:13).



B. His Life on Earth

1. His miracles

Christ had DIVINE powers while He was on the earth. He did many miracles to demonstrate this (Hebrews 2:1-4 and 2 Peter 1:16). His miracles served to reveal that He was the promised MESSIAH or "Christ" (John 20:31). For this reason, Matthew introduces certain events in the life of Christ by saying things like, "So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying..." (See Matthew 1:22, 2:5, 15, 17, 23, etc.) The ultimate demonstration of His divinity was the miracle of His resurrection, when He defeated DEATH once and for all (Philippians 3:10 and Hebrews 2:14).

2. His Complete Holiness

Christ lived a life completely FREE of sin (2 Corinthians 5:21, Hebrews 4:15, 7:26-27.) In this, He made Himself the perfect sacrifice to bring about the propitiation (or "complete forgiveness") of sins (Hebrews 4:15).

3. His Message & Purpose

Jesus became flesh and dwelt among us. Jesus was sent by God the Father to be a ransom for mankind held in the captivity of sin. Jesus' first appearance or incarnation allowed mankind to see and know God. Jesus was sent to proclaim the Good News. Jesus proclaimed a message of repentance and instructed the masses about the coming Kingdom of Heaven. (John 1:18; Matthew 20:28; Luke 4:17-21; Luke 7:22; Matthew 4:17, 23; Matthew 25:1)

III. THE DEATH OF CHRIST

A. Substitutionary Atonement

Atonement refers to the work of Christ by which He covered the cost of the penalty for mankind's sins. This is what made reconciliation to the Father possible (Colossians 1:19-20). It is called 'substitutionary' because the atonement was made on mankind's behalf. (Hebrews 9:13-14, Romans 3:25, Hebrews 2:17, 1 John 2:2).



Important Note: Many believe in what is called “Limited Atonement.” That is to say, that Christ died only for the ELECT, and that Christ’s payment on the cross was never intended for the sins of the world. It is a question of whether Christ died for the sins of all mankind, or for just the elect.

Biblically, we read that Christ died for the sins of the ENTIRE WORLD. One cannot ignore the countless verses in the Scriptures that affirm this (Isaiah 53:6, John 1:12, 3:16, Acts 10:42, 1 Timothy 2:6, 4:10 and 1 John 2:2). With these verses in mind, we see that the death of Christ was SUFFICIENT for all mankind, and was EFFICACIOUS only toward the elect who respond in faith.

1 John 2:2 clearly says that the sacrifice of Christ was sufficient for all the sins of mankind, including the sins of the NON-ELECT. Therefore, it is best to say that the propitiation of Christ is not limited. It is true that many people die with their sins unforgiven. They never receive God’s gift of salvation. This, however, is not usually what is intended by the terminology “limited atonement.”

B. Expiation and Forgiveness

Expiation and *forgiveness* refer to the actual removal of guilt or wrath. Christ’s death expiated God’s wrath so that our sins could be forgiven (1 John 1:9, Colossians 3:13, Hebrews 2:17, 9:13-14, Romans 2:25, 4:7, and 1 John 2:2).

C. Redemption

Redemption refers to the payment of a price in order to purchase something. Christ purchased sinners with His blood, setting them free from sin and from the law (1 Corinthians 6:20, 7:23, Galatians 3:13, 2 Corinthians 5:18-20).

D. Reconciliation

Sin creates a barrier between God and man. *Reconciliation* refers to the removal of that barrier (Romans 5:10, Ephesians 2:12-14, 2 Corinthians 5:18-20). We were once enemies of God (Romans 5:10), However, now there can be a relationship of peace between us and God (Ephesians 2:12-14, 2 Corinthians 5:18-20).



E. Justification

Justification refers to the legal act of God whereby the believing sinner is declared righteous (Romans 3:24, 28, 5:1, Galatians 2:16).

F. Imputed Righteousness

Jesus' sacrifice allows for His righteousness to be imputed to mankind through His grace and mercy by faith. This means that man receives Jesus' righteousness as their own as a result of Jesus' atoning sacrifice. (1 Peter 2:24; Romans 6:6-7; 2 Corinthians 5:21)

IV. THE RESURRECTION OF CHRIST

A. A Literal Resurrection

Very early in church history, metaphorical wolves dressed as sheep began to disperse false doctrines. They would say that the resurrection of Christ was not LITERAL, but rather, simply that the "teachings" of Christ had been resurrected. However, belief in a literal, bodily resurrection of Christ is an ESSENTIAL doctrine of the faith. (See 1 Corinthians 15.)

1. The resurrection fulfilled Old Testament PROPHECIES (Psalm 16:10).
2. The resurrection also fulfilled some of Jesus' own words (Matthew 16:21, Mark 14:28 and John 2:19-22).
3. The Bible assures us that Christ indeed rose from the dead, as is clearly seen through his post-resurrection APPEARANCES (Matthew 28, Luke 24 and 1 Corinthians 15).
4. His post-resurrection body was the same body that had been crucified and buried, as evidenced by his SCARS which had been incurred during the crucifixion (John 20).
5. Also, Thomas was able to TOUCH him, proving that He was real, not some type of spirit or ghost (John 20:24-29).

B. The Symbolic Nature of the Resurrection

According to 1 Corinthians 15:12-58, the resurrection of Christ is also a symbol of the coming resurrection of the SAINTS. If the resurrection were not literal, there would be no value in this symbolism. In the same way that the resurrection of Christ was literal, OUR resurrection will be literal. Without this doctrine, Christianity would be in vain (1 Corinthians 15).



V. THE PRESENT ROLE OF CHRIST

A. His Role of Authority

Christ is seated at the right side of the Father (Ephesians 1:20-21), acting as the HEAD of the church (Ephesians 4:7-8).

B. His Role as High Priest

Christ serves as our High Priest (Hebrews 4:14). That is to say, He is the INTERCESSOR between God the Father and us.

C. The Role of Architect

Christ is also preparing a place in heaven for His believers (John 14:1-4). Imagine what He has built for us in the last 2,000 years!

VI. THE FUTURE ROLE OF CHRIST

A. His Role of Husband/Head of the Church

Christ told his disciples that He would return (John 14:3), as a groom returns for his bride. In that moment, he will fulfill the glorious hope of the church when we will be RAPTURED together with Him in the clouds (1 Thessalonians 4 and 1 Corinthians 15).

B. His Role as Judge

Christ will serve as judge over the CHURCH (2 Corinthians 5:10), over ISRAEL (Matthew 24:27-25:30), and over every NATION (Matthew 25:31-46).

C. His Role as King

Christ will reign as the PROMISED KING for 1,000 years (Revelations 19:1-20:3).



PNEUMATOLOGY

THE DOCTRINE OF GOD THE HOLY SPIRIT

In this course, we will focus on (a) the Nature of the Holy Spirit, (b) the Ministry of the Holy Spirit in Revelation, (c) the Ministry of the Holy Spirit in Salvation, (d) the Ministry of the Holy Spirit in Sanctification, (e) the Ministry of the Holy Spirit in the Church / Spiritual Gifts, and (f) the Ministry of the Holy Spirit in Guidance / Direction.

I. THE NATURE OF HOLY SPIRIT

A. The Personality of the Holy Spirit

The Holy Spirit is a person as opposed to some force or energy. He demonstrates the attributes of personality: intellect, will, and emotion (1 Corinthians 2:10-11, Romans 8:27, 1 Corinthians 2:13, 1 Corinthians 12:11, and Ephesians 4:30). Also, He is mentioned as part of the Trinity (Matthew 28:19-20 and 2 Corinthians 13:14). Also, personal pronouns are used in reference to Him (John 15:26, 16:13-14, and Ephesians 1:1-14).

B. The Deity of the Holy Spirit

The Holy Spirit is God. He possesses the divine attributes of omnipresence (Psalm 139), omniscience (1 Corinthians 2:10-11), and omnipotence (Genesis 1:2). He performs actions that can only be attributed to God such as the creation of the universe (Genesis 1:1-2), regeneration (John 3:5), resurrection (1 Peter 1:21, Acts 2:32, Romans 1:4), and inspiration (2 Timothy 3:16, 2 Peter 1:21). Lying to the Holy Spirit is equated to lying to God in Acts 5:1-4.

II. THE MINISTRY OF THE HOLY SPIRIT IN REVELATION

A. In General Revelation

The Holy Spirit was involved in Creation, and the Creation reveals to us much about the nature of God (Romans 1:18-21).



B. In Special Revelation

The Holy Spirit also convinces the world of their sin (John 16:8). The INSPIRATION of the Scriptures was an act of Divine Revelation (2 Timothy 3:16 and 2 Peter 1:20-21, 2 Samuel 23:2, Matthew 22:43, Acts 1:16 and Hebrews 3:7).

C. In Illumination

Illumination is the Holy Spirit's work of supernaturally allowing believers to understand God's Word. Illumination allows believers to take by faith the mysteries and Spiritual truths of the Scriptures. Jesus taught that the Holy Spirit would come to teach and guide in truth. (1 Corinthians 2:9-13, John 14:2, John 16:13)

III. THE MINISTRY OF THE HOLY SPIRIT IN SALVATION

The Holy Spirit is involved in every level of the process of salvation.

A. In Conviction

The Holy Spirit convicts the world of sin (John 16:8-11). He may use the conscience, the Scriptures, or even general revelation to do so (Romans 1). This conviction, however, is not a GUARANTEE of repentance on the part of the unbeliever. If it were, everyone would accept the gospel eventually, and that is clearly not the case. (See Luke 16.)

B. In Regeneration

Regeneration is the act of the Holy Spirit whereby He imparts new life to the believer (Matthew 19:28 and Titus 3:5).

C. In Baptism

The *Baptism* of the Holy Spirit refers to the act by which the Holy Spirit places a believer into the BODY of Christ (Acts 11:15-18, 1 Corinthians 12:12-13). Every believer in the Church Age experiences Spirit Baptism (1 Corinthians 12). In Ephesians 4:5, those who have the "one baptism" are identified as those who have the "one Lord." Therefore, all believers have



received this ministry. Spirit baptism occurs at salvation, and does not need to be repeated thereafter. It occurs simultaneously with regeneration. This is the logical assumption that one can make because the believer is joined to the body of Christ through this baptism.

It should be noted here that Spirit baptism should not be associated with speaking in tongues. Every believer in the New Testament was baptized by the Holy Spirit (1 Corinthians 12:13), but not all of them spoke in tongues (1 Corinthians 12:10, 28-30, 14:5).

IV. THE MINISTRY OF THE HOLY SPIRIT IN SANCTIFICATION

A. The Temple of the Holy Spirit.

Our BODY is the Temple of the Holy Spirit. As such, the Holy Spirit DWELLS inside the believer (John 7:39, Romans 5:5, 1 Corinthians 2:12 and 2 Corinthians 5:5). For this reason, we can develop a relationship with Him. This is not conditioned upon any SPIRITUAL CONDITION on the part of the believer. (1 Corinthians 6:19 was written to spiritual Christians and carnal Christians alike. In both cases, their bodies were considered the Temple of the Holy Spirit.) John 14:16-17 declares that this will be the case forever. The believer cannot lose this gift.

B. Filling

In Ephesians 5:18, Paul says that we should be FILLED with the Holy Spirit. So we ask questions like, "How do we get filled with the Holy Spirit?" and "How do we know if we are filled by the Spirit?"

How do we become filled with the Holy Spirit?

1. To be filled, first, we should not QUENCH the Spirit (1 Thessalonians 5:19).
2. Secondly, we should not GRIEVE Him (Ephesians 4:30).
3. Also, we should WALK in the Spirit (Galatians 5:16). That is to say, that we permit Him to guide us in our life decisions.
4. Colossians 3:15-25 teaches us that we should STUDY the Word, MEDITATE in it, and APPLY the principles therein in order to be filled by the Spirit.



How do we know if we are filled by the Spirit?

Ephesians 5:19-21 answers the second question. There are three evidences that a believer is filled with the Spirit:

1. A heart that SINGS.
2. A heart of GRATITUDE.
3. A heart of SUBMISSION.

There is no mention of supernatural gifts in reference to being filled with the Spirit.

V. THE MINISTRY OF THE HOLY SPIRIT IN THE CHURCH / SPIRITUAL GIFTS

A. Spiritual Gifts

The Holy Spirit imparts to us special gifts for the spiritual GROWTH of the church (Romans 12:3-8 and 1 Corinthians 12:4, 7).

1. The Discretion of the Spirit

The Holy Spirit imparts gifts at His own discretion. As such no one should seek what they consider to be “greater” gifts, but rather, should take advantage of the gifts given them.

2. The Purpose of the Gifts

It is important to understand that the purpose of every gift is the same: to EDIFY the church - the Body of Christ (1 Corinthians 12:7, Ephesians 4:12, and 1 Peter 4:10). The gifts were not given for the edification of the INDIVIDUAL.

3. The Distribution of the Gifts

Every gift is unique but every believer has at least ONE (Romans 12:6-8, 1 Corinthians 12:7, and Ephesians 4:7).



4. The List of Gifts

The lists of spiritual gifts found in the Bible (Romans 12, 1 Corinthians 12 and Ephesians 4), are not IDENTICAL, so we can surmise that neither of them were meant to be EXHAUSTIVE. There is a diversity of gifts, though all of them exist for the “common good of all” (1 Corinthians 12:7). So then, every gift is unique and necessary for the well-being of the church. When a believer is not content to fulfill his own role and seeks out other, “greater” gifts, the whole church suffers.

B. Sign Gifts

Being that every gift has its own function, we can assume that certain gifts are TEMPORARY.

Supernatural gifts fulfill a specific purpose in specific instances. They VERIFY the words of the apostles (Hebrews 2:1-4). During Apostolic era, these “sign gifts” were operating to prove that God was moving in a new and different direction. Supernatural gifts served as signals, showing that the apostles were speaking with divine AUTHORITY. At the end of this era, the canon of Scripture was complete. Therefore, there was no use for those gifts in the eras that followed. Those spiritual gifts fulfilled their purpose, and the foundation of the church was already laid. Now, it is our responsibility to EDIFY the church over that foundation that the apostles laid. The central message of 1 Corinthians 12-14 is that we should not seek out the more glorious gifts (like sign gifts) because these gifts were about to CEASE. (See 1 Corinthians 13.)

C. Fruit of the Spirit

The Spirit's presence in the life of a believer provides him with the capacity to reflect the character of Christ in his everyday life. The Apostle Paul called these character traits the fruit of the Spirit. They are not intended to be individual gifts where a person might possess a particular fruit over another, but instead they are the ever-increasing byproduct of continual interaction with Holy Spirit. The more the believer renews his mind with the Word of God, the more the Spirit makes him aware of the conflict between the flesh and godliness in his life. When the believer puts to death, with the help of the Spirit, the works of the flesh, the more the fruits of the Spirit are naturally produced in his life. Without the Spirit's help, people are unable to produce, with consistency, the totality of Christ's character. (See Galatians 5:16-25, Romans 8:1-14, John 14:26, and John 16:7-10.)



VI. THE MINISTRY OF THE HOLY SPIRIT IN GUIDANCE / DIRECTION

In the book of Acts, we see many examples of the Holy Spirit's guidance (Acts 8:29, 10:19-20, 13:2-4, 16:6-7 and 20:22-23). The Bible does not clearly tell us exactly how He does it, but He does in nonetheless. We know that the Spirit PRAYS for us when we do not know how to pray (Romans 8:26). In whatever way He chooses to direct us, He cannot CONTRADICT the Word because He is God, and no contradiction exists in Him.



ANGELOLOGY

THE DOCTRINE OF CELESTIAL BEINGS

Even though the angels are not divine, in this course, we will focus on (a) the Existence of Angels, (b) the Nature of Angels, (c) the Ministry of Angels, (d) the Organization of Angels, and (e) The Fall of Angels.

I. THE EXISTENCE AND ORIGIN OF ANGELS

The Scriptures affirm the existence of angels. There are more than 100 references to angels in the Old Testament and 175 in the New. The Bible does not say exactly how many were created, but we know that they existed before the Creation of the world. They were present and cheering at the time of the creation according to Job 38:7.

II. THE NATURE AND THE ESSENCE OF ANGELES

Angels are “heavenly beings (Psalm 8:5) which possess the three components of personality:

A. INTELLECT (Matthew 8:29 and 1 Peter 1:12)

B. EMOTIONS (Luke 2:13, James 2:19)

C. WILL (2 Timothy 2:26)

They are finite spirit beings (Hebrews 1:14, Matthew 8:16, Luke 7:21), sometimes appearing as humans when on earth (Genesis 19, Hebrews 13:2). Their appearances while in the heavens vary (Exodus 25:20, Psalm 18:10, Ezekiel 1 and 10), implying that there are various species of angels.

Having a will, angels have the ability to worship God (Luke 2:13-14) or reject him (Jude 6, 2 Peter 2:4). Those who have rejected God as their authority await severe eternal punishment.



III. THE MINISTRY OF ANGELS

Angels have various functions in the Bible.

- A. They exist to WORSHIP God (Psalm 148:1-2, Hebrews 1:6)**
- B. They SERVE God (Revelations 22:9 and Psalm 103:20)**
- C. They carry out certain tasks prescribed to them by God (Exodus 23:20, Numbers 22:23, Matthew 26:53 and Revelations 7:1, 8:2)**
- D. They proclaim MESSAGES from God (Genesis 19, Numbers 22:22-35, Judges 6:20, 1 Kings 19:5, Matthew 1:20, Luke 1:26-38)**
- E. They PROTECT God's people in certain circumstances (Psalm 91:11 and Matthew 4:6)**
- F. They MINISTER to God's people (Matthew 4:11 and Hebrews 1:14)**

Important Note: *There are some popular, but erroneous beliefs among believers in regards to angels.*

1. Many Christians OVER-EMPHASIZE the role of angels beyond what the Bible suggests. The Bible NEVER suggests that we have a personal, guardian angel. In fact, when we interact with angels, we usually do not know it (Hebrews 13:2). The fascination with meeting or getting to know your guardian angels is not biblical.
2. WORSHIP of angels is prohibited in the Bible (Colossians 2:18).
3. Many believe that angels are our ANCESTORS who have died. They are not. They are celestial beings, created by God.
4. Some hold that seraphim and cherubim (or "cherubs") are BABIES with wings. This is not the case. In fact, Seraphim appear more like serpents, as is the case with Satan.



IV. THE ORGANIZATION OF ANGELS

God made man "a little lower than the angels" (Psalm 8:4-6, Hebrews 2:6-8). It appears there are various types and classes of angels (cherubim, seraphim, Archangels, etc.), but there is no detailed HIERARCHY of angels listed in the Bible, though it is implied that one exists.

It is very clear in Scripture that a hierarchy of FALLEN angels exists. (See Ephesians 6:10-12.) One thing is clear. Satan is their LEADER (John 12:31, Matthew 12:24 and Revelations 12:1-9). Fallen angels serve him.

V. THE FALL OF THE ANGELS (DEMONS)

A. Their History

At Creation, everything was "good." However, some fallen angels (or "demons") ABANDONED their stations in the heavens (Jude 6), and are presently awaiting their eternal condemnation for doing so (2 Peter 2:4). The rest continue in their evildoing on earth (Ephesians 6:11-12 y 1 Peter 5:8).

God EXPELLED Satan from heaven for his PRIDE (Isaiah 14:4-23, Ezequiel 28:11-19, and 1 Timothy 3:6). Approximately one-third of all the angels followed Satan (Revelations 12:1-9).

In the final judgment, Satan and his demons will be cast into the LAKE OF FIRE for all eternity (Revelations 20:7-10). This everlasting fire was created for this reason (Matthew 25:41).

B. The Activity of Fallen Angels / Demons

Fallen angels, also called demons, are involved in all sorts of unrighteous activities:

1. They DECEIVE as many humans as possible.
2. They are responsible for originating many false RELIGIONS, especially those which involve idolatry (Deuteronomy 32:16-18).
3. They attempt to deceive believers by PERVERTING the truths of Christianity (1 Timothy 4:1-5).



4. They seek to TEMPT people into doing what they ought not do (Matthew 4:1-11, 1 Thessalonians 3:5).

5. They assist Satan in his attempts to BLIND the minds of unbelievers as well (2 Corinthians 4:3-4, Revelation 20:7).

We must understand that demons cannot do anything outside the sovereign will of God (Job 1:12). However, many people INVITE satanic and demonic influences into their lives.

C. Demon Possession

For some, they are so influenced by demons that we would say they are POSSESSED by them (Mark 5:1-5, Luke 8). The Bible tells us a lot about demonic possession:

1. A person may be possessed by MULTIPLE demons (Luke 8:31).

2. Demons may possess ANIMALS as well as human beings (Luke 8:33).

3. The demon-possessed person may have incredible STRENGTH.

4. Demon possession can cause the possessed person to be VIOLENT (Matthew 8:28).

5. Often, demon-possessed people have a preoccupation or fascination with DEATH. In Matthew 8, the possessed would hang out in CEMETERIES.

6. A Christian believer may suffer from demonic OPPRESSION (Job 1), but cannot become possessed because he or she already had the presence of the Holy Spirit dwelling inside (1 John 4:4).

