



Bible Doctrine I

International Alpha Bible Course
by Ralph Vincent Reynolds

International Alpha Bible Course

BIBLE DOCTRINE

Part I

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INTERNATIONAL ALPHA BIBLE COURSE

RALPH VINCENT REYNOLDS
Writer

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Lesson One

GOD IS

A. GOD IS

Scriptural References:

“In the beginning God” (Genesis 1:1).

“For God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Romans 1:19-20).

God does not attempt to prove the truths of the Bible, nor does He argue with the human family. *He affirms*. The opening words of the Bible announce the existence of God. Scripture does not attempt to prove the existence of God; it asserts, assumes, and declares that the knowledge of God is universal. Scripture recognizes that men not only know of the existence of God, but that men also have a certain understanding as to who God is. His eternal power and Godhead are clearly seen so that men are without excuse.

B. A RECOGNITION OF DEITY IS THE BEGINNING OF FAITH

Scriptural Reference:

“For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

Man everywhere believes in the existence of a supreme being to whom he is morally responsible. The heathen recognize the existence of a supreme being. This belief is innate in man and comes from rational intuition. It is this fact that Satan challenges, and it is on this point that we find the greatest battle in the world today, the struggle between faith and unbelief. It is here that man’s faith begins.

He must accept this inherent recognition of deity and declare it

that it might become an active force in his life.

Men everywhere recognize the existence of a supreme being, but to the vast majority He is the "Unknown God" (Acts 17:23). Apostle Paul said that he would declare Him to the men at Athens. Elsewhere Paul said that he preached "Christ crucified" (I Corinthians 1:23).

This is the responsibility of the church today: not to argue with men, but to preach Jesus Christ. By so doing, God is declared to the world, and faith is created in the hearts of those who hear.

C. THE BIBLE DESCRIBES AN ATHEIST AS BEING A FOOL

Scriptural Reference:

"The fool hath said in his heart, There is no God" (Psalm 14:1).

Here is the Bible's description of a professed atheist. No one but a fool would deny the fact of God. Whether or not there are any true atheists is questionable. Even professed atheists have been heard to refer to God in their conversation. Nevertheless, every atheist is a fool. To deny that there is a God is to state that the very root of man's nature is a lie. God has wrought this truth of Himself in the very "warp and woof" of every man's nature.

D. THERE ARE MANY ARGUMENTS FOR THE EXISTENCE OF GOD

Although the Bible does not argue with man regarding the existence of a supreme being, and although it seems altogether needless to argue with man regarding the existence of his Creator, yet there are many such arguments which may be brought forth. We state a few of them here:

1. Universality of Belief in the Existence of God: The fact that men everywhere believe in God is a strong argument in favor of its truth. This universal belief comes from within man who is born with it.

2. Argument from Cause - Cosmological: There is a cause for everything. How did it come about? Man and the universe are effects; there *must* be a cause. The world did not come into existence by itself any more than this set of Bible notes. It would be

more sensible to walk into a library with thousands of books on the shelves and say that the books came into existence by themselves than to state that this world did not have a creator. Man exists, but he owes his existence to some causes. Man is an effect; he has not always existed. He was created.

3. Argument from Design - Teleological: The structure of a watch proves not only a maker but also a designer. The universe and nature prove a superintending and originating intelligence and will.

One man suggests that you take your computer apart. Dump all the parts into a washing machine and turn on the switch. How long would the washing machine have to churn before all the parts were once again assembled into a computer? We know that they would never turn into a computer even if they churned for a million years. It takes a *mind* to assemble a computer. Even so, it took a mind to assemble the universe.

4. Argument from Being - Ontological: Man has an idea of an infinite and perfect Being. This idea did not come from ourselves. Therefore, such a Being must exist and it cannot be just a mere thought.

5. Moral Argument - Anthropological: Morality is obligatory, not optional. Man has an intellectual and a moral nature, a conscience, an emotional nature, and only a Being of goodness, power, love, wisdom, and holiness can satisfy such a nature. As a result, there must be a Creator who is an intellectual, moral Being, a Judge and Lawgiver.

6. Argument from Congruity: If we have a key that fits the lock, we have the right key. Belief in a self-existent, personal God is in harmony with our eternal and moral nature and all the world around us. If God exists, all questions regarding creation, religion, nature and human history are answered. Atheism leaves all these matters without explanation.

7. Argument from Scripture: The history of the Jews and fulfilled prophecy would not be explainable without God.

8. Argument from Personal Experience: The above arguments are arguments of logic and are all sound and reasonable. However, the most effective argument is the argument from personal

experience.

Every Christian can testify of many experiences that he has had with a personal, living God. This alone is sufficient proof that God lives. These experiences may be divided under four main headings:

- (a) God answers prayers. The fact that man prays and prayers are answered is proof of the existence of God.
- (b) God saves the soul of a sinner. This is not just a little religious emotion, but the power of God is experienced in having sins remitted, having sinful habits broken, and being born again.
- (c) God heals sick bodies. Each time a miracle takes place in the healing of a sick body, we have proof of the existence of God.
- (d) Man has fellowship with his God. This undoubtedly is the strongest argument of all, and all the proof that is needed. That man is able to experience the real presence of God in his soul leaves no room for further argument.

In answering an atheist, the best approach is to ask him what atheism has done for him. It is an easy matter to testify of what a living faith has done for us and what unbelief has cost him.

E. A DENIAL OF GOD RESULTS IN A DEGENERATION AND DEPRAVITY OF CHARACTER

Scriptural Reference:

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Romans 1:28).

When a man rejects the knowledge of God, he opens the gates wide for a flood of immorality and uncleanness. We see this happening in America and around the world today. With the removing of a faith in God from our schools, we see a generation of agnostics and skeptics being raised. The result is a complete breakdown in standards and morals. Undoubtedly, much of the moral breakdown in society today can be directly traced to evolution being taught in our schools and unbelievers filling the pulpits of our churches.

F. A KNOWLEDGE OF GOD IS A TREMENDOUS SANCTIFYING FORCE

Scriptural Reference:

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

Even as Isaiah was made to realize his sinfulness by having a vision of the Lord and then was cleansed from his sin, the more we know of God, the greater is the light that shines across our pathway and into our hearts. Undoubtedly, it is for this reason that Oneness Pentecostal saints, who have a greater revelation of God than any other people, maintain a higher standard of holiness than is held by any other group of church fellowship.

G. DEFINITIONS

1. **Infidel:** One who disbelieves in some religion, especially Christianity.
2. **Skeptic:** One who takes a questioning attitude towards religion.
3. **Agnostic:** One who neither affirms nor denies the existence of God.
4. **Atheist:** One who denies the existence of God.
5. **Pantheist:** One who identifies the universe with God but denies the personality of God.

Lesson Two

GOD IS ONE

A. THERE IS ONLY ONE TRUE GOD

Scriptural References:

“Hear, O Israel: The Lord our God is one Lord” (Deuteronomy 6:4).

“I am the first, and I am the last; and beside me there is no God . . . Is there a God beside me? yea, there is no God; I know not any” (Isaiah 44:6-8).

“I am the Lord, and there is none else, there is no God beside me” (Isaiah 45:5).

“Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (James 2:19).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (I Timothy 2:5).

There are over fifty passages of Scripture that teach that God is one and that there is no other. No other truth of Scripture receives more prominence than that of the Oneness of God. A multiplication of gods is a contradiction; there can be but one supreme being: one God. Such a being cannot be multiplied or pluralized. There can be but one ultimate all-inclusive God.

The Oneness of God was the special truth that was committed to Israel to preserve among the nations of the earth. This was the great revelation of Himself that God gave to Abraham and which was passed down to the entire nation of Israel as a sacred trust. The Oneness of God is the great truth and message of the Old Testament. The Jews sought to stone Jesus because He laid claim to Deity and said, “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God” (John 10:33). The truth taught in the Old Testament is never contradicted in the New Testament but rather fulfilled.

B. THE ONENESS OF GOD IS A NUMERICAL ONENESS

Scriptural References:

“For I am the LORD thy God, the Holy One of Israel, thy Saviour” (Isaiah 43:3).

“I, even I, am the LORD; and beside me there is no saviour” (Isaiah 43:11).

The churches that hold to the Trinitarian tradition claim that the “Oneness” as related to God denotes a compound unity in the sense that a husband and wife are one flesh and the members of the church are to be one. This is incorrect, for the Bible teaches a numerical oneness as related to God. If God be not one in a numerical sense, why does He declare that He is “*The Holy One of Israel?*” Why does He say, “Beside me there is no God” (Isaiah 44:6)?

God claims to have performed the work of creation alone, and yet in the New Testament we read that all things were made by Jesus, the Logos, and without Him was not anything made that was made (John 1:3). If God be not a numerical one, how could Jesus, who is supposed to be the second person, claim to have power to forgive sins, which is the absolute prerogative of God? There is only one correct conclusion: God is one in the numerical sense. Oneness in the compound sense as related to God is absolutely incorrect.

C. GOD KNOWS NO OTHER GOD

Scriptural Reference:

“Is there a God beside me? yea, there is no God; I know not any” (Isaiah 44:8).

God possesses the attribute of omniscience. God knows all things; God is absolutely perfect in knowledge. God knows everything in the past, present and future. God knows everything throughout the entire universe. Nothing is hidden from His understanding. Yet, there is one thing God does not know: He does not know any other God. The fact that God knows no other God certainly makes it useless for man to look for a second God somewhere. There is no other God. God is one.

D. THE HEBREW WORD *ELOHIM* REFERS TO THE SUM OF POWERS DISPLAYED BY GOD

Scriptural Reference:

“So they weighed for my price thirty pieces of silver” (Zechariah 11:12).

Elohim is a Hebrew word in the plural form translated “God” in our Bibles. Trinitarians argue that this means a plurality of persons in the Godhead. However, *Elohim* is a title of deity placed in the plural to express the superlative in the highest possible degree. The title signifies a plurality of attributes, such as power, holiness, knowledge, etc.

We shall quote from *Smith’s Bible Dictionary*: “The plural form of *Elohim* has given rise to much discussion. The fanciful idea that it referred to the Trinity of Persons in the Godhead hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fullness of divine strength, the sum of powers displayed by God.”

The question might be asked: Why did the Jews, knowing that *Elohim* was plural, cling so tenaciously to the Oneness of God?

Elohim is applied to Jesus Christ in the following Scriptures:

Zechariah 11:4, 12, 13:	<i>Elohim</i> was sold for thirty pieces of silver.
Zechariah 14:5:	<i>Elohim</i> is coming back as King.
Zechariah 12:10:	<i>Elohim</i> was pierced at Calvary.

The Jews to whom the word of God came knew that *Elohim* was plural, but they never for a moment believed that there was more than one God. The true significance of the title *Elohim* is a plurality of attributes and powers.

E. THE PLURAL PERSONAL PRONOUNS *US* AND *OUR* SIMPLY MEAN THAT CREATION WAS NOT DONE IN SECRET

Scriptural References:

“And God said, Let us make man in our image, after our likeness” (Genesis 1:26).

“So God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27).

“And the Lord God said, Behold, the man is become as one of us, to know good and evil” (Genesis 3:22).

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?” (Isaiah 6:8).

Those who claim that the plural personal pronouns refer to a plurality of persons in the Godhead have not read Genesis 1:27 very carefully. This verse makes it all very clear. “God [Elohim] created man in *his* own image, in the image of God [Elohim] created *he* him” (Genesis 1:27). The singular personal pronouns, *his* and *he*, state very clearly that creation was the work of *one divine Person*. Also verses 3 and 10 of the first chapter of John’s Gospel make this clear: “The world was made by him [Jesus].” If God is a plurality of persons, and if man was created in the image of God, why is not man a plurality of persons? Man is threefold: body, soul, and spirit, but only one person.

The meaning of *us* and *our* must have the same explanation as in Genesis 3:22 and Isaiah 6:6. In these verses the personal pronouns clearly refer to God and the cherubim and to God and the seraphim. In each case the plural pronouns referred to God and the angels. He did not counsel with the angels in the sense of seeking instruction (Isaiah 40:12-14). However, He did take them into His confidence. Creation was not done in secret. The writer has often illustrated this fact by referring to the time when he was a school teacher. He could stand at the blackboard and say, “Let us draw a man.” He would then proceed to draw the picture of a man. Who drew the picture? How many teachers were there? To whom did the pronoun *us* refer?

F. THE TRINITY TRADITION IS NOT SCRIPTURAL

The word *Trinity* is not in the Bible. The doctrine called the Trinity was introduced by the Roman Catholic synod at the beginning of the fourth century at the Nicean Council in AD 325. The Athanasian Creed later made the Trinity a fundamental tenet. It kept company with other Roman Catholic tenets such as: transubstantiation, indulgences, Mariolatry, infallibility of the pope, purgatory, etc. Unfortunately, while Protestants repudiated the above fallacies, they

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held on to the error of the Trinity, maintaining a vital link with the false and unscriptural creeds of the Roman Catholic Church.

The word *persons*, when used regarding the Godhead, does violence to the absolute oneness of God. Dividing God into three persons makes three Gods, which is tri-theism regardless of how it may be argued otherwise. God is the “Three in One,” not the “One in Three.” The doctrine of the Trinity leads to much confusion and contradiction.

Lesson Three

GOD IS SPIRIT

A. GOD IS SPIRIT

Scriptural References:

“God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24).

“Howbeit the most High dwelleth not in temples made with hands . . . Heaven is my throne, and earth is my footstool” (Acts 7:48-49).

“Behold, the heaven and heaven of heavens cannot contain thee” (I Kings 8:27).

Jesus said to His disciples, “Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39). This proves that a spirit has not flesh and bones, but is an incorporeal, invisible reality. To say that God is spirit is to say that God is incorporeal and invisible. The Samaritan woman asked where God was to be found. To this question Jesus answered that God is not to be confined to any one place. God is everywhere at the same time. This is only possible if He is spirit.

God must be worshiped in spirit as distinguished from place, form, or other sensual limitations; and in truth as distinguished from false conceptions and wrong teachings.

B. GOD IS INVISIBLE

Scriptural References:

“And he said, Thou canst not see my face: for there shall no man see me, and live” (Exodus 33:20).

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

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“Who is the image of the invisible God, the firstborn of every creature” (Colossians 1:15).

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever” (I Timothy 1:17).

No man ever saw God, as He is in His invisible essence. The Bible declares, “No man hath seen God at any time” (John 1:18). At the same time, there are places where it is stated that men saw God. Isaiah saw the Lord (Isaiah 6:1) and Moses and the elders of Israel saw the God of Israel (Exodus 24:9-10). Is there a contradiction in this matter? There is no contradiction if we understand it correctly. A man may look upon his reflection in the mirror. He could truthfully say, “I have seen my face.” This is true in regard to men seeing God. All they can see is His image or manifestation.

C. IMAGES OF GOD ARE FORBIDDEN

Scriptural Reference:

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath” (Exodus 20:4).

Images of God are expressly forbidden because:

1. God is spirit and invisible.
2. God is incorporeal.
3. No man hath seen God at any time.
4. There is nothing on earth which can resemble Him.

Jesus Christ is the express image of God. “Who being the brightness of his glory, and the express image of his person” (Hebrews 1:3). As such God can only be seen in the face of Jesus Christ. In fact, the only God that man will ever see is Jesus Christ.

This brings the student face to face with this problem: Is it permissible to have a picture of Jesus? Do we know actually what Jesus looks like? In all honesty it has to be admitted that no one knows what Jesus looks like. We only know that we shall recognize Him when we see Him.

D. GOD IS INCORPOREAL

Scriptural Reference:

“For a spirit hath not flesh and bones, as ye see me have” (Luke 24:39).

Jesus said that a spirit had not flesh and bones. This simply means that God has no hands, feet, arms, and legs. He has no physical body that one can handle and touch. He has no form that can be seen. He cannot be restricted to any one place, but He can fill the universe and be everywhere at the same time.

In the incarnation God took upon Himself a body. And now in the person of Jesus Christ, He has hands, feet, legs, arms, etc. However, this is only true of God in Christ Jesus, God manifested in the flesh.

E. THERE ARE ANTHROPOMORPHIC EXPRESSIONS OF GOD

Scriptural Reference:

“And they heard the voice of the Lord God walking in the garden in the cool of the day” (Genesis 3:8).

In this Scripture it states that God is walking and that God has a voice. If God be spirit, how can He have voice and have feet with which to walk?

We find that God is spoken of as having hands, feet, arms, eyes, and ears. He sees, feels, walks, etc. Such expressions as relating to the Father, the Eternal Spirit, are to be understood only in the sense of being human expressions used in order to bring the infinite within the comprehension of the finite. Only by human expressions can we understand God. Such human expressions are called anthropomorphic expressions.

However, in Jesus Christ, God does have hands, feet, arms, etc., and He sees, feels, walks, etc. This is only true of God in Christ Jesus, God manifested in the flesh.

F. MAN WAS CREATED IN THE IMAGE OF GOD

Scriptural References:

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“And God said, Let us make man in our image, after our likeness. . . So God created man in his own image, in the image of God created he him” (Genesis 1:26-27).

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7).

The fact that man was created in the image of his Creator would cause the student to question the full meaning of this if God be spirit.

Undoubtedly man being created in the image of his Creator has reference more to the intellectual and righteous nature of God than to a physical likeness. This is revealed clearly in salvation. When a man is born again, he is a new creation, and is created in righteousness and true holiness. “And that ye put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:24). Man as he came from the hand of his Maker was a righteous, spiritual creature endowed with tremendous intellectual and moral faculties.

The various ways in which man was created in the image of God may be listed as follows:

1. Man was created with a righteous and sinless character.
2. Man was created with great spiritual faculties. He could walk, talk, and have fellowship with his God.
3. Man was created a living soul. He would have eternal existence.
4. Man was created with tremendous intelligence. Adam was given the power of speech and the power of reasoning and making choices.

Although there is a knowledge explosion in the world today that is keeping pace with the population explosion in fulfillment of prophecy (Daniel 12:4), there is no evidence that men’s intelligence is increasing. Man has no more capacity of learning today than when God first created him.

5. Man was created a free will moral agent. God gave him the right to choose for himself and be responsible for his own decisions.
6. God created man, body, soul, and spirit. God has revealed Himself to us as a threefold manifestation, Father, Son, and Holy Ghost. In this sense man was undoubtedly in the image

of God. However, it must be remembered that there was only one man created, and he was given one name, Adam.

7. In creation, if there is any reference to a physical likeness, it would be to the Son of God, the man Christ Jesus. God had a body in which He was going to manifest Himself. That body was only in His mind and plan until the incarnation when that body was conceived in the womb of the virgin Mary when the Word was made flesh.

Lesson Four

THE ATTRIBUTES OF GOD

A. GOD POSSESSES MANY ATTRIBUTES

Attributes are defined as the characteristics and qualities of God. As water is wet and fire is hot, so God is eternal, immutable, holy, etc. These attributes are classified into two categories:

1. The natural attributes
2. The moral attributes

In this course of study, no attempt will be made to go into a comprehensive study of the divine attributes. The Bible student should be familiar with those that are mentioned most frequently.

A distinction should be clearly made between an attribute and that which is the very essence of God. To illustrate this, let us consider water. Water is H₂O, but water is wet. An attribute of water is that it is wet. However, H₂O is not an attribute. Hydrogen and oxygen are the chemical elements which make up water. Even so, God is immutable, which is an attribute, but God is spirit which should not be considered as an attribute.

B. GOD IS OMNISCIENT

Scriptural References:

“Thou knowest my downsitting and mine uprising, thou understandest my thought afar off” (Psalm 139:2).

“The eyes of the Lord are in every place, beholding the evil and the good” (Proverbs 15:3).

“Known unto God are all his works from the beginning of the world” (Acts 15:18).

Further References:

Job 11:7-8

Isaiah 40:26-27

Isaiah 46:9-10

Matthew 10:29-30

I John 3:20

Proverbs 5:21

The omniscience of God means that God is perfect in knowledge; He knows everything. He has perfect knowledge of all that will transpire among the human family and nations.

In a later lesson a study will be made of the foreknowledge of God. We must not confound the foreknowledge of God with His fore-ordination. The fact that God knows a thing makes that thing certain but not necessary. Man still has the responsibility for his own acts.

Also it should be noted that there is one thing that God does not know: another God beside Himself.

C. GOD IS OMNIPOTENT

Scriptural References:

“Is anything too hard for the Lord?” (Job 42:2).

“I know that thou canst do anything” (Genesis 18:14).

The omnipotence of God means that God is perfect in power. God’s power admits no bounds or limitations. Satan has power over any of God’s children only as God permits. God raises up a standard against Satan just as He sets a bar to the waves of the sea (Job 1:12; Job 2:6; Luke 22:31-32).

D. GOD IS OMNIPRESENT

Scriptural References:

“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” (Psalm 139:7-8).

“Do not I fill heaven and earth? saith the Lord” (Jeremiah 23:24).

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Further References:

Genesis 16:13
II Chronicles 2:6
Matthew 28:20

Acts 7:48
Acts 17:24-28

The omnipresence of God means that God is everywhere at all times. His center is everywhere; His circumference is nowhere. God is never so far off as even to be near; He is within. Our spirit is the home He holds most dear. Speak to Him then, for He listens, and Spirit with spirit can meet; closer is He than breathing, and nearer than hands and feet.

The omnipresence of God is not only a detective truth; it is also protective. It is detective to the sinner, but protective to the saint.

E. GOD IS HOLY

Scriptural References:

“But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy” (I Peter 1:15-16).

“And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory” (Isaiah 6:3).

“I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel” (Isaiah 41:14).

The holiness of God is the attribute with which God would have us remember Him more than any other. The visions which God gave to Job, Moses, and Isaiah show this very definitely. Some thirty times does the prophet Isaiah speak of God as “The Holy One.” It is because of this attribute more than others that God cannot fellowship with sinful man. It is not God’s omnipotence and man’s weakness which hinders fellowship, nor yet the fact that God is perfect in knowledge and man is limited in foreknowledge. It is rather because of God’s holiness and man’s sinfulness. It is because of this that God desires us to remember Him by His attribute of holiness.

The holiness of God demanded that the blood of millions of lambs, goats, bullocks, turtle doves, etc., be shed whereby man

might approach unto God. In the New Testament we can only approach God through the blood of the man Christ Jesus.

The construction of the Tabernacle with its holy and most holy place, into which the High Priest entered once every year with blood; the Ten Commandments with all their moral commands; the laws of clean and unclean animals—all speak to us of the holiness of God. God is apart from all evil and there is absolutely nothing unholy in Him. “God is light, and in him is no darkness at all” (I John 1:5). God hates sin, and to Him it is vile and detestable. The infinite distance between the sinner and God is because of sin. The sinner and God are at opposite poles of the moral universe. Herein lies the need of atonement whereby this awful distance is bridged.

We shall have right views of sin when we get right views of God’s holiness. The approach to a holy God must be through the merits of Jesus Christ and on the ground of righteousness which is Christ’s, and which in the natural we do not possess.

F. GOD IS IMMUTABLE

Scriptural References:

“I am the Lord, I change not” (Malachi 3:6).

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

The immutability of God means that God does not change. Time and change are together denied of God. There is no past, present or future with God. Everything is one great living present. It is not possible that God should possess an attribute at one time that He does not possess at another.

G. GOD IS ETERNAL

Scriptural References:

“And God said unto Moses, I AM THAT I AM” (Exodus 3:14).

“From everlasting to everlasting, thou art God” (Psalm 90:2).

“Art thou not from everlasting, O Lord my God?” (Habakkuk 1:12).

The eternity of God is closely connected to that of immutability. It simply means that God dwells in eternity and time has no effect upon Him. With Him there is neither past nor future but one eternal present. I AM is one of the greatest titles of our Lord. The past, present, and future lie in these words. I AM means “The Eternally Present One; the Self-existent One.”

There is a definite relationship between the *omnipresence of God* and the *eternity of God*. This may be understood by considering the direct relation between *space* and *time*. This may be worked out scientifically. Actually, God could not be omnipresent if He were not the I AM. Filling the universe with His presence, He sees the past as now. How we should rejoice that our past is blotted out under the blood of Jesus. Otherwise our sins would continuously appear as happening now in the eyes of our God.

H. GOD IS LOVE

Scriptural References:

“God is love; and he that dwelleth in love dwelleth in God, and God in him” (I John 4:16).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8).

It would appear that love is more than an attribute. It expresses the very essence of God’s nature. It should be considered along with the statements, “God is light” (I John 1:5) and “God is Spirit” (John 4:24). These are not just characteristics but the very essence of God’s being.

The love of God is greater than human comprehension. It is beyond measure and understanding. The love of God is of such a nature that it is extended to all men everywhere at all times. He loves every man regardless of color, nationality or culture.

He does not love the sins and habits of man, but He loves the soul of man, and He constantly has at heart the physical and spiritual welfare of man.

The cross of Calvary is the highest expression of the love of God for sinful man.

I. GOD IS RIGHTEOUS AND JUST

Scriptural References:

“Gracious is the Lord, and righteous; yea, God is merciful” (Psalm 116:5).

“The Lord is righteous in all his ways, and holy in all his works” (Psalm 145:17).

The attributes of righteousness and justice are further expressions of God’s holiness. In the fact that God is righteous, we see His love for holiness; in the fact that He is just, we see His hatred for sin. Because God is righteous, there is an imposing of righteous laws and demands upon His children; because God is just, there is an executing of penalties which are attached to these laws. God always does that which is right, and His justice is free from all passion and vindictiveness. It is these attributes that demand a propitiation for sin before the sinner can be justified.

Lesson Five

THE CREATOR AND GIVER OF ALL LIFE

A. GOD CREATED THE UNIVERSE

Scriptural References:

“In the beginning God created the heaven and the earth” (Genesis 1:1).

“All things were made by him; and without him was not anything made that was made” (John 1:3).

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Hebrews 11:3).

The universe did not exist from eternity, nor was it made from existing matter. It did not proceed as an emanation from the infinite but was summoned into being by the decree of God. The true record of creation is given in the first chapter of Genesis. Evolution as taught in our schools is a false theory which cannot be proven, and is aimed at destroying the faith in God’s Word. God spoke the world into being and created it from that which does not appear.

It is not necessary for us to understand just how God brought the universe into being. It is quite sufficient for us to know that God did it. We do know that He created by the power of His Word. He spoke and it happened. On the first day, God said, “Let there be light” (Genesis 1:3). Immediately there was light, although the sun was not created until the fourth day.

B. EVOLUTION IS A FALSE, UNPROVEN THEORY

A generation of agnostics and unbelievers has been raised, because evolution has been taught in schools as a scientific fact. Evolution cannot be proven and is not according to true science. It leads man up a dead-end street and leaves him dangling in the air. Undoubtedly many of the problems facing mankind today are

directly due to this diabolical means of destroying man's faith while he is still but a child attending school.

Evolution makes man to be on the same level morally and spiritually as the beasts of the field. It makes man to be only an accident of nature. It robs man of spiritual values and leaves him without any purpose, direction, or eternal goal. It offers him no reason for his existence.

C. GOD SUSTAINS THE UNIVERSE

Scriptural References:

"These wait all upon thee; that thou mayest give them their meat in due season" (Psalm 104:27).

"And he is before all things, and by him all things consist" (Colossians 1:17).

"Upholding all things by the word of his power" (Hebrews 1:3).

God did not create the universe and then let it run itself without any direction or supervision from Himself. God carefully watches over every detail of the universe and fully sustains it.

1. All things are held together by Him; if not, this world would quickly go to pieces. Not blind chance, but a personal God is at the helm.
2. The physical supplies for all God's creatures are in His hand; He feeds them all.
3. God has His hand in history, guiding and shaping the affairs of nations.
4. God's care is described with great detail: The sparrows, the lilies, the hairs of the head, and the tears of His children.

D. JESUS CHRIST IS THE CREATOR

Scriptural References:

"All things were made by him; and without him was not any thing made that was made" (John 1:3).

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“He was in the world, and the world was made by him, and the world knew him not” (John 1:10).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Colossians 1:16).

“Upholding all things by the word of his power” (Hebrews 1:3).

“These things saith the Amen, the faithful and true witness, the beginning of the creation of God” (Revelation 3:14).

The fact that Jesus Christ is the Creator is conclusively proven by the testimony of the Scriptures. There is no room for any doubt concerning this glorious truth.

Are there two Creators? What does it mean when it says, “And God said, Let there be light” (Genesis 1:3), and in Hebrews it reads, “Upholding all things by the word of his power”? There can be only one conclusion: Jesus Christ of the New Testament is Jehovah of the Old Testament; Jesus Christ is the Creator, the One who spoke the universe into being.

Many people interpret incorrectly the statement, “The beginning of the creation of God” (Revelation 3:14). It is claimed that the Son was first created by God and then the Son created all other things. This is absolutely incorrect. Jesus is both God and man. As God, He is the great Creator; as man He is the begotten Son. He never was a created Son or an eternal Son.

This verse of Scripture reads thus in the Amplified New Testament, “These are the words of the Amen, the trusty and faithful and true Witness, the Origin and Beginning and Author of God’s creation” (Revelation 3:14 Amplified). This clearly brings out the truth that Jesus is the *Origin* and *Author*.

E. JESUS CHRIST IS THE SOURCE AND GIVER OF ALL LIFE

Scriptural References:

“In him was life; and the life was the light of men” (John 1:4).

“Jesus said unto her, I am the resurrection, and the life” (John 11:25).

“Jesus saith unto him, I am the way, the truth, and the life” (John 14:6).

“For in him we live, and move, and have our being” (Acts 17:28).

In every seed, every plant and tree, every creature, and every man there is that mystical and wonderful element called life. Scientists may make sea water with exactly the same chemical constituents as the water taken from the sea, but there is something lacking which man cannot create. It is that something which makes the great difference between that which is living and that which is dead. Only God can give that spark of energy which we would define as Life.

All life comes forth from God. “In Him we live, and move, and have our being” (Acts 17:28). This is true of natural life; it is especially true of spiritual and eternal life. Apart from Jesus there is no life. Those ignorant people who make the foolish statement that God is dead do not know what they are saying. If God were dead, then all life would immediately cease. The moment God would die, this planet would become a barren, lifeless wilderness.

This fact, of course, is especially true spiritually. There is no possibility of any man receiving eternal life apart from Jesus Christ, our Savior, who is the Way, the Truth, and the Life.

F. DID GOD CREATE EVIL?

Scriptural Reference:

“I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things” (Isaiah 45:7).

When God created light, it immediately brought into being the absence of light, which is called darkness. When God created holiness, and righteousness, it immediately brought into being the absence of these qualities which could be called evil. When righteousness was created, evil was immediately established as its opposite.

Lesson Six

GOD IS ONE PERSON

A. GOD IS ONE PERSON

Scriptural Reference:

“Who being the brightness of his glory, and the express image of his person” (Hebrews 1:3).

There is a difference of understanding in the definition of the word *person*. Some understand *person* to mean “the body or appearance, the visible expression.” If we accept this definition, then clearly the Father is not a person, for He is Spirit.

On the other hand, others understand *person* to be associated with personality, individuality, self-consciousness, self-determination, etc. If we accept this definition, then the Father is a person. However, this still will not make two or three persons in the Godhead. There is only one God and only one personality of Deity. This personality is the one and same whether seen as Jehovah in the Old Testament or as Jesus in the New Testament.

The scriptural reference given, Hebrews 1:3, is the only place in the Bible that the word *person* is given when referring to the Godhead or Deity. In the Greek, this Scripture reads, “the expression of his substance.” In the Amplified New Testament we read, “He is the perfect imprint and very image of (God’s) nature.”

The conclusion is that the word *person* is not actually a proper word to use when referring to Deity, but rather we should use the terms, “substance, nature, being, etc.”

B. GOD HAS PERSONALITY

Scriptural Reference:

“And truly our fellowship is with the Father, and with his Son Jesus Christ” (John 1:3).

It is very important that we have a clear understanding on this truth, for if we go wrong here, it will definitely lead to further misunderstanding. It is very easy to miss the true revelation and to turn to one extreme or the other. We should pray that the Lord will enable us to remain solidly established in the very center of revealed truth. In both the Old and New Testaments, man is able to have fellowship with God. Man is able to talk to God and have communion with his Maker. We must never think of God as being just an impersonal force or influence. He is a personal God who loved us and manifested Himself in flesh to die for us. As such, He has personality, but He is still one God, one Divine Being.

A man cannot talk to an impersonal force such as sunlight, warmth, gravity, mother nature, etc., but he can talk to his wife, his child, his father. Not only can he talk to them, but there can be a communion, a fellowship because they are living beings, individuals with minds and hearts of their own.

This truth must be clearly understood when the personal pronouns are used. The personal pronoun *He* should always be used, never the neuter pronoun *it*. This is also true when speaking of the Holy Spirit. In Acts 2:2, we find the neuter pronoun, *it*, but this is referring to the wind that filled all the house. It is correct to refer to the experience of the baptism of the Holy Ghost as “it,” but when we receive the Holy Spirit into our hearts, we receive “Him.” However, there are not three “he’s” in the Godhead. When the personal pronoun is used, we are referring to our one and only God whether revealed to us in creation, manifested to us in redemption, or coming into our hearts in regeneration.

C. MAN IS BOOY, SOUL, AND SPIRIT, BUT ONE PERSON

Scriptural References:

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (I Thessalonians 5:23).

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” (I John 5:7).

The titles Father, Son, and Holy Ghost are freely used in the Scriptures, but this fact does not make three persons or three Gods.

The Bible declares that Father, Son and Holy Ghost is one person, bearing one name, *Jesus*.

To understand this truth, let us consider man. He is spirit, soul, and body; but he is one person and bears one name. The three titles do not make three persons any more than body, soul, and spirit make three persons. In Colossians 1:3 we read these words, "We give thanks to God and the Father of our Lord Jesus Christ." Please note: "God and the Father." Here are two titles placed together. Does this make two persons?

D. GOD MANIFESTED HIMSELF IN THE FLESH

Scriptural References:

"And the Word was made flesh, and dwelt among us" (John 1:14).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16).

I Timothy 3:16 is one of the key verses that can only be understood by revelation, and yet must be understood if we are to grasp an understanding of the Godhead. The Amplified New Testament reads, "He (God) was made visible in human flesh."

In the past, God manifested Himself in many ways to man. In creation, on Mount Sinai, in the theophanies, in the Tabernacle, God manifested Himself in a measure to man, and man was able to have a certain knowledge of God. However, in the one Scripture that speaks of God being manifested, we have the greatest knowledge of God ever given, for in the incarnation Christ is the express image of the invisible God (Hebrews 1:3).

On this thought let us quote from *Adam Clarke's Commentary* on his note on John 17:6:

A little of the Divine nature was known by the works of creation; a little more was known by the Mosaic revelation; but the full manifestation of God, His nature, and His attributes, came only through the revelation of Christ.

In this regard let us always quote Scripture correctly:

1. "The Word was made flesh" (John 1:14).
2. "God was manifest in the flesh" (I Timothy 3:16).

It was the Logos which was made flesh; God was manifest in the flesh. There is an important difference in these two statements which we shall see as we continue our studies.

E. THE MYSTERY OF GODLINESS

The mystery of godliness is God manifesting Himself in flesh; the mystery of iniquity (II Thessalonians 2:7) is flesh manifesting itself as God. These are contrasted in the Scriptures and man has his choice. If he does not accept the mystery of godliness, he will be compelled to accept the mystery of iniquity.

F. THE LOGOS IS DEITY EXPRESSED

Scriptural Reference:

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Word is translated from the Greek *Logos*. This Greek word means not only the expression of an inward thought, but also the thought itself. This word might be better left not translated, but for the sake of understanding we might attempt to define the meaning of *Logos*. We might say that the meaning of *Logos* is "deity expressed." In other words, the Logos is the expression of the invisible God. The Scofield Bible says, "Deity told out."

Just as a man's thinking and expression of that thinking cannot be separated from the man himself and is in essence part of his very being, not another person, so it is with God. The Scripture written by the apostle under inspiration to safeguard against the error of another person clearly stated, the Logos was God.

G. JESUS CHRIST POSSESSED A DUAL NATURE

Jesus Christ in the incarnation possessed a dual nature: divinity and humanity. Note well that Jesus Christ was not two persons, nor did He possess two personalities. But He was God-man, the Word

incarnate, God manifested as flesh. As a human being, He was the Son; as God He was the Father. As the Son many times He spoke and acted as a man; as the Father many times He spoke and acted as God. Once this truth is understood, the door is open to a clear understanding of just who Jesus really is: *The Mighty God in Christ: Jehovah-Savior*.

H. JESUS CHRIST IS NOT THE ETERNAL SON

Scriptural References:

“The glory as of the only begotten of the Father” (John 1:14).

“For God so loved the world, that he gave his only begotten Son” (John 3:16).

“Thou art my Son, this day have I begotten thee” (Acts 13:33).

The Eternal Son Doctrine is not scriptural. It came as the result of the Trinitarian theory and teaches a second person in the God-head. Jesus Christ in the flesh was the begotten Son (John 3:16). The words *begotten* and *eternal* mean the very opposite and contradict each other.

Let us quote from *Adam Clarke's Commentary* regarding Acts 13:33, “Thou art my Son, this day have I begotten thee”:

The human nature of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed virgin; for as to his Divine nature, which is allowed to be God, it could neither be created nor begotten . . . the doctrine of the eternal Sonship of Christ is absolutely irreconcilable to reason, and contradictory to itself. Eternity is that which has had no beginning, nor stands with any reference to time: Son supposes time, generation, and father; and time also antecedent to such generation: therefore, the rational conjunction of these two terms, Son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas.

Lesson Seven

THE DEITY OF JESUS CHRIST

A. JESUS WAS CALLED GOD

Scriptural References:

“The Word was God” (John 1:1).

“My Lord and my God” (John 20:28).

“God blessed for ever” (Romans 9:5).

“The great God and our Saviour Jesus Christ” (Titus 2:13).

“But unto the Son he saith, Thy throne, O God, is for ever and ever” (Hebrews 1:8).

“This is the true God, and eternal life” (1 John 5:20).

“To the only wise God our Saviour” (Jude 25).

If Jesus be not God, there would not be such a tremendous witness of Scripture to this glorious truth. Who can doubt His deity when so many Scriptures call Him God?

In John 20:28, where Thomas made his confession of faith, “My Lord and my God,” absolute deity is ascribed to Jesus Christ. This is not an expression of amazement, but a confession of faith. Jesus accepted this confession and worship from Thomas.

The above verses of Scripture reveal to us the mystery that was hidden from ages but now is revealed to us: God in Christ reconciling the world unto Himself, and Christ in you the hope of glory (Colossians 1:27).

B. JESUS WAS CALLED THE SON OF GOD

Scriptural References:

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“Jesus, thou Son of God” (Matthew 8:29).

“Of a truth thou art the Son of God” (Matthew 14:33).

“Thou art the Christ, the Son of the living God” (Matthew 16:16).

“And said they all, You are the Son of God, then? (Luke 22:70).

“And He said to them, It is just as you say; I am” (Luke 22:70 Amplified New Testament).

In Matthew 16:16 we have Peter’s confession. It was upon this revelation, this truth of His deity that Jesus said He would build His church.

C. JESUS WAS CALLED THE FIRST AND THE LAST

Scriptural References:

“I the Lord, the first, and with the last: I am he” (Isaiah 41:4).

“I am the first, and I am the last; and beside me there is no God” (Isaiah 44:6).

“I am the first, I also am the last” (Isaiah 48:12).

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Revelation 1:8).

“I am the first and the last” (Revelation 1:17).

“I am Alpha and Omega, the beginning and the end, the first and the last” (Revelation 22:13).

The title “First and the Last” was given to Jehovah in the Old Testament and to Jesus Christ in the New Testament. The Trinitarian doctrine states that Jesus is the second person in the Godhead. The Bible clearly refutes this by saying that Jesus is both the first and the last, showing that He is the Father, the Son, and the Holy Ghost.

D. JESUS IS THE “I AM”

Scriptural Reference:

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (John 8:58).

This verse of Scripture simply means: Abraham was dependent upon Jesus, not Jesus upon him, for existence. Abraham came into being at a certain point of time, but Jesus is the eternally present One: the self-existent One dwelling in the eternal present. The title “I Am” is positive, indisputable proof that Jehovah in the Old Testament is Jesus Christ in the New Testament. This is the title that Jehovah gave when He spoke to Moses from the burning bush. This title proves that the same One who called Moses is the One who is our Savior. There cannot be two “I AM’s.”

A study of this title as applied to Jesus Christ is very profitable:

The Messiah	John 4:26
The Eternal One	John 8:58
The Light of the World	John 9:5
The Resurrection and Life	John 11:26
The Way, Truth, and Life, etc.	John 14:6
Bread of Life	John 6:35
The Door	John 10:7

E. THE PRE-EXISTENCE OF JESUS CHRIST

Scriptural References:

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

“Having neither beginning of days, nor end of life” (Hebrews 7:3).

We must note well that it was His deity, not His humanity that pre-existed. Before Mary was overshadowed by the Holy Ghost, the Son existed only in the mind and plan of God. There is absolutely no scriptural foundation for the Eternal Sonship theory.

It is not necessary to enlarge on this truth here, for it is dealt with elsewhere in this Bible study.

F. JESUS CHRIST POSSESSED ALL THE DIVINE ATTRIBUTES

The divine attributes of omnipotence, omniscience, and omnipresence were possessed by Jesus Christ. Are there two omnipotent beings? Are there two persons in the Godhead who are omniscient and omnipresent? We know that this is impossible. Jesus Christ cannot possess these three attributes of deity unless He is God.

1. Omnipotence

Scriptural Reference:

“All power is given unto me in heaven and in earth” (Matthew 28:18).

Jesus demonstrated over and over in His ministry that He had all power. In the following Scriptures He proved that He had:

Power over disease	Luke 4:38-41
Power over nature	John 2
Power over death	John 11
Power over tempest	Matthew 8:23-27
Power over demons	Luke 4:35, 36, 41
Power over all things	Hebrews 2:8

2. Omniscience

Scriptural References:

“He knew all men . . . for he knew what was in man” (John 2:24-25).

“Now are we sure that thou knowest all things” (John 16:30).

“In whom are hid all the treasures of wisdom and knowledge” (Colossians 2:3).

3. Omnipresence

Scriptural Reference:

“For where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20).

Not only did Jesus possess the above named attributes of deity, but it can readily be proven by Scripture that Jesus possessed all the divine attributes. Who can doubt the deity of Jesus when faced with this fact?

G. JESUS CHRIST POSSESSED ALL THE DIVINE PREROGATIVES

There are three divine prerogatives possessed by Jesus Christ that shall be mentioned here:

1. The right to be worshiped
2. The right to forgive sins
3. The right and power to create

If Jesus Christ possesses these three prerogatives, then He is God. There is actually no need to continue our study further. This fact is conclusive proof of the oneness of the Godhead in spite of all the arguments of skeptics and unbelievers to the contrary. Does Jesus Christ possess these prerogatives? The following notes will show that He does.

1. Jesus Christ Accepted Worship and Encouraged It

Scriptural References:

“Then they that were in the shop came and worshipped him” (Matthew 14:33).

“Then came she and worshipped him” (Matthew 15:25).

“And they worshipped him” (Luke 24:52).

There is not the slightest reluctance on the part of Christ to accept worship; therefore, either Christ is God or He is an impostor. It was He who said worship God only, and He had no right to take the place of God if He were not God. Even the angels are commanded to worship Him (Hebrews 1:6; Philippians 2:10).

2. Jesus Christ Forgave Sin

Scriptural References:

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“How then can I . . . sin against God?” (Genesis 39:9).

“Against thee, thee only, have I sinned” (Psalm 51:4).

“And he said unto her, Thy sins are forgiven” (Luke 7:48).

“Son, thy sins be forgiven thee” (Mark 2:5).

All sin is against God and therefore only God can forgive sin. It was for this reason that the Pharisees charged Jesus with blasphemy. If Jesus Christ can forgive sin, then it is evident that He must be God.

3. Jesus Christ Is the Creator

Jesus showed He is the Great Creator by:

- | | |
|------------------------------|-------------|
| a. Turning water into wine | John 2:1-11 |
| b. Feeding the five thousand | John 6:1-13 |
| c. Walking on the water | John 6:19 |
| d. Quieting the storm | Mark 4:39 |

Are there two Creators? There is only one—Jesus Christ. “All things were made by Him” (John 1:3).

Lesson Eight

THE INCARNATION

A. IN THE INCARNATION THE LOGOS BECAME FLESH

Scriptural Reference:

“And the Word became flesh (human, incarnate) and tabernacled among us” (John 1:14 Amplified New Testament).

The dictionary meaning of “to incarnate” is given as “to embody in flesh.” In the incarnation the Logos became flesh (John 1:14) and God was manifest in the flesh (I Timothy 3:16). This is correct scriptural terminology. God could not be born of Mary, but He did manifest Himself in that flesh that was born of Mary. The flesh that was born was the Logos incarnate. This does not make two persons, for the Logos was God.

We are able to say with Charles Wesley: “Veiled in flesh, the Godhead see! Hail, the Incarnate Deity!”

B. QUOTATION FROM THE WRITINGS OF ANDREW URSHAN

The thought of the incarnation can be explained clearly by quoting a paragraph written by our beloved Brother Andrew Urshan:

Our Lord before He came in the flesh; He eternally existed as “God-and-Word,” notice: He was not only the Word of God, (Logos) but also the very God, just as His beloved apostle said, “in the beginning was the Word, and the Word was with God and the Word was God.” Here our Lord is declared to be both God and the Word. The reader must also notice that God did not become flesh and God was manifested in that flesh. So to say “God incarnate” is not right; for God cannot be begotten, nor can He be born of a woman, but to say the Word incarnate and God was in that personified Word reconciling the world unto Himself in His glorious and omnipresent Being, is scriptural teaching.

Hence, Jesus Christ was not only that limited human personality, He was all that as the Son, (the Word) but infinitely more, He was the mighty God and the Everlasting Father also. See Isaiah 9:6, John 1:1, etc. Herein lies the great mystery of Godliness. "God was manifested (not by the flesh) but in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received *up into Glory*."
—*The Witness of God*, December, 1958.

C. JESUS WAS BORN IN BETHLEHEM

Scriptural Reference:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2).

Bethlehem is one of the oldest towns in Palestine, and while the Gentiles controlled it, it was called Ephratah. We note that Bethlehem and Ephratah are linked together for the incarnation. This shows that both Jew and Gentile are brought together in the plan of redemption.

Bethlehem is approximately six miles from Jerusalem. For many years it was under Arab rule in the Kingdom of Jordan. Since the Six Day War, it has been governed and occupied by Israel.

This is David's native town, and the story of Ruth took place here. Benjamin was born here, and Rachel died here.

D. JESUS WAS BORN IN THE FULNESS OF TIME

Scriptural References:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4).

"In due time Christ died for the ungodly" (Romans 5:6).

"So all the generations from Abraham to David are fourteen generations . . . fourteen generations" (Matthew 1:17).

The first advent of our Lord was right on time in God's program. God is never late. When the fullness of time was come, Jesus was born. This tells us that His second advent will also be right on time. God will never be late.

The fourteenth generation of the third cycle is significant. It tells us that God has His plan worked out in detail, and His plan will be fully and completely fulfilled and carried out.

E. JESUS WAS BORN IN ORDER TO DIE ON CALVARY

Scriptural References:

"For the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Timothy 1:15).

"In the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8).

The purpose of the incarnation was to provide a sacrificial Lamb for the atonement. Christ was born in order to die on Calvary. The words of Abraham to Isaac were fulfilled here, "My son, God will provide himself a lamb for a burnt offering" (Genesis 22:8). Only through the incarnation could it be possible for a sinless lamb to be provided for a sacrifice.

Sometimes Revelation 13:8 is misquoted. Jesus is a Lamb slain from the foundation of the world. He was foreordained *before* the foundation of the world, but slain from the foundation of the world.

F. THE MIGHTY GOD IS IN CHRIST JESUS

Scriptural Reference:

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Corinthians 5:19).

Once we can understand the truth expressed in this Scripture, the revelation of the Oneness of the Godhead and the deity of Jesus Christ becomes clear. We see Jesus Christ as both God and man, God manifesting Himself as flesh, and God in that human temple to reconcile the world to Himself. Are there two persons who are reconciling us to themselves? No, certainly not. "All things are of God, who hath reconciled us to himself by Jesus Christ" (II Corinthians 5:18).

G. THE FULLNESS OF THE GODHEAD DWELLS IN JESUS CHRIST

Scriptural References:

"For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9 KJV).

"For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form" (Colossians 2:9 Amplified New Testament).

"For it is in Christ that the complete being of the Godhead dwells embodied" (Colossians 2:9 The New English Bible).

Actually, we need no other Scripture apart from Colossians 2:9 to prove conclusively the Oneness Truth. Anyone who argues for the theory of the Trinity must first clip this Scripture from his Bible.

Let us examine this Scripture by asking a few questions:

1. Is Jesus in the Godhead or is the Godhead in Jesus? The Trinitarians say that Jesus is in the Godhead. The Bible says that the Godhead is in Jesus.
2. Are there *three* fullnesses of the Godhead? Certainly not. There is only one fullness of the Godhead who dwells in Jesus Christ.
3. Is there only a part of the fullness of the Godhead in Jesus? The Bible says *all the fullness*, not just a part of the fullness.
4. What does this Scripture tell us? It tells us that all the offices and manifestations of God, His attributes and the essence of His very Being, are all in Jesus Christ. It tells us that the only place we can find the Father is in Jesus Christ. Likewise, the only place we can find the Son and the Holy Ghost is in Jesus Christ.

Lesson Nine

THE PERFECT HUMANITY OF JESUS CHRIST

A. JESUS CHRIST PARTOOK OF PERFECT HUMANITY

Scriptural Reference:

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Hebrews 2:14).

In Jesus Christ we see perfect humanity. Jesus Christ was God-man: very God and perfect man. We do not use the word “perfect” with Deity, for there are no degrees of perfection with God. But there are degrees of perfection with man. Accordingly, we say that Jesus was very God and perfect man.

Jesus was a perfect man, but such statements as “Mary was the mother of God Almighty” and “The blood of Calvary was the blood of God” are incorrect and must be qualified. There is a truth embraced in such statements, for God was manifested in the flesh which was born and which died, and the Word Incarnate was God. However, God Almighty could neither be begotten nor die. There is no Scripture to prove that the flesh of Jesus was not the same as ours, only in the stated fact that He was sinless. The Scriptures clearly state that the Lord took on flesh and blood like His children (Hebrews 2:14). This passage proves that the Father, the eternal Spirit, manifested Himself in flesh in order to save His children.

B. JESUS IS CALLED A MAN

Scriptural References:

“They saw the young child with Mary his mother” (Matthew 2:11).

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Philippians 2:8).

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“For there is one God, and one mediator between God and men, the man Christ Jesus” (Timothy 2:5).

No less than eighty times in the Gospels does Jesus call Himself the Son of Man. References are made to:

1. The seed of Abraham
2. The seed of David
3. The lineage of David
4. The seed of the woman

C. JESUS CHRIST HAD THE APPEARANCE OF A MAN

Scriptural References:

“Art thou only a stranger in Jerusalem?” (Luke 24:18).

“How is it that thou, being a Jew” (John 4:9).

“She, supposing him to be the gardener” (John 20:15).

In these Scriptures we see that Jesus looked like a Jew, a stranger, and a gardener. Actually, no one knows what Jesus looked like. The verse that possibly describes Him more than any other is Isaiah 53:2, “He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”

D. JESUS EXPERIENCED ALL THE INFIRMITIES OF MAN EXCEPT SIN

Scriptural References:

“He was afterward an hungered” (Matthew 4:2).

“He was asleep” (Matthew 8:24).

“My soul is exceeding sorrowful, even unto death” (Matthew 26:33).

“Jesus therefore, being wearied with his journey, sat thus on the well” (John 4:6).

“Jesus wept” (John 11:35).

“Jesus . . . saith, I thirst” (John 19:28).

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Hebrews 4:15).

In these Scriptures we read that Jesus was hungry, thirsty, weary, and tired and slept like any other man. There is only one main difference—Jesus never suffered defeat. He never yielded to temptation. He lived without sin and was victorious.

E. JESUS CHRIST WAS TEMPTED IN EVERY POINT

Scriptural References:

“But was in all points tempted like as we are, yet without sin” (Hebrews 4:15).

“For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Hebrews 2:18).

The Bible clearly states Jesus was tempted in every point in which man is tempted. This shows that Jesus Christ was a perfect man, for it was His humanity that was tempted. Deity cannot be tempted. “For God cannot be tempted with evil, neither tempted he any man” (James 1:13).

In the wilderness Jesus was tempted in a three-fold manner:

1. Lust of the flesh
2. Lust of the eyes
3. Pride of life

This temptation might be classified in another way:

1. Temptation to use His power to minister to Himself
2. Temptation to make a display of His power
3. Temptation to use His power to gain more power

Undoubtedly Jesus was tempted on numerous occasions throughout His life and ministry, but His greatest temptation was in the Garden of Gethsemane. The fact that Jesus was tempted in every way that any man can be tempted proves that He was a

complete man, a perfect man, subject to all the weaknesses of the flesh, yet without sin.

F. AS A MAN, HE WAS THE SON

Sonship denotes beginning, also a relationship to time and place. Only as He became a man was He able to become the only begotten Son (John 3:16). Not an eternal son or a created son, but a son that was conceived in the womb of Mary. As a son He grew and matured and was subject to the Father. As a son He tasted of our infirmities and weaknesses and was tempted in every point.

A study of the following Scriptures reveals Jesus in His humanity as the Son:

As a son He learned obedience	Hebrews 5:8
As a son He prayed	John 17
As a son He was less great than the Father	John 14:28
As a son He knew not	Mark 13:32
As a son He was made of a woman	Galatians 4:4
As a son He died	Galatians 2:20

G. THERE WAS A PURPOSE IN CHRIST'S HUMANITY AND SONSHIP

The purpose of the Sonship was as follows:

- 1. That He might become our Redeemer.** The necessity of the atonement demanded that there be a sinless sacrifice offered up in our stead. Only God could provide such a sacrifice (Hebrews 2:14).
- 2. That He might become our Mediator.** Our Mediator knows our weaknesses through His omniscience, and also by way of actual experience (Hebrews 4:15).
- 3. That He might become our King.** In order to have a kingdom, there must be a king. He reigns now in our hearts, but soon He shall come to reign on this earth (Matthew 26:64).
- 4. That He might be our Judge** (Acts 17:31).

Lesson Ten

THE ONENESS TRUTH

A. THE ERROR OF THE TRINITY DOCTRINE LEAVES CONFUSION

The erroneous teaching that there are three distinct persons in the Godhead leaves many questions unanswered. There is confusion and contradiction in this man-made doctrine which was formulated in the early days of the Roman Catholic Church. The reason for this, of course, is that it is not built on Scripture, but upon man's natural reasoning. We shall mention just a few of the questions that Trinitarians do not answer:

1. Who was the father of the babe in Bethlehem's manger, the Father or the Holy Ghost? Did the Christ Child have two fathers?
2. How can the Father be greater than the Son if they both are equal? "My Father is greater than I" (John 14:28).
3. Does God pray? How can He be God and need to pray?
4. Can God die? If the Son be God, how could He die?
5. Is Mary the mother of God? What then could be wrong with the term, the blood of God?
6. If there are three persons already in the Godhead, what could be wrong in adding a fourth? Why not deify Mary?
7. Who are we to worship?
8. To whom are we to pray?
9. How many persons shall we see in Heaven? How many thrones are there?
10. Why does Jesus not know when He will return? See Mark 13:32.
11. How can He be a Son and have no beginning?
12. Are there three spirits abiding in the heart of the Spirit-filled Christians?

These questions may be continued indefinitely, but it would be foolish to do so. The correct answers and explanations to all the

above questions prove Oneness. The attempt on the part of Trinitarians to answer the above questions simply leads to contradiction and confusion. Because of the Oneness truth being built upon the Word of God, the answers to all questions are clear and easily understood and in harmony with all Scripture.

B. WERE THERE NOT THREE AT THE BAPTISM OF JESUS?

It was necessary for Jesus to be baptized that He might fulfill all righteousness. He certainly was not baptized for His sins, but that He might fulfill the Old Testament Scriptures and set an example for His church. In like manner, it was necessary for Him to be anointed as the priests and kings were anointed in the Old Testament. However, remember that Jesus Christ was the Word Incarnate from the conception in the womb of Mary. The anointing was there for the same purpose as the baptism in fulfillment of Scripture.

Let us remember that these manifestations (audible and visible) were for the benefit of John the Baptist (John 1:33). It is questionable whether or not any other person heard the voice or saw the symbol. On the Day of Pentecost, there were two manifestations in the upper room (audible and visible), tongues of fire and speaking in tongues. Would we say that there were two persons there? If so, which person was the tongues of fire, and which person spoke in tongues? An audible and visible manifestation at the same time does not make two persons any more than the smoke from an exhaust and the sound of a motor make two engines. In Gethsemane Jesus was both the priest and the sacrifice. What would hinder Deity from manifesting Himself in two or three ways at the same moment?

C. HOW CAN JESUS CHRIST BE AT THE RIGHT HAND OF GOD?

Scripture References:

“Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy” (Exodus 15:6).

“And ye shall see the Son of man sitting on the right hand of power” (Mark 14:62).

“Hereafter shall the Son of man sit on the right hand of the power of God” (Luke 22:69).

God is spirit and invisible. Apart from Jesus Christ, there is no physical body, and therefore no right nor left hand to Deity. Apart from Jesus Christ, God cannot be seen, for Jesus Christ is the express image of the invisible God (Colossians 1:15; Hebrews 1:3). Therefore, it is clear that the Scriptures which refer to Jesus Christ sitting or standing at the right hand of God do not mean a physical right hand.

What is meant by the right hand of God? The Scriptures refer to the right hand of God as the power and glory of God. This is what is meant by this term. Jesus Christ sits down in the place of *power* and *glory*.

Let us remember that there is only one throne in Heaven (Revelation 4:2). There is only one who sits upon the throne.

D. HOW CAN JESUS CHRIST PRAY?

Jesus Christ is man and He is God. As man, He prays. The answer to this so-called problem is clear: humanity prays to deity. If the Trinity theory were correct, then we find one god praying to another god. If a god needs to pray, is He any longer God? Can deity at any time be needy of prayer? Also, if the second person in the Godhead prays to the first person in the Godhead, God is divisible, and we have at least two gods. The explanation is very clear: Jesus Christ prayed as a man.

E. WAS NOT JESUS CHRIST FORSAKEN BY GOD AT CALVARY?

Again it was the flesh, the humanity of Christ that cried out, “My God, my God, why hast thou forsaken me?” (Matthew 27:46). We may see the reason for this as we read II Corinthians 5:21, “For he hath made him to be sin for us, who knew no sin.” He laid upon Himself the iniquity of us all. He became our scapegoat, carrying the awful load of sin and paying the price for sin. The humanity of Christ had to taste of this awfulness to the fullest. Sin separates from a holy God. Jesus Christ had to experience this terrible sensation of a separation from God. It was the flesh which suffered and died; it was the flesh which cried out. Actually, God was there all the time, for the true nature of

Christ did not change at any time. In other words, there was no moment when Jesus Christ was not God manifested in flesh.

Again referring to the Trinity argument, if one person in the Godhead can forsake another person in the Godhead, then certainly God is divisible, and there are at least two gods. We know that this cannot be.

F. WHAT WAS THE GLORY THAT CHRIST HAD BEFORE THE WORLD WAS?

Scriptural Reference:

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

Here Jesus is praying for glorification which is still future as far as time is concerned, but which was in the plan and mind of God from the beginning. Remember when Jesus prayed, it was the human nature of Jesus praying to the divine—humanity to deity. Just as Christ was a Lamb slain from the foundation of the world, even so was Christ glorified from the foundation of the world. This Scripture does not make an eternal Son, for sonship refers to time. God dwells in eternity.

G. HOW MANY DID STEPHEN SEE?

Scriptural Reference:

“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit” (Acts 7:59).

How many did Stephen see? Certainly only one. Who did Stephen see? Jesus Christ. What name did Stephen give God? Lord Jesus. Many would like to think that this Scripture proves Trinitarianism. However, it shows the Oneness truth conclusively.

H. THE KEY TO ALL QUESTIONS CONCERNING THE GODHEAD

In the incarnation God did a new thing. God became that which He had not been before but did not cease to be that which He

always had been. God manifested Himself in flesh, and the Logos became flesh.

The key is simply this: Jesus Christ possesses a dual nature—humanity and deity. He was and is very God and perfect man. As God He dwells in eternity; as man He dwells in time. The sonship, limited to the element of time, is for the threefold purpose:

1. Redemption
2. Mediation
3. Millennial reign and judgment

I. THE ANSWERS TO TWO QUESTIONS ARISING FROM THE ATTRIBUTES

1. Does God Repent?

Scriptural Reference:

“And it repented the Lord that he had made man on the earth, and it grieved him at his heart” (Genesis 6:6).

If God is immutable, how can God repent? Actually, God never changes His mind. There is no necessity for this, for His foreknowledge tells Him beforehand of every act upon the part of man. God’s character never changes, but His dealings with men change as they change from ungodliness to godliness and from disobedience to obedience. When a man bicycling against the wind turns about and goes with the wind, the wind seems to have changed, although it is blowing just the same as it was before. It was the man who changed, not the wind.

2. Does God Hate?

Scriptural Reference:

“These six things doth the Lord hate: yea, seven are an abomination unto him” (Proverbs 6:16).

The nature of love demands a hatred for that which would injure or destroy the object of that love. God loves the sinner but hates sin. There is nothing inconsistent here. Rather, God would not love the sinner if He did not at the same time hate that which is hurting the

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sinner. This hatred along with God's anger is not a carnal human emotion, but rather the reaction of a holy God to sin, which is expressed in terms that man can understand.

Lesson Eleven

GOD IN EMANATION

A. THE HOLY SPIRIT

The Holy Spirit is not the third person in the Godhead. God is Spirit, and there is only one Spirit (Ephesians 4:4). The title “Holy Spirit” is used to designate another manifestation of God, another office as He works and moves in the hearts and lives of men and women.

Man possesses a spirit and by this means is able to commune with God; in like manner, God communes with man by means of the Holy Spirit.

B. GOD IN EMANATION

Scriptural References:

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh” (Acts 2:17).

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word” (Acts 10:44).

The word *emanate* means to “flow forth from,” to “proceed from.” The Holy Spirit is God flowing forth in blessing, salvation and power. The Holy Spirit is spoken of as falling upon believers (Acts 10:44) and being poured out (Acts 2:17). Actually, the Holy Spirit is everywhere already present, but these terms are used to show that the Spirit of God is moving forth into the hearts of believers.

C. THERE IS ONLY ONE SPIRIT

Scriptural References:

“And they were all filled with the Holy Ghost” (Acts 2:4).

“There is one body, and one Spirit” (Ephesians 4:4).

“That ye might be filled with all the fullness of God” (Ephesians 3:19).

“Which is Christ in you, the hope of glory” (Colossians 1:27).

The Spirit-filled believer is filled with God, Christ and the Holy Ghost. Are there three Spirits who fill a believer’s heart? Certainly not. There is only one Spirit. We must then always keep clearly in mind that whether we are speaking of the Spirit in creation, the Incarnation, or at Pentecost, we are speaking of the same Spirit. God is Spirit, and there is one God.

D. THE PERSONALITY OF THE HOLY SPIRIT

Scriptural References:

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13).

“Which is Christ in you, the hope of glory” (Colossians 1:27).

The personality of the Holy Spirit is Jesus Christ dwelling within us in the power of His resurrection life. “Christ in you, the hope of glory” (Colossians 1:27).

The personal pronoun *He* is used several times referring to the Holy Spirit, not as an additional “Person” in the Godhead, but as another manifestation of the one true God, “The Holy One.” This is made clear in the baptismal formula: “Father, Son and Holy Ghost” is manifested to us in our Lord Jesus Christ.

E. ONENESS OF THE SPIRIT WITH JESUS CHRIST

Scriptural References:

“God is a Spirit” (John 4:24).

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (II Corinthians 3:17).

“I will not leave you comfortless: I will come to you” (John 14:18).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

These Scriptures make it very plain that there is a oneness of the Holy Spirit with Jesus Christ. Let us look carefully at the statements contained in these Scriptures:

- | | |
|-----------------------------------|---------------------|
| 1. God is a Spirit | John 4:24 |
| 2. Lord is that Spirit | II Corinthians 3:17 |
| 3. I will come to you | John 14:18 |
| 4. Spirit of God-Spirit of Christ | Romans 8:9 |

Further proof of this truth may be seen when we consider Creation:

1. “And the Spirit of God moved” (Genesis 1:2).
2. “The Spirit of God hath made me” (Job 33:4).
3. “For by him were all things created” (Colossians 1:16).

Are these Scriptures contradictory? No!

F. THE MINISTRY OF THE HOLY SPIRIT IS TYPIFIED IN THE OLD TESTAMENT

1. In the Cloud

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire” (Exodus 13:21).

“So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God” (II Chronicles 5:14).

2. At Mount Carmel

“Then the fire of the Lord fell” (I Kings 18:38).

The ministry of the Holy Spirit in the New Testament is typified on many occasions in the Old Testament. In the cloud and in the fire we can see the Holy Spirit as He ministered in the New Testament. Elijah is the prophet of fire and his counterpart is John the Baptist

(Matthew 11:14). “Then the disciples understood that he spake unto them of John the Baptist” (Matthew 17:13).

G. THERE ARE MANY SYMBOLS USED IN SPEAKING OF THE HOLY SPIRIT

- | | |
|----------|-----------------------------------|
| 1. Fire | Matthew 3:11; Acts 2:3 |
| 2. Oil | Matthew 25:1-13; Luke 10:34 |
| 3. Wine | Matthew 9:17; Luke 10:34 |
| 4. Water | John 4:14; John 7:38 |
| 5. Dove | Matthew 3:16 |
| 6. Wind | Acts 2:2 |
| 7. Seal | Ephesians 1:13-14; Ephesians 4:30 |

These symbols all describe to us characteristics and nature of the ministry of the Holy Spirit.

H. THERE ARE MANY TERMS AND TITLES USED FOR THE HOLY SPIRIT

- | | |
|----------------------|------------------------------------|
| 1. Holy Spirit | Luke 11:13 |
| 2. Holy Ghost | Matthew 3:11 |
| 3. Spirit of Grace | Hebrews 10:29 |
| 4. Spirit of Truth | John 15:26; John 16:13; John 14:17 |
| 5. Spirit of Life | Romans 8:2 |
| 6. Spirit of Promise | Ephesians 1:13 |
| 7. Spirit of Burning | Matthew 3:11-12 |
| 8. Spirit of Glory | I Peter 4:14 |
| 9. Spirit of God | I Corinthians 3:16; Romans 8:9 |
| 10. Spirit of Christ | Romans 8:9 |
| 11. Spirit of Wisdom | Isaiah 11:2 |
| 12. Unction | I John 2:20 |
| 13. Comforter | John 14:16 |

These titles all bring out certain characteristics and nature of the ministry of the Holy Spirit. Comforter means one who is called to your side as a client calls a lawyer. The same word is used in I John 2:1—*Advocate*.

I. THE HOLY SPIRIT WAS PROMISED

1. Old Testament Prophecy

“And it shall come to pass afterward, that I will pour out of my spirit upon all flesh” (Joel 2:28).

Peter quoted this prophecy in the second chapter of Acts showing that the Pentecostal experience was the fulfillment of this prophecy. “Upon all flesh” has been literally fulfilled in that God has baptized with His Spirit millions of men and women of every race, color, and creed.

2. Prophesied by John the Baptist

“He shall baptize you with the Holy Ghost and with fire” (Matthew 3:11).

It is significant that John the Baptist said, “And with fire.” This was fulfilled as tongues of fire sat upon the 120 in the upper room on the Day of Pentecost. God is a consuming fire (Hebrews 12:29). Fire burns and consumes, purifies and purges, gives forth both light and heat, and generates energy and power. The Holy Spirit does all of this in the heart of the baptized saint.

3. Promised by Jesus Christ

“I will pray the Father, and he shall give you another Comforter” (John 14:15-26).

We should note in verse 16 the use of the word *another* and also in verse 23 the use of the word *we*. The pronoun *we*, of course, refers to the offices and ministries of Father and Son. The word *another* does not refer to another person or God but to another office or ministry. The Holy Spirit was doing a new thing in coming as the Comforter to baptize believers and abide in their hearts. This is clearly seen when we compare John the Baptist with the Spirit-filled believer. John was filled with the Holy Ghost from his mother’s womb (Luke 1:15), yet the least in the kingdom is greater than he (Matthew 11:11). Did John have a different Spirit dwelling in him? Were there two Spirits, one for John the Baptist and one for the church? Certainly not! The same Spirit dwelt in John the Baptist that dwells in the church but in a new office and ministry.

THE WORK AND MINISTRY OF THE HOLY SPIRIT

A. THE HOLY SPIRIT IS THE AUTHOR AND INTERPRETER OF THE SCRIPTURES

Scriptural References:

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13).

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (I Corinthians 2:10).

“But the natural man receiveth not the things of the Spirit of God . . . spiritually discerned” (I Corinthians 2:14).

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:21).

Apart from the Holy Spirit, man simply cannot understand the meaning of the Scriptures. Therefore, only men and women who are Spirit-filled should teach God’s Word. Another conclusion is quite apparent here. If there is a difference of opinion on the interpretation of the Bible, both interpretations cannot be correct. The Holy Spirit will reveal the same thing to each person.

B. THE HOLY SPIRIT CONVICTS THE SINNER

Scriptural Reference:

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8).

This is the first step in the sinner being saved. The Holy Spirit anoints the Word that is being preached, quickens it to the heart and

conscience of the hearer, awakens him to an awareness of his lost condition, and causes him to see himself a sinner. He can never repent until he first experiences Holy Ghost conviction of sin. Salvation is the work of the Holy Spirit in the heart of a man from beginning to end.

C. THE HOLY SPIRIT REGENERATES

Scriptural References:

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5).

“By the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

The work of regeneration is the changing of a sinner into a saint causing a man to become a new creation in Christ Jesus. This is only accomplished through the power of the Holy Spirit coming into the life of a man.

D. THE HOLY SPIRIT INDWELLS THE CHILD OF GOD

Scriptural References:

“If so be that the Spirit of God dwell in you” (Romans 8:9).

“What? know ye not that your body is the temple of the Holy Ghost which is in you” (I Corinthians 6:19).

The Holy Spirit fills the temple and moves in to dwell and abide there.

E. THE HOLY SPIRIT SEALS THE BELIEVER

Scriptural References:

“In whom also after that ye believed, ye were sealed with that holy Spirit of promise” (Ephesians 1:13).

“And grieve not the holy Spirit of God, whereby ye are sealed” (Ephesians 4:30).

To be sealed will have the following meanings:

1. Ownership The child of God now belongs to Jesus Christ.
2. Security The child of God is secure and safe as long as the Holy Spirit abides there and the seal is unbroken.
3. Approval The seal places God's approval upon the life.
4. Finished work The baptism of the Holy Ghost is the last act in the work of regeneration in the life of the believer. However, the work of growth and sanctification continues.

F. THE HOLY SPIRIT ENDUES WITH POWER

Scriptural Reference:

“But ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8).

This word *power* comes from the same root as the word *dynamite*. This is actually the power of God coming into the life of an individual giving him the power to overcome and live victoriously over sin and the power to witness to souls of the saving grace of Jesus.

G. THE HOLY SPIRIT BAPTIZES INTO THE BODY OF CHRIST

Scriptural Reference:

“By one Spirit are we all baptized into one body” (I Corinthians 12:13).

The child of God is placed into the body of Christ and at the same time Christ comes into him. This may be illustrated by placing an empty cup into a pail of water. The cup is in the water and the water is in the cup.

H. THE HOLY SPIRIT GUIDES THE CHILD OF GOD

Scriptural References:

“For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:14).

“As they ministered to the Lord, and fasted, the Holy Ghost said . . . So they, being sent forth by the Holy Ghost” (Acts 13:2-4).

“Were forbidden of the Holy Ghost to preach the word in Asia . . . the Spirit suffered them not” (Acts 16:6-7).

The Holy Spirit guides the child of God as to an understanding of the Scriptures and to the will of God. By speaking and checking, He guides in every detail of our lives.

At Antioch the Holy Spirit spoke to the church and directed them to send forth Barnabas and Saul as missionaries. In Asia the Holy Spirit checked the apostle Paul from turning to the left or to the right and guided him to Troas where he received the Macedonian call.

I. THERE ARE SINS WHICH MAY BE COMMITTED AGAINST THE HOLY SPIRIT

1. Resisting the Holy Ghost

“Ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51).

This is the sin of rejection and it is committed by the sinner when the Holy Spirit deals with him. When this happens, there is no longer any hope of salvation for him. God’s Spirit will not always strive with man (Genesis 6:3).

2. Despising the Holy Spirit

“And hath done despite unto the Spirit of grace” (Hebrews 10:29).

A study of the context makes clear that this sin is committed by the backslider. He has contempt for what God has done for him. This sin may be illustrated by that of Esau’s. He despised his birthright and therefore found no place of repentance (Hebrews 12:17). The backslider who has committed this sin may never be restored.

3. Blaspheming the Holy Spirit

“All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men” (Matthew 12:31-32).

This is the unpardonable sin. It is committed by word of mouth, but we should read on to verse 34, for here Christ makes clear that out of the abundance of the heart the mouth speaks (Matthew 12:34).

It would seem that this sin must be done by speech that is prompted by a heart that despises the Holy Spirit. It actually is attributing to Satan the work and manifestation of the Holy Spirit. The entire context makes this clear. In this there is a solemn warning to every man to be careful how he judges the manifestation of the Holy Spirit. It is quite evident just how this sin becomes the unpardonable sin for salvation is entirely of the Spirit of God. When a man blasphemes the Spirit who withdraws from his life, then by what means can he be saved? There is none.

Undoubtedly blaspheming the Holy Ghost is the sin unto death for which we are not to pray (I John 5:16). It is useless to pray concerning it, for there can be no answer.

The question often arises whether or not a sinner can commit the unpardonable sin. This is doubtful, but there could be a possibility if first of all he had a clear knowledge of the moving and manifestation of the Holy Spirit. Before his conversion, the apostle Paul was a blasphemer, but he did not commit the unpardonable sin. He blasphemed in ignorance and unbelief (I Timothy 1:13).

4. Grieving the Holy Spirit

“And grieve not the holy Spirit of God” (Ephesians 4:30).

This has to do with fruit bearing and the life of holiness. The Holy Spirit is easily grieved with any careless, worldly living. When the Holy Spirit is grieved, He is made sad or sorrowful.

5. Quenching the Holy Spirit

“Quench not the Spirit” (I Thessalonians 5:19).

This has to do with the operation of the gifts of the Spirit, with the ministry and service. To quench means to put out the fire. This is done by refusing to allow the Holy Spirit to have His way in the ministry, in witnessing, in the gifts of the Spirit, etc.

6. Lying to the Holy Spirit

“Why hath Satan filled thine heart to lie to the Holy Ghost?” (Acts 5:3).

This has to do with consecration and surrender. It is professing a consecration which we know is not being done. Ananias died not because he kept back part of the price, but because he said he brought it all, while keeping back part of it. This also is said to tempt the Holy Spirit (Acts 5:9).

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Self Help Test: Bible Doctrine I

Lesson One

Using the words below, fill in the blanks with the correct word:

argue	atheist	denial
faith	fellowship	fool
Godhead	obligatory	prayers
sanctifying	skeptic	teleological

1. God does not _____ with the human family.
2. An _____ denies the existence of God.
3. The Bible describes an atheist as being a _____.
4. A _____ of God results in a depravity of character.
5. Morality is _____, not optional.
6. God lives because God answers _____.
7. God's eternal power and _____ are clearly seen.
8. Recognition of Deity is the beginning of _____.
9. Knowledge of God is a _____ force.
10. A _____ takes a questioning attitude towards religion.
11. Man may have _____ with his God.
12. The _____ argument proves that an intelligent mind planned the universe.

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Lesson Two

State whether the following are true or false.

1. *Elohim* proves that God is a Trinity of persons. _____
2. There is something God does not know. _____
3. The oneness of God is a numerical oneness. _____
4. A multiplication of Gods is not a contradiction. _____
5. The word *Trinity*, is in the Bible. _____
6. The Trinity tradition is not scriptural. _____
7. The Nicean Council took place in the fourth century. _____
8. The title "Elohim" signifies a plurality of attributes. _____
9. The Trinity is taught in Genesis 1:26. _____
10. The Oneness truth taught in the Old Testament is never contradicted in the New Testament. _____
11. Dividing God into three persons makes three Gods. _____
12. The oneness of God is a compound unity. _____

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Self Help Test: Bible Doctrine I

Lesson Three

1. Write a verse of Scripture and its reference to prove the following truths:
 - a. Images of God are forbidden.
 - b. Man was created in the image of God.
 - c. God is invisible.
 - d. God is incorporeal.
 - e. God is a Spirit.

2. Explain what is meant by the anthropomorphic expressions of God.

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Self Help Test: Bible Doctrine I

Lesson Four

Using the words below, fill in the blanks with the correct word.

attributes	Calvary	darkness
foreknowledge	holiness	I am
immutability	limitation	omnipresence
omniscience	propitiation	sin

1. The _____ of God means that God is perfect in knowledge.
2. _____ is the attribute by which God would have us remember Him more than any other.
3. There is a relationship between the _____ of God and the eternity of God.
4. God's power admits no bounds or _____.
5. _____ is one of the greatest titles of our Lord.
6. The _____ of God means that God does not change.
7. _____ are defined as the characteristics of God.
8. In God there is no _____ at all.
9. God hates _____.
10. At _____ we see the highest expression of the love of God.
11. God's _____ makes a thing certain but not necessary.
12. God's righteousness demands a _____ for sin.

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Lesson Five

1. Explain why the teaching of evolution is so harmful.

2. Write a clear explanation of Isaiah 45:7.

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Self Help Test: Bible Doctrine I

Lesson Seven

1. Give five scriptural references where Jesus is called God.
 - a.
 - b.
 - c.
 - d.
 - e.

2. Give three scriptural references to show Jesus possessed the divine attributes.
 - a.
 - b.
 - c.

3. Give three examples from Scripture to show Jesus possessed the divine prerogatives.
 - a.
 - b.
 - c.

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Self Help Test: Bible Doctrine I

Lesson Nine

State whether the following statements are true or false.

1. We know exactly what Jesus looked like. _____
2. There are a few ways in which Jesus was never tempted. _____
3. There was a purpose in Christ's humanity. _____
4. Jesus experienced all the infirmities of man except sin. _____
5. Jesus never suffered defeat. _____
6. Mary was the mother of God Almighty. _____
7. Jesus partook of perfect humanity. _____
8. God Almighty died on Calvary. _____
9. Jesus was the created Son of God. _____

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Self Help Test: Bible Doctrine I

Lesson Ten

1. Explain how Jesus Christ can be at the right hand of God.

2. Explain John 17:5.

3. If God is immutable, how can God repent?

Name: _____ Date: _____

Self Help Test: Bible Doctrine I

Lesson Eleven

Write out the verses of Scripture and their references to prove the following truths:

1. There is only one Spirit.
2. John the Baptist prophesied concerning the Holy Ghost.
3. There is a oneness of the Holy Spirit with Jesus Christ.
4. The Holy Spirit was typified in the Old Testament.
5. Fire is a symbol of the Holy Spirit.
6. All men of every race may receive the Holy Spirit.

