

# CLASS NOTES - THE GODHEAD

Taught by Robert Stapleton



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## **THE GODHEAD**

### **Robert Stapleton**

#### **CLASS DESCRIPTION:**

1. Class will provide a study of the Godhead as outlined within the Bible.
  - A. All three Personalities found in the Godhead will be discussed, along with other pertinent material.

#### **COURSE ASSIGNMENTS:**

1. The following book is to be read and a reading log kept on it, The Indwelling of Deity, Maurice Lusk, III.
2. Instructions concerning reading log.
  - A. Keep a typewritten log of your reading, with dates and chapters read.
    1. Your log should be submitted to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
4. A research paper is to be written on the subject of the Godhead. You can approach the paper in whatever way you wish in so far as what area of the Godhead you want to write on. Research paper should consist of ten or more typewritten, double spaced, pages. Research paper will count for 20% of your grade.
  - A. Your research paper should be submitted to instructor no later than the beginning of class day during finals week – late papers count one grade per day off.
3. Tests:
  - A. Two scheduled tests will be administered.
    1. Each will account for 35% of your total score.
    2. Any additional credit will be at the instructor's discretion.
4. Memory Verses:
  - A. The following verses are to be committed to memory:

Genesis 1:1  
Genesis 1:26  
Deuteronomy 6:4  
Psalm 19:1  
John 1:1  
John 5:39  
Acts 17:29  
Romans 1:20  
Colossians 2:9

- B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.
    - C. Memory work will count for 10% of your total course grade.
5. Recommended Reading (books in this list are not necessarily endorsed in total):
  - A. The Indwelling of Deity, Maurice Lusk, III
  - B. The Holy Spirit and The Christian, James D. Bales

- C. Is the Holy Spirit For Me?, Harvey Floyd
- D. The Holy Spirit, His Personality, Nature, Works, H. Leo Boles
- E. The Timeless Trinity, Roy H. Lanier, Sr.
- F. Jesus – the Lamb who is a Lion, Thomas B. Warren
- G. Studies in The Life of Christ (three book series), R.C. Foster
- H. The Mission And Medium of The Holy Spirit, Foy E. Wallace
- I. The Life and Times of Jesus the Messiah, Alfred Edersheim
- J. A Resource and Reference Volume on the Indwelling of the Holy Spirit, Goebel Music
- K. The Life of Christ, 1 A Supplement, David L. Roper
- M. The Life of Christ, 2 A Supplement, David L. Roper

## THE GODHEAD

### INTRODUCTION:

1. As we conduct this study we will be paying some attention to several matters in this series dealing with the Godhead.
2. We will be looking at the following individual areas:
  - A. Various kinds of unbelief.
  - B. Proofs of God
  - C. Attributes of God
  - D. The Fact of the Godhead
  - E. God the Father
  - F. Study of Christology
  - G. Study of the Holy Spirit
3. This study is not going to be a scientific study.
  - A. Actually, when one seeks to study the subject of Deity, they quickly see that Deity is discovered by revelation through His Word and Nature instead of through science.
    1. Job 11:7
    2. 1 Corinthians 2:11
4. Our study is primarily a study of Deity or God.
  - A. We learn about Deity from various sources:
    1. The material universe.
      - A. Psalm 19:1
      - B. Romans 1:18-21
        1. We see “invisible things”, i.e. beauty, conviction, hate, love, etc.
          - A. We see them through what they affect.
        2. Godhead - Godhood – God - Character - God-Like.
    2. History of man.
      - A. Romans 8:19-22 – “The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited - yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!” - Phillips Translation.
        1. All of history is the story of God.
        2. Someone has spelled history thusly – “HISSTORY.”
    3. Soul of man.
      - A. Ecclesiastes 3:11
        1. The word “world”, in the A.S.V. is “eternity.”
    4. Scriptures.
      - A. John 5:39
    5. Jesus Christ.
      - A. John 1:18 (“declared” – “exegete”); 4:34; 5:30; 6:38; 7:16, 17; 8:28, 29;

12:48-50.

B. Why study the nature of Deity?

1. In other words, what is the object of the study about the Godhead?
  - A. We study Him because we love Him and want to know all we can about Him.
  - B. In order to make our faith firm.
  - C. To be able to refute the unbeliever - Jude 3.

**BODY:**

**1. VARIOUS KINDS OF UNBELIEF:**

A. Atheism.

1. Compound word - A meaning no, and Theos meaning God, therefore no God.
2. Ephesians 2:12 uses the Greek word "Atheost."
3. Different kinds of Atheism:
  - A. Classical Atheism - the rejection of the god of the nation or culture.
    1. Buddhism and Hinduism are examples of classical atheism.
  - B. Dogmatic Atheism - absolute denial of any Supreme Being.
    1. This is the infidel.
  - C. Critical Atheism - says no Divine Being has been shown to exist.
    1. There is an atheism based on the lack of empirical evidence.
    2. Perhaps one of the most famous Critical Atheists was T.H. Huxley.
  - D. Philosophical Atheism - states that if there was a God we could not know it because of our physical faculties.
  - E. Practical Atheism - Atheism of impiety, man who says God does not exist in his heart.
    1. This is the most prevalent type of atheism today.
    2. Psalm 14:1
      - A. The Greek implies a "wish" or "will" here.
4. Atheistic inconsistencies:
  - A. Atheism leaves society without any basis for order or human government.
    1. The Atheist Robert Owen built a town without God or "churches."
    2. On January 3, 1825, Owen purchased the town of Harmonie, Indiana, from religious leader George Rapp.
      - A. Rapp and his followers returned to Pennsylvania, and Owen's utopian society got off to a big start.
      - B. Between 800 and 900 people arrived during the spring of 1825, and in a newly established newspaper, the name "Harmonie" was replaced by "New Harmony."
      - C. Within one year it had the largest crime rate in the world.
      - D. Owen had to leave town because his life was in jeopardy.
  2. Romans 1:18-22
  - B. Contrary to human religious instincts.
    1. Ecclesiastes 3:11
  - C. Fails to account for the origin and order of the universe.

1. Atheism leaves the creation without a Creator, a design without a Designer, universe without a Controller, human history without a Ruler, morality without any basis of authority; iniquity without restraint, and death without reason.
  2. The Bible explains both origin and order.
    - A. It even explains the disorder in the universe for without order there could be no disorder.
  - D. Atheism stands condemned by its fruits.
    1. City referred to above in Indiana.
  - B. Materialism
    1. Some Materialists are Atheists but some are not.
    2. Materialism attempts to find in the material forces an explanation for all things.
  - C. Agnosticism
    1. Name given by T.H. Huxley in 1869 and was taken from Acts 17:23.
    2. Robert Ingersoll died claiming to be an agnostic.
  - D. Deism
    1. Theory that says that in the beginning Deity wound everything up and let it go.
    2. Fails to recognize the point that Deity takes an active part in the affairs of man.
      - A. Preacher student spoke on prayer, at the end an elder stood up and rebuked him saying that God doesn't answer prayer anymore.
        1. Stated that on Pentecost God "hung up the phone."
        2. This man was a deist.
- 2. PROOFS OF DEITY:**
- A. Scientifically speaking one cannot "prove" the existence of Deity.
    1. But that does not disprove His existence.
      - A. Scientifically speaking one cannot prove the existence of love, but it exists.
      - B. The problem is that the finite cannot prove the infinite.
  - B. Physical proof:
    1. Romans 1:18-20 (clearly seen).
    2. Evidence from cause:
      - A. The law of Bio-Genesis states that nothing is uncaused in that life only comes from life that already exists.
      - B. Ex nihilo nihilo theot
        1. Latin for "from nothing comes every great thing that exists."
      - C. Has to be a cause which necessitates a greater thing.
        1. Three laws show cause:
          - A. Law of Bio-Genesis - Genesis 1:1.
          - B. The Law of Conservation of mass energy - Gen. 1:3-ff.
            1. This is what is scientifically called the First Law of Thermodynamics.
            2. The principle of the conservation of [energy](#) states that energy

- can neither be created nor destroyed.
  - C. The law of entropy - Genesis 3.
    - 1. This is commonly referred to as the Second Law of Thermodynamics.
    - 2. The basis of this is that in every transformation of one form of energy to another, there is a loss of heat energy and therefore a loss of quality (not quantity), of what it was when it began.
  - D. These three “Laws” argue for the existence of Deity, but they do not tell you who He is.
- 3. Arrangement
  - A. Arrangement shows cause.
    - 1. Actually arrangement demands an Arranger.
  - B. In looking at what is called the Cosmos we see arrangement.
    - 1. Without arrangement it would be chaos instead of cosmos.
    - 2. A can of alphabet soup indicates a maker.
      - A. A poem from that can of soup would indicate an arranger.
- 4. Design
  - A. Design declares purpose.
  - B. Ninety percent of the people of the world live by eating rice.
    - 1. Who created rice?
  - C. Wings for flight; Legs for walking; Eyes for sight.
    - 1. Who created them?
- 5. Simplicity
  - A. What is referred to as the Law of Parsimony enters here.
    - 1. This Law states that the simplest steps to the end or solution to a problem should be taken.
  - B. Based on the Law of Parsimony, what is the simplest solution to the problem of the origin of the universe?
    - 1. It is not Evolution!
      - A. Darwin stated at the end of his life, “I’m in an utterly hopeless muddle.”
    - 2. By far creation best fits the Law of Parsimony.
- C. The Human soul
  - 1. Romans 2:14, 15
  - 2. The human soul testifies that there is something that determines right and wrong existing today.
  - 3. There is in man a consciousness of Deity.
- D. The written Word
  - 1. The Bible presupposes the existence of God – Genesis 1:1.
    - A. It teaches that God exists as creator, cause, and arranger.
  - 2. Does that Deity speak to man?
    - A. Psalm 19:7-14
      - 1. God's word - verses 7-13.
      - 2. David's word - verse 14.



B. 2 Timothy 3:16

### 3. ATTRIBUTES OF GOD:

A. Attributes of God divided into three categories:

1. Absolute
2. Relative
3. Moral

B. Absolute Attributes:

1. Immensity

A. The universe cannot contain God.

1. 2 Chronicles 6:18

B. As we have said, the center of God is everywhere and the circumference is nowhere.

2. Eternity

A. Genesis 21:33 - El Olam.

B. Psalms 90:2; 102:24.

C. Exodus 3:14, 15.

D. John 8:58.

1. No beginning or end.

A. Matter – energy – demands origin.

1. God does not.

B. The origin of God involves a “nonsensical” question.

1. I.e. a question that makes no sense.

C. By definition, God is eternal – “El Olam” – Genesis 21:33; Psalm 90:1, 2.

1. If God is God, He is eternal.

2. Therefore, no point of origin.

D. One cannot logically inquire of the origin of an entity which is defined as eternal.

3. Immutability

A. I.e. unchangeable.

B. Numbers 23:19

1. Three ideas relative to repent - sorrow, change to the better, change.

C. James 1:17; Hebrews 6:17

D. Malachi 3:6

1. God made a covenant with Israel and therefore He could not change.

E. Hebrews 1:12

1. Psalm 102:25-27 quoted here.

2. Man can gain comfort from God's immutability.

A. If He was not immutable we could not count on anything.

4. Self-sufficient

A. God does not depend on anyone.

1. He is a “closed system.”

A. Psalm 50:12

5. Unity

- A. Unity is an expression of the character of God.
  - 1. Deuteronomy 6:4
    - A. The word Jehovah is from what is called the “Tetragrammaton” which is the Hebrew word written JHVH (or JHWH, YHVH), that is absent of vowels.
      - 1. It is singular.
    - B. The word God, in the Hebrew, is Elohim which is plural.
  - 2. Therefore, literally translated, Deuteronomy 6:4 says, “Jehovah our Gods is one God.”
  - 3. We have the word “Echad” being used which conveys the concept of plural unity in the word “one.”
    - A. One team, one family, etc.
    - B. 1 Corinthians 3:8 - Apollos and Paul were one.
      - 1. One person?
        - A. No, one unity.
    - C. John 17:11, 21, 22, 23
      - 1. This reflects on the Godhead as a plural unity.
      - 2. Therefore a singularity of attitude, not personage.
      - 3. A singularity of will, purpose, teachings, etc.
    - D. Genesis 2:24 – “let us make man...”
      - 1. Unless God is schizophrenic He is more than one person.
    - F. Genesis 11:6
      - 1. Here one people even though a large group.
    - G. 1 Corinthians 12:13
    - H. Galatians 3:28
      - 1. We are one in Christ.
- C. Relative Attributes:
  - 1. The attributes are relative to something, i.e. creation or creature.
    - A. Not implying that the attributes are relative, but relative to something.
  - 2. Omnipotence
    - A. Jeremiah 32:17-19
      - 1. Qualified by Numbers 23:19; 1 Samuel 15:29; 2 Timothy 2:13; James 1:17.
    - B. All nature subject to God because of His omnipotence.
      - 1. Job 42:2 (Study relative to previous chapters).
    - C. All men are subject to God.
      - 1. James 4:12
        - A. One able of saving and destroying - i.e. God.
      - 2. James 4:14, 15
        - A. If God wills.
      - 3. Daniel 4:24, 25
    - D. Angels are subject to God.
      - 1. Daniel 4:34, 35; Hebrews 1:13, 14; Psalm 103:20-22.
    - E. Satanic hosts are subject to God.

1. Job 1:6; 2:6
2. Colossians 2:14-16
  - A. In this we introduce a discussion of the sovereignty (supremacy, authority, dominion, power) of God.
    1. Matthew 11:25-27
      - A. Jesus reveals that God willed to reveal the truth to the unlearned.
    2. Romans chapters 9, 10, 11
      - A. Herein Paul presents the right of God to be arbitrary.
      - B. Romans 9:10-26 deals with the omnipotence of God.
        1. Why did God choose Jacob instead of Esau?
        2. Because He wanted to.
          - A. Esau was a profane man, Hebrews 12:16, and Jacob was a crook.
3. Omniscience
  - A. Proverbs 16:4
    1. Wicked end
  - B. Acts 15:18
  - C. Psalm 147:5 - infinite.
  - D. 1 Samuel 2:3
    1. God of knowledge (Hebrew uses plural - knowledges).
  - E. Psalm 139:1-4
  - F. Proverbs 3:5-7
  - G. Proverbs 5:21 (pondereth - maketh level)
  - H. Isaiah 65:23, 24
    1. Before they call, I will hear, etc.
    2. Omniscience means that God knows the knowable from the past, present and future.
  - I. Acts 1:24 (searchest hearts)
  - J. Romans 11:33 (depth of...)
    1. From this we see that God's knowledge is not based on reasoning, but based on His being self-sufficient.
4. Omnipresence
  - A. Universally and simultaneously.
  - B. 1 Kings 8:29; Psalm 139:7-12; Isaiah 6:3 (whole earth); 66:1; Amos 9:2; Acts 17:24-28.
  - C. Omnipresence as it links with fellowship
    1. Genesis 28:16 (God is here)
    2. Matthew 28:20; Ephesians 3:19; Ezekiel 48:35; Ephesians 3:14
    3. No place to go outside of the presence of God.
5. Wisdom of God
  - A. This wisdom is seen in His ability to select the worthy end and to know the best means to achieve that worthy end.
    1. Psalm 104:24; 1 Timothy 1:17; Hebrews 4:13; Acts 15:18;

- Revelation 5:12, 13.
- B. Wisdom relates to the scheme of redemption.
    - 1. 1 Corinthians 2:6-13; Colossians 1:27; 2:3.
  - 6. Goodness
    - A. Psalm 33:5, 6
      - 1. Creation based on the goodness of God.
    - B. Psalm 104:21
      - 1. God not only good to man, but to a young lion.
        - A. Yet the lion must seek its food.
      - 2. Matthew 6:11
        - A. Man told to pray for food, yet must work for it.
          - 1. 2 Thessalonians 3:9-12
        - B. Don't pray don't eat; don't work don't eat.
      - 3. Matthew 5:45; 1 Chronicles 16:34; Acts 14:17; Micah 7:18-20.
  - 7. Relative attributes pertain to the creature or creation while the absolute pertain to the Creator.
  - D. Moral Attributes:
    - 1. These would pertain primarily to man.
    - 2. Holiness
      - A. Theme of the book of Ezekiel - I AM HOLY.
        - 1. The prevalent theme of all the prophets.
      - B. Exodus 15:11 - states He is holy.
      - C. Leviticus 19 - God hates all acts of injustice which demands that He is holy.
        - 1. Intrinsic holiness - Job 6:10; Isaiah 57:15.
          - A. This is holiness that is in and of Himself.
        - 2. Original holiness - Psalms 99:9; 111:9.
        - 3. Transcendent holiness - Isaiah 6:3.
          - A. This is holiness that goes beyond the material universe.
        - 4. Efficient holiness - 1 Peter 1:16.
          - A. Not a command, but a statement of fact.
    - 3. Love
      - A. Romans 2:4 - goodness, forbearance, long suffering = love.
      - B. Romans 9:22; James 1:17; John 3:16; 1 John 3:16; 4:8, 9.
    - 4. Justice
      - A. Deuteronomy 32:3, 4
    - 5. Mercy
      - A. Titus 3:4, 5; Romans 3:21-26; 1 Peter 1:3
      - B. Ephesians 1:3, 4 - shows mercy.
      - C. What is mercy?
        - 1. Parallel it with grace, contrast it to grace:
          - A. Grace is where God gives what one does not deserve.
          - B. Mercy is where God does not give what one deserves.
        - 2. 1 Corinthians 1:3; 2 Corinthians 1:2, 3; Ephesians 1:2

6. Truth
  - A. 1 John 1:5 (light = truth, cf. verses 6, 7).
  - B. Deuteronomy 32:4 (just and right, i.e. truthful).
  - C. 2 Timothy 2:13 (faithful = truthful).
  - D. Hebrews 10:23; Jeremiah 18:7-10
7. Providence
  - A. Word providence not used in the Bible in respect to God, but it is a scriptural thought.
    1. Jehovah - Jireh – “God will provide.”
  - B. Five types of providence:
    1. General
      - A. Matthew 5:45 - sending of rain, lightning, etc.
    2. Special
      - A. Genesis chapters 37 - 50 relative to Joseph.
      - B. The book of Esther - give overview of book.
    3. Preventive
      - A. Genesis 20:6 - concerning Abimelech.
    4. Permissive
      - A. Psalm 81:12, 13
    5. Determative
      - A. 1 Corinthians 10:13.

#### **4. THE FACT OF THE GODHEAD:**

- A. Trinity - Latin word “trinnatos”, meaning three-fold.
- B. The O.T. “hints” about the three-fold Godhead; a plurality of Deity.
  1. There is no definite passage that shows a triune concept.
  2. Elohim
    - A. When a plural noun is used with a singular verb, every time it deals with Jehovah God.
    - B. Used with a plural verb only when referring to heathen or pagan gods or man.
      1. John 10:34, 35; Psalm 82:6.
    - C. Deuteronomy 6:4 - here a singular verb.
      1. Our God “is”, not “are.”
      2. The concept of plural unity is being developed here.
        - A. “Jehovah our God is one God.”
    - D. Elohim is used over 500 times in the book of Genesis.
      1. Each time it is used with a singular verb.
- C. “Let us.”
  1. Genesis 1:26 (see verse 27 for word “us” as it relates to Elohim)
  2. Genesis 3:22 (“one of us” Jehovah Elohim = “us.”)
    - A. Is “us” singular or plural?
  3. Question was asked of Daniel Webster, “Can you explain how three persons make one God?”
    - A. To which he replied, “Do you expect to understand heavenly

- mathematics?”
4. Genesis 11:7
    - A. Verse 8 Jehovah = “us.”
    - B. Who is “us?”
      1. Deity - Jehovah, Elohim.
    - C. Verse 9
  - D. In the O.T. there is a distinction made between “God” and “God.”
    1. In other words a distinction between personages.
      - A. Psalm 45:6, 7 (Elohim).
        1. Note that “God” anoints “God.”
        2. Hebrews 1:8; Luke 4:16-18
          - A. Therefore, Jesus is God.
      - B. Psalm 110:1
        1. Jehovah is said to speak unto Adonia (Deity said unto Deity).
        2. Hebrews 1:2, 3; 10:12.
      - C. Psalms 33:6, 9
        1. Word - Christ - John 1:1, 14.
          - A. Ancient commentaries took the position of the “word” being Christ with the “breath” being the Holy Spirit.
          - B. They also believed in Jehovah, the angel of Jehovah, and the Spirit.
        2. Breath – “Ruach” - Holy Spirit.
      - D. Numbers 6:24-26 - Jehovah.
        1. Was hint to the Hebrews that there was more than one Deity.
        2. Ancient commentaries say this is proof of a plurality of personages.
  - E. Angel of Jehovah (Messenger) (Most powerful texts underlined).
    1. Genesis 16:1-14
      - A. Verses 7, 9, 10, 11 - Angel of Jehovah
      - B. Verse 13
        1. Who is the angel? Jehovah (Lord)
        2. God - El Rohi the God that sees.
          - A. Moses knew and Hagar thought this was Jehovah.
    2. Genesis 22:11-16
      - A. Verses 11, 15 - angel.
      - B. Verse 16 - Jehovah.
    3. Genesis 31:11-13
      - A. Angel of Elohim
      - B. I am the God.
    4. Genesis 48:15, 16
      - A. Who does Jacob call God? The Angel.
    5. Exodus 3:1-12
      - A. Verse 2 - angel appeared.
      - B. Verse 4 - Jehovah saw (Jehovah is covenant name).
      - C. Verse 4 - God spake (Elohim is power name).
    6. Judges 2:1-5 (See 1 Cor. 10:4 - rock)

- A. Verse 1 - angel - Jehovah.
  - 1. Verse one – “an angel” is incorrect, see verse 4, “the”, also NASV and RSV.
- 7. Judges 6:11-24
  - A. Verses 12, 14 - Jehovah.
    - 1. Who does the writer of Judges say that the angel is?      Jehovah.
    - 2. Who did the angel say he was?      Jehovah.
    - 3. Gideon says he was Jehovah.
- 8. Judges 13:1-22
  - A. Verse 3 - angel of Jehovah.
  - B. Verse 9 - angel of God.
  - C. Verse 13 - Jehovah.
  - D. Verse 22 - seen God.
  - E. Verse 23 - If the Lord... (Jehovah).
- 9. Malachi 3:1 - Two messengers.
  - A. See Matthew 11:10, 14; Mark 1:2; Luke 7:27.
    - 1. Messenger - John the Baptist.
  - B. The messenger of the covenant (word messenger is the same word as angel) is Jesus.
  - C. Isaiah 40:3 - whose way is being prepared here?
    - 1. So Jehovah has a messenger whose name is Jehovah.
- 10. Genesis 18:1-33
  - A. Verse 2
- F. The New Testament unfolding of these “Hints.”
  - 1. Plain declarations:
    - A. Plurality - let us see if the N.T. plainly states that more than one person is Deity.
      - 1. Does the N.T. plainly state that the Father is God (i.e. Deity)?
        - A. John 8:54
        - B. Ephesians 1:3; 2 Corinthians 1:3; 1 Peter 1:3
      - 2. Does the N.T. plainly state that the Son is God (i.e. Deity)?
        - A. John 1:1, 14; Hebrews 1:8; Titus 2:13; Isaiah 9:6, 7.
      - 3. Does the N.T. plainly state that the Holy Spirit is God (i.e. Deity)?
        - A. Acts 5:3, 4
    - B. Unity - let us see if the N.T. speaks of the unity of God (i.e. Deity).
      - 1. John 17:3
      - 2. 1 Corinthians 8:4 - one Deity.
      - 3. 1 Timothy 2:5 - proves that Christ was a man, but also that he was Deity.
      - 4. 1 Timothy 3:16 - shows that Paul believed the mystery concerning the above.
    - C. Jesus' birth - seeking to see the application of the three-fold concept of Deity.
      - 1. Luke 1:30-37

- A. With God nothing is impossible.
  - B. Son of God - the most highest – “El Elyon.”
    - 1. Like begets like - therefore He is Deity.
  - C. Note the involvement of Deity in the birth of the Son - both the Father and the Spirit.
- D. Jesus' baptism indicates His Deity.
  - 1. Matthew 3:13-17; Mark 1:10, 11; Luke 3:21, 22 all record the Lord's view of his baptism.
  - 2. John 1:32-34 records John the Baptists' view.
- E. The teachings of Jesus reveal His Deity.
  - 1. Luke 10:21, 22
    - A. Received of the Father.
    - B. Known of the Father.
    - C. Made known the Father.
      - 1. These points declare a separate Being.
  - 2. Luke 4:16-22
    - A. Shows that Jesus did not depend upon His Deity to preach, as He depended upon the power given Him by the Father.
  - 3. Matthew 12:27, 28
    - A. Son, who casts out demons by the spirit, proves the kingdom is nigh.
    - B. All members of the Godhead present again.
  - 4. John 14:16-26
    - A. I - one - Father - two - Comforter - three (three persons).
    - B. Note verse 23 – “we.”
    - C. Verse 26 - Father sends Holy Spirit in Jesus' name.
      - 1. This shows Deity.
- F. The relationship of Deity to baptism.
  - 1. Matthew 28:19
    - A. In the name of the Father, Son, and the Holy Spirit.
      - 1. Name - not names - therefore the Father, Son, and Holy Spirit have the same name.
      - 2. Three people in separate families have different names.
        - A. However, three people in the same family have the same name.
    - B. The name is Jehovah Elohim - Isaiah 30:27; 59:19; Malachi 1:11.
- G. The bestowal of spiritual gifts indicates Deity.
  - 1. 1 Corinthians 12:1-11
    - A. Spirit bestows gifts - v. 4.
    - B. The Lord bestows gifts - v. 5.
    - C. The Father bestows gifts - v. 6.
    - D. Gifts bestowed through the Spirit - verses 7-11.
      - 1. All of this shows involvement of Deity.
      - 2. Also all three operate through the Spirit.



- H. The Apostles' Benediction indicates Deity.
  - 1. 2 Corinthians 13:14
    - A. Grace of Christ
    - B. Love of God
    - C. Communion, i.e. fellowship, of the Holy Spirit.
      - 1. All three involved in this benediction.
- I. The book of Ephesians shows Deity
  - 1. Ephesians 1:2, 3 (spiritual as seat of origin), 17; 2:18; 3:14-19; 4:4-6; 5:18-20; 6:10-18.
    - A. Deity is set forth in all of these passages.
- J. 2 John 9
  - 1. Both, not one person manifested in two ways.
- K. Romans 8
  - 1. Forty-four different references to Deity in this chapter:
    - A. References to the Father: verses 3, 7, 8, 14, 15, 16, 17, 19, 21, 27, 28, 29, 30, 31, 32, 33, 34, 39.
    - B. References to the Son: verses 1, 2, 3, 9, 10, 11, 17, 29, 32, 34, 35, 39.
    - C. References to the Spirit: verses 1, 2, 4, 5, 9, 10, 11, 13, 14, 16, 23, 26, 27.
  - 2. Clearly shows one essence, but three personages.
- L. Hebrews 2:3, 4
  - 1. Lord - Jesus - spoken by Jesus.
  - 2. God - the Father - confirmed by God.
  - 3. Holy Spirit - confirmed by the powers from the Holy Spirit.
- M. Hebrews 6:4-6
  - 1. Heavenly gift
  - 2. Holy Spirit
  - 3. Word of God
    - A. All three involved in man's salvation.
- N. Hebrews 10:29-31
  - 1. Son
  - 2. God
  - 3. Spirit
    - A. Judgment of God's people depends upon how we treat Deity.
- O. 1 Peter 4:12-19
  - 1. Christ - reproached in the name of Christ.
  - 2. God
  - 3. Spirit
    - A. Deity involved in the Christian's suffering.
- P. 1 Peter 1:2
  - 1. God - salvation involved the foreknowledge of God.
  - 2. Spirit - salvation involved the Spirit's act of satisfying.
  - 3. Jesus Christ - involved the sprinkling of the blood of Jesus.

Q. 1 John 5:4-6, 8

1. God
2. Jesus the Son
3. The Spirit
4. The Spirit, the water, and the blood say Deity.
5. The birth, death, and the resurrection say Deity.

A. With the Spirit bearing witness we see distinction in Deity.

R. Jude 20, 21

S. Revelation 1:4-6

1. Eternal

T. Revelation 22:17-19

## **5. GOD THE FATHER:**

A. Jehovah is attributed with characteristics of a person.

1. He sends physical and spiritual blessings - Matthew 5:45; Ephesians 1:3.
2. He possesses the quality of morality - Matthew 5:48.
3. He is capable of rewarding - Matthew 6:1, 4.
4. He can "see" (i.e., observes, discerns, knows) - Matthew 6:6, 8, 18; Luke 12:30.
5. He forgives - Matthew 6:15.
6. He hides things - Matthew 11:25.
7. He can be known as a person is known - Matthew 11:26, 27.
8. He has a will or volition - Matthew 12:50; Luke 11:2; John 5:30.
9. He possesses a kingdom - Matthew 13:43.
10. He has glory - Matt. 16:27; Mark 8:38; John 1:14.
11. He receives prayers - Matthew 26:39, 42, 53; Luke 11:2; 23:34, 46; John 11:41; 12:28.
12. He is merciful - Luke 6:36.
13. He delivers things - Luke 10:22.
14. He makes appointments - Luke 22:29.
15. He receives spirits - Luke 23:46.
16. He makes promises - Luke 24:49; Acts 1:4.
17. He is referred to as possessing a bosom - John 1:18.
18. He loves - John 3:35; 5:20; 10:17; 14:23; 16:27.
19. He is to be worshipped - John 4:23, 24.
20. He works or does things - John 5:17, 19, 20, 37.
21. He has life - John 5:26.
22. He gives - John 6:32, 37; 12:49; 18:11.
23. He teaches - John 8:28.
24. He is pictured as possessing a hand - John 10:29.
25. As the Father He has a Son and adopted sons as well - Matthew 8:29; Luke 1:32; 4:41; 22:70; John 3:16; 10:36; Acts 3:13; Romans 15:6; 2 Corinthians 6:18; 11:31; Galatians 1:3; Ephesians 1:3; 3:14; Colossians 2:2; Hebrews 1:5; 1 Peter 1:3; 2 John 1:3; Revelation 1:6; 3:5.
26. He gave Jesus the words he spoke - John 12:50; 15:15.

27. He possesses things - John 16:15.
  - B. Consideration of the name Jehovah:
    1. The name Jehovah is from the contracted form Yahweh or Yahwe.
      - A. It is believed that the vowels in Jehovah actually come from the name Adonai.
      - B. The name Jehovah is the special covenant name with Israel.
        1. First used in Genesis 2:4.
        2. Occurs 6,823 times in the Bible.
        3. Derived from the Hebrew verb havah meaning "to be," or "being."
      - C. Israel's attention was called to this name.
        1. Exodus 6:2-4.
    2. The name Jehovah (JHVH) never had a plural.
      - A. This served as a protection against polytheism.
        1. To become a polytheist the Israelite would have to turn from Jehovah to Elohim.
  - C. Exodus 3:12-15 declares God to be:
    1. Eternal
    2. Uncaused
    3. Unconditioned
    4. Independent
    5. Self-sufficient
    6. The only one
  - D. Exodus 3:14 finds God claiming to be the "I am that I am."
    1. Literally, in the Hebrew, "I will be that I will be" or "I am because I am."
6. **CHRISTOLOGY:** (Studied under five headings relative to Christ's character)
- A. Person - Jesus Christ is God.
    1. Titus 1:3, 4
      - A. Our Savior - God - v. 3.
      - B. Our Savior - Jesus - v. 4.
    2. Titus 2:10, 13
      - A. Our Savior - God - v. 10.
        1. These passages clearly teach that there is a distinction of personages even though a singularity of essence.
        2. If Paul is inspired, Jesus is God (i.e. Deity).
  - B. Origin
    1. If God then eternal; if eternal then God.
      - A. There can be no point of origin.
    2. John 1:1
      - A. What existed before the beginning of recorded time?
        1. Eternity.
        2. The Word, i.e. Christ.
          - A. The man Jesus came into being - John 1:14; Matthew 1:21.
      - B. The Word is eternal.
      - C. The Word is associated with Deity.

- D. The Word is Deity.
  - E. John 17:5 - the Word existed with the Father before the world began.
    - 1. Therefore, He is eternal, which makes Him Deity.
- C. Nature
  - 1. His nature is God-Man. (Known of as the doctrine of the hypostatic union - the union of Deity and humanity).
    - A. He is both God and Man.
  - 2. Matthew 1:18-23
    - A. George Mendel, the noted Austrian Biologist, stated what has become known as Mendel's Law; "Every individual is the sum total of the two immediate progenitors."
      - 1. In other words, a child is only what is found in his parents.
    - B. Apply this to the incarnation of Jesus.
      - 1. Mary was human - Jesus inherited his humanity from her.
      - 2. God was (is) Deity - Jesus "inherited" his Deity from Him.
- D. Incarnation
  - 1. Colossians 2:9; John 1:14
- E. Offices
  - 1. Judge
    - A. Revelation 19:11-16 - Judge.
    - B. John 5:22, 26, 27, 28, 29 - Judgment.
    - C. Matthew 24:3-35 - Judgment on Jerusalem.
    - D. Matthew 24:36-25:46 - Judgment on entire world.
  - 2. Savior
    - A. The O.T. God was a Saving God, but also a Just God.
      - 1. Psalm 78:38; Hosea 11:1-12; Psalm 86:15
    - B. Jesus is the Savior that the O.T. said that God was.
      - 1. Luke 2:11; John 1:29; Acts 13:23.
  - 3. From seeing these five points lets proceed to look further at Christ.
- F. Jesus Christ is Jehovah Elohim
  - 1. Deuteronomy 6:4
  - 2. Psalm 45:6, 7
    - A. Who anointed Elohim?
      - 1. Elohim.
  - 3. Nearly 7,000 times Jehovah is mentioned in the Bible.
    - A. Some times speaking of the Father.
    - B. Some times speaking of the Godhead.
    - C. Some times speaking of Jesus.
  - 4. Jehovah defined - The merciful, creating, covenant making and covenant keeping Deity.
    - A. Every time Jehovah is mentioned mercy, creation or covenant making or covenant keeping is in mind.
    - B. The only time Jehovah is mentioned relative to judgment is as it related to the breaking of a covenant.

- C. Genesis 2 - Jehovah creates man.  
     Genesis 3 - Jehovah makes provision for man's salvation.  
     Genesis 6 - Jehovah makes provision for many.  
     Exodus 6, 12 - Jehovah makes provision for deliverance.
- 5. Proof that Jesus is Jehovah
  - A. Fulfilled passages:
    - 1. Isaiah 40:3; Matthew 3:3 (1-17 context)
      - A. John prepared the way for Jesus.
      - B. Isaiah said the way would be prepared for Jehovah Elohim.
      - C. Therefore, Jehovah Elohim is Jesus.
    - 2. Malachi 3:1; Mark 1:2
    - 3. Isaiah 44:6; Revelation 1:17; 22:13
      - A. Who is the Redeemer of Israel? - Jehovah.
      - B. Who is the only one who can be the first and last? - Jehovah.
      - C. Revelation shows that Jesus is Jehovah.
    - 4. Jeremiah 23:6 1 Corinthians 1:30
      - A. Jeremiah says Jehovah is our righteousness.
      - B. Paul says Jesus is our righteousness.
        - 1. Therefore, Jesus is Jehovah.
    - 5. Psalm 24:10; 1 Corinthians 2:8; James 2:1
      - A. David said Jehovah is the Lord of glory.
      - B. James and Paul both say the same of Jesus.
        - 1. Therefore, Jesus is Jehovah.
  - B. Direct statements that Jesus is Jehovah.
    - 1. In the N.T. the word Jehovah is never found.
      - A. In the Hebrew you have the tetragrammaton - JHWH - Yaweh.
        - 1. It is translated in the K.J.V. as the word Lord.
      - B. Its parallel in the Greek is the word "Kurios."
    - 2. John 20:24-29 (especially verse 28)
      - A. Thomas believed after he saw the proof just as the others did.
      - B. No reason to call him "doubting Thomas."
        - 1. Until now he had no valid reason to believe.
        - 2. He was skeptical, a pragmatic, but not doubting once he had the proof.
      - C. "My Lord" - i.e. Jehovah – "and my God" - i.e. Elohim.
      - D. Thomas believed that Jesus was Jehovah Elohim.
    - 3. John 8:58
      - A. What was Abraham looking for?
        - 1. A city made by God.
        - 2. Jesus claimed to be Jehovah with the statement "I am" - Exodus 3:14.
          - A. This is why the Jews took up stones to kill him - v. 59.
    - 4. John 10:11
      - A. "I am the good shepherd..."

1. Luke 18:18, 19
  - A. Here Jesus was not disclaiming the right to be called "good."
  - B. When Jesus made the claim to be good He laid the claim on being Jehovah.
- B. Ezekiel 34:11-31
  1. Jehovah would be a shepherd - v. 11.
  2. Jehovah says He will come and be the shepherd - v. 12.
    - A. Same thing is said in Ezekiel 37.
  3. Jesus is the David found herein - Acts 2:25-30.
    - A. As John was Elijah, Jesus was David.
5. Hebrews 1:8, 9, 10
  - A. Thy throne, O God - i.e. O Elohim.
- B. Psalm 102:26-28
  1. Who is the Lord of Psalm 102? - Jehovah.
  2. Who is the Lord of Hebrews 1? - Jesus.
- G. Jesus Christ - as His life is revealed in the Scriptures
  1. Past manifestations of the glory of Jesus:
    - A. How was Jesus manifested prior to His incarnation?
    - B. Theophany - when God takes human form, instead of becoming human, which is an incarnation.
      1. Genesis 3 - possibly in the voice of God in the evening – 3:8.
      2. Genesis 16 - in regards to Hagar – 16:7-13.
      3. Genesis 18, 19 - in regards to Abraham – 18:1.
      4. Genesis 22, 26 - in regards to Abraham – 22:11-14; 26:2-5.
      5. Genesis 28, 48 - in regards to Jacob – 28:13-15; 48:3.
      6. Exodus 3, 23 - in regards to Moses – 3:2-22; 22:20-25.
      7. Joshua 5 - in regards to Joshua – 13-15.
      8. Judges 13 - in regards to Manoah – 17-23.
      9. Zechariah 1, 2, 3, 6 - in regards to Zechariah – 1:12-17; 2:1-5; 3:5-10; 6:1-8.
        - A. There is no indication that He experienced the problems of life.
        - B. This was done only for a short period to reveal something.
  - C. Birth
    1. Incarnation - the embodiment of Deity.
    2. Witnesses to the incarnation:
      - A. Joseph - if Jesus was not born of a virgin then he would be illegitimate or Joseph lied.
      - B. Prophetic witnesses: (over 300 prophecies)
        1. Seed of woman - Genesis 3:15; Galatians 4:4; Matthew 1:18-23; Luke 1:26-38.
        2. Seed of Abraham - Genesis 22:18; Galatians 3:16; Matthew 1:1.

3. Tribe of Judah - Genesis 49:10; Hebrews 7:14; Revelation 5:5; Matthew 2:5, 6.
4. House of David - 2 Samuel 7:11-16; Romans 1:3; Matthew 1:1; Luke 1:32.
5. Son of a virgin - Isaiah 7:14; 9:6, 7
6. Name - Isaiah 7:14; Matthew 1:23; John 1:49; 10:30-33; 20:28.
7. Place of birth - Micah 5:2; Luke 2:4, 15
8. Gentiles worship him at birth - Isaiah 60:6.

H. Church historians on the deity of Christ:

1. Refer to the following Web Site for information on this:  
A. <http://www.letusreason.org/Trin1.htm>

**7. STUDY OF THE HOLY SPIRIT:**

- A. This is a much neglected subject in the church today.
1. There are many false theories being taught relative to the person and work of the third person of the Godhead.
  2. I want to note several things pertaining to the Holy Spirit.
    - A. The personage of the Holy Spirit.
    - B. The indwelling of the Holy Spirit.
    - C. The work of the Holy Spirit.
    - D. The gift of the Holy Spirit.
- B. The Personage of the Holy Spirit:
1. In order to understand the subject of the Holy Spirit we must understand what or who we are dealing with.
    - A. What the Holy Spirit is not:
      1. There are many speculative theories on the Holy Spirit.
        - A. Some of this could be due to a vague conception caused by a failure to fully study this matter from a whole Bible concept.
        - B. More times than not the Holy Spirit ends up being some “ghost-like” creature instead of what the Bible teaches on the matter.
          1. Madalyn Murry O'Hara called him “the Spook.”
      2. The Holy Spirit is not some type of glorified “it.”
        - A. John 14:16, 17, 26; 15:26; 16:12-15 - note the personal pronouns “he” and “him”, and the use of the masculine gender.
        - B. This gives evidence of a living personality.
        - C. We should be careful to never refer to the Holy Spirit as “it.”
      3. The Bible is not the Holy Spirit.
        - A. It is the product of the Spirit just as the egg is the product of a chicken.
        - B. The Holy Spirit is co-eternal with the Father and the Word - Genesis 1:1, 2.
          1. Therefore He existed before the Bible was produced.
        - C. The attempt to use John 6:63 as a proof text on this point is a drastic abuse of scripture.
          1. Jesus simply stated that his words had the capability of

- producing spiritual life.
  2. He nowhere implies that his words were the Holy Spirit.
  3. As a grain of corn possesses the germ of life so does the word of God.
    - A. It contains the germ or principle of spiritual life, and when planted in proper soil it brings forth fruit – Luke 8:11.
2. The Holy Spirit is a divine person.
  - A. Just as the Father and Son are “persons”, so is the Holy Spirit.
    1. Bear in mind we are not speaking of flesh and blood “persons” - John 4:24.
  - B. The Holy Spirit possesses the exact same characteristics as do the Father and Son.
    1. He is co-eternal with them.
  - C. They are three distinct, separate Beings - God the Father, God the Son, God the Holy Spirit - yet they are one God - Deuteronomy 6:4.
  - D. In study of the N.T. we note numerous attributes, relative to the Holy Spirit, that help us see that he is indeed as much a person as is the other Parties in the Godhead.
    1. The Holy Spirit has a mind Romans 8:27.
    2. The Holy Spirit has the power of knowing 1 Corinthians 2:11.
    3. The Holy Spirit has the power of searching 1 Corinthians 2:10.
    4. The Holy Spirit has volition or will 1 Corinthians 12:11.
    5. The Holy Spirit has the power of love Romans 15:30.
    6. The Holy Spirit has the power of speaking 1 Timothy 4:1.
    7. The Holy Spirit can bear witness John 15:26.
    8. The Holy Spirit is omnipresent Psalm 139:7-10.
    9. The Holy Spirit can give life Galatians 6:8.
    10. The Holy Spirit, like the Father and the Son, is referred to as God Acts 5:3, 4; 1 Corinthians 3:16, 17.
    11. The Holy Spirit intercedes Romans 8:27.
    12. The Holy Spirit has the power to teach John 14:26.
    13. The Holy Spirit had the power to forbid the apostles Acts 16:6.
    14. The Holy Spirit is omniscient 1 Corinthians 2:10-14.
    15. The Holy Spirit is eternal Hebrews 9:14.
    16. The Holy Spirit can be blasphemed Matthew 12:31, 32.
    17. The Holy Spirit can be resisted Acts 7:51.
    18. The Holy Spirit had the power to lead in the absence of the written word Acts 16:7.
    19. The Holy Spirit can be grieved Ephesians 4:30.
3. Also we see that the Holy Spirit was very much involved in the work of Jesus while he was on the earth.
  - A. Mary was overshadowed by the Holy Spirit Luke 1:35.



- B. Christ was begotten by the Holy Spirit Matthew 1:20.
- C. The Holy Spirit came at the baptism of Jesus Matthew 3:16.
- D. Jesus was lead of the Holy Spirit into the wilderness Matthew 4:1.
- E. Jesus had the Holy Spirit without measure John 3:34.
- F. Jesus was full of the Holy Spirit Luke 4:1, 14.
- G. Jesus cast out demons by the Holy Spirit Matthew 12:28.
- H. The Holy Spirit was with Jesus in all things Acts 1:2.
- I. Jesus rejoiced in the Holy Spirit Luke 10:21.
- J. The Holy Spirit was involved in the resurrection Romans 8:11.
  - 1. Therefore, we see in all of this, proof of the personality of the Holy Spirit equal to the personalities of the Father and Son.
- 4. Not only is the Holy Spirit a person, but he is a divine person.
  - A. The Holy Spirit has the same divine characteristics as do the Father and the Son.
    - 1. They are distinct, separate Beings.
      - A. Yet they are all deity or divine.
  - B. We see proof of all of this in the creation of the material universe - Genesis 1:1, 2; Hebrews 1:1-3; John 1:1-3.
  - C. Therefore, we must conclude that the Holy Spirit not only has a personality, but that that personality is divine.
- C. The Indwelling of the Holy Spirit:
  - 1. On this particular point we run into a great deal of confusion as we study it in light of the church today.
  - 2. There are basically three fundamental theories relative to the indwelling of the Holy Spirit.
    - A. First, there is what I would call the Pentecostal viewpoint which argues for a literal, physical indwelling in association with so-called miraculous gifts and the ability to perform them.
      - 1. In other words, as the Holy Spirit personally and literally indwells He produces certain “gifts” such as healing, prophecy, and tongue speaking.
      - 2. This particular view is not widely held by members of the church of Christ, although it has been, and still is, advocated by some.
        - A. See book – The Acts of the Holy Spirit in the Church of Christ Today produced by the Full Gospel Business Men’s Fellowship International, Copyright, 1971.
    - B. Secondly, there is the idea that the Holy Spirit literally and physically indwells in the heart of the Christian.
      - 1. The vast majority of those who hold this position claim that even though the Holy Spirit indwells the Christian, they would not know it but for the teachings of the N.T. on the matter.
      - 2. Also we know that a certain element among us calls for the Spirit to assist us in our understanding of scripture through “illumination.”

- C. Thirdly, there is the view that says that the Holy Spirit dwells in the Christian's heart representatively through the written word.
  - 1. Undoubtedly, in reviewing these three views we must readily admit they all cannot be correct.
- 3. I believe the N.T. teaches that the Holy Spirit indwells the heart of the Christian.
  - A. I don't believe any member of the church will seek to argue contrary to this point.
  - B. There are many passages, in the N.T., that speak of the fact of the indwelling of the Holy Spirit - Acts 2:38; 5:32; 19:1-6; Romans 5:5; 8:9-26; 1 Corinthians 3:16, 17; Galatians 4:6,7; Ephesians 3:16; 5:18,19; 1 John 3:24.
    - 1. Therefore, it would be futile to argue against the concept of the Holy Spirit indwelling the Christian.
  - C. However, noting the fact or reality of something does not answer the question of the way or mode in which it is accomplished.
    - 1. Therefore, we are still left with the question of how does the Holy Spirit dwell within the Christian?
      - A. Is it a personal, perhaps even miraculous, indwelling?
      - B. Or is it representatively?
        - 1. I.e. through some other means other than personally.
- 4. I believe the N.T. teaches that the Holy Spirit indwells the heart of the Christian representatively.
  - A. It is my conviction that the Holy Spirit no more literally and physically indwells man than does the other persons of the Godhead.
  - B. There are passages that can be cited to show that both the Father and the Son dwell within the heart of the Christian.
    - 1. The Father - 2 Corinthians 6:16; Ephesians 2:19-22; 1 John 4:15.
    - 2. The Son - Titus 3:6
  - C. Likewise, there are passages that show that Jesus dwells in God and God in Jesus - John 17:21.
    - 1. There are passages that show that the Christian dwells within Christ - 2 Corinthians 5:17; Galatians 2:20; Ephesians 1:3; Colossians 1:27.
  - D. So, the fact of the indwelling of Deity is clearly seen.
    - 1. We now need to turn our attention to the mode of his indwelling.
- 5. If Deity literally and physically dwells in the Christian, where is the proof?
  - A. It won't do any good to say, "Well, the Bible says He indwells the Christian."
    - 1. No one is arguing against this point.
  - B. What I want to see is the passage that says he literally and physically indwells the Christian.
    - 1. Only one will do.
- 6. It is essential to understand that all three personalities of the Godhead dwell in the Christian through the written word:

- A. Christ dwells in the Christian by faith - Ephesians 3:2, 17.
  - 1. Romans 10:17
- B. Compare the following:
  - 1. Ephesians 5:18, 19                      Colossians 3:16
  - 2. To be “filled with the Spirit” is to allow the Word of Christ to dwell in you - Psalm 119:11; 2 John 9.
- 7. Further, if Deity dwells in us, what is his purpose for doing so?
  - A. Are not the scriptures all sufficient?
    - 1. 2 Timothy 3:16, 17; 2 Peter 1:3; 1 John 5:13.
  - B. Consider the following:
    - 1. Hope                                      Romans 15:4
    - 2. Comfort                                  Romans 15:4; Psalm 119:50
    - 3. Faith                                      Romans 10:17
    - 4. Mercy                                      Psalm 119:41
    - 5. Understanding                          Psalm 119:100
    - 6. Peace                                      Psalm 119:165
    - 7. Power                                      Romans 1:16
    - 8. Sanctifies                                John 17:17
    - 9. Leads                                      Psalm 119:105
    - 10. Assurance                              1 John 5:13; Matthew 7:24-27
    - 11. Blessings                                James 1:25
  - C. If we do not have the above, except by Deity dwelling within us, then we do not have “all things that pertain to life and godliness” - 2 Peter 1:3.
- D. The Work of the Holy Spirit:
  - 1. The work of the Holy Spirit must be understood depending upon which era of time we are speaking of.
    - A. For example, “in the beginning” he was active in creation - Genesis 1:1, 2.
      - 1. While Jesus was on the earth, as we have already noted, he was quite involved in his life and work.
      - 2. Then, at the departure of Jesus, he was to perform the work outlined by Jesus - John 14:16, 17, 26; 16:13.
        - A. This resulted in proper guidance of the apostles and the giving of the N.T. scriptures - 2 Timothy 3:16.
        - B. It was also at this time that there were special endowments from the Holy Spirit in relation to spiritual gifts.
  - 2. If we are dealing with what the work of the Holy Spirit is today then several things must be taken under consideration:
    - A. First, he no longer functions as Creator.
    - B. Secondly, he no longer functions as he did relative to Jesus and his life and work.
    - C. Thirdly, he no longer guides individuals through direct operation but relies upon the written word - 2 Timothy 3:16, 17.
    - D. Fourthly, he no longer endows mankind with special spiritual gifts.
      - 1. To understand this point we need to look at some things in 1

Corinthians chapters 12 thru 14.

2. As we do this we must be aware of some basic principles or we will be as confused as the Charismatic folk.
  - A. First, the purpose of the spiritual gifts:
    1. Confirmation - Mark 16:20
    2. Sign to believers - 1 Corinthians 14:4, 22b.
    3. Sign to unbelievers - 1 Corinthians 14:22a
  - B. Secondly, the dispersion of spiritual gifts:
    1. 1 Corinthians 12:1-11, 28-30
  - C. Thirdly, the duration of spiritual gifts:
    1. 1 Corinthians 13 clearly shows that something was going to perish - tongues, prophecy, and divine knowledge - v. 8.
    2. Likewise, something else was going to abide - faith, hope, and charity - v. 13.
    3. The point being made here is that it was near the time for the spiritual gifts to fade away.
      - A. 1 Corinthians was written at about A.D. 58.
    4. Refer to Duration of Miracles Chart.
- E. The Gift of the Holy Spirit:
  1. Now that we have seen the purpose and duration of spiritual gifts we conclude with a brief study of the gift of the Holy Spirit.
  2. In order to understand the gift of the Holy Spirit we must be able to make a distinction between the gift (gifts) of the Holy Spirit and the Holy Spirit as a gift.
    - A. Further, we must see that not everyone who received the “gifts of the Holy Spirit” received the miraculous gifts of the Holy Spirit in the same measure.
  3. The “gift” of the Holy Spirit came at one's baptism, while the gifts of the Holy Spirit required the laying on of the hand of the Apostles.
  4. There is clear Biblical evidence that there is a distinction made between what we might call the Holy Spirit as a gift and the gifts.
    - A. Acts 2:38
      1. The phrase “of the Holy Spirit” is in the possessive case in the Greek.
      2. The preposition “of” precedes the noun “Holy Spirit,” meaning the gift that the Holy Spirit gives.
        - A. Compare John 4:10 and Ephesians 4:7.
        - B. Note what the gift is in each case.
    - B. If we parallel Acts 2:38 with Acts 3:19 we are able to obtain a clear picture of what is meant in Acts 2:38.
    - C. The “gift” is not the Holy Spirit himself, but that which he gives.
      1. Neither is it spiritual gifts as we see the promise was given to “all that are afar off” - Acts 2:39.
      2. Also, as we have already noted, the impartation of such

spiritual gifts required the laying on of the hands of the apostles – Acts 8:14-19.

D. What it is, is a fulfillment of the Abrahamic promise made in Genesis 12:1, 2.

1. Acts 13:26, 32, 33; Galatians 3:14, 29

5. In conclusion my belief is that the gift of the Holy Spirit is that which he gives - salvation and all inherent spiritual blessings - Ephesians 1:3.