

Course 101
Understanding God
An apostolic teaching of the Global School of Ministry, UK

LESSON 1

Scripture Text:

Jeremiah 9:23-24

²³ *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:*

²⁴ *But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*

John 4:1-26

¹ *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,*

² *(Though Jesus himself baptized not, but his disciples,)*

³ *He left Judaea, and departed again into Galilee.*

⁴ *And he must needs go through Samaria.*

⁵ *Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.*

⁶ *Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

⁷ *There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

⁸ *(For his disciples were gone away unto the city to buy meat.)*

⁹ *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

¹⁰ *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

¹¹ *The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?*

¹² *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

¹³ *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:*

¹⁴ *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

¹⁵ *The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

¹⁶ *Jesus saith unto her, Go, call thy husband, and come hither.*

¹⁷ *The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:*

¹⁸ *For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*

¹⁹ *The woman saith unto him, Sir, I perceive that thou art a prophet.*

²⁰ *Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

²¹ *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

²² *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

²³ *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

²⁴ *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

²⁵ *The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*

²⁶ *Jesus saith unto her, I that speak unto thee am he.*

Introduction

At the very apex of life experiences and expectations of humanity is the reality of a supreme spirit being who looms large in the conscious and subconscious mind. The people of the world have varying measures of enlightenment of who God is and thus respond to Him according to the degree of light they have. Within every human heart and conscience is a deep hole which can only be filled by knowledge of the only true God who transcends cultures of humanity.

Man's quest to connect with the unseen and unknown supreme reality is the basis of all religious systems as Paul aptly said to the Athenians on Mars Hill in **Acts 17:16-31**. On the other hand, the faith and life we are called to rests on a different paradigm. God reveals Himself to those whose hearts are inclined to know Him not by the intellect but in spirit and yearn for the truth of who He is. This knowledge is hinged on a revelation of the only link between divinity and humanity, even the person and redemptive mission of Jesus Christ. It is safe to say that the uniform testimony of scripture show that after the crucifixion and resurrection of Christ, there is no other way to God than by and through Him - **John 14:6**; **John 10:1-16**. This truth of course constitutes a stumbling block to all who cannot receive it.

In this course we will not seek to explore the depth of understanding of the various religious systems who try to frame God into their own mental boxes. Our ultimate assignment is to allow God to use this teaching to grant His own people deeper insight into His person and identity so that worship of Him shall be conducted in understanding and faith by the ministration of the Holy Spirit who alone can grant understanding.

Limitation

This study of God is severely limited because of inherent constraints. How can a finite mind fully comprehend and reduce infinity to a study? How can we, in words of mere mortals, frame the nature, essence and characteristics of Him who created and sustains everything by the word of His power? The way out is to rely on the degree of light which God chooses to shed on Himself by the agency of the Holy Spirit who alone is the proclaimed agent of revelation. According to **Deuteronomy 29:29** we shall therefore learn whatever the Lord chooses to reveal to us. If therefore you locate any inadequacies in this presentation, please bear with us. Fill in the details with the extra light He reveals to you. May this caveat therefore occasion understanding.

Definition of God

God is the supreme and eternal Spirit personality or being who created heaven and earth, mankind, other creatures and the things that fill the earth with form - **Genesis Chapter 1; Hebrews 1:3**. He sustains them all by His own will and power as He alone rules and reigns over the affairs of mankind - **Daniel 4:34-35**.

Essence and nature of God

Certain things constitute His essential nature and attributes. By essence we mean what He is by His very nature. These are but a human attempt to grasp the reality of the Almighty God:

1. **He is Love.** God is love is a theme that resonates in His creation, redemption and providential dealings with man. Love is the root of creation. God wanted to bring into being human kind to be the recipients of His fatherly affection. It is His love that draws us to Himself - **1 John 4:7-12; John 3:16**. It is because of His love and mercy that we are sustained, even through the valley of the shadow of death. The more we know Him, the more this essence envelopes and transforms us until any contrary nature and quality is expunged and we become like Him. John the beloved was a man with a hot temper and an unforgiving spirit who even sought permission to wipe off a whole community because they differed from him. He was also so ambitious that he and James his brother conspired with their mother to appropriate the highest places of honour for themselves in the Kingdom of God. This same brother was so zealous for Christ that the spirit of intolerance and sectarianism crept in and he tried to forbid other people from working miracles in the name of Jesus. By the time Jesus was through with John there was no room for any nature or message other than love in Him. As it was with John, so shall it be with us before we complete the one year program of the Global School of Ministry, *in the name of our Lord Jesus Christ, Amen* - **Mark 9:38-41; Matthew 20:20-28, 1 John 3:10-23; 1 John 4:7-21**.
2. **Holy.** God is holy, pure, undefiled with sin or corruption of any sort. All the thoughts of His heart are pure and so are His acts - **1 Peter 1:15-16. James 1:13-16** warns therefore that no one should ever purport to be tempted by God.
3. **Transcendent.** He is beyond the limitations of time and space. Time proceeded from His eternal being. Space came into being from the depths of His imagination and He spoke it into being. For this reason God can do anything, anywhere, all at the same time.
4. **Just and True.** Everything about God is just and true. God is fair, equitable, right and true in all His decisions and actions. Within God is the ultimate standard of judgment of what is right or wrong. This qualifies Him to be the judge of all the earth - **Genesis 18:26; 1 Peter 1:17; Daniel 4:37**.
5. **Immortal.** God is eternal, without beginning and cannot die or expire. Life proceeds from Him and returns to Him for judgment - **1 Timothy 6:15-16; Revelation 20:11-12; Daniel 4:34**.
6. **Infinite.** God is limitless in thought and knowledge. The depths and heights of His mind cannot be fathomed. This presents us with the reality that what we know or can ever imagine is but a speck of who He truly is.

7. **Personal.** God has a definite personality and will act as it pleases Him. As a person God thinks, has a preference of what He likes, dislikes and hates. He can feel, touch, guide and walk with His own. If you want to walk acceptably with God be ready to please Him and He will supply the grace for this dream to be translated into reality - **Genesis 1:26; Genesis 6:1-10.**
8. **Intelligent.** God is the spring and source of all wisdom and intelligence. He is the master designer of human life and all of the creation - **Psalm 139:13-16; 1 Timothy 1:17; Jeremiah 29:11.**
9. **Supreme.** God is the Supreme Being who has ultimate authority over everything in all of creation; visible and invisible. All power belongs to Him and He causes who He desires to receive and exercise power on earth - **Romans 13:1-7; 1 Timothy 6:15.** No one can ever dream of being a leader outside of Him otherwise certain judgment follows as Belshazzar discovered in **Daniel 5:1-31**, like his father Nebuchadnezzar before him - **Daniel 4:1-37.**
10. **Creator.** God created all things in heaven and on earth. **Genesis Chapter 1** shows in clear detail the process whereby He spoke this world into being out of nothing – **Hebrews 1:3.**
11. **Compassionate and Merciful.** The God we worship is compassionate and full of mercy. He knows the weakness of our frame and makes provision for them through His heart of mercy - **Psalm 103:1-18.** This nature of God cannot be a license for His people to remain in bondage to satan and sin. If any saint despises the blood that bought them, the door will be open to a reprobate heart condition - **Hebrews 6:1-9.**

Immutable attributes of God

There are four immutable attributes which define the essence of God. Each of them equally applies to the Holy Spirit:

1. **Omnipotent.** By this we mean for God to be God He is and will remain all powerful with inherent ability to do whatever He wants, experiencing no external limitations to exercise His power. In other words God can do all things which He desires to do. The only limitations, so to speak, are that in exercise of His own omnipotence, God cannot and will not function contrary to His nature, will and plan. No creature or power in all realms of existence can intimidate Him or stampede Him to do what is contrary to His nature or will. However, the Omnipotent God can allow or permit mankind or angels to exercise a unique facility He put in them – freedom to act or respond to Him according to their own will or choice. If in exercise of their will mankind incurs the just recompense for their decision, God cannot be blamed. It was in exercise of His omnipotence that God created heaven and earth by His spoken word - **Genesis 1; Psalm 33:8-9.** See also **Genesis 18:14; Jeremiah 32:27; Ephesians 3:20; 1 Timothy 6:15-16.**

2. **Omniscient.** This is the ability of God to know all things concerning all of His creation. Omniscience is a function of the infinite or limitless capacity of the mind of God. He alone knows and sees all things, simultaneously happening in the mind of all mankind. God in effect knows the thoughts of all mankind without the need to consult them. All things are naked to Him who created them - **Jeremiah 17:9-10; 1 Corinthians 3:20; Hebrews 4:12-13.**
3. **Omnipresent.** Consistent with His omnipotence and omniscience, God is omnipresent. This means that the presence of God pervades all of His creation. He is everywhere, all the time. God is transcendent and therefore beyond all forms of limitation of space or time. This attribute of God does not confer on Him responsibility for the wilful actions of people or fallen angels in exercise of their free will - **Psalm 139:7-12.**
4. **Omni benevolent.** God is merciful, loving and caring to all. He has made ample provision for all of His creation. This is made possible by the essential nature of God which is love - **Jeremiah 9:23-24; Matthew 5:45; Hebrews 12:4-11.**

LESSON 2

The Triune God: Unravelling the mystery of unity in trinity

One of the most contentious issues of all time is the subject of the concept of a triune God. The contentions arise mainly because humans tend to use natural reasoning and logic to apprehend one of the deepest and most profound mysteries of God. Even among those who purport to accept the truth of one God expressed in three personalities, there are so many emotions attached to what they believe to the degree that they are unable to communicate their faith with other people. It pays therefore for us to humble ourselves before the Holy Spirit to receive light from Him on this essential issue on which our entire faith and life rest – the issue of a triune God.

Pentecostals and the wariness with Nicaea

Pentecostals are wary of the Council of Nicaea of AD 325 when men huddled together and under the watchful eyes of a patronising State articulated some of the dogmas that eventually shaped Christianity as a religion. This was based on creeds and rituals rather than a personal relationship with God based on a definite life changing encounter with Jesus Christ. For that reason the basic attitude of Pentecostals and Charismatics has been to ignore or side step some of the intricate issues of the faith, especially those that have to do with who God is. The tendency is to focus on the more certain issues such as manifestation of the gifts and power of the Holy Spirit and take them as indications of divine approval. This approach is largely unhelpful because it is escapist. Space is thus given to cults and pseudo-christian groups to set the agenda of the debate of who the God we serve is.

As we receive of the Lord we are not going to belabour ourselves with the soulish ways in which the doctrine of the trinity was developed by early scholars of the already backslidden fourth century AD Church when it missed the road of spirituality and went the way of Babylon even the behemoth of organised religion. We therefore will not be quoting the works of Tertullian, an early third century theologian credited with articulating the doctrine of the trinity which ultimately shaped the outcome of the First Council of Nicaea in AD 325, nor shall

we be concerned with the contributions of people like Augustine of Hippo or Athanasius. The reason is simple: there is enough original light in the Holy Writ and enough illumination from the Holy Spirit in His present day ministry of teaching us all things.

The Word and the Holy Spirit are therefore more reliable sources for accessing the mind of God rather than the words of men. We must also admit that because of who He is, the Lord always has a way of working out all things to His glory. While Nicaea was designed to take the Kingdom life out of the Church and turn it into a religion and ruthless political machine and arrowhead of an earthly kingdom, God still laid hold of the minds and hands of men. What came out as the Nicene Creed, is substantially a useful bulwark against apostasy. If only those who wrote and subscribed to that document lived by some of its core postulations rather than simply memorise and recite them. Let us therefore take our eyes off what men planned to achieve and celebrate what God made out of it because He makes all things to work together for the good of His own elect and according to His own agenda.

A settled issue: There is only one God

One of the most contentious issues of all time is the subject of the concept of the Trinity. The contentions arise mainly because people tend to use human reasoning and logic to apprehend the things of God.

It is a settled issue that there is only one God:

Deuteronomy 4:35, Deuteronomy 6:4, Deuteronomy 32:39; 2 Samuel 7:22; 1 Chronicles 17:20; Psalm 83:18; Psalm 86:10; Isaiah 43:10, Isaiah 44:6, Isaiah 45:18; Mark 12:29; 1 Corinthians 8:4; Ephesians 4:6; 1 Timothy 2:5; 1 John 5:7.

This God we speak of is without comparison. As the scriptures affirm, there is none like Him: **Exodus 8:10, Exodus 15:11; Deuteronomy 33:26; 2 Samuel 7:22; 1 Kings 8:23; 1 Chronicles 17:20; Psalm 89:6; Isaiah 40:18.**

Our source is the Father of Lights and His Word, illuminated by the Holy Spirit

We therefore need go straight to He who gave us right to call Him Abba to ask Him “Who are you?” “How did you manifest yourself in times past to your elect?” “What do we make of the mass of information on yourself in your Holy Book?” Beloved, this is the way to go if we must avoid the tendency of falling into the booby traps the enemy laid for those whose pilgrimage he cannot stop. God has opened the heavens and by the illumination of the Holy Spirit provided a clear basis on how to ascertain who He is.

It is significant that as early as the creation morning the peculiar personality of God is presented. Hear God speak on the morning of creation: “***And God said, let us make man in our image, after our likeness...***” - **Genesis 1:26**. The concept of a divine being with distinct personalities is clearly presented at this critical juncture when time was being birthed out of eternity.

Also presented is a direct allusion to the triune nature of man – spirit, soul and body which is brought forth in bolder relief in **Genesis 2:7**.

In **Genesis 1:2** we see mention of the Spirit of God hovering upon the void.

At the fall of man we see a compound phrase when God declared in **Genesis 3:22** *“behold the man is become as one of us...”*. Clearly implied is a collective in perfect harmony.

This picture was again stated in **Genesis 11:7** when God decided to scatter the Tower of Babel project *“Go to, let us go down and there confound their language...”*.

The scriptures are filled with various references which we will be articulating in this study. God wants us to take our time and understand Him because our entire destiny rests on a proper knowledge of Him and we can only function according to the degree of light He gives us.

When all the distinct scriptural references to Father God; Jesus as His only begotten Son and the Holy Spirit are put together, we can only come to one of these conclusions:

1. This particular God in the bible is a unique mystery/divine being with three distinct personalities who are still one in essence and collectively constitute the single Godhead. The three persons identified variously as the Father, the Son and the Holy Spirit are one in essence, equal and sustained in perfect unity by the love that binds them together. Individually they possess the essential nature and immutable attributes of God. Their relationship to each other is not exclusive but peculiarly distinct from any other relationships we may know in a human sense. Our finite minds cannot fully comprehend how this relationship fully works out in every detail.
2. There are 3 different Gods in operation each of which exercises unique power. Each of these Gods are able to stand independently without any real need for the other in order to be complete. In this case the Hebrew God will be Jehovah, YHWH. The Evangelicals would then have Jesus Christ as God while the Pentecostals will claim the Holy Spirit. This will be an absurdity of epic proportions.
3. There is only one divine personality that is recognisable. In this case the Holy Spirit will be merely treated as God’s influence at work and Jesus Christ will be treated as a messenger of God just like any other prophet. This was basically the position of the infamous priest of Alexandria, Arius, whose doctrine rocked the early church in what is now known as the Arian controversy. As a matter of fact, it was the reaction to Arianism that produced the chain of events which led to the Council of Nicaea where the doctrine of the trinity was adopted as the official dogma of Christianity. Arius claimed that God’s first creation, before all things, was Jesus Christ. For this reason, Arius stated Jesus, though a supernatural being, was not quite human and not quite divine. Arianism is the root of many neo-Christian religious movements and cults, including celebrity preachers who refuse to take a definite public stand on the subject.

There is no doubt that options 2 and 3 above do not in any way fit into the full revealed counsel of God in the Holy Bible. We are therefore left with option 1. What we need to do therefore is to explore this option in detail with a clear survey which presents, in bold relief, the unity of the Godhead as well as the distinctness of the personalities therein in the walk of divinity with mankind.

It must be borne in mind that all the controversies may well be ultimately unnecessary because we only, as Paul the Apostle puts it, “know in part”, in this realm of mortality - **1 Corinthians 13:12**. When mortality passes away and we enter the realm of the saints triumphant, we will be permitted to know all things including the nuances of why God chose to reveal Himself to man in the three distinct personalities that appear in the Holy Scriptures. For now, we will rely on the limitation statute in **Deuteronomy 29:29** to put a leash on our imaginations lest they run

riot and lead to confusion. Let us therefore do a brief survey of the walk of divinity with humanity to locate the peculiar character of our God.

LESSON 3

Revelation of the Father

Divinity never asks humanity to observe any rule which it does not model. The image of a benevolent Father God established the concept of fatherhood. The concept of one God as a supreme being poses little difficulty for the various religious movements on earth. This is because in every heart is a yearning to know the supreme deity who rules the affairs of mankind. Unfortunately, the various mono theistic faiths¹ tend to frame Him in their cultural backgrounds and linguistic expressions. The supreme deity is often depicted as a cold, distant and even impersonal being, hard to please and incapable of a personal relationship. Thus, people try to appease this sovereign God by observance of various practices and ablutions. Paul observed as much when he addressed the Athenians at Mars Hill - **Acts 17:16-31**. It is interesting to note that even in this age, any culture where satan has successfully attacked fatherhood there is a massive open door for all kinds of evil and crime to run well above national rates.

The God of the Holy Scriptures differs from other gods to the degree that we can safely say that He is not and cannot be the same supreme deity of the various religions of the world. It is safer to say that the various religions of the world are trying to frame Him to suit their expectations and in so doing proponents of such easily fall into delusion and manipulation which runs counter to the second article of the Law God Himself gave to Moses, His ascribed messenger of the old covenant in **Exodus 20:2-5**.

Establishing the Father God through a survey of human history in scripture

1. With Adam and Eve

In the walk of God with humanity the concept of God as Father is clearly established first by the dominion mandate He gave to Adam and Eve (**Genesis 1:26-31**), the special way He created them which was more refined than that of the other creations (**Genesis 2:7, 18-25**) and His providential care for them. We also see the fatherhood of God by establishing a basic rule for His household containing a punishment clause in case of disobedience, as fathers do - **Genesis 2:15-17; Genesis 3:16-19, 22-24**. Even when Adam and Eve fell Father God was stirred to mix justice with mercy by providing a covering for their nakedness and announcing a redemptive plan to recover humanity - **Genesis 3:15, 21**.

2. When the Father exercised judgment, only one man/ family survived a global deluge

After the fall of man and the dominion of satan through the pangs of sin, death, disease and human misery took its toll. Adam and Eve, who were originally created in the image of God, began their procreative assignment with their new nature of sin - **Genesis 5:1-3**. One of their children Cain murdered his brother Abel and set off further complications as the blood of the slain began to speak judgment - **Genesis 4:1-15**.

¹ Religions which believe in the existence of one supreme God.

Before long the whole world was severely polluted with the satanic nature Adam acquired. The only solution to this was to wipe out the entire human race with a flood - **Genesis Chapters 6, 7, 8**. Only one man Noah, his wife, three sons and their wives were preserved - **Genesis 6:8-10, Genesis Chapters 13-22. Genesis Chapters 8 and 9** show how severe the judgment of God can be to those who forsake His ways with impunity. Brethren the fact that you are born again and purport to understand the mysteries of the Kingdom is no license for you to remain in sin. Judgment begins in the House of God and those who deny Him by their reproachful life will face His fiery indignation – **1 Peter 4:17, Hebrews 6:1-8, Hebrews 10:26-33**.

3. **As man slid down perdition again God chose a man, Abraham as His friend**

By the time mankind went through further descent into a satanic lifestyle, the need for a human family to relate exclusively with God became obvious. In His discretion God chose a man from Ur of the Chaldees in the area of modern day Iraq, Abraham, as the vessel for this purpose. Though he lived amongst heathen people Abraham had a heart that yearned to connect with God. God thus revealed Himself to Abraham and put Abraham's faith in Him through a series of tests. By faith Abraham secured a berth and became the patriarch of the faithful and receiver of promises. Those promises have stood the test of time to establish this fact: God is a faithful Father whose commitments to His family is rock solid, making ample provisions for reconciliation to Him. Read **Genesis Chapters 12-18; 20-22** for the remarkable story of a man who God used to establish His fatherhood of an elect people and to understand why no power on earth can ever destroy the Jews as a people.

4. **Through Moses God established a legal relationship with His chosen family**

In process of time, God decided to establish Himself as a Father to His chosen family through a legal deed called the Old Covenant. In the desert region between modern day Egypt and Israel, God at Mount Sinai gave Moses the Law that sealed Israel as His Covenant family. Reading through **Exodus, Leviticus, Numbers and Deuteronomy** which contains the Torah, we see the remarkable covenant document and its provisions which established the Jews, who are the children of Abraham through the lineage of Isaac, as a peculiar people unto Himself with a definite pattern of worship and a territory assigned to them by a divine oath. When Pharaoh dared to touch His family God pointedly reminded this impetuous King of Egypt that Israel was His own first born among all the people groups on earth.

This peculiar relationship between God and the children of Abraham has been sustained by the providential care of God as their Father. He gave them manna from above, water from the rock, protected and preserved them and performed for them all the responsibilities of a Father. Instinctively, all Israel knew Him as YHWH, Jehovah and the Great I AM Who I AM. This relationship, based on the old covenant survived various periods of national backsliding. As a merciful Father God punished them when they forsook His laws and love. Sometimes this was executed by disease, exile or other forms of punishment. **Psalms 107** captures part of this yo-yo relationship between the Father God and Israel, His elect family. It is instructive to note that because of the deep reverence Israel had for Him, God as "Father" in the Old Testament is very minimal even though that concept is pervasive - **Deuteronomy 32:6; Isaiah 63:16; Isaiah 64:8; Malachi 2:10**. This is why it grieved Samuel when Israel pressured him for a King who would rule them as gentile monarchs did. Samuel knew that the status of the people was about to be changed from a family under a providential Father to a monarchy where men would rule them - **1 Samuel Chapter 8**.

Some significant facts stand out in this saga: God does not force Himself on any people. God is faithful to covenants He makes with mortal man. God was revealed to the children of Abraham alone and anyone who desired to worship Him needed to embrace the way of life He ordained for them through Moses His servant. Therefore, the theophanies or revelations of God in the old covenant were necessarily revelations of the one Israel knew as YHWH. YHWH was exclusive to them and all other people were classified as gentiles. Because of His inherent goodness however, God provided a remedy both for the sin question and man's bondage to satan.

The law given to Moses was not intended to be eternal. It was to serve as a schoolmaster to put the pristine instincts of humanity in check until the perfect sacrifice from heaven would be revealed - **Galatians 3:19-25**. Unfortunately, the weight of the glory on the face of Moses caused it to shine so brightly that the people needed a veil on him so that they would not be smitten. That veil became the biggest problem of the Mosaic dispensation, even until today. When the One who would fulfil rather than abolish the Law and bring a more perfect access to God into being came, the veil was still too heavy on His natural kinsmen. Because God can never be taken by surprise, we now see that He allowed that blindness and clinging to Mount Sinai so that Calvary would offer the gentiles – all other children of God - a chance to come home before the firstborn would be granted eye salve to see and return back to the Father through the appointed channel – Jesus Christ as very God and very man. Please read **Romans Chapters 9-11** to understand this mystery as well as **John 14:1-11**, **Matthew 5:17-18**.

A day is coming when all things will be reconciled back to the Father. As the creation yearns for that restorative project to take place it will be preceded, as it were, by manifestation of the true sons of God - **Romans 8:19**. For now we see in part and know in part.

LESSON 4

Why a Son became necessary – it is all about the unsurpassable love of God

It is significant to note that from the time of the fall when it was announced that the seed of the woman would crush the head of satan, until that seed came in the form of Jesus Christ, provisions made for resolving the sin question were largely inadequate. The blood of bulls and goats and other sacrifices were ordained to provide temporary relief. The reason is that those sacrifices were of less stature than man and were all products of the curse on the earth - **Genesis 3:17-18**. The sacrifice that would satisfy the just requirements of God as a righteous judge of the original sin of Adam and Eve needed to be of the class of man or higher; it needed to have capacity to take away the sins of the whole world from Adam until the time of consummation of all things; it needed to be pure and also have the capacity to open the doors for the entire human family to have access to Father God again - **Hebrews 9:11-28**; **Hebrews 10:1-23**.

The divine plan of action which made it possible for all of mankind – regardless of race, colour, gender or status - to be reconciled to God was hidden from both satan and his cohorts as well as human kind for thousands of years until a misguided zealot of the old covenant named Saul of Tarsus was arrested by the very Jesus Christ He sought to expunge from the consciousness of Jewish believers - **Acts 9:1-30**. In a funny twist of destiny the same Saul was specifically commissioned and sent to the gentiles to explain the strange events of the past few years when a man called Jesus (assumed to be a Jewish Rabbi) who was popularly assumed to be the son of Joseph and Mary, was cruelly killed by Roman soldiers at the instigation of

religious leaders of the land - **Acts 13:1-49; Acts 17:16-34; Acts 22:1-20; Acts 23:1-9; Acts 24:1-26; Acts 26:1-32; Acts 28:17-31; Ephesians 3:1-21.**

What John the beloved wrote about in his epic treatise – the Gospel according to Saint John and his epistles regarding the divinity of He who was pierced on the cross - reveal an exceptional wonder. This revelation being that a personality in the Godhead actually shed His glory and for 33½ years lived in flesh and blood to qualify as a Paschal Lamb. His death was ordained to open the doors of reconciliation of not just Jews but gentiles as well to a Father whose essential nature is love - **1 John 4:7-8; John 3:16.** The revelation of this mystery lies at the heart of the Pauline Epistles which some pseudo Kingdom preachers prefer to be expunged from the Holy Writ because of the blindness that covers their eyes of understanding. It is impossible to fully understand God, the Kingdom and the Church without factoring in the special revelations granted to Paul the Apostle. Even Peter, a leading light of the early Church, recognised this much when he wrote in **2 Peter 3:14-17.** See **Ephesians Chapters 1-3; Galatians 3:10-29; Philippians 2:5-11.**

In essence, the divine plan of redemption required the sacrifice of a divine personality whose sinless blood could atone for the original sin of Adam. This second Adam needed to come from heaven (a divine being) and take on a human body. The purpose of this was to take away the sins of all those who would believe by faith - **Luke 1:26-35; 1 Corinthians 15:45-49; John 1:29; John 3:16; Romans 3:21-31.**

Hebrews 10:5 and **Hebrews Chapters 1** and **2** present solid truths on how and why this miracle of a divine personality came in order to restore many sons to glory. **Philippians 2:5-11** offers an insight into what theologians call the Kenosis or the voluntary laying aside of His glory and rights in order to operate on earth for a speck of time as a Paschal Lamb for the whole world and the fact that He has assumed His full glory again following the resurrection and ascension to heaven.

The unique personality who is very God and very man is the key to recovering the Kingdom Adam lost

The New Testament offers us an incisive understanding of why Jesus Christ is very God and very man. In presenting the most intimate account of the one on whose chest He once leaned (**John 13:23-25**), here is what John the beloved states in **John 1:1-3**: *“¹In the beginning was the Word and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by Him; and without Him was not anything made that was made”.* Remember **Genesis 1:26.**

In verse 14, John states *“**And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**”*

Contrasting Him and Moses, here is what John wrote in verse 17 *“**For the Law was given by Moses, but grace and truth came by Jesus Christ**”*. Of this grace, John postulated in verse 12 that *“**..as many as received him, to them gave he power to become the sons of God, even to them who believe on his name:**”*. The exclusivity of Himself as the only access to the Father was strongly made by Jesus Himself in **John 14:6.**

References of the divinity of Jesus Christ are so clearly stated in the Bible that only those who are spiritually blind or are of a reprobate heart can reject the self evident conclusion. His virgin birth was prophesied in the Garden of Eden - **Genesis 3:15.** About 700 years before He was

born, the prophet foretold it - **Isaiah 7:14**. Significance of the virgin birth lies in the fact that Jesus was not conceived as an outcome of the normal procreation between Joseph and Mary which would have introduced Adam's sinful blood into His being. The only way to get around this matter was for another divine personality, the Holy Spirit, to supernaturally plant the designated human body into the womb of Mary so that Jesus, the seed, would qualify to be a son of man with legal rights to operate on planet earth - **Psalm 115:16; Hebrews 10:5-10**.

Isaiah 9:6-7 speaks of His divinity in clear language. In the New Testament other passages affirming the divinity of Jesus Christ include **Matthew 11:27; Matthew 24:23-31; Matthew 28:19-20; Luke 1:35; John 1:1-5, 9-14; John 5:16-18; John 8:37-58; John 10:30-40; John 12:34-45; John 19:7; John 20:28; Acts 7:55; 2 Corinthians 13:14; Galatians 1:1; Philippians 2:5-11; Colossians 1:16; Colossians 2:9; Titus 2:13; Hebrews 1:1-12; Hebrews 9:14; 2 Peter 1:1; 1 John 5:7**.

The concept of Sonship

Jesus has two equal and opposite natures. He was fully God and fully human. In order to be human He had to be begotten. By this it is implied He had to be "fathered". That was prefigured in the Old Testament - **Genesis 3:15**. In **Psalm 2** the special Father-Son relationship is established whose end will be the inheritance of the nations as affirmed in **Isaiah 9:6-7; Daniel 2:34, 44-45; Daniel 3:24-25; Daniel 7:13-14**. Compare with **Matthew 26:64-65**.

The Holy Spirit was the principal agent for bringing to pass this unique work of birthing a Messiah for fallen creation - **Luke 1:35**. There are other texts affirming this reality including **John 10:33; Revelation 1:5-8, 10-18; Revelation 3:1, 20-21**.

In effect Jesus Christ was truly the Lamb that was slain before the foundation of the world as **Revelation 13:8** put it. The divine plan of salvation was not a Plan B of a God who was caught off guard. The Godhead knew that man would miss the mark and divinity resolved that one of the Godhead would model ultimate love – death of self by shedding of the glory and the humiliation of becoming as it were, an earthling, to recover an unworthy human species for no personal benefit - **Romans 5:6-21**. This helps us to understand **John 3:16** better. The Law was given to provide a temporary remedy so that when the one who had the original mandate to restore humanity back to God came, He would be received by faith as the seed of the woman (**Genesis 3:15**) and the seed of Abraham (**Genesis 22:18**) - **Galatians 3:19-25**. When He eventually appeared, Jesus announced that He came not to abolish but to fulfil the Law - **Matthew 5:17**.

Inability to understand the dual nature and mandate of Christ has caused many to stumble. When **1 Corinthians 11:3** states that the head of Christ is God, the obvious reference is to His humanity. Christ Himself pointedly elevated the Father in His state of humanity. This is consistent with the revelation of the plan of salvation which occasioned the laying aside of His glory for the purpose of the recovery of mankind. **1 Corinthians 15:20-28** gives us a sneak peak into the end game: that a day is coming when Jesus Christ will deliver up the fully recovered Kingdom to the Father as the ultimate end of the great and mysterious plan of salvation. At that point, declares the Bible, God will be all in all. We cannot speculate as to what this means, for that will be evidently unprofitable. We must however take note of one very significant title of Jesus Christ which resonates at the beginning and end of the book of Revelation: Alpha (the Beginning) and Omega (the End). See **Revelation 1:8; Revelation 22:12-13**.

The critical test

Receiving Jesus Christ as Emmanuel or God made flesh is still the contentious issue of our time. While every religion will heartily embrace most of what you have to say about a supreme God, they will never accept the central basis of the true Kingdom message which is that Jesus Christ is both God and Man. He was God made flesh in order to redeem mortal man. He was not just a supernatural being nor one of the great prophets. Jesus is not just a King, or The King – He is God. This is the very defining point at which every pretension to belong to God stands or comes unstuck and on which religions of this world get really infuriated. It is also the very point at which the majority of those who consider themselves Kingdom citizens stumble because of an undercurrent of Arianism which defines most of the perversions of the faith.

Unfortunately for such antichrist doctrines the word of God offers a sure description of who they are and what their end will be - **1 John 2:18-22**; **2 John 1:7**. The Bible warns us in **Romans 8:9** “*if any man have not the Spirit of Christ, he is none of his*”. To this agrees the words of **1 John 4:2-3** which says that affirmation that divinity became humanity in Christ Jesus is a critical basis of true Kingdom citizenship. In effect acceptance of the dual divinity and humanity of Christ is the central pivot on which everything purported to be of Christ hangs.

We are thus warned to beware of the danger to our souls if we jump on any sweet sounding bandwagon without first checking out where they stand on the critical issue of the divinity of Christ - **1 John 2:24-27**; **1 John 4:1-3**; **2 John 1:8-11**. For this reason Jude exhorts us to stand for the truth which was committed to the saints and not cling to any pseudo Kingdom sweet talk which denies the essence of the true gospel of the Kingdom. **Jude 3-23**.

This is serious business, brethren. Whoever preaches a so called Kingdom message and denies the divinity of Christ is not qualified to speak into your life. Do not assume. Ask this critical question from anyone – locally, on television who would preach to you: “*Where do you stand on the perfect divinity and perfect humanity of Christ Jesus?*”

Where the issue is settled: The heart of the redeemed

The issue of a triune God who is of one divine essence and immutable attributes is settled ultimately in His dwelling place – the hearts of the redeemed saints. There we know the three personalities of the Godhead intuitively and experientially. No argument or debate can shake off this knowledge because it is branded deep in the recesses of our being by He who revealed His back parts to Moses, even Elohim Himself - **Hebrews 10:15-16**.

There is wired into our new nature awe and appreciative love for He who invites us to call Him Abba Father.

Our entire life is a function of how much of it is a vessel through which Christ Jesus expresses Himself to touch other lives. When He is seated and reigning as Lord we live life to the fullest, even the abundant life He spoke of in **John 10:10**.

We are unable to see our sins or know God neither can we be joined to the Body nor empowered to manifest the presence and power of God except by the operation of the Holy Spirit. He is the divine personality given to help us to successfully complete our pilgrimage on earth.

In effect the truth of a triune Godhead makes no case for the existence of three Gods. It is in fact a human attempt to describe a divine reality of the unique mystery and personality of God. The limitations of human thoughts and words will necessarily impinge on our ability to clearly communicate this foundational truth. We will therefore rely entirely on the Holy Spirit to have His way and open our eyes of understanding as we have prayerfully charted this delicate territory and space.

How these three personalities will function when all things are reconciled by Christ to the Father cannot be a profitable venture to dwell in at this present time because this is not clearly revealed. **Deuteronomy 29:29** comes to our rescue: the secret things belong to God.

LESSON 5

The Holy Spirit: God in action

The first mention of the Holy Spirit is right at the dawn of creation in **Genesis 1:2**. There we see Him on assignment, brooding over the deep darkness to incubate the ordinance of heaven on earth. The next reference to His work is in **Genesis 2:7** when a measure of Him was imparted into the moulded piece of clay which then came alive to be the man Adam. Until today, the dual primary work of the Holy Spirit is to bring illumination where darkness once existed and to breathe life into dead things.

The uniform testimony of scripture presents the Holy Spirit as God in action. His divinity is without any shadow of doubt. Contrary to what cults teach, He is not a mere force or impersonal being; He is also not a mere influence. The Holy Spirit is God in action.

The Holy Spirit or Holy Ghost has two essential natures that combine to give meaning to His name:

1. He is a Spirit means He is not of material substance. He is thus able to be omnipresent, omniscient and omnipotent simultaneously in every realm of creation. David spoke of his pervasive presence when he penned the immortal words of **Psalms 139:7-12**. He therefore is able to search and know our hearts and our thoughts - **Jeremiah 17:9-10**. Any attempt therefore to flee from His penetrating searchlight is nothing more than emulating Adam who tried to flee from the presence of God - **Genesis 3:8-10**.
2. He is Holy. The Holy Spirit is what His name implies: Holy. His entire nature and manner of life is holy, pure and undefiled. Purporting to be filled with Him and yet living an unholy life is a contradiction of epic proportions. Knowing that He is everywhere, seeing, knowing and recording every act of obedience or disobedience will cause the saints to walk in soberness and holiness every minute of every day. This knowledge is critical in birthing the Church of the end times that is without spot or wrinkle or any such thing - **Ephesians 5:25-27**.

To walk profitably with the Holy Spirit, we must bear these two special attributes of Him in mind always. Otherwise occasion can be made for Him to be grieved (offended) - **Ephesians 4:30** or quenched (stifled to the point of departing) - **1 Thessalonians 5:19**.

Speaking of the divinity of the Holy Spirit, Jesus made a startling statement in **Matthew 12:22-32** when He cautioned that any sin against Him would not be forgiven in time and eternity. Taken in context, the Lord is warning His saints to desist from attributing to the devil miraculous manifestations arising from definite work of the Holy Spirit. In these last days when there will be increased satanic activity to deceive the elect it becomes needful that we covet and receive the gift of discernment of spirits (**1 Corinthians 12:10**) so that we do not get caught up in the spirit of suspicion or intolerance. Where you are not sure of the source of a miracle, please keep quiet and pray. It is more profitable and less risky to heed this counsel than to question the source of power with which any minister operates. Every hidden thing will be revealed in due course of time.

The Holy Spirit in the two Covenant Dispensations

The Old Covenant

Under the old covenant the Holy Spirit was made manifest through the measure of Him that was released on selected vessels for the purpose of empowering them to fulfil their assignments. All the great deeds of heroes and heroines of faith were essentially based on the coming of the Holy Spirit upon them for the purpose of fulfilling the ordinance of the Most High. In effect, the Spirit of the Lord came upon such vessels as Moses, Joshua, Miriam, Deborah, Samson, Jephthae, David and indeed all the faith worthies through who exploits were done. When the Holy Spirit came upon them they acted with uncommon insight and boldness to do exploits. Thereafter they lived ordinary lives. That is why some vessels like Samson and Jephthah relapsed into ordinariness in spite of the great exploits the Holy Spirit used them to do - **Judges 14:6, 19; Judges 11:29**.

The New Covenant

The Holy Spirit as the announcer, empowerer and revealer of Jesus Christ and His saints

It was His responsibility to perform the intricate operation of planting the Holy seed who would become Jesus in the womb of the virgin named Mary who was betrothed to Joseph the carpenter of Nazareth - **Luke 1:35**. When the exact date came due for manifestation of Jesus Christ to the world at the age of 30, the lot fell on the Holy Spirit to partner with the Father to make the crucial endorsement in order to take away any doubt whatsoever as to the divinity of the 30 year old carpenter of Nazareth - **Luke 3:21-23**.

Speaking of this infilling of the Holy Spirit, here is the testimony of John the Baptist: it was given without measure - **John 3:34**. In other words the great deeds which the man Jesus did were because at the onset of His public ministry, He received a limitless measure of the anointing of the Holy Spirit through which and with which He functioned. If Jesus needed the Holy Spirit to function on earth, how much more do we mortals need Him? This explains why not much was known about the first 30 years of Jesus' life except His birth and the incident where at the age of 12 He stayed behind in Jerusalem after the Passover feast - **Luke 2:41-52**.

After Jesus was baptised by John, the Holy Spirit led Jesus into the wilderness to be tempted of the devil - **Luke 4:1**. On successful completion of the test Jesus went in the strength of the anointing of the Holy Spirit to do all the miraculous deeds that are recorded for our learning in all the gospels - **Luke 4:14**. What is evident from this is that the man Jesus, in the flesh, needed the Holy Spirit to successfully fulfil His assignment on earth. In the flesh He had emptied

Himself of His majesty and splendour. Like all human beings He was a vessel whose life and power would be dependent on who or what he was filled with. He was filled with the Holy Spirit who conceived Him in the womb, announced at the baptism of John, empowered and strengthened at critical junctures on His journey of the journey of redemption.

In His great exposition of the things to come, Jesus took time to explain the person, character and assignment of the Holy Spirit which we will discuss in great detail in Course 104. Some salient points are these:

1. He is the personality in the Godhead who would stay among the redeemed following glorification of Christ after the cross, His resurrection and ascension into heaven.
2. In this capacity He would be the principal instrument of comfort, care and empowerment. This is why Jesus urged His disciples to cease from sorrow over His imminent departure. There and then Jesus revealed a mystery of the ages: in the body that was prepared for Him, He was limited to function in one place at a time. His exit would usher in the era when the Holy Spirit – who has no corporeal body - would indwell the physical bodies of all true believers and through them manifest all that Christ is in terms of His nature and power. For this reason Jesus commanded His disciples not to depart from Jerusalem until they were endued with the person and power of the Holy Spirit **Acts 1:8**. With this vital divine equipment, humanity was guaranteed a measure of divinity and the ability to effectively represent Jesus Christ anywhere as His witnesses and ambassadors of His eternal Kingdom – **John 14:15-18; John 14:15-18**.

Oh, what a glorious plan that we, who were dead in sins and trespasses would have the privilege of being called sons of God.

Only 120 of the thousands who heard Jesus obeyed the instruction to wait for the infilling of the Holy Spirit - **Acts 1:15, Acts 2:1-18**. One of those who went forth without the experience of the baptism of the Holy Spirit was only able to produce partial results in the quality of Christians he raised, including the eloquent but powerless Apollos. It took an insignificant but spirit filled couple with a marketplace calling, Priscilla and Aquila, to teach Apollos the full truth. It took a visit by Paul to Ephesus before the church there could receive the Holy Spirit - **Acts 18:24-28; Acts 19:1-6**.

3. In the divine economy each of the three personalities of the Godhead is preoccupied in drawing attention to the other. Jesus came to show us the Father and model how we should live in total obedience and submission to the supreme will of the Father - **John 4:23-26, 34; John 5:24-30; John 6:38**. In the same measure the Holy Spirit does not speak of Himself nor does He draw attention to Himself. His chief work is to point people to Christ as the only solution to sin, death and sickness, to convict such people of sin, righteousness and judgment and to magnify the ministry and office of Jesus Christ. He is given to provide illumination and remind saints of what Christ would have done if He was in their stead. Anywhere where there is an undue exaltation of the Holy Spirit over and above Christ there must be something foundationally wrong - **John 14:15-18, 25-26; John 16:5-15**.

When we gain a full understanding of this, we will:

1. Stop playing games with this supernatural indwelling God in us. The Holy Spirit is not for show or building selfish human religious corporations for making money or enjoying fame and power. He is the evidence of the present phase of the Kingdom of God within this sinful world.
2. Realise that we are the Church. Our bodies individually are the living temple of the Holy Spirit. Two significant events happened in order to allow this superior temple to emerge. The first was the rending of the great veil which separated the Holy of Holies in the temple when Christ gave up the ghost. This signified the end of the old covenant where God dwelt in a particular building (the Temple) in a particular city (Jerusalem). The second was when Roman General Titus led his legionaries in AD 70 to completely demolish the magnificent temple in fulfilment of the prophecy of **Matthew 24:1-2**.
3. Realise the emphasis of God has conclusively shifted from buildings to people. Jesus Himself said emphatically that He would be found where two or three saints are gathered in His name - **Matthew 18:20**. For the Great Commission to be fulfilled we must realise that the place of action will not be large, expensive cathedrals in which men seek to assume popish postures. The ground zero operation will be how many spontaneous fellowship of saints we allow the Holy Spirit to spawn in cities and villages using unlikely vessels – neither male nor female, Jew or Gentile, bond or free. There breaking of bread, worship, diligent study of scriptures, mutual edification and support for one another will keep us bonded together to occupy for Him while awaiting the sound of the trumpet - **Acts 2:44-47; Acts 4:32-37**. Our bigger gatherings become places for receiving the synergistic ministry of the five fold and to continue in the Apostles Doctrine.
4. Not discriminate against any saint on the basis of age or gender or socio-economic status. We will not struggle with such religious issues as whether women or youths can minister. Whoever God anoints with the Holy Spirit and power and whoever He endows with spiritual gifts and His grace is eminently qualified to use those same endowments to minister to God and His people. **Galatians 3:13-14, 26-29**.
5. Realise and accept the divine perspective of Ministry rather than the religious concept of work which a few people with ecclesiastical titles do as a special class of people. It is the Holy Spirit who makes us the redeemed of the blood, priests and kings unto our God, functioning according to our divine identities marked by the spiritual gifts we receive. Ministry therefore is simply the *“expression of what we are impressed with”*. According to **1 Corinthians 12:11** the Holy Spirit uses our vessels to show forth His power, at His will. **Romans 12:1-8; 1 Corinthians Chapters 12 and 14; Ephesians 4:7-16 and 1 Peter 4:10-11**.

Four dimensions of the work of the Holy Spirit in the redeemed of the Lord

Due to the very poor and often confusing teachings on the Holy Spirit, we besought the Lord to give us light concerning the issues which were contentious. One day, He brought light that settled all the controversies. The Lord showed us that concerning His redeemed His work is essentially in four broad dimensions and that it is His will for the saints to walk in all these dimensions outlines below.

1. **Seal of our redemption.** When the Holy Spirit convicts a sinner of sin and shows Jesus as the only solution, the individual repents and becomes. At that point of salvation a measure of the Holy Spirit is given to the believer. It is a seal that says: "God owns this person". This seal offers a clear guarantee that the believer will be taken away at the coming of the Lord (raptured) or if such a saint is translated before the second coming, it is the guarantee that he or she will partake of the first resurrection, given a celestial body and be with Christ forever.

Scriptures for this are: **Ephesians 1:13-14; Ephesians 4:30; Romans 8:9; 1 Corinthians 6:17; Romans 8:14-16; Galatians 4:6-7.**

2. **Transform.** The Holy Spirit is the divine instrument for transforming our lives so that we are progressively made to be like Christ while yet on earth. He is the sap that runs through our lives as we are attached to Christ like a branch. We do not need to struggle carnally to be holy. Nothing done by human effort works. Our job is to cling to Christ like a branch while the Holy Spirit works within us as we yield to Him to produce the fruit of the Spirit - **Galatians 5:22-24**. God also uses circumstances and issues like pain, rejection, suffering to lead us to experience true holiness as they drive us to Him in prayer. The Holy Spirit works in us to will and to do the will of God.

Scriptures on the transforming power of the Holy Spirit are: **John 15:1-7; Philippians 1: 6; Philippians 2:13; 1 Thessalonians 5:23-24; Galatians 5:16-24; Ephesians 4:23; Romans 12:2; Romans 8:28-39; Hebrews 12:1-15.**

3. **Unite.** When we become saved, the Holy Spirit automatically grafts us into the Body of Christ and unites us with other believers world-wide. We are united with each other in the Spirit as one people and members of the same family of God and His eternal Kingdom. We are united irrespective of gender, age, socio-economic status, race or tribe or countries where we live. The various churches we belong to are simply channels to disciple and teach all fundamental truths so that we will enjoy unity of the faith according to **Ephesians 4:1-6**. Unfortunately many people allow the churches to divide. That is what is called the spirit of denomination. It is not of God and works against the interests of God and frustrates the prayer that Jesus prayed for His Church in **John 17**. We are one in the Spirit and whatever God has given me is for you and vice versa for all of God's children under the leadership of the Holy Spirit - **Ephesians 4:11-16**. We are not to commercialise or withhold any gift or grace. When we realise this uniting work of the Holy Spirit we have only one acceptable response: love/charity as **1 Corinthians 13** articulates.

Scriptures dealing with the uniting work of the Holy Spirit are as follows: **Ephesians 4:1-7, 11-16; Ephesians 2:19-22; 1 Corinthians 12:7, 11-27.**

4. **Demonstrate.** The Holy Spirit empowers believers to demonstrate the power of God so that they can fulfil the Great Commission effectively with signs and wonders following. That is why Jesus told His disciples to wait in Jerusalem until they were endued with power from above - **Acts 1:4-8**. It is the power we receive that is manifested as spiritual gifts with which God confirms the ministry He is calling and individual into. True ministry therefore is the *expression or bringing forth of what we are impressed with by the Holy Spirit*. When we bring forth what He put in us we are engaged in ministry. All saints are thus equipped by God to be conveyors of the power of the Risen Christ through the particular gifts of the Holy Spirit they receive. We are not just to be satisfied with merely speaking in tongues and fleshly induced disorderly behaviour

done supposedly in the name of the Holy Spirit. Tongues are a sign of what is stored inside. **Romans 12:3-8** and **1 Corinthians 12** analyse the gifts we receive. **1 Peter 4:10-11** tell us that we have a duty to exercise the gifts of the Holy Spirit we receive as an obligation to the Body.

Scriptures which confirm this are: **Mark 16:15-18**; **Acts 1:4-8**; **Acts 2:1-39**, **Joel 2:28-32**; **Romans 12:3-8**; **1 Corinthians Chapter 12** especially verses **1-11, 28-30**; **Ephesians 4:7-12**.

Summary: The divine personality

The divinity of the Holy Spirit is so pervasive in scriptures that it can be safely said that it is taken for granted. It would be perverse to suggest that He is a mere force or influence. Scriptures attribute to Him qualities of a distinct personality. He sees, He feels (case of Ananias and Sapphira amongst others). He can be offended to the point of judging those who speak evil of Him (**Matthew 12:22-32**). He can be grieved by an unforgiving heart and presumptuous sins (**Ephesians 4:30**). He can be quenched via dead formalism which gives Him no room to manifest and He can be quenched in the individual saint who refuses to discover and exercise the spiritual gifts freely given them from above - **1 Thessalonians 5:19**.

In some scriptures, He is referred to directly as the Holy Spirit whilst in others He is referred to as the Spirit of God. Consider some of the references to the Holy Spirit:

1. **Acts 5:3-11**. The divine judgement on Ananias and Sapphira was executed because they lied to the Holy Spirit.
2. **1 Corinthians 3:16-17**; **1 Corinthians 6:19-20**. It is stated that our body is the temple of God wherein the Holy Spirit resides.
3. **Hebrews 3:7-9**. The rebellion in the wilderness by Israel was deemed a hardness of heart against the Holy Spirit.
4. **Hebrews 10:15-17**. The Holy Spirit spoke of the New Testament as a period in which He will write the laws of God in the hearts of the redeemed.

LESSON 6

How to know God

God is a Spirit and can only be known by the spirit. There are many who try to know God carnally and emotionally rather than spiritually. Those who seek Him by reasoning His being and existence often run the risk of intellectualising and thus end up by framing Him in dry, lifeless doctrinal boxes. Those who try the emotional route tend to seek Him through the corrupt facility of the soul. They mistake sound and noise which stir the emotions for God and end up with a God who is apprehended by feelings. When people are “high” they acknowledge His presence but when they are “low” He seems distant. This is the sad state of many saints.

Jesus told the woman at the well of Samaria that the hour for seeking God through spiritual senses is here and now - **John 4:21-24**. To find God today we go through these avenues:

1. **By revelation.** God reveals Himself to whom He chooses. Whenever we get a revelation of God our faith in Him rests on a sure foundation.
2. **By faith. Hebrews 11:1-3, 6.** God is a Spirit and we are humans. We cannot see or know Him naturally apart from the instinct in man which yearns to connect with eternity and the unseen Supreme Being. To bridge the huge gap between the natural and supernatural we need to release our faith. **Hebrews 11:6** says it is impossible to please Him without faith. Whoever will approach God will first cross the threshold of believing in Him.
3. **By hunger and a quest to find Him.** If we yearn strongly for God He will respond by revealing Himself to us - **Psalm 42:1-2; Jeremiah 29:13; Hosea 6:3; Acts 17:27.**
4. **By diligent search for Him in the Scriptures.** This search must be conducted with an attitude of obedience to all His revealed will. God is in His Holy Word and studying the Word with the right attitude will cause us to find Him. A core distinctive of the Global School of Ministry is the diligent study of the Bible by all students. We insist that everyone must develop the holy habit of covering the entire scriptures during the 12 month period of study. That should also be developed into a lifetime habit.
5. **By openness to sound teaching and instruction.** We should always purpose within our hearts to receive the Word with meekness - **1 Peter 2:1-2; James 1:21.** We can never outgrow instruction and learning.
6. **On the altar of brokenness and humility.** God reveals Himself to those who are broken, humble, to those who tremble at His word and are in awe of His Majesty. Those who approach God in pride and assumption may be deluded by a jaded view of Him - **Isaiah 66:1-2; Isaiah 6:1-10; Psalm 18:26-27.**

In conclusion, we need to know and worship God in spirit and in truth. In other words the Holy Spirit must drive the process with our spirit man yielding to Him. We also base our understanding and knowledge of Him not by emotions or feelings but by the certainty and purity of the Word of God. We therefore will not base our understanding and worship of God on the basis of some fancy theories of men of vain minds but what the Word of God says.

Consequences of a rightful understanding of God

See John 4:20-24; Philippians 3:7-14.

Proper knowledge of God as the sovereign ruler of the universe will activate in us a full consciousness that we can never be victims of the devil or our circumstances. It will enable us to see that in the spirit our need for victory has been settled by the sovereignty of our Father God. These are consequences of having a right knowledge of God:

1. **We will have firm hope.** If we receive God the way He is, we will have a firm hope for the future into eternity - **Hebrews 6:13-20.**
2. **We will have complete faith.** A proper understanding of God causes us to release our faith from all limitations. We are thus able to take the necessary risks associated with believing God for miracles without making a backup plan - **Hebrews 11:1-40; Mark 11:22-24.**

3. **We will have absolute trust.** The more we know God, the easier it is to have absolute trust in His providence. Nothing can shake us. This was the great secret of the life of Paul the Apostle expressed in his letters - **Philippians 3:7-14; Romans 8:28-39; Ephesians 3:14-21.** The saints of old were secure in their trust of God - **Psalm 37:3-7; Proverbs 3:5-6.** The depth of our trust in God is revealed by the quality of our prayers.
4. **We will enter into His rest** and cease from our self-based works - **Hebrews 4:1-3, 9-11.**
5. **We will die to self.** We will put our personal agendas, opinions, plans aside and yield completely to God - **Romans 12:1; Galatians 2:20; Galatians 6:14.**
6. **We will yield to His mysterious dealings.** No matter where God leads us or what he requires of us, we will yield without murmuring knowing that He is in complete control. This leads us to surrender all our will to His - **Colossians 1:16; Romans 8:28; Matthew 6:26-36; John 5:30; John 6:38; Hebrews 10:5-10.**
7. **We will fear this great and awesome God** who has drawn us to Himself. We will not misuse our proximity with Him and our intimacy with Christ to live disorderly lives full of sin.
8. **We will hold Him in awe and reverence.** This will cause us to be mindful of what goes on in our thoughts, how and what we speak and what we do in secret. We will hunger and thirst for His righteousness to be fully evidenced in us by displaying a godly character and reject the pursuit of reputation which can be deceptive.
9. **We will worship Him with all that is in us.** We cannot withhold anything from the great and mighty God who so loved us that He gave His only begotten Son to die so that we may live - **John 3:16; Matthew 22:37.**
10. **We will love Him so much so that nothing He has given us will be withheld from Him.** Our love will be total, to the point of willingness to lay down our lives if need be. Anyone who withholds any area of life or possession from God has not truly known Him.

The Triune God is a clear proposition in the Holy Writ

To sum up this exposition of the peculiar God we serve we can safely say that He is revealed in His Word as three distinct personalities, yet one God. In effect, everything about Him can only be comprehended according to the degree of light His people receive.

1. The Father is called God as per **Matthew 6:9; 1 Corinthians 8:6.**
2. Jesus Christ, the Son is also called God as per **Isaiah 9:6-7; John 1:1; John 20:28.**
3. The Holy Spirit is also referred to as God as per **Acts 5:3-11; 1 Corinthians 3:16-17; 1 Corinthians 6:19-20; Hebrews 3:7-9; Hebrews 10:15-16.**

It is interesting to examine the Hebrew language concept of God. **EI** is “the Strong One”. “**Elohim**” implies plurality, akin to saying “The Strong Ones”. One bible teacher was on record as saying that there are over 2,700 references to this particular name of God, Elohim in the Old Covenant. This is evidenced in the statements of **Genesis 1:26** on creation morning “**Let us**

make man in our own image” and after the fall in **Genesis 3:22** -”Behold, the man is become as one of us”. When it was necessary to scatter the counsel of a one world government in **Genesis 11:6-7** we see again this plurality “Go to, let us go down, and they confound their language”. This perfect harmony and union is evidenced throughout scripture.

1. The conception of Jesus Christ saw the three personalities at work on the same plan of salvation that made Jesus the Son of God, Son of man and the seed of the woman - **Luke 1:31-37**.
2. At Jesus’ baptism we see the alignment of the three distinct personalities - **Matthew 3:13-17; Luke 3:21-22; John 1:29-34**.
3. Throughout His earthly ministry Jesus operated in the strength of the fullness of the Holy Spirit with which He was endued by the Father - **Luke 4:14; Acts 10:38**.
4. The Father and the Holy Spirit evidently orchestrated the sacrificial work of Jesus Christ on the cross - **Hebrews 9:14-15**.
5. When He arose from the dead and issued the Great Commission to the Church, Jesus asked them to go forth in the name of the Father, the Son and the Holy Spirit as they baptised converts into the Church - **Matthew 28:19**.

The secret things belong to God. But these that are revealed belong to us for guidance in all things which are necessary for life on earth as **Deuteronomy 29:29** states.

Conclusion/Challenge

The valid question at this point is this: Do you really know God? By your thoughts, words and deeds, do you know Him as the thrice Holy One who sees all and knows all, including the secrets of every heart? Are you yielded to Him? Does He rule your life?

If you know Him, what steps are you taking to proclaim the truth of His being and Word? Do not sit on the fence. Engage with the Great Commission at any level that God has given you ability. You can begin a living unit of the Kingdom church. Two or three or more people can gather in the name of the Lord Jesus to strengthen one another in fellowship, prayer and in breaking of bread and other acts of functional charity. If you cannot start one, support those who have the grace to begin and let everyone be functionally relevant. Jesus has promised to be there with you – **Matthew 18:19-20**.