



DISCIPLESHIP MANUAL

Volume 1

The Martyrs

Revised Edition (2025)

Having been actively involved in discipling and training of disciple-making believers for over two years, according to the instruction of the Lord; The Martyrs Discipleship Team have put together this masterpiece for foundational classes needed for every Christian! This is an easy-to-understand manual for young and old alike that brings the word to you in an apostolic perspective, training and retraining you in preparation to eat the meat and strong meat of God's word. This manual is designed to be used mainly by disciplers and then disciples - Position yourself to learn, unlearn and relearn! God bless you!

- Sir Elorm and the Martyrs Discipleship Team

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Contact

IG account

The Psalmist: https://instagram.com/the_psalmist

Sir Elorm: https://instagram.com/the_merchant

Telegram account

The Psalmist: https://t.me/the_psalmist

The Martyrs: https://t.me/the_martyrs

Disciplers

Shepherd James (Chief Discipler - The Martyrs): +233544199053

Shepherd Jay (Deputy Chief Discipler - The Martyrs): +233559230975

Shepherd Edem (Deputy Chief Discipler 2 - The Martyrs): +233502359544

All scripture quotations in this book are from the King James Version of the Bible, unless otherwise specified.

Keys for other Bible translations used

NIV – New International Version

ESV – English Standard Version

AMP – The Amplified Bible

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RELIGION

What is Religion?

Religion comes from the Latin root “*Religio*”, which means to put something under obligation. It is further broken down into the word “*Religare*” (Re + ligare(binding)) which means, **reconnecting to a source**. The purpose of Jesus coming down to earth and man was to reconnect or reconcile us back to God. [2 Corinthians 5:18-19]

Acts 17:26-28 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

God has determined the habitations of men that we should seek Him if happily we will search after Him (through diligence because it is those who diligently seek Him that find Him). Anyone who diligently seeks God is revealed Christ.

In the verse above, the Apostle Paul addresses the pagans, telling them that they are the offspring of God and that it is in Him that we live, move, and have our being. Essentially, he was conveying that, even though they are unbelievers, they are still considered God's offspring. This is significant because God seeks His offspring to connect with Him; one can be His offspring without actively seeking Him or having a relationship with Him. This is why religion plays an important role—it serves as the means through which we reconnect to our source.

Another interesting word for religion we find in Greek is “*thrēskeia*” which means **obligations in relation to a supernatural power**.

There is an obligation or way of living or an expectation of God for His people. [James 1: 26-27]

Religion, from the Hebrew pictograph, DAT, which is from dalet-door and tav-covenant, speaks of both a *pathway to the covenant and a pathway of the covenant*. Pathways have a spiritual connotation of systems, of methodology. When one is ushered into this covenant, *there is a certain method of doing things*. There is an example we follow after- Christ left us an example to follow. [1 Peter 2:21, John 13:13-16; 1 John 2:6]

(Studies on the Hebrew pictograph will be done in advance class)

In the book of 2 Peter 1:3, we see that there's power we need for life and godliness. Godliness, which is the English translation of the Greek word Eusebeia, is translated as piety or religion. Godliness is religion.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. [1 Timothy 3:16]

The verse above speaks of the mystery of godliness, which is Christ. The mystery of religion (Godliness) is the hidden secret of Religion and this hidden secret is Christ- the Christ factor. This is where the power of religion is. Christ ushers us into the power of Religion (the product of the life of God in us). Any religion that is oblivious of this mystery of religion has its religion

to be incomplete. Religions such as Islam have the form of Godliness (the practices, activities), but since they do not know the mystery of Religion (Christ), their religion is not complete and hence **empty** (have the form but not the power of Religion)

Faces of religion

Religion, as seen in the scriptures, is in two folds. We see that in 2 Timothy 3:5

1. The Power of Religion
2. The form of religion

The Power of Religion is a **product of the life of God (aionios zoe) in you which is encapsulated in the breath of God- the Spirit of God (John 7:38)**. It is that the Holy Ghost dwells in a person and by virtue of that, the person receives eternal life through which we have the power of religion. This life in us directs the way we live and do anything. It is the enablement to live the life of Christ.

The form of religion speaks of **living the life in us out which is by the enablement of the Spirit of God resident in us**. It is not enough to have the power; we must have the form also. It is what makes men glorify God. The bible speaks of letting our light shine before men [Matthew 5:16]. It is in the form and the power that God is revealed.

A religion without the power of religion is empty (devoid of truth)

Vain religion is when a person has only the power of religion. Such religion is profitless

- Your religion is incomplete if you only have the power and not the form (vain religion) [James 1:26-27; 1 Corinthians 5:1; 2 Timothy 3:5]
- In James 1:26-27, we find how the audience had the power but there were no actions(form)

According to 2 Timothy 3:5, there are *men who have the form of Godliness but deny it's power and as mentioned earlier, such religion is empty*. (Islam and other religions, for example, do all the activities expected of them (have the form) but lack the power of religion)

Similarly, it is incomplete if you have the form and not the power (empty religion) [Acts 10—Cornelius had the form but had not the power hence was asked to send Peter who exposed his family to the power.]

Complete religion

- The apostles did not neglect either of the faces of religion- form and power. They expressed both faces [1 Thessalonians 1:5, Acts 11:26.]
- In 1 Thessalonians 1:5, we see there was the power of Religion (the product of the life of God) and they did not neglect the form (how they lived among them) 2 Peter 1:5-8 contextually also speaks of being pious and we see that;
- If there's no outward reveal of your religion or you do anything that does not glorify God, your religion is useless and unproductive. (Vain religion)

What makes Christianity different from all other religions is in its completeness, that is, a religion that has the form and the power. We don't just have the practice of the religion but we have the essence as well.

Always remember, the form of religion MUST proceed out of the power of religion.

QUESTIONS/ASSIGNMENT

1. What does “Religare” mean?
2. What was the purpose of Jesus coming down to earth?
3. Is Christianity a religion? Explain your answer
4. What is vain religion?
5. What does complete religion entail?
6. What do the two faces of religion entail?
7. What or who ushers us into the power of religion?
8. What does Dalet Tav mean?
9. What does the Bible say true religion is?
10. What makes Christianity “different” from other religions?”
11. Which verse speaks of having the form of godliness and denying the power thereof?
12. In your own words, what have you learnt from this lesson?

SALVATION

Salvation

One very common subject everyone has come across in relation to the Christian faith is salvation. Once you claim to be a Christian, the next question you are asked is "Are you saved?" What then is this salvation we are talking about? What are we being saved from? To the lay non-theological mind, to save something or someone is to preserve or deliver it from harm, ruin, or loss. The context in the Christian is not so different but entails a lot more

Soteriology - The Biblical Approach to Salvation

The branch of theology that deals with the doctrine of salvation is soteriology, which stems from two Greek words - *sōtēria* (salvation) and *logos* (idea, topic). Salvation, as a doctrine, encompasses the entire work of God towards man towards the end that man is delivered from sin and its power, nature, corruption, and consequences. [John 3:16-18]. It doesn't end there just yet. There's a second part of our salvation, which is being bestowed with the riches of God's grace, His eternal life, and eternal glory. [Ephesians 1:3-8, 1 Peter 1:3-5, John 3:16, Ephesians 2:4-10, John 3:36, John 10:10]

Salvation is a gift from God to man [Ephesians 2:8, Romans 5:15, Romans 6:23, 2 Corinthians 9:15]. Based on this premise, we understand you don't receive salvation by anything you do which is your works. From Ephesians 2:8, we understand that no man can stand anywhere and say he is righteous or holy because of the things he has done for society or for God. It is solely out of God's love for man in relation to His eternal plan for us. [John 3:16]

The doctrine of salvation seeks to cover several other subject matters such as

- Redemption
- Propitiation
- Sanctification
- Regeneration
- Reconciliation
- Glorification
- Repentance

...among many others.

We'd take a look at a few of them in this class

This shows the great disparity sin has brought between God and man and the progressions of finished work that must find root in man for God to harvest true sons in His express image and likeness.

THE NEED FOR SALVATION

God, in creating the world, set laws in place to maintain order. We can even see this principle in the governance system of countries on Earth. Every country has a constitution, and if anyone breaks a single law, justice must be meted out to that person. In the same vein, God has laws to govern His world. One such law is that if any man sinned, the wages [reward, consequences, response, sentence] for that action was death [Romans 6:23]

Through the fall of Adam, all men, even the creatures, had to be subjected unto death [Romans 5:12]. Therefore, God, being a just and a loving God, had to invoke the sacrifice of His Son to deliver all men from the penalty of sin, which is death [John 3:16]

Any man who refuses to receive salvation will suffer death [Romans 6:23]. Then again, it is necessary for man to be saved to be restored unto the original image of glory God had intended for him [Romans 3:23-25]

Salvation can only come through one person, and He is Jesus Christ by virtue of His finished work on the cross and His resurrection [Acts 4:9-12]. You can be saved by believing in your heart that Christ came to die and resurrected for your sake and even so confessing His immortality and Lordship by your mouth [Romans 10:9-10, Acts 16:31, Acts 2:21]

ADVANCED UNDERSTANDING ON SALVATION

“Born Again”: the term born again in a Hebraic perspective is used to describe converting from another religious view to Judaism, and it is on this premise Jesus used the term born again: of which he expected Nicodemus to understand.

In John 3, Nicodemus approaches Jesus and acknowledges that no one can do the signs that Jesus does unless God is with him. Jesus replies, “*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God*” [John 3:1].

Nicodemus, confused, asks how a man can be born when he is old, to which Jesus explains further, “*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*” [John 3:5]. He continues, “*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit*” [John 3:6-8].

This discourse communicates that, believers have received the seed of eternal life through Christ, but the culmination and activity of being “born again” occurs at the appearance of Jesus. Just as salvation is a process, we are saved but await the “true salvation” at the coming of Christ. Paul speaks to this in *1 Corinthians 15:49*, “*And as we have borne the image of the earthly, we shall also bear the image of the heavenly.*” This is the ultimate fulfillment of being born again, when we will be transformed into the likeness of Christ at His return.

Looking at the similitude of a man begetting and a woman bearing a child. When a man “gives birth” to a child, it is just the seed that was implanted into the woman but when a woman gives birth, that is the actual birth of the child

The epoch of Jesus being the life-giving Spirit was at His resurrection, for that was when He fully entered into His role as the one who imparts life to all men. This is why, after His resurrection, He could release the Spirit to His disciples, as seen in *John 20:22*, “*And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.*” The “begotten” experience of Christ refers to His glorification, the moment when He was declared the Son of God with power, as *Romans 1:4* states, “*And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*”

Being born again isn't a "Christian" term. One who was born into Judaism needed not be "born again" but rather confirmed by their bar-mitsvah ceremony, if to continue in the ways of the faith - taking higher classes of the faith. Contrary to the conventional use of the term, one born in a Christian home only needs to be trained in Christianity and confirmed - they are to be built in the belief of Christ from childhood.

SALVATION - The Way of Speaking (Peh)

In raising Christian children (children from a Christian home), the parent has to bring them to the consciousness of God in them. From Proverbs 22:6, there's a way that we are to train these ones. The Hebrew for 'go' in that verse is '*peh*' which means mouth. We know that it is with the mouth that we speak. It is with the mouth that we utter the language ingrained in us by our culture, and even our culture itself.

In other words, we can say that the way a child goes is the way he speaks. It's the language he utters which affects the way he thinks and the thoughts he carries. As a Godman, your child should speak as a God-child. Even from birth, confessing the Lordship of Christ and being filled with the Holy Ghost

As a matter of fact, children should be speaking in the language of the spirit - it is the language of their spirit - because they are sanctified from birth. [1 Corinthians 14:14-15]. The confession of Christ should be a reality kids grow into as they mature and not necessarily forcing them to run for numerous altar calls in their teens.

As a Godman, it is very expected of you that as your child grows, he progresses in the acknowledgement of God [2 Timothy 1:5]. A Godly couple should by default, birth a Godly seed holy unto God. [1 Corinthians 7:14]

It is therefore incumbent on you as a parent that your training of a child should primarily major on the words you speak (*peh*) and these will either arouse the Godly seed in your child or dull it. You can let your children run to Jesus by the words you utter to and over them [Matthew 19:14]

You can declare over your children and they can be filled with the Holy Ghost even before they are born. John the Baptist is a perfect example. [Luke 1:15, Psalm 8:2]. The way of Christianity is not imputed on you by virtue of being born into a Christian home. However, if you train your holy seed in the way they should speak and shape their everyday consciousness and acknowledgement, they'll never depart from...The Way [John 14:6]

- A quick look at seed from the Hebraic perspective

- *Nun ז - it speaks of sperm, activity, a life.*

- If this seed runs the course of a child's life, he can never go astray and will mature ever acknowledging the way of the Lord.

DISCUSSING SOME TERMS USED IN RELATION TO SALVATION

SANCTIFICATION

To sanctify is to separate something for a certain purpose - to bring it to a certain holiness. Sanctification here in Greek is '*hagiasmos*' which means a purification, consecration [1 Corinthians 1:30]. Christ is the agency through which God set us apart unto Himself - He is our purifier [Hebrews 10:10]

As a matter of fact, the sanctification of man is pre-empted on the premise of redemption because man sinned against God was in rebellion against Him even separated from His life. Sanctification is the will of God for us [1 Thessalonians 4:3-8]. Sanctification doesn't just end at what Jesus worked for us but there are progressions in our sanctification.

Sanctification speaks of separation towards the purpose of God whereas purity speaks of a state of unblemish or cleanliness (without spot) [1 Corinthians 1:2, Philippians 1:9-11]. The opposite of holiness is commonness or profanity [Ezekiel 44:23]

Fornication is rebellion and not just about sex. Even gluttony is fornication in the Hebraic perspective [1 Thessalonians 4:3, 1 Corinthians 6:13]. This is one reason for our sanctification. The moment you begin to engage in these things, you are desecrating the temple which you are and He can't find pleasure in you. You are not creating the right environment for Him to thrive in you. [1 Corinthians 6:13 -16]

On account of our sanctification, there's an inheritance for us. If you refuse to walk in sanctification, you'll lose eternal rewards [Acts 20:32]. Our deliverance from the kingdom in darkness into the kingdom of His is also a seal of our sanctification [Colossians 1:13]

JUSTIFICATION

Justification simply means being declared righteous [Romans 5:17-19]. As in a legal setting where one is acquitted and placed on the right side of the law. In the Christian context, salvation operates on this legal plane. When Christ died, our sins were atoned for and when He rose up, He ushered us into the reality of His life.

The law could not justify [Acts 13:39], because the wages of sin is death [Rom. 6:23]. Christ, sinless, bore that penalty, and through Him, believers are made righteous. This is not self-generated righteousness but His righteousness operating in them [Eph. 4:22-24].

Justification brings peace with God [Rom. 5:1] and access to grace, enabling believers to live righteously, not by focusing on sin but by reckoning themselves alive to God [Rom. 6:11]. The new man, created in righteousness, is put on daily through faith in Christ's finished work.

By one man's offense (Adam), death reigned, and many were made sinners. Likewise, by one Man's righteousness (Christ), the free gift of justification comes to all who believe [Rom. 5:17-19]. This righteousness is not obtained by an exchange but by participation, just as sin entered through Adam by shared humanity, so righteousness comes through shared faith in Christ.

All have sinned [Rom. 3:23], not by partaking and following in Adam's fallen nature. Justification, then, is not earned by works but received by participation in Christ's redemptive work, His death and resurrection [Rom. 3:24; 2 Cor. 5:21]. Believers are legally united to His victory, having died with Him and risen to walk in newness of life [Gal. 2:20; Rom. 6:11]

Divine Exchange or Divine Participation?

There's nothing like divine exchange. Whatever happened to Christ from the cross through to His ascension happened to us legally. We participated in it. [1 Peter 4:13]

For Him, it was vital/experiential but for us it was a legal matter. By virtue of that, we journey in our Christian faith to come to the experiential knowledge of these matters. [Philippians 3:10-14].

Justification is not by anything you've done but just Christ imputing His life on you by your belief hence your participation in Him. The forgiveness of sins didn't come at a free cost. [Isaiah 53:5]

God is just so He can never let sin go unpunished. The good news here is that He imputed all sin [past, present, future] on Jesus Christ and executed that punishment on Jesus and we partook of it. [2 Corinthians 5:21]. So, you might not have been nailed or hanged on a tree in Golgotha but legally you have and you have a clean slate. As a believer, lose the fear of death because Christ, even you in Him has defeated death and Hades. [Revelation 1:18, 2 Timothy 1:10, Ephesians 4:8]

It is by virtue of the resurrection of Christ that we walk into the newness of life which is our justification [Hebrews 7:25]. God sees any believer who approaches Him through the lenses of His Son and His finished work.

Therefore, walking in sin is an indicator of a despising of the work of Christ. [Hebrews 10:26]. Stop holding the mindset that God is angry at you for whatever thing you may have done. Christ is now your righteousness. [Romans 3:21-26]

The Consciousness of Justification

You will never walk in the realities of your justification and redemption until you walk in the consciousness of it [1 Corinthians 15:34]. Rather than preaching the consciousness of sin, preach the consciousness of the nature of Christ at work in you. Each day you wake, confess and estimate yourself as one dead to sin.[Romans 6:11-14]. Until you have this consciousness, some sinful habits will never break off you. [Proverbs 23:7]

Reckoning yourself dead to sin means seeing it as rendered powerless. [Romans 6:11]. Sin can only have its power over you when you allow it and yield your members to it. [Romans 6:16, Romans 6:12]. Don't live in condemnation. Rather than wallowing in sorrow, remind yourself of who God says you are. Work out the nature Christ has put in you and refuse to live in sin. [James 1:23-24, Ephesians 4:22].

REDEMPTION

Redemption is a complete purchase or deliverance of an entity. Redemption pertaining to the forgiveness of sins is solely on the shedding of the blood of Christ. [1 Peter 1:18-20]. As a

work of redemption also, Christ has purged our consciousness from dead works. This is so that we can come boldly before God in our ministry to Him without holding a sin consciousness. [Hebrews 9:14]

Its Greek is *apolutrosis* from the root words; “*apo - separation*” and “*lutron - a price paid to loosen slaves*” [Titus 2:14]. Lutron actually speaks of a ransom. Christ gave His life a ransom for our deliverance. [1 Timothy 2:6]. Never demean yourself. In the eyes of God, you're priceless because your price and worth is Jesus. [1 Corinthians 6:20]. With respect to forgiveness of sins, we have a full redemption. This means that our sins are fully and completely forgiven through the avenue of the ransom of the blood of Christ [Colossians 1:13-14]

The tense of redemption as used in the epistles is aorist. This means that the action was done once and for all. It is not a license for us to sin but to rather empower us to live for God [Romans 6:1-2]. Redemption can also refer to the adoption of our bodies into divinity. [Ephesians 4:13, 1:13-14]. There is a dimension of redemption that speaks of buying or purchasing an item and changing its state. In the Greek this translates as *agorazō*. [Revelation 14:3]

Another form is *exagorazō* which is to purchase something without changing the state of the material.

PROPIRATION

Propitiation simply means the turning away of the wrath of God as the just judgement of our sins by the atonement or atoning sacrifice offered to God. Christ is the propitiation for the sins of men. God presents Christ as the ‘mercy-seat,’ and the sacrifice to atone for the sins of men. God, while being merciful, had no just grounds for ‘passing over’ man's sins but through Christ, in the blood of Christ, sin is condemned and made amends for, and God is able to establish and maintain His character for righteousness. He continues and extends His love to sinners who exercise faith in Jesus. The propitiation allows God to justify Himself in His uniform kindness to men deserving harshness. [Romans 3:25;1 John 2:2; 4:10]

REGENERATION

Regeneration, which is from the Hebrew, *paliggenesia*, which is the act of producing anew. Having a spiritual renovation. It is either the state or the act. The new birth by the grace of God. It is where the spirit of a man is renewed by the Spirit of God. Regeneration talks about the born-again life. The production of a new life consecrated to God. It is mostly thought of by the Jews as the signal/ the glorious change of all things for the better. Our salvation was by the washing of regeneration and renewing of the Holy Ghost [Titus 3:5; John 3:3-5; Eph 5:26; 1 Peter 3:21]

WORKS

Works are basically the things we do or carry out as men whether in relation to ourselves or to others. One of the definitions from the BDB/Thayer is any product whatever, anything accomplished by hand, art, industry, or mind

Kinds of Works

Good Works

The mind of God for us is that we function from a place of life. That we produce good works. [Ephesians 2:10]. Good works is not an act that is considered good by social quota. Good works refers to anything that is done or produced out the life of Christ - His nature in us. You can do something good and it may not be a good work. The very essence of us being created unto good works shows that we've been sanctified. [Ephesians 2:10]. Only good works will be rewarded by God. [1 Corinthians 3:13-15]

Works of Righteousness

Works of righteousness are not necessarily works out the life of God but things that you do that are right. [Titus 3:5]

Dead Works

Dead works as mentioned in Hebrews 6:1 refers to every work or activity that proceeds from the knowledge of good and evil and the old man. It doesn't proceed from the principle of life. They are the works of unrepentant unbelievers. Dead works is a perversion of our conscience [Hebrews 9:14]

Works of the Law

These are the deeds that we perform per requirement of the law. One can never fully fulfil all of these by his own self. [Ephesians 2:8]. If you break one, you've broken the whole law. [James 2:10]. These works could never justify us in the eyes of God and it was why we needed the work of Christ in us. [Galatians 2:16, Romans 3:20]

SALVATION WITH REFERENCE TO THE TRIPARTITE NATURE OF MAN

In the creation narrative found in Genesis, we see a profound moment where God forms humanity. Understanding the tripartite nature of man, comprising spirit, soul, and body, provides a foundational perspective on the human architecture.

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

Breath of life as used in the verse above finds its root from the word *Neshemah*. When God formed man from the dust, he breathed the breath of life into him; the neshemah. In foundational class we want to focus on the spirit, soul, and body as the tripartite architecture of man.

Two key elements were integrated and manifested as the man;

- the dust (*âphâr*) of the ground (*ădâmâh*)
- breath (*neshâmâh*) of life (*chay*)

When God molded man from the dust, he breathed the breath of life into him and he came alive. The breath of life is that vital force that brings man to consciousness. There are a few units that constitute the breath of life. In what was breathed into the nostrils of Adam, we have:

- the adamic spirit - man's spirit
- the adamic soul - man's soul
- the foundational spirit of God - that essence of divinity that connects us back to Him

The foundational is imprinted in every human, whether believing or not, and all of creation. It is that which makes us offspring (Greek: genos) of God.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

From Genesis 2:7, after the body was breathed into, he became a living soul. Much more than that, just communicating that the body was now able to breathe and move, it indicates how man functioned - by the reality of his soul (senses).

1 Corinthians 15:45 contrasts the first man, Adam and the last Adam as the former being a living soul and the latter - a life-giving spirit. The emphasis here is on their source of operation. The living soul functions much more on the senses of the soul, whereas the quickening spirit acts from the spirit within. The stream of his living is from the spirit. The locus of control is based in the spirit.

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

The optimal idea for man is that he operates from the spirit - even that spirit of God within - however when Adam sinned, he became a slave to sin - he awakened sin in him advancing a law in him that causes the life in the body to influence a corruption in the life of the soul so that there is now a contradiction between the desire of the soul and that of the spirit.

One of the works of Christ in salvation is to alter the shift of that locus of control over the soul back to the spirit, and much more to come to a place where you can give and work life in the soul. This happens by the amalgamation of our spirit with the earnest of the spirit deposited within us.

Once the locus shifts, you can control the soul and the body. You can obtain the soul and the body

How can we tell that becoming a life-giving spirit speaks more about functionality?

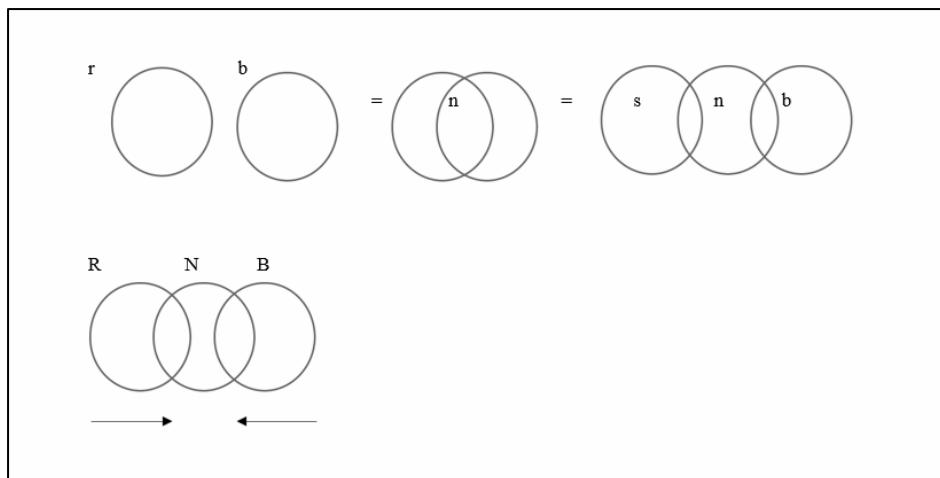
We find the resurrected Jesus defends that he is not a spirit [Luke 24:36-39]

NB: The diagram below is just a rough illustration for beginners' class.

R = Ruach (Spirit)

N = Nephesh (Soul)

B = Body



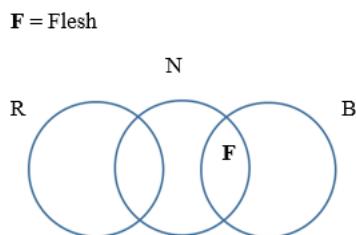
We can observe that the various components of the architecture of man have a direct influence and link with each other.

Soul of man can be explained as it expresses a certain possibility of either the spirit/body, Spirit seeks to express itself unto us and the body is the physical being.

Man is not a spirit: he has a spirit, soul, and body. (Will be explained thoroughly in the advanced class)

Case study: Resurrected Jesus defending that he is not a spirit [Luke 24:36-39]

-1 Thessalonians 5:23



The flesh in the bible discusses the physical body and nature. In other words, the flesh is the nature of the body.

The Spirit is man's license to navigate the realm of the spirit. The body is the license to navigate the earthly realm. Nephesh comprises our consciousness and cuts across both spheres, even to the soulish realm. All three influence themselves. The spirit is so tied to the soul that when one's spirit is caught up, he still has consciousness. It is the word that divides the spirit and soul according to Hebrews 4:12. Adam was living by the governance of his spirit, but because he ate of the forbidden tree, he activated something called the flesh. The flesh is a nature that comes out of the body. From the diagram above, the flesh is the intersection of the soul and the body. This is the link between the soul and the body. The soul has an appetite, and it can be satisfied through the body. We are to function effectively both in the natural and spiritual realms. Spiritual death means a separation from God. When your spirit is unoccupied, you become a conductor through which the devil works.

Death: *Separation, corruption, and mortality.*

NB: Even in eternity, we will have bodies but not this mortal body or the corrupted body, there will be glorified bodies [1 Corinthians 15:33-58]

The solution to the problem of death.

1. The spirit man needs to be regenerated
2. The soul needs to be transformed
3. The body needs to be glorified

When the word of God, which is life comes in, the spirit is regenerated.

Due to the fall, Animals are educated by their environment and genetic nature, not necessarily in the progressive interaction and speaking of God; so is the fallen man, as his spirit experienced a separation (death). This doesn't negate the possibility of spiritual experiences.

Whatever occurs in the soul has a profound impact on the spirit. A Christian cannot be possessed in the same way as someone who does not have the life of God within them, as possession implies ownership. Therefore, it is "impossible" for a demon to possess a believer's spirit. However, possessing the life of Christ does not exempt one from spiritual contamination, which can lead to a need for deliverance. Additionally, since the soul and spirit are intricately connected, any disturbances in the soul can also affect the Ruach (spirit).

You can't lose your salvation but you can neglect and despise your salvation. There is a difference between you rejecting God and someone snatching you from God, which is impossible.

A critical examination of scripture reveals multiple instances where salvation is described in the past, present, and future tenses. For a natural man, it shows inconsistency in scriptural teaching yet the bible is teaching the concept of salvation being progressive. Salvation has been worked, is being worked and will be worked in the believer. We have been saved, yet we must work out our salvation, longing for the Day of Appearing of Jesus. [Ephesians 2:8, Philippians 2:12, Titus 2:13]

From the point one believes, they have entered into a journey that will be culminated on the day Jesus returns in the fullness of glory. This journey is an insured one, such that no being can take us out of it. This is where we understand the ability of God to keep us, such that neither death, nor principalities, nor any possible power would be able to separate us from His love (Romans 8:38-39). The very insurance of this security is the Spirit of God, such that He is the seal of promise, the downpayment of our inheritance until the fullness of redemption has come[Ephesians 1:13-14].

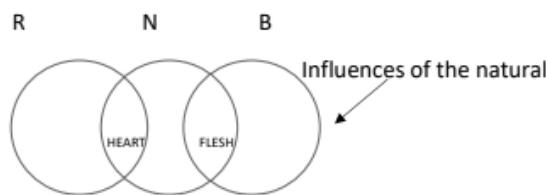
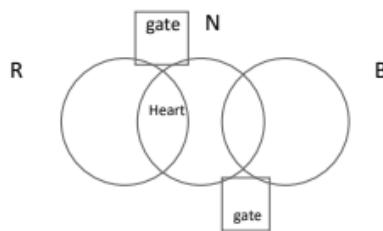
In the same vein of scripture, we see an expectation of man to keep to the path of this journey, for once he deliberately veers off, there is no room for salvation. This shows that one cannot possibly lose salvation because it is a free gift of God to you, but one can reject their salvation.

Scripture speaks about the hardening that comes by the deceitfulness of sin, such that one is not able to appreciate the Love of God. These men have been enlightened but deliberately choose to walk in darkness and hence have made of no effect the sacrifice of Christ. [Hebrews 6:4-6, Hebrews 10:26].

This tie in to the need for working out salvation in the present with the hope of the “future” resurrection. This salvation is so delicate that it requires a great deal of fear and trembling to rightly handle it. Paul strictly admonishes the church to be alert, always guarding their salvation because salvation is nearer than when we believed. [Romans 13:11]

It is incumbent on the believer to prepare by holding fast the salvation had now, that is, the transformation and renewal of our souls. (Romans 12:2)

Soul gates and influences of the natural



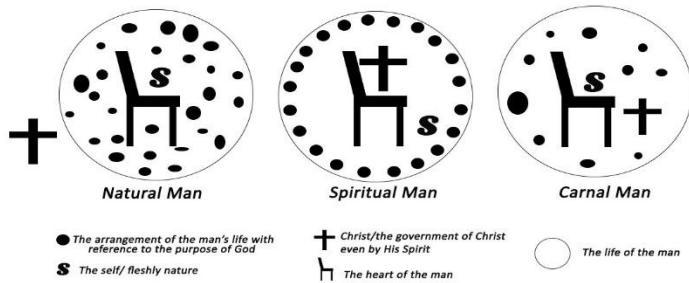
Soul gates- these are access points of the body and spirit to the soul.

Whatever affects your soul gates eventually affects your soul and spirit. (Romans 7:24-25). If you allow the flesh to govern you, you will live in sin. [Hebrews 3:7-12]. There's a deceitfulness or sin which works together with the flesh to harden our heart. [Hebrews 3:14]

The hardened heart comes into a place of unbelief, which can affect your spirit. The hardened heart sees sin as normal. The one with a seared conscience can be invaded by a spirit. Unbelief is a gate to the spirit; when you fall for it, your spirit is captured. Constantly living in sin causes unbelief. The first point of guarding your soul gates is having the word of God functioning effectively in your life, it guards your spirit.

The reason why an unbeliever can be possessed is separation from God. [Matthew 12:43-45) where separation leads to manipulation by the devil.

THREE KINDS OF MEN



Natural Man

The natural man does not have the life of Christ. Inasmuch as he doesn't have the life of Christ, he still has a certain kind of relationship with God. From Romans 5:10, we see that such an one is an enemy to God. The word enemy in the Greek there is *echtros*. This connotes one hateful, hostile and odious in the mind towards God. Then again, Ephesians 4:18 enlightens us on the state of the vision and understanding of the natural man. Many a time, we tend to condemn such people in disgust per their actions but we can understand that by virtue of his position in this earthly plane, there's an intense blindness seated deep within his heart. Such a person can be indulging in acts of high treason and will not see anything wrong with it. And one common thing is how these ones are under the influence of the prince of the power of the air. This spirit is at work in him earnestly fighting the purposes of God whether consciously or unconsciously. Ephesians 2:2 refers to such a man as a son of disobedience. His heart is hardened and seared from any form of conviction. He lives to magnify flesh. Such a person works dead works and can neither know nor receive the things of the Spirit of God. Understandably, you realize that this is as a consequence of the state of his heart in Ephesians 4.

From the context of 1 Corinthians 2:14, we see Apostle Paul make reference to the natural man in a certain light. The word for natural in the Greek there is *psuchikos* which is from the word *psuchē* which is the Greek word for the soul. He is also fleshly (*sarkikos*).

Hence, we can deduce that the natural man refers to any man who tends to function from his soul and his flesh. A man who is deeply rooted in his soulic boundaries. He is extremely sensuous. Such a man has the inclination of believing or interacting with only the things he can rationalize or makes sense to the mind.

The natural man is the kind of man who is preached to in order receive the life of Christ and acknowledge Him as his Lord and Saviour. Until he accepts Christ, he is a man under the wrath of God [Ephesians 2:1-3]. After this, it is therefore incumbent that he walks in the spirit perpetually.

Spiritual Man

This is the kind of man God wants. Not the mere fact that a man carries His life, but a man that is sold out to Him and walks even as He the Lord would ought him to. Such is the state of a son.

The principal thing about a spiritual man is that he is led by the Spirit of God [Rom 8:14]. A spiritual man has Christ on the throne of his heart. His life cannot be in confusion because he is very conscious of the Spirit of God at work in even the fact that he has the mind of Christ. Such a man consistently lives by the Spirit to mortify the flesh and its desires so that the Spirit can have full expression through him. For such a man, his sole aim is that Christ magnified in every single expression of his be it in deed or speech. Looking at the illustration in fig 1.0 you realize the spiritual man's life is well aligned with respect to the purpose of God. This is an earnest product of what the Bible says in Romans 8:6 that such a man's mind is life and peace whereas the contrary is true. A spiritual man, however, who wilfully sins gradually carnalizes his self. This usually sets in the moment he becomes complacent and thinks highly of himself and begins to compromise. Anyone who wilfully engages in sin after coming into contact with the truth just hardens his heart even to the speakings of the Holy Ghost.

Carnal Believer

The carnal believer has the life of Christ, but self is on the throne of his heart. Such a person has the tendency of magnifying self more than Christ. Such a person's flesh is loud and his mind is mainly set of the things of the flesh even the world. The carnal believer, although is not a natural man, functions from the flesh or is fleshly(*sarkikos*).

Romans 8:5 makes us understand the product of such a carnally minded person is death. In the sense that, every single expression of such a man is parallel to the heart of God and is very temporal. In the verse 8 of the same chapter, you find out that such disposition can never yield anything that pleases God. The person might be a church goer alright and may even possibly be a servant in the church. But enjoys the pleasures of this world. The best course of action is to genuinely renounce and confess every iota of sin as well as take intentional measures even by the life domiciled in his spirit. *Carnal men are babes* [1 Corinthians 3:1-3]

QUESTIONS/ASSIGNMENT

1. Sanctification is to what end?
2. What are works?
3. In salvation, is it a divine exchange or participation. Explain your answer
4. Explain 2 of the kinds of works
5. What does it mean to be justified?
6. What does it mean to be redeemed?
7. Neshema translates in English as?
8. What are the 3 kinds of men?
9. What are the three components of man ?
10. What does the soul consist of?
11. In your own words, what have you learnt from this Lesson.

CHRISTLIKENESS

As the subject goes, Christlikeness – (Christ + Likeness) – is to be like Christ in a very holistic sense of the word. This means as a believer, you are supposed to journey towards an experiential, vital even evident imitation of Jesus Christ. We know from scripture that those He foreknew He predestined to be conformed to the image of His Son [Romans 8:29]. So, in all things, Christ has the pre-eminence therefore He is our pattern for living. That is why the Apostle Paul writes to the church in Corinth in the premier epistle to them that they should imitate him even as he imitates Christ. It all hinges on the desire of pleasing the Father. Even in our earthly family system, if you want to know what pleases your father or even what he detests, you need to consult your older siblings if not the eldest. We can apply the same here where Christ is the eldest son even the Apostle John calls Him God's only begotten son. We also remember that in Matthew 17:5, the Father announced His pleasure in the man Jesus therefore He becomes our prototype in all spheres to the end that we bring pleasure to the heart of our Father.

Contrary to popular opinion, one can actually live like Christ did here on earth – yes! How is this possible? It is by He living in us even by His Spirit [2 Corinthians 13:5]. Even so, to see the evidence of this, we must allow His Spirit to have expression through us – dictate our exactions, emotions, speech, plans amidst others. [1 Pet. 2:21-23]

FACETS OF EXHIBITING PROFOUND CHRISTLIKENESS

Character

- We are expected to be perfect, even as our heavenly Father is perfect, Matt. 5:48
- We are expected to possess the same degree of supernatural agape love for one another that Jesus has for his disciples, Jn. 13:34, 35; Jn. 15:9, 12.
- We are expected to forgive one another just as God forgave us in Christ, Eph. 4:32; Eph. 5:1; Col. 3:13
- We are expected to have the same mind, attitude of obedience and humility that was in Christ, Phil. 2:5-8; 1 Cor. 2:16
- We are expected to follow Christ's footsteps in suffering and holy living, 1 Pet. 2:21-23. We are expected to purify ourselves even as he is pure, 1 Jn. 3:2,3
- In addition to all this, baptism symbolized our union with Christ in his death and resurrection, Rom. 6:3,4; Col. 2:11-13. We put on Christ, Gal. 3:27. The Lord's Supper consisted of the body and blood of Jesus, Matt. 26:26-28. Marriage is the mystery of Christ and his church, Eph. 5:25-33.

Ministry

- Run with the vision of our father Jn. 17:18; Jn. 20:21
- Save people even through the working of greater works 1 Jn. 2:6; 1 Jn. 4:17; Jn. 14:12.
- Imitating His very lifestyle Jn. 13:15; 1 Cor. 11:1

Inward Convictions

1. Godly Character ;
 - a. Humility, meekness and gentleness
 - b. Service and servant leadership
 - c. Holiness, righteousness and purity
 - d. Faithfulness, truth and Integrity
 - e. Obedience to the point of death
 - f. Love, grace and mercy
 - g. Boldness, Courage
 - h. Faith, Trust, Dependence upon God
2. Love and Passion for Mankind, especially Lost Souls
 - a. He came to seek and save the lost
 - b. He cared for the poor, needy, beggars, outcasts, women, children, Samaritans, gentiles
 - c. Compassion for the hungry, etc.
 - d. He came to set the captives free
3. Self-denial and cross-bearing
 - a. Identifying with humankind
 - b. Enduring suffering and persecution
4. Knowledge, Understanding and Wisdom
 - a. He grew in wisdom and understanding
 - b. All the treasures of wisdom and knowledge are hidden in him
 - c. He operated words of wisdom, knowledge and discerning of spirits

THE CHARACTER OF JESUS CHRIST IN SCRIPTURAL PROOF

JESUS AND THE HOLY SPIRIT

- Acts 10:38
- Jn.1: 32;
- Luke 4:1,2
- Luke 4:14;
- Lk.4: 18
- Acts 1:2

JESUS AND DISCIPLE-MAKING

- Lk. 6:12-13;
- Mk. 3:14-15;
- Acts 4:13

JESUS AND BOLDNESS

Jn.8: 59; Jn. 10:31; Lk.4: 29; Jn.7: 1,14; Matt. 27:54

JESUS AND FAITH

- Heb. 12:2; Heb. 11:6;
- Mark 11:20-23; Mk. 9: 23

JESUS AND SELF-DENIAL

- Matt. 20:28; Jn. 10:17

GUIDES TOWARDS CHRISTLIKENESS

1. Have a Fierce Desire to be like Christ
 - a. Hunger and thirst after righteousness, Matt. 5:6
 - b. Compare yourself with the standard of Jesus Christ, not only other believers
 - c. Allow the Holy Spirit to awaken love and desire in your heart
 - d. Pray daily for clearer vision of the Lord
2. Take Realistic Decisions to Obey God in every area of your life
 - a. Prepare your heart, mind, will and attitude
 - b. Set proactive goals
 - c. Take drastic measures against sin
3. Claim the Promises of God
 - a. Meditate upon and apply the over 8,000 promises in the Bible
 - b. Plan and execute a consistent daily Quiet Time
4. Discipline Yourself to Stick to your Decisions that Uphold Christlikeness
 - a. Get an accountability partner if you see that you keep breaking your resolution
5. Measure your Progress Daily with the Standard of Jesus Christ
 - a. Don't settle for the yardstick of those around you
 - b. Form the habit of asking, 'Would Jesus do this?'
 - c. For your Quiet Time, pick verses that highlight the life, character and ministry of Jesus
 - d. After breaking a bad habit, build a good one to replace it
6. Determination and Persistence will bring Success
 - a. Refuse to give up. Fight sin to the point of shedding blood [Heb. 12:4]
 - b. Falling and rising till you overcome any besetting sin is normal. Jn. 16:33 assures us of Christ's victory

QUESTIONS/ASSIGNMENT

- 1.List 2 facets of exhibiting profound Christlikeness
- 2.Briefly speak on these facets of Christ's life.
- 3.State 3 inward convictions of Jesus Christ.
- 4.what are some of the characters of Jesus Christ, List 2 and back with scripture.
- 5.State 4 guides given towards Christlikeness.

PREPARATORY STAGE

QUIET TIME

What is Quiet Time?

Quiet Time is a good quality time spent alone with God for fellowship in meditation(*Will be explained in details in the subsequent pages*) upon the Word of God and prayer [Josh. 1:8; Mk. 1:35]. It is the time to be quiet enough for God to speak into your life daily.

Why is Quiet Time so Important for the Christian?

God made man in His image and likeness [Gen. 1:26-27] so that He could fellowship with Him [1 Cor. 1:9; 1 Jn. 1:3] and man would be responsible for the works of God's hands. But through sin and disobedience, fellowship with God was broken but God sent His only begotten son Jesus Christ to die for our sins and bring us back to God [1 Pet. 3:18].

1. Daily temptations from Satan [Matt. 4:1 & Lk.22:3, 32], the flesh [Rom. 7:17; 1 Pet. 2:11], and the world [1 Jn. 2:15-17; Jas. 4:4] still cloud the Christian's vision and the true image of God in man is blurred. We need to spend time alone in God's presence daily after accepting Jesus Christ as our Lord and personal Saviour – so that we can have:
2. Daily fellowship with God to know, love and worship Him, Jn. 4:23, 24; Acts 17:24-27; Phil. 3:7-10; Jn. 17:3
3. Daily practice of obedience and service to God, Matt. 4:9,10; Jn. 5:19,20; 6:38; Jer. 1:5; Ps. 119:11
4. Daily growth into God's image and Christlikeness, 1 Pet. 2:2; Rom. 8:29; Gen. 17:1; Col. 1:26; 2 Cor. 3:18
5. Daily meditation and intake of God's word in order to be richly indwelt by it, Josh. 1:8; Ps. 1:1-3; Col. 3:16

When Should I have my Daily Quiet Time?

Give God the best part of your time in the day. It is best to meet God before entering the day because:

- You are refreshed after sleep and your powers of concentration are highest;
- God may have instructions for you for the day;
- The devil may have temptations in store for you that God wants to reveal to you;
- You need to commit your plans and challenges, troubles, etc. for the day into His hands. Prov. 16:3; 3:5-7

Where should I have my Quiet Time?

Find a convenient place where you can be alone [Ex. 34:1; Mk. 1:35) but comfortable – *never in bed*.

For how long should I have my Quiet Time?

Between 10-30 minutes of quality time, depending on how much time you can take conveniently in season and out of season. If you exceed this, it becomes a Bible study and you may easily get fed up. Better start with a short time on a daily basis than one long quiet time in a week. However, you do not need to bottle up your time spent with the Lord in this time frame. You can exceed it even by the movement of the Spirit within as well as your level of hunger.

What do I need for a Quiet Time?

- *Your Bible*: In any language of your choice. New King James Version (NKJV)/New International Version (NIV) are best in English for study and memorization. Other versions may explain the passage more fully.
- *A pen*: writing is important. Notes and observations will not be lost o It makes you alert. You pay more attention and concentrate more.
- *A Quiet Time notebook/file*
- *A Prepared Heart*: Men look on outward appearance, but God looks at the heart [1 Samuel 16:7]. We can only seek God and find Him if we seek Him with all our heart [Jeremiah 29:11]. God will draw near to us when we draw near to Him [James 4:8]. When we hunger and thirst after righteousness, we shall be filled [Matthew 5:6]. The half-hearted lukewarm approach to God never attracts heaven [Revelation 3:14-16].

QUESTIONS/ASSIGNMENT

1. What are 3 importance of Quiet time
- 2.what are the things required for Quiet time. List them.
- 3.What is Quiet time?
- 4.When is the best time to have your quiet time?
- 5.How does Quiet time equip you for the day?
- 6.what is the convenient location for your quiet time?
- 7.How long should your quiet time take?

BIBLE STUDY

Bible study basically deals with a quality time spent labouring in the Word of God. This is not the same as quiet time. 2 Timothy 2:15 admonishes us to study to shew ourselves approved. Study, comes from the Greek word *SPOUDAZŌ*; give diligence, to exert one's self

Here, we not only just read the bible but we spend time digging into what the Word of God has to say to us and for bible study to be effective, you need

- A ready heart
- A Bible
- A notebook and a pen

Writing is important: Notes and observations will not be lost. It makes you alert. You pay more attention and concentrate more. Any revelation from the Lord will be put down.

Aside these, **never study in the flesh.** You must rely on the Spirit of God, who teaches us all things (John 16:13), to explain the Word to you. As the Author of the Bible (2 Timothy 3:16), He will be the best person to help you not only to understand but to help you in your transformation (Romans 12:2; 2 Corinthians 3:18)

What to do before, during and after studying the Word / How to do a Bible Study

- Spend time praying before you start. Never approach the Word in the flesh.
- Rely on the Spirit of God to explain scripture to you.
- Do not approach scripture with preconceived thoughts (be teachable enough to unlearn, learn, relearn.) Always take the bible like you don't know anything.
- Allow scripture interpret scripture
- Use the law of first mention (the first time a particular topic, name was used in the bible); this is mostly applied when you're doing a topic or character study.
- Pay particular attention to every detail (colours, numbers, etc) Everything is relevant.
- Since the Bible wasn't written in English language but Hebrew, Aramaic and Greek, rely on some Bible concordances to know the actual meaning of some of the words. (MySword (android) and Bible concordance (IOS) are recommended apps you can use)
- Don't use only one translation (KJV), try using other renditions (AMP, NIV...)
- Don't rush to leave the Bible and try to avoid distractions as well.

Forms of Bible Study

• Topic Study

This is where you pick a topic (especially virtues and vices) to study. Usually, the choice is based on virtues you want to build in your life, vices you want to overcome, etc. Here, you study and find out what the Word says concerning a particular topic. E.g love, patience, relationships, etc. *Under topic study, the law of first mention is very useful*

- **Verse Study**

Verse study is studying a particular verse. It must always be within the context of a complete thought. It should not be isolated and expounded on, it should be done in the context of the complete thought) If need be that you read a whole paragraph to understand the verse, do so. Verse Study is mostly ideal for quiet time together with topic study. It is also effective for memorization

- **Book study**

The background of the book, the author, the themes and all other things relating to the book of the bible is studied here together with the central theme of the book.

How can you do it effectively?

- Read about the background of the book; get to know the author, the themes, etc
- You must understand the Bible wasn't written in chapters but to make memorization and referencing easier, chapters were introduced hence under book study, study it as though there are no chapters first before you introduce the chapters. This will help you get the complete message.
- Read through each chapter carefully. Most times, you will have to read many chapters to get the complete thought.

- **Character Study**

Mostly, the stories of bible character we know are stories that we have been told by men. We haven't picked a character in the Bible and done an exhaustive study on their lives, known more about the person (parents, genealogy), and learnt from their mistakes and triumphs. Under character study, we can study the character's walk with God, how God used them, how they fit in God's redemptive plan for man and if there is a need to apply some of the lessons learnt in our lives, we do so.

In doing an effective character study;

- Pick all scriptural references that relate to the character, use the law of first mention to know when they were first mentioned of in the bible.
- Read through all the references and make notes
- Identify the theme of that character
- Identify spiritual principles and traits of the character represents
- Personalize the study by application

Caution

- Never do a study in the flesh: In as much as the Bible can be approached intellectually, it is a book that carries life and hence doing a study of the book must be done in both angles (the intellectual and the spiritual) but first consider the spiritual. Approach it to receive life, wisdom, direction etc and not to just add on to knowledge as that may be considered fleshly. Rely on the Spirit of God to explain scripture to you. Spend time praying before you start.
- Approach scripture without preconceived thoughts: Our views and preconceived thoughts affect how we read scripture. Always take the bible like you don't know anything and allow scripture interpret scripture. Be teachable enough to unlearn, learn, relearn.

- Always make use of Bible Concordance in your study: Since the Bible wasn't written in English language but Hebrew, Aramaic and Greek, rely on some Bible concordances to know the actual meaning of some of the words. (MySword (android) and Bible concordance (IOS) are recommended apps you can use). Don't use only one translation (KJV), try using other renditions (AMP, NIV...)
- Verse study should not be done in isolation (it should always be within the context of a complete thought) If need be that you read a whole paragraph to understand the verse, do so. Verse Study is mostly ideal for quiet time together with topic study. It is also effective for memorization

QUESTIONS/ASSIGNMENT

- 1.Greek word *spoudazo* means?
- 2.List 3 things to do before, during and after studying the word.
- 3.Precisely, what are the 4 kinds of bible study? Briefly describe them.
- 4.List 3 cautions to take note of when doing a bible study.

MEDITATION

The Bible admonishes to not just be hearers but also doers of the word [James 1:22-25], and our expression of the realities in truth are very dependent on how well this knowledge has become a part of us.

To accomplish this, we need to allow what we know in our heads to become deeply rooted in our hearts and that is accomplished through the practice and culture of meditation.

What is Meditation?

There are many words used for meditation, but our emphasis will be on 3 peculiar words used having Greek and Hebrew roots:

Hâgah (Of Hebrew origin)

Transliterates in English as: pondering, murmuring/muttering(to say something under your breath)

meletaō (Of Greek origin)

Transliterates in English as: to think over,to revolve in the mind,to contemplate:- look thoughtfully;it normally involves visualizing and thinking.

soo-akh (Of Hebrew origin)

Transliterates in English as: musings (*musing pensively*); to be in deep or serious thought.

Meditation majorly involves contemplation and confession.

Confession

Confession Originates from the Greek word “homologia” where “homo” means “one” and “logia” derived from logos means “word”. Combining the two confession means being one with the Word yet confession goes beyond being one with the Word; To truly confess means to come into agreement with the perspective of God in that Word; understanding and accepting God’s verdict concerning that word and through your acceptance it begins to determine your actions.

2 Major Phases of confession

- Confessing towards yourself/in means aligning your inner man and causing your soul to come into terms with the reality of the word by training and retraining your mind and heart towards embracing that reality.

- Confessing out

You begin to speak out and declare the word when your inner man has embraced the reality of the word.

Before you can confess out you have to confess in; your inner-man must have embraced the reality of that word.

Importance of meditation

-Meditation helps build spiritual perception

-We meditate because it is a command. Joshua 1:8 - at every point one is meditating, so what we keep in our minds is very important. If you want to meditate upon the word, keep the word in your mind and lips.

-In meditation, you generate power to create possibilities. [Proverbs 18:21]

- Meditation helps us change our consciousness

Some components of the mind;

- *NOUS* (Of Greek Origin)
 - Thinking ability
- *DIALOGISMOS* (Of Greek Origin)
 - Intellectual capacity/functional thinking
- *DIANOIA* (Of Greek Origin)
 - Imaginative capacity
- *PHRONEŌ* (Of Greek Origin)
 - Ability to exercise the mind, that is, entertain or have a sentiment or opinion

TO MEDITATE

What do we meditate on?

- The Word and precepts of God [Joshua 1:8]
- God [Psalm 63:6]
- Things of Good virtues [Phil 4:8]
- The works of God [Psalm 143:5]
- The works of men of God

You must first feed your mind with the things mentioned above

We've learnt that meditation means to muse on something, *pensively* (*soo-akh*).

As you keep musing on the Word (what we meditate on), and as you use the imaginative power of the mind to create the realities and see them, it sinks to our spirit. We keep musing and musing until it gets to our soul(mind).

Every word has a spirit component; in your meditation the seals of the word begin to break and resonate with your spirit till you become one with the word.

When the word finds expression in your inner man through meditation, it begins to affect your thought patterns, will and emotions. Then, you begin to conform to the Word and the Word begins to control you but before the change happens, you must have the word in you so that the word can have you (control your actions)

Our lives must be in line with the word of God to bring the verdict of God into reality as we meditate(soo-akh) and confess.

The mind is connected to you living the higher life in Christ

The mind has a womb; an architecture to create within it.

The imaginative capacity of the mind is what God gave us, that by virtue of Him being a Creator, we can become creators and by virtue of Him being God we can express God by the mind.

We must become one with the word; hear it, make it find expression in our inner man, that we begin to talk and think like God. Where our consciousness changes and we begin to walk by faith and not by what we see.

Our minds must become one with the mind of God so we can possess, create and dictate the verdict of God in our environment.

This enables us to allow what we muse on find expression in our lives.

If we must begin to function in the capacity God expects us, we must soo-akh on the right knowledge and things.

NB: Discipler should take disciples through a practical meditation session

QUESTIONS/ASSIGNMENT

1. List the 3 words mentioned for meditation and explain?
2. What does meditation involve?
3. The 2 major phases of confessions are?
4. Explain the two phases of confession
5. To confess in meditation means?
6. List 3 importance of meditation
7. How does the imaginative capacity of the mind function?
8. List 3 components of the mind are.
9. What must be done in order to be able to dictate the verdict of God in an environment.
10. Which part of us is connected to living the higher life?
11. Which part of the mind allows for complex problem solving?
12. What have you learnt from this?

DISCIPLESHIP

Who is a “Disciple”/follower?

A disciple is one who ardently follows Jesus Christ in order to learn and apply his truths leading to ever-deepening commitments to Christ and conforming to His Image.”

Who is a ‘Discipler’/leader?

“A discipler is one who ardently follows Jesus in order to learn and apply his truths and to a reasonable extent exemplifies the life of Christ to a point where he can pour out that life unto others in order to guide them into conforming to the image of Christ.”

Men can be your disciplers/leaders. Paul speaks to the church to imitate him as he imitates Christ. They should follow his steps even as the end goal is Christ. 1 Corinthians 11:1

Kinds Of Disciples

- **The secret disciple:** a man-fearer and man-pleaser.

Reference: John 3:1,3; 7:50,51; 19:39

- **The many disciples :** crowds lacking depth

Reference: Luke 6:17; 19:37; John. 6:60

- **The backsliding disciples:** they cannot stand the hard teachings of Jesus Christ.

Reference: John. 6:60-66

Esoterism in the faith:

There are mysteries(secrets) confided only to the initiated by reason of intimacy and certain heights in their Christian journey. When we talk about mystery, it is from the Greek word, *mustērion*, which also a derivative of *muo* (to shut the mouth). It simply means a hidden thing, a secret, not given to the understanding of one unless by initiation. The Lord Jesus, in His walk on earth committed mysteries to his disciples (the select few and this was predicated on the level of intimacy they had with Him.) Matthew 13:11 makes us understand that, unless a person is exposed to the hidden knowledge - the secret, it will be as parables unto the person. That explains why there are certain knowledge, people can't understand until they are initiated into it by reason of finding themselves in one cult or the other. It can't be appreciated unless one is brought to a certain cultivation.

When we say something is esoteric, it means it is mysterious, it is for an initiated group of people. The gospel is an esoteric gospel. It was/is not accessible to the princes of this world and not given to the understanding of carnal men. Even among believers, there are certain things in the gospel you cannot have access to until you are initiated into it.

As we commune with the Spirit of God, as we are more intimate with Him, we are being initiated into this mystery, this gospel. The Spirit of God initiates us, He guides us into all truth as we commune with Him. He ushers, He initiates us into these mysteries.

It should interest you to know that Jesus, in His days on earth had out of thousands of followers, 120 special disciples, of which came the 70, the 12, the 3 and the 1. Each of these group were committed mysteries but not equally. We find out that, for example, on the mount of transfiguration, 3 out of the 12 were exposed to a certain knowledge they were to *muo* (shut

their mouth to) until an appointed time. Out of these 3 was 1 that at the Lord's table, it was spoken of him to be the disciple Jesus loved.

Until you decide to be intentional about your communion with the Spirit of God, many things will be mysterious(hidden)

Reference: Luke. 8:10; Matthew 13:11; Mark 4:11, John 16:12-13; 1 Corinthians 2:6: Matthew 17:1-8; John 13:23

NB: Check the references for a better understanding

The Art of Following

In the book of Mark 1:17, Jesus asks his followers to follow Him and he shall make them fishers of men. When you're following a leader, *the end to that following is to be made*; following is making. Your leader that has been placed in charge over you has the key to what you can become.

As you're being discipled by a leader, the end to it is that He can bring you to a place of mastery hence, the reason why it is evident that many followers/church members do not grow into maturity or become what God wants them to be is that they have not followed adequately. To be a follower, one must adopt a posture of humility, much like that of a child.

You do not follow by emotions but by conviction; conviction is assurance in the spirit of a man. To follow by emotions is wrong because, when trials and persecutions arise, many followers tend to stop following.

You cannot follow Jesus unless it has been given unto you by the father; You cannot follow adequately except you know the man of God by the Spirit of God. You need to know by the Spirit of God the man you're following. You need to be sure about the person you follow as a leader; it is imperative that you spend time in prayers to know the verdict of God concerning the one you want to follow.

As you follow, you must be obedient to the word of God at the mouth of your man of God as though it is from God directly; the word of God works effectually for those who choose to believe. *When you disbelieve in the word of the man of God you disbelieve the God of the man*. To despise the word of God and the man of God is to despise the work of God in your life.

To follow a man means delivering your heart to the man of God; your leader becomes your “*kanon*” (rule). The one you follow can determine what you become; hence you need to be very convicted about the one whom you follow.

Kanon which means rule means your leader has the ability to determine who you follow and who you do not follow. As you're convicted of your leader, to be a good follower, you need to subscribe/feed on the materials he provides for you (sermons, books, articles of your leader) in order to adequately mature.

The disciples of Christ chose to follow Jesus almost everywhere he went, they were available; constantly being with Jesus (their leader). To adequately follow you do not only follow with your heart but also with your legs by making yourself present.

Philippians 2:22, Timothy was the one acknowledged by Paul to truly care for the things which he cared for (the things of God according to calling); as a true follower your heart desire must in sync with the desires of your leader in the confines of the gospel. You must care for what your man of God cares for. As Timothy, your leader must be able to have genuine convictions and trust in you.

Most leaders may act in an ungodly manner because of the misbehavior of their sheep; Do not cause your leader to always be hurt or complain about you, rather you must be a gift of help to your leader ready to identify problems to partner and solve them.

Points to notes

- You must partner with your man of God in all things by identifying the problems and needs.
- You should not be overly demanding of your leader as a follower.
- Your identity as a follower should not be misplaced.
- You shouldn't dwell on the petty mistakes of your Man of God.
- You should be informative to your leader on the major decisions you make in life.
- Do not be offended in your leader as it damages or breeds bitterness in your relationship with your leader.

At the end of your discipleship your leader must be able to enjoy the fruit of his labour in you; you should be able to reproduce the investments that your leader makes into you.

TO FOLLOW...

- ***You follow by convictions not by emotions;*** conviction is assurance in the spirit of a man.
- ***Follow by revelation; what God has said about the man you want to follow.*** [John 6:65-69]
- ***Following moves first from conviction then to a decision:*** In as much as one may be convicted to follow, he/she must take a decision to follow.
- You must be obedient to the word of God at the mouth of your man of God as though it is from God directly.
- You must be like a child to follow, follow in humility.
- You follow by being attentive to your leader and the things recommended as led by the spirit by your leader. E.g.: sermons, books etc.
- It is a discipline.

QUESTIONS/ASSIGNMENT

1. Who is a discipler?
2. Who is a follower?
3. What is the end to your discipleship journey?

4. List 4 ways you can effectively follow your leader
5. List 3 things not to do when following
6. What are the qualities of a true disciple?

THE MARTYRS

CHRISTIAN FOUNDATIONS

Introduction

There are necessary principles that all Christians must have laid as a foundation before they can move on to perfection. Just as the strength of a foundation determines the number of stories you can build on it, even so the maturity level of every Christian depends heavily on how well his foundations in Christ

have been laid. Some Christians can never mature or even grow beyond a certain level in their Christian life and ministry because their foundations are either too weak or too carelessly laid. They end up never becoming fruitful in God's house.

No other foundation can be laid except Christ [1 Cor. 3:10.] He is the author and finisher of our salvation [Heb. 12:2]. Jesus Christ is the chief cornerstone [Eph. 2:20-22.]. This foundation consists of four experiences, five assurances and six basic bible doctrines [Heb. 6:1-2]

Any believer who does not have his foundation in place must break down and rebuild where necessary just as the Ephesian believers did when Paul questioned them in Acts 19:1-7. They did not receive the Holy Spirit when they believed and when their baptism was found out to be John's baptism of repentance, they were re-baptized with the Christian baptism of regeneration. When Peter saw that Cornelius and his household had received genuine baptism of the Holy Spirit without water baptism, he commanded them to be baptized in water [Acts 10:44-47]. When Jerusalem heard that Samaria had received the word of God and were water baptized but had not received the Holy Spirit baptism, they sent Peter and John to pray for them to receive this gift also [Acts 8:14-17]. Many of our problems with spiritual stagnation of believers can be traced to this neglect.

QUESTIONS

1. What are Christian foundations?
2. List eight Christian foundations
3. Why do you think the Christian foundations must be dealt with before other doctrines?
4. Christian foundations affect the maturity of a believer. True or false?
5. What is the effect of a weak foundation on the growth of a believer?
6. What is the evidence of a strong foundation in the life of a believer?
7. The foundation of every man should be Christ. Give a scripture to back this assertion
8. What must a believer with a weak foundation in Christ do to ensure quality growth?
9. What is the significance of good Christian foundation?
10. Looking at your knowledge in Christian foundational doctrines, would you classify yourself as a babe or one skilled in the word of righteousness?

FOUR EXPERIENCES

REPENTANCE TOWARDS GOD

The unbeliever repents towards God in that he turns himself away from the things of the world and turns towards the things of God. The unbeliever, hence, recognizes his frailty and the need for salvation which leads him to turn towards God.

Once the unbeliever receives the life of Christ, he steps into the reality of the forgiveness of sins offered by the blood of Christ. So, the unbeliever who receives Christ has received forgiveness of sins permanently. It is the calling upon the name of the Lord as we turn towards Him. [Romans 10:13-15]

It is also known as repentance unto life. [Acts 11:18]. When the Gentiles turned towards God, the Apostle termed it as repentance unto life.

NEW BIRTH

The new birth which is also known as regeneration refers to that inner spiritual renewal that takes place within a person when he turns away from their former slavery to sin, Satan and the world (Repentance Towards God) and surrenders their life to the Lordship of Christ (through faith receives the life of Christ).

This experience, which begins one's walk with Christ, takes place within our spirit-man [2 Cor. 5:17, John 3)

A careful study of Jesus' words to Nicodemus in John 3 reveals that;

- Entrance into God's kingdom is impossible without the new birth

Reference: John 3 :3.

- This spiritual birth occurs when one receives the life of Christ through believing and confessing him as Lord and personal Saviour

Reference: John 3:5, 3:16; 1:12,13; Roman 10:9,10.

- The regeneration that takes place is a direct operation of God's Spirit through His Word

Reference: John 3:5; 6:63; Eph. 5:25-27;

The sinner who hears the message of the Gospel, believes it and surrenders to Christ's Lordship opens the door for the Spirit to cause a complete overhaul of his/her spirit-man such that the sinner becomes a new creation whose sins have all been washed away and who experiences an everlasting living relationship with God Reference: John. 17:3, Tit. 3:3-7.

He that is joined to the Lord is one Spirit

1 Corinthians 6:16-17 KJVS What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. [17] But he that is joined unto the Lord is one spirit.

In strict observance of the verse we need to appreciate that the discourse above discusses a "sharing in" or active "participation" rather than the commonly preached concept of one undivided Spirit without any distinction. The seed of eternal life by the Holy Spirit dwells in

the Spirit of a man bringing them into one purpose by agreement and fellowship. This is what makes the joint witness a possibility.

Romans 8:16 KJVS The Spirit itself beareth witness with our spirit, that we are the children of God:

The amalgamation of the spirit of God and the spirit of man has its emphasis in joint identity; but has its reality in the spirit of God taking abode in man. Our spirit becomes the accommodation of the spirit of God, the environment of stay. That's why it's needful for us to give full observances to preserving such environment and ensuring it is clean. Yes, you are possessed by the spirit of God - your spirit is his territorial habitation; but there's the tendency for one to grieve him by allowing filth into such abode.

2 Corinthians 6:16 KJVS And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 Corinthians 7:1 KJVS Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

There are engagements that defile your flesh and your spirit: many forms of fornication have such impact on us because of the proximity of the soul and the spirit of a man. Mostly sharing in the cup of contrary spirits, sustaining hurt, pain, anger, resentment etc. As much as these realities are majorly psychical - they impact the spirit of a man greatly hence grieving the Holy Ghost who has made abode in us. This filthiness chokes the flow of life within us, hence the dire need of perfecting holiness in the fear of God.

The Message of the New Birth

God truly loves and desires to be one with His children, He has a wonderful plan for your life. But Our sins have separated us from being one with God; and in order to bridge that gap God's provision for our sins was his Son Jesus Christ, that as we come to the knowledge of Him and receive of his life we bridge that Gap and restore our oneness with our father. Through the life of Christ we receive forgiveness of Sins and rest in the bosom of God.

John 3:16, Romans 5:8, Jeremiah 29:11, Hebrews 11:18

To Partake in the New Birth

Roman Road to salvation

- You need to acknowledge that All have sinned, including you. There's no one who exists that is not faulted. Romans 3:23
- The ultimate punishment for sin is eternal separation from God. Romans 6:23
- God displayed his love for you when His only son carried your sin and your punishment on His cross [Romans 5:8]

- The only way to born again is to believe His victorious work on your behalf and confess His Lordship over your life. Romans 10:9, 10

How can I Practice? (Assignment)

Pick a partner and try to win a soul by using either the Roman Road or your personal testimony to share the gospel with them.

Also speaking to them as led by the Holy spirit.

The Use of Personal testimony: Sharing your personal life story of salvation into Christ with others to win them over to the kingdom of God. [Mark 5:18-20]

You can do that by sharing with the soul:

- Your life before you surrendered it to Jesus;
- Then tell them exactly how you received the life of Christ (what happened?);
- Now that you have received the life of Christ, what are the changes that have occurred in your life?
- Which favourite verse of yours captures what has happened to you?

**Other methods that can be used is speaking to the person as led by the HOLY SPIRIT; Applying certain gifts of the spirit(word of knowledge healing ,etc.)*

Lead them to Christ with the simple confession: “Lord Jesus,

from today I accept you as my Lord and personal Saviour.” Pray for them and challenge yourself to win at least one soul before next week.

Make sure to Spiritually prepare before moving out.

QUESTIONS/ASSIGNMENT

1. What actually is new birth?
2. Who needs new birth? The sinner or the believer?
3. How many times do I need to be born again? Explain your answer
4. Briefly discuss the message of new birth
5. Discuss the Roman road to salvation

WATER BAPTISM

What is Water Baptism?

Water baptism is a Christian practice with a spiritual significance which unites every believer with the Lord Jesus in His death, burial and resurrection through the symbol of immersion in water [Rom. 6:3, 4; Acts 2:38].

The Greek words used in the Bible that speak of baptism in its various forms are *Bapto* which means to dip as referenced in Luke.16:24, John.13:26 & Rev.19:13; *Baptizo* which means to cause to be dipped and *Baptisma* which means the process of immersion, submersion and emergence. All These definitions in the bible all point to immersion in reference to what baptism is.

Jesus commanded baptism and how Jesus was baptized in the bible according to Matthew 3:16, was by immersion. "*He came up out of the water*", signifying he had to be submerged into the water before coming out of the water. This is the pattern for water baptism Jesus set for us and we ought to follow it.

In order to carry the practice of baptism; *your body needs to be completely dipped or submerged in order to fully and completely partake in the death, burial and resurrection of Christ just as Christ performed his baptism.*

There is also no ground for sprinkling and other forms of baptism, all examples of baptism in the books of new point to immersion;

- Jesus (in Matthew. 3:16), He came 'up out of the water [Jordan]'.
- Ethiopian Eunuch (in Acts. 8:38) 'they both went down into the water' and 'they were come up out of the water'.
- John the Baptist [John. 3:23] 'he baptized in a place because there was much water there.'

-By immersion, we symbolize our union with Christ in His death, burial and resurrection [Col. 2:12, 13]. We rise to newness of life [Rom. 6:3, 4; Col. 3:1-3; Gal. 3:27].

Christian baptism into water is a practice of the new covenant that God foreshadowed through the following ancient events in the books of old;

- Crossing of the Red Sea - Egypt signifies the world and our old ways, and passing through the red sea signified baptism into Christ, crossing the red sea was the emergence into a new life [1 Corinthians 10:1,2]
- Circumcision - [Colossians. 2:12, 13]
- Noah's floods - Genesis 6:9-9:17

Why is Water Baptism important for every believer?

It is important because;

1. It symbolizes your union with Jesus; your death, burial and resurrection with Jesus to newness of life [Rom. 6:3, 4]; you put off the old man to put on the new man in Christ[Col. 3:12, 13].
2. Our Lord and model, Jesus, was baptized [Matthew. 3:13-17] and He commanded it [Matthew. 28: 19, 20; Mark. 16:15, 16]

Some other significances of this baptism:

- An act of consecration to God
- A public confession of personal faith in Jesus
- A public confession of personal surrender to Jesus
- A demonstration of the fact that the old life is finished and of one's intention to live a new life.

Which people qualify to be baptized and who qualifies to baptize others?

- *Any true believer or disciple of Christ must be baptized [Mk. 16:15, 16; Matthew 28:19]. Even after receiving Holy Spirit baptism, Peter commanded Cornelius and his household to be water-baptized Acts. 10:47*

***One needs to receive the life of Christ before consciously going through baptism; that's why infant baptism is not counted as baptism. There's no record in the Bible of one being baptized before consciously receiving the life of Christ. Baptism must be consciously partaken of.**

- *All true disciples of Christ who have themselves been baptized and are recognized by fellow believers as such are scripturally qualified to baptize others [Matt. 28:19; Mk. 16:15, 16.] The disciples of our Lord were baptizing on His behalf within six months of following Him [John 4:1, 2] and people such as Ananias and Phillip are noted to have baptized others in the early church. [Acts 9:15-17, Acts 8:14-17]*

Baptismal formula:

"In the Name of the Father, and of the Son, and of the Holy Spirit, (Witnessed by the God-head), and in the Name above every name: the Name of Jesus."

This is the format according to Matthew. 28:19, 20; Acts 2:38; 1 Cor. 1:13,17.

Note here that “in the name” emphasizes on the authority in which we’re baptised into. The formular is to usher an individual into submitting under this authority even to partaking in the authority of the name we’re baptised in

(It does not matter whether the baptism is done forwards, straight, down or backwards, once it is an immersion).

When should a person be baptized again?

Normally, water-baptism is done once and is valid throughout your Christian life. In some cases, however, there is the need for baptism.

1. If the initial baptism was infant baptism.
2. If the mode of baptism was wrong, for example: sprinkling instead of immersion.
3. The believer falls back into apostasy and sin and disobedience -- idolatry, adultery, occultism, etc. involving denouncing Jesus as Lord or swearing allegiance to some other power that negates your initial commitment to Jesus. In such cases, your conscience condemns you and you find it difficult to forgive yourself.
4. If the baptism is not complete as a baptism of regeneration (like in Acts. 19:1-7 where the believers were baptized with John's baptism of repentance).
5. If the initial baptism is performed in a false denomination, i.e. a cult with false doctrine [1Tim. 4:1].

QUESTIONS/ASSIGNMENT

1. What's the concept behind water baptism?
2. What does water signify in water baptism?
3. What's the general meaning of the word baptize?
4. Scripturally, what's the correct method of baptism?
5. Give scriptural instances for it in (4) above
6. Give an instance of a shadow of water baptism under the old covenant
7. Outline two reasons why a believer must be water baptized.
8. What endorses your candidature for water baptism?
9. Who is qualified to baptize others?
10. Why is infant baptism not considered as a genuine baptism?
11. Aside John the Baptist, who else baptized people?
12. Can a sinner be baptized?
13. Explain your answer in (12) above
14. What's the ideal number of times a man should be baptized in water?
15. State two grounds that necessitate a rebaptism

HOLY SPIRIT BAPTISM

Who is the Holy Spirit?

The Holy Spirit is the very spirit of God whom God has given unto anyone that receives his life, the Holy Spirit manifests Himself in various forms based on His encounter with people, He can manifest himself as Teacher, purifier, provider, friend, healer, etc. The Holy Spirit in the Bible was referred to as the Comforter and one who will guide us into all truth. John 16:12, Acts 9:31. He has a divine personality. The Holy Spirit is a person, not a force or thing, He has emotions, He can be grieved and vexed, or pleased, Is. 63:10; Eph. 4:30; Acts 15:28. He is the replacement of Jesus to teach us the truth and what to do based on his commands and corrections, He was sent by the Father to help man on earth Matt. 4:1; Rom. 8:14. The Holy Spirit is a very special gift given to us by the father and as such shouldn't be taken for granted.

What is Holy Spirit Baptism?

It is the initial infilling to overflowing of the power and presence of the Holy Spirit when He comes to dwell personally and permanently in the believer in Jesus Christ. This is the same experience as the 'outpouring of the Holy Spirit', 'the Holy Spirit fell on them', 'the gift of the Holy Spirit', etc. On the day of Pentecost, the Apostles experience a baptism of the Holy Ghost where the Holy Came upon filling them with power to do great works to the glorification of his name.

The Holy Spirit baptism is the special promise of the Father to us (believers) Lk. 24:49; Acts 1:4; 2:33

-The Holy Spirit baptism is a separate and different experience from water baptism or even conversion/new birth, with this baptism the Holy Spirit is the agent.

- Apostles were born again and baptized in water but it was on Pentecost day that they were baptized in the Spirit where they were endued with power from on high. Acts 2:1-4
- Believers in Samaria were born again and baptized in water but it was only after Peter and John came and prayed for them that they were baptized in the Spirit. Acts 8:14-17
- Cornelius and his household were born again and baptized in the Spirit but Peter commanded them to be baptized in water Acts 10:44-48
- Acts 19:1-7: These Ephesian believers were born again, baptized in water, before Holy Spirit baptism.

HEALING & DELIVERANCE MINISTRATION

A lot of people think God is lifting up just a man to do His mighty works but what in actual fact he is doing is that he is raising a whole church of people who will do mighty things God wants to have a nation of Kings, Priests and prophets. In 1 Peter 2:9, it teaches us that the end to which we are saved or chosen is to proclaim the excellencies of God to others. So as believers we ought to preach the gospel of Christ to everyone and everywhere. [Mark 16:15-18]

Creature in “Mark 16:15” speaks of plants, animals and beings (anything that is existing). The Greek word for creature which is “*ktisis*” transliterates in English as “formation, buildings”. Governmental systems (formations) which are in existence are also under the term “creature or creation”. The gospel must be preached to all of creation even to those regarded to be in high places. Everything that impedes the gospel of Christ in creature is a gate. Systems and gates are subject and must give way to the Gospel of Christ.

In the verse 16-18, it Speaks of the signs that would follow those who believe in Jesus Christ. The signs that follow us believers are for the world and babes (immature believers) to see and not us. This is to the intent that they be in awe at the power of God and His sovereignty and be drawn towards him. By the church they should come to the manifold wisdom of God. Every believer has the ability to walk in this authority and power of God which has been seeded in the believer once he comes into Christ. The only requirement is to believe, every believer has been allotted a measure of faith by God (every believer already has faith). To pray, to believe in God are all proofs of faith. For a believer to walk in the authority and power of God, he only needs to believe. The supernatural life must become natural to us as believers and to maturing believers and what unbelievers’ term supernatural, must be the believer’s natural.

How healing and miracles work

Most believer have the idea they have to be extremely consecrated in order to walk in healing and miracles. Every healing and miracle works by the sovereignty of God not by Fasting and prayer (these acts of consecration are for your personal evolution and to bring you to a place of consciousness of God). The only consecration you require to walk in signs and wonders is that you have believed, you have to deal with the state of unbelief and come to the place of belief. Mark 16:15-17

Mark 16 :15 vividly dictates that “...these signs shall follow them that believe” so as a believer you need to **move out** for these signs to follow. Every believer has the authority and power to carry out signs and wonders by the life of God that has been seeded in them. Unfortunately, most believers choose to follow signs rather than causing signs to follow them. *As a believer signs and wonders must be a culture and a natural lifestyle.*

You must walk in love

Most men who walk in great dimensions of healing are filled love, where love is a power which propels faith unto good works. Jesus was moved with compassion for the sheep and he began to do (teach them, heal them, deliver them). The opposite of fear is love which casts out fear; when you begin to fear it allows for doubt or unbelief to take place in your mind but when we mature in love it casts out fear and activates faith unto good works.

A lot of time the fear in our head is “what if it doesn’t...”

So why don't we now think "what if it happens..."

Your testimony is in the **word of God** to you, not your faith; Once a believer realizes and stands on the revelation that is an instruction from the Lord, that is where his victory lies. Being afraid shouldn't make you disobey God because God gave an instruction, stand on that revelation and not your fear and declare the word.

HEALINGS AND MIRACLES

For anyone preaching the gospel and believes in the gospel you are standing a step further to walking in the miraculous power of GOD; There is the power of GOD that backs the gospel. God is ready to confirm his word with signs and wonders as the gospel is preached. Once you believe, and move there is a spiritual backing from God to confirm his word. There is the life of God that works in us and that life is activated by the power of the Gospel in us. Through preaching the gospel by virtue of the life at work in us God begins to confirm his word.

Miracles are supernatural occurrences out of the natural; or involving the intervention of a divine power.

Acts 19:11 Speaks of Paul working extraordinary **miracles**, miracles which translates in Greek as “*Dunamis*” talks about **raw power**. In Acts 1:8, Jesus admonished his disciples to tarry in Jerusalem until they were endued with power from on high where power translates in Greek as “*Dunamis*” same as that for miracles. Every believer who has the Holy Ghost in them has the ability to work power(miracles). Inside you is a miracle working ability. The believer has every potential within them to be a miracle worker!

Gift of Healing and Gifts of Healing

There are the gifts of healing and the gift of healing. Healing is under the category of miracles. **1 Corinthians 12:4-10** speaks of the various gifts that has been allocated in different believers, in maturing as a believer, we should be able to be able to operate in all or most of the gifts.

“But earnestly desire the best gifts. And yet I show you a more excellent way.” I Corinthians 12:31

1 Corinthians 13; the more excellent way which is **LOVE**.

Emphasis is not in the display of Gifts but displaying gifts through maturity in love. It is in being filled with love that you'd be doing greater things than those who have just the gifts.

There is the gift of healing and there are gifts of healing. In possessing gift of healing, you have the general ability or gift to perform acts of healing but in possessing gifts of healing; God gifts you the ability to perform specific acts of healing.eg healing the deaf, crippled, blind etc. In healing it is important to be led by the spirit of God to do certain things before declaring healing. God can manifest himself in many ways in order to proclaim healing to people and not in one way as seen in Mark 8:23. God can also send you men as gifts of healing; these men contribute to the perfection of the saints unto the work of ministry.

Those called into the office of healing have the gifts of healing but must also grow into the office of healing. To work acts of healing You must be grounded by revelation in the word, it is your revelation in the word that would sustain the gifts of healing you possess. Revelation from the word in your inner-man also increases your faith. Those who are in the offices of healing take time to be grounded in the word such that they work healing instantly and procedurally.

One reason why expressing these are signs are important is that the preaching of the Kingdom must be preached by power. In manifesting healing to people, we must not only look at healing the bodies of people but also the soul, the gospel you preach must be able to transform and heal and bring peace to the soul of people; hence believers need to work out the life and power in them to bring deliverance to others.

The two causes of sickness are;

- The fall of man,*
- Demons and spirits.*

Man needs to be transformed by the life at work in them to walk in healing and work out the ability in them to cast out demons and devils. We have authority and power through revelation upon the word and prayer to make null the power of the enemy over our lives and the lives of others. [Luke 10:19]

Activity: The discipler should pray with the disciples and commission them to move out.

QUESTIONS/ANSWERS

1. Is healing and deliverance ministration meant for all?
2. Differentiate between healing and deliverance
3. The gospel is an agent of healing and deliverance. Explain this assertion.
4. What is the requirement for signs in one's life?
5. How do you deal with the fear of "What if it doesn't happen?"
6. Why is walking in love a prerequisite for signs and wonders?
7. What are miracles?
8. Differentiate between Gift of healing and gifts of healing?
9. What are two major causes of sickness?

THE SPIRITUAL NEGATIVE

Introduction:

For every system, there are the pros and cons of it. When it comes to the spiritual or the spirit realm, there is the negative or adverse side of it. Basically, the spiritual negative deals with any element of the spirit that does not function under the complete government of the Spirit of the Lord. The fruit of its operations is not life but death and destruction. A sum of its operations is in the first clause of John 10:10 – stealing, death and destruction. Whether under the negative or positive, God is still the creator, source and Father of all spirits. [Hebrews 12:9, Numbers 16:22, Numbers 27:16].

Why Study the Spiritual Negative?

One may ask, if we are in Christ now, why study the spiritual negative?

- The need is primarily because it is in the bible [2 Corinthians 2:11].
 - It is in the scope of our experience. Along the walk of faith we are going to encounter it one way or the other. [Ephesians 6:10-18]
 - We study it for others. The Christian life is for others. We study it because of the next person, the person out there who needs help.
- The fact that we are not supposed to be overcome by demons, forces and powers of darkness doesn't mean you can't; *he that breaketh an hedge, the snake will bite* [Ecclesiastes 10:8].
- So, when you lose your defence or you put yourself in a certain disposition that you're not supposed to be, you make yourself vulnerable to the manipulations of the enemy.
- Apostle Paul says we are not ignorant to the devices of the enemy. The very moment you become ignorant of the devices of the enemy; things begin to go haywire in your life. Don't think the devil can't play with you, the devil doesn't play by the rules. He knows Christ has died for you but still accuses you [Revelation 12:10].
- Because of the legal matters that bind the believer, demons are not supposed to have authority over you, but over humans in general, demons have authority over you.
- Until someone comes into Christ. When we come into Christ we begin to enforce the economy of heaven in our jurisdictions.

DEMONOLOGY

Demonology is from two Greek words “*daimōn*” - demon/ demonic being and “*logos*” - an idea, subject, topic.

Demonology, basically, is the study of demons - their operations, function, ways and acts.

- Demons are basically disembodied spirits. They are low, if not the least, ranked when it comes to the spiritual negative. The desire of every spirit is to find expression through a vessel and to reproduce of itself.

- A demon cannot function on earth until it has the license or permission to do so because the earth is given to men [Psalm 115:16].
- What gives demons permission to work on this earth is a physical body, and also consent from a person who has authority. So, it is not about having a human body but a natural body - anything of the natural that they can work by. They possess things such as trees and others. [Matthew 8:31-32]
- Demons are the means the devil uses to carry out his agenda and activities. And not just the devil, but all the spiritual entities of higher levels carry out their base activities by demons, and that is what gives them a stronghold.
- Demons come like an antenna in a device, like a controlling agency. Once there is a demon in someone or a certain place, beings of higher authority can effectively and remotely function there by avenue of the demon. One of the components of the devil is a demon. When the devil comes to place, the reason why he operates in certain ways is that he has something of himself in that place.
- A demon can get into a friend and can use that friend to cause you to deviate or afflict you.

The reason why a demon will possess an individual and he or she begins to engage in a vice is because that demon itself is subject to that power of that vice or immoral act. The demon didn't just give you that appetite, he is subject (bound) to it. So, demons are controlled. They are controlled by appetites. Therefore, dealing with them should be easy.

The Misconception about Demonization

Demonization or to demonize has nothing to do with demonic possession, contrary to popular usage. From Merriam - Webster dictionary, to demonize means to portray (someone or something) as evil or as worthy of contempt or blame. So in John 10:20-21 and Matthew 11:19, we see instances of people demonizing Jesus and calling Him names, trying to make Him look evil or vilify him.

Characteristics of Demons

- Demons have will. Demons have will, meaning they can decide to do what they want to do. They can decide to obey or not to obey; however, they have no choice but to obey when it comes to a believer's authority. In Acts 19:14-18, he (the demon) exercised his will not to go.
- They have emotions.
- They can be angered like it happened with the sons of Sceva [Acts 19:11-20].
- They can also be afraid [Matthew 8:29].
- They have intelligence and self-awareness. In Matthew 8:29, they knew their end and fate while they possessed the man. In Acts 19 again, we realized they have intelligence because the demon knew Paul and Jesus.
- They can communicate. Communication in the realm of the spirit is not just in words.

- Demons have civilisations.
 - The legion, they were many, there was a whole civilisation of demons.[Mark 5:9-10]
- Demons express their wickedness and their strength through people.[Luke 8:29]
- Demons are possessive. [Luke 11:24-26]

Can A believer Be Possessed?

Yes. They are not supposed to be, but they can be. There is that possibility [Romans 6:16]. The architecture of man is such that he is spirit, soul and body. If any spirit is going to interact with us, it must be on these three levels.

These are three separate, distinct realms of man. We have the spirit realm, the soulical realm and the bodily realm. Demonic possession can be on the level of the soul, or the level of the body, or the level of the spirit.

The issue of Christians not being possessed is that Christians cannot be possessed in the spirit; their spirit cannot be possessed.

Possession does not necessarily mean the demon is in the person, it also means it is holding that person under a certain captivity/influence. So, there is the control from the inside and holding aspect of possession. The demon can be living in a person or holding the person.

Why The Spirit of The Believer Cannot Be Possessed.

The spirit of God is living inside you therefore your spirit is sealed in the Spirit of God. What does this mean? It means that the sealed item is inside and has been closed, shut tight.

So, the spirit of God has possessed us [1 Corinthians 3:16, 1 Corinthians 6:19, 2 Timothy 1:14], He is in our spirit even one with it and outside our spirit, in the sense that we are in the spirit. So, because a Christian has the Spirit of God living in him, that Christian cannot be possessed in the spirit.

WHAT I MUST DO TO GUARD MY BODY AND SOUL AGAINST POSSESSION

- It is required that we be renewed in the mind [Romans 12:1-2]. There must be a transformation in our soul

DEMONIC OPPRESSION AND SUPPRESSION

The Greek for oppression is *kata dunasteuōn* which is from two Greek root words “dunamis” which means power, ability or dominion and “kata” means over or alongside. Oppression is that a demon is exercising a certain dominion against you. Suppression is that the demon has been able to put you down by its authority and force.

Demons are bullies by nature. If a demon is not able to suppress a person, he'll begin to oppress you. That's why demons will make someone sick, spoil people's business, and when you fall, they'll suppress you. [Luke 8:27]. Once they can oppress and suppress you, then they have the ability of possessing you.

When the devil knows he cannot get to you, he'll get to something near you. He can touch your finances, your wife, your boyfriend, girlfriend; something that is in proximity with you which will then get you to lose guard. If a demon knows that he cannot get into your life, sometimes it'll just function through an artefact. When you buy that artefact, or you are gifted it, immediately you accept, you have invited it. If you are not discerning enough, it will keep working against you.

QUESTIONS/ASSIGNMENT

1. What does the spiritual negative encompass?
2. Do you think evil spirits originated from God?
3. Propound evidence to support your claim
4. Why have knowledge about the spiritual negative?
5. What are demons?
6. Explain why an individual will begin to engage in a vice after being possessed
7. If I say, “the new choir leader is being demonized” what does it mean?
8. Why can't the spirit of a believer be possessed?
9. What is demonic possession?
10. What does it mean for your spirit to be sealed?
11. How can one guard against demonic possession?
12. Explain demonic oppression
13. Relate demonic oppression to demonic suppression
14. How can you sight the presence of demons in a place or territory?
15. If a demon can't get to you, suggest other ways he can influence your life in one way or another.

THE FIVE ASSURANCES

What is an Assurance?

Per the dictionary definition, to be assured of something refers to ‘the state of being certain or sure’ about that thing or ‘a strong feeling of confidence about yourself or about being right’ or ‘a strong definite statement that something will happen or that something is true’ (the Merriam-Webster Dictionary]. Biblically speaking, an assurance is that conviction or certainty that a believer possesses concerning certain things graciously won for him/her through the redeeming work of Christ on the cross. [Heb. 11:1; Col. 4:12]

1. Assurance of Salvation

As believers, one thing we must be sure of is our salvation. The conviction, certainty, total confidence that, through your surrender to the Lordship of Christ, you have the free gift of eternal life is very relevant. There shouldn’t be a day where you doubt this. Having this assurance makes you circumspect about the way you live.

What are some necessary facts about salvation that are critical to its assurance?

1. Salvation comes simply through voluntarily believing and receiving the person and work of Christ (Jn. 1:12, 13; 1Jn. 5:11-13).
2. Anyone who lays hold of Him possesses eternal life because this life is hidden in Him [1Jn. 5:11-13].
3. This experience with Christ completely delivers us from eternal condemnation. We no longer face the judgment along with the world because that judgment was carried on the cross on our behalf [Jn. 5:22-24].

2. Assurance of forgiveness of sins

- This is a new birth reality that exists- we have forgiveness of sin.
- The blood of Jesus ensures that our past, present and future sins are forgiven. That does not give us a license to sin but to live righteously
- Do we then have to ask for forgiveness? Yes. [1 John 1:9-10] Confess here speaks of “agreeing with”, “acknowledging”. Once we acknowledge our sin, we partake of the new birth reality- forgiveness of sins.
- Notwithstanding, there’s a stage in maturity where we know we have to state our wrongs and ask God to forgive us
- God forgives us and doesn’t keep records- remembers no more [Isaiah 43:25]
- For Those who wilfully sin, the forgiveness of sin does not cover them because they outrightly rebel
- Be sure to deny unrighteousness but even if you fall into sin, we have an advocate, Jesus Christ [1 John 2:1-2].
- There is a possibility to not sin [1 John 2:1 says if you sin, means you can live without sinning)

3. Assurance of victory over temptation, sin, the world and satan

- We have overcome the world and everything in it [1 John 4:4; 1 John 5:5]
- By our believing, we have overcome the world [1 John 5:5]
- The only reason why you walk in sin is that you permit it because sin has no dominion over you [Romans 6:14]
- Satan has already been doomed to destruction.
- Through the Spirit, mortify the desires of the flesh [Romans 8:13]

4. Assurance of divine guidance

- We have an assurance of God's leadership and protection
- He commands His angels concerning us to protect us [Psalm 91:9]
- As sons of God, we are led by the Spirit [Romans 8:14]
- We are divinely helped by God

5. Assurance of answered prayers

- We have an assurance that if we ask anything according to God's will from God, He will answer us
- God answers prayers according to His will [1 John 5:14]
- There are certain things like living in sin that lead to our prayers not being answered [Isaiah 59:1-3]

Below are some keys to answered prayers

- The Faithfulness of God- understand that God is faithful. Our faith should be because of His faithfulness. Even our earthly fathers give us good gifts, how much more Our Heavenly Father [Matthew 7:11]
- Forgiveness- This is very key. If our heavenly Father has forgiven us, we must forgive others too. It ensures our prayers are answered faster. [Matthew 5:23-24]
- Fervency and passion [James 5:16-17; Luke 18]
- Our commitment to God's righteous standards- Decide to walk in righteousness [Isaiah 59:1-3, we find their sin prevented God from hearing them)
- Humility- Always go to God with a posture of humility.

QUESTIONS/ASSIGNMENTS

1. What is an assurance?
2. In biblical terms, what is an assurance?
3. State the 5 assurances you know
4. What does it mean to be assured of your salvation?
5. Before Christ's death, what was the agency of atonement?
6. Why do you think Christ's blood now supercedes the agency stated in (5)
7. List a few key hindrances to receiving answers in prayer.
8. There's a possibility of not sinning as a man in Christ. True or false?
9. What does it mean to have an assurance of divine guidance?

THE SIX (6) BASIC DOCTRINES

The English term ‘doctrine’ is derived from a root Latin word ‘doctrina’ which literally means teaching. Christian doctrine refers to instruction from the Scriptures that reveals God’s heart and mind concerning any topic. For the purposes of discipleship, we want to differentiate between two (2) types of Christian doctrine, namely; basic bible doctrines and major bible doctrines. The latter refers to an advanced set of bible teachings that evangelical Christians (believers who view the Bible as the only and final source of authoritative divine truth) hold to. These are discussed fairly exhaustively in the maturity stage. In the meantime, the former is worth focusing on; basic bible doctrines are the set of elementary teachings from God’s word listed in Heb. 6:1-2. It is worth noting here that whilst the major bible doctrines characterize the maturity stage of one’s walk with Christ, the basic bible doctrines are for the purpose of laying a solid foundation for new believers, that is, infants in the faith.

REPENTANCE FROM DEAD WORKS

Repentance finds its root in an interesting Greek term, ‘metanoia’; ‘meta’ refers to a change/transformation and ‘nous’ speaks of the mind/perception. In other words, ‘metanoia’ refers to a complete change in understanding of one’s mind or transformation that begins from one’s mind.

Dead works are works done apart from the spirit of God, works of the flesh[Romans 8:13]

The believer repents from dead works whiles the unbeliever repents towards God.

Forgiveness Of Sins --Hebrews 10:1-18

-The blood of bulls and goats could not cleanse us from the guilt of our sins or offer us forgiveness of sins, it was impossible. Hebrews 10:1-3, 10:11

-Christ offered himself as the ultimate sacrifice once and for all to cleanse us from our sins hence granting us forgiveness of sins before God. Hebrews 10:12,14

-Hence, we believers do not make sacrifices anymore or do not need to make sacrifices because Christ has already made the grand sacrifice which has led to the forgiveness of our sins. Hebrews 10:17,18

-God does not remember the sins of those who are in Christ no more. Hebrews 10:17

NB: Discipler should distinguish between repentance from dead works and repentance Towards God

Repentance from Sins/Dead Works

The believer has power over sin but we still find believers in acts of sin. It is not in our normal modification to be sinning because we have received power to overcome sin. Romans 6:14. Yet when we sin, we have an advocate with Jesus. 1 John 2:1

As believers, the blood of Christ ‘atones’ (which means to continually cover) for our sins[1 John 2:2] but this does not serve as a license for us to continue in sin as believers. Every sin you commit works out a level of death in you. Romans 8:13, Romans 6:23, James 1:15

The more a believer practices sin, the more he dies even though his sin has been forgiven.
Romans 8:13

Though a believer receives forgiveness of sins his practice of sin or dead works would work out death in him. Hence the believer needs to repent from sin and subscribe to the spirit to work life in Him. Romans 8:6

Things that lead to repentance

-Godly sorrow worketh repentance; you need to be deeply remorseful about what has been done which leads to a change in mind and heart. Guilt is different from godly sorrow; in guilt the devil condemns you and there's no transformation.1 Corinthians 7:11, Psalm 51:17

-You must be abreast with the word; the word removes the blindfolds that are on our eyes and gives conviction in the word which worketh repentance. 2 Corinthians 4:4

-To work repentance in you, you must acknowledge that you're wrong which helps brings transformation in the mind and be ready to what is right. Luke 15:17

-The Holy Spirit can work in us repentance and grant us a repentant heart in prayer. Psalm 139:23

Importance of repentance

- Repentance makes a way for the Lord in the life of a person. Matthew 3:1-3

- Repentance straightens the crooked paths of the Lord in the life of a person. Matthew 3:1-3

- Repentance sets the heart of the believer free from guilt.

- Repentance cause the father to be able to solve problems in the life of a believer. The Father is must more than ready to receive us when we repent from our wrong ways than we can ever imagine [Luke 15:20-24]

FAITH TOWARDS GOD

How would you define faith? Several definitions come to mind but how would you define faith in the context of Christianity and the Bible? One way of explaining faith is to see it as being convinced/certain that God is who He says He is, that He will do whatever He says He will do and that we are who He says we are. This puts Christian faith in its proper light; faith is taking God at His word. Heb. 11:1, 3, 6; Rom. 10:17

Faith is the substance of things not seen the evidence of things hoped for (Hebrews 11:1). In this definition two key words are substance and evidence, where substance means anything that has a solid presence or is tangible and evidence is a proof of a matter. In faith though we do not see we have that thing we hope for.

Our assurances we have are based upon or convictions in the word of God. It is being one with the word that we build convictions which become our assurances.

How does faith come?

Faith is produced when you hear the word of Christ. [Romans 10:13-17]. As believers, our faith must be built upon the word of God. The word of God must be the foundation of our conviction.

The word upon which your conviction is built could be the spoken or written word of God. As seen in the life of Abraham. We walk by faith and not by sight, where sight refers to our physical sense of vision; what we see around us. [2 Corinthians 5:1-9]

The devil and our environment can portray a false reality so we do not build our faith by what we see but what the word of God says. In faith, we see with the eyes of our heart in which the word is hidden and not our physical sense. [1 Peter 5:8]

Peter was able to walk on water by faith in the word that Jesus gave to him to “come” when he began to look at what was around him he began to sink. [Matthew 14:27-30]

We shield ourselves from the fiery darts of the devil with the shield of faith. Having convictions from the word blocks the enemy from having his way in you. [Ephesians 6:16]

We ought to resist the devil firm in our faith to stand in this age. [1 Peter 5:9]. Great faith requires you to persistently hold on to your convictions. [Matthew 15:21-28, Luke 18:1-8]

Believers must choose to hold on to convictions or what the world says about them and not be hard, the bible compares believers to people who come from afar they will sit at the table in the kingdom of heaven with the fathers of faith. [Matthew 8:11-12]

Believers are most likely to be worried about their life and subscribe to the ways of mammon. [Matthew 6:24]. But the Lord has already supplied for us. [Matthew 6:25-34]. We need to complement our faith with works. Most believers do not see results because they do not put their faith to work and hence get frustrated. [James 2:17-24]

LAYING ON OF HANDS

The act of placing hands on someone as a means of transferring/imparting the spiritual such as gifts, anointing, ordination, blessing etc. The laying on of hands was used extensively in the scriptures going as far back as Jacob blessing the sons of Joseph, Manasseh and Ephraim [Gen. 48:13-16]. In the scriptures, what purpose(s) does this act really serve?

1. Conferring of blessing – Gen. 48:13-16; Matt. 19:13, 15; Mark 10:16
2. Ordination/commissioning into spiritual leadership – Deut. 34:9; 1Tim. 5:22; Acts 6:4-6; 13:3
3. A sign of substitution–Lev. 1:4; 16:21
4. Healing of the sick – Mark 16:17,18; Luke 4:40; Acts 28:8
5. Baptism of the Holy Spirit – Acts 8:17,19; 19:6
6. Impartation of spiritual gifts – 1Tim. 4:14; 2Tim. 1:6

The concept of Impartation

- To impart according to the dictionary means to give, convey, to communicate a body of knowledge.
- A believer who has the Holy Ghost is designed to carry the power(virtue) of God (Acts 1:8)
- In impartation, there are certain keys to note;
 - There must be a point of connection between the imparter and the imparted.
 - It can be through the laying on of hands as we often know. Mind you, impartation is not the laying on of hands but just a means of carrying it out.
 - At other times, just by word of mouth and agreement with the speaker. This is very evident in this era of virtual meetings.
 - Impartation and receiving impartation is by the knowledge and consciousness of the power which is active in you. (Know the Godman capacity to walk in the Godman audacity)
 - Impartation is done by faith
 - We carry virtue and everything we touch receives virtue

Most often, we see impartation to be a transfer of something from the imparter to the imparted. That's true. However, most often than not, it is actually an activation of virtue from the inside of the one being imparted. Bible says we have been given everything that pertains to life and godliness domiciled in our spirit by virtue of the life eternal at work in our spirit [2 Peter 1:3-4]. So, we have everything in us but it has to be activated, to be pulled out from within by someone who walks in that capacity.

Nevertheless, after that, the onus lies on you to constantly work out that activation and put it to work (use)

The admonition of *1 Timothy 5:22* to “*...not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.*” should be a guide to us in the practice of laying on of hands. The text speaks primarily of the ordination of people into offices within the church and exhorts those tasked to install such officers not to ordain people hastily. Conferring of such spiritual

authority and responsibility should be done with deep reflection, under the specific leadership of He who actually ordains [Acts 20:28] and with careful consideration of prospective officers in light of standards outlined in 1 Timothy 3, Titus 1, among others.

We can also infer, however, that although the passage's context is the ordination of ministers, such precautions should also be employed when hands are to be laid for spiritual purposes.

THE MARTYRS

THE RESURRECTION OF THE DEAD

A major tenet of the faith is the resurrection of the dead. It is something that we actually long and hope for at the second coming of Christ. The resurrection of the dead speaks of a series of events that will take place at the set time. Even so, the bible through the Apostles speaks of a hope stored for us in heaven. The hope is reserved in heaven, tied to the resurrection and will be revealed in the last time [1 Peter 1:3-5]

However, it is not the same as the glorious appearing mentioned in Titus 2:13. So it is incumbent that we hold this hope in high expectation and anticipation in its blessedness.

We see that the apostle Paul strongly rebukes a school of thought in the book of 1 Corinthians 15 for holding that notion even by deception that there is no resurrection even if there is, with which kind of body since this one perishes by the time. He then teaches and corrects them quite in-depth which we'll look at as we proceed.

In spite of this truth, we are admonished by the Apostle Peter not to live in the former lusts which we used to but to live a holy life even as He who called us is [1 Peter 1:13-16]. As we proceed, you'll realize this admonishment is to the best interest of the one who heeds to it since it determines the intensity of the effulgence of your glorious estate.

Looking at the term resurrection of the dead we can actually see two kinds;

The first resurrection

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [Revelation 20:4-6].

The word 'first' as used in the scripture is from the Greek word *prōtos* which means, best or foremost but since we do not see in scripture second resurrection, we can't take foremost as the meaning but rather, best.

What then is the first(best) resurrection?

The first(best) resurrection is a resurrection that is attainable as quoted by Apostle Paul [Philippians 3:11]. If we will all resurrect, why will apostle Paul speak of attaining such resurrection?

The best resurrection is the resurrection of the *just unto rewards* [Luke 14:14]. This resurrection is for those whom the second death has no power and these shall be with Christ to reign for a thousand years (Millennial reign)

The common resurrection.

In this kind of resurrection, it is not resurrection unto rewards. Those who partake of the common resurrection will not partake in the millennial reign with Christ (the thousand years reign). They will resurrect after the thousand years reign is over. [Rev 20:5]

THE GLORIOUS BODY

In the process of the resurrection, we are not going to be with Jesus with this corruptible body but with a different kind of body. A body of a higher estate of greater glory. [Philippians 3:20-21]

Believers who died/die in Christ will rise again:

- With a body like Christ's glorified body [Romans 6:5, Phil 3:20-21, 1John 3:2]
- With imperishable bodies [1 Corinthians 15:42].
- With a body raised in glory [1 Corinthians 15:43a]
- With a powerful body [1 Corinthians 15:43b]
- With spiritual bodies [1 Corinthians 15:44]
- To be glorified with Christ [Colossians 3:4; John 17:24]
- First [Revelation 20:6]
- To eternal life [John 11:25-26; Daniel 12:2]

There are a few case studies on the glory of the glorious body of the resurrected Christ in scripture. An example is how he appears in rooms of gatherings while the doors are locked [John 20:19-20], His appearing to many men (over 500 men) simultaneously. [1 Corinthians 15:6]

It is by beholding Him as He is that we're transformed into that body like His body. Due to this hope, we have of becoming like him when we see Him, the emphasis of purity is laid on. [1 John 3:2-3]

From scripture, we understand that this body we yearn for, is a body of power, incorruption and immortality [1 Corinthians 15:42-44].

Even with the glorious body, we will not all be raised with the same kind of glory. There are degrees in the body [1 Corinthians 15:40-41];

The glory of the sun, moon and stars-even the stars do not have the same glory. The degree is based on good works

THE CASE OF RAPTURE.

This has been a subject erroneously portrayed in certain graphics and teachings that have rather put fear in men than rather walk into this experience with anticipation of a greater glory.

The word rapture is not actually in any way related to the “popular” eschatological event. But rather, a Middle French “rapture” a derivative from the Latin “raptura” which means a carrying off or seizure or a kidnapping.

In actual sense, a rapture is not anything so exclusive. There have been countless experiences of men being caught up into the heavenlies even by the Spirit. Even the Apostle Paul said that he knew a man whether in the body or out, he doesn't know but he was caught up into the third heavens [2 Corinthians 12:7]. That was a rapture. Even Philip was raptured by the Spirit of God into another town in Acts 8:26-40.

There is the changing of our vile bodies into a better estate but contrary to popular opinion, rapture is not the changing of your body but you being caught up into the glorious estate of Jesus

Then again, at Christ's coming, no graves will open. That has already happened in Jerusalem when He died. [Matthew 27:50-53]

Those who are dead, sleep in Jesus - a company of men - and so He'll come with them at His appearance. [1 Thessalonians 5:14-15]

THE MARTYRS

DOCTRINE OF BAPTISMS

The Greek words used for baptism in the books of new all denote ‘dipping’ or better still ‘immersion’. *Baptism is therefore dipping something in a substance until it is completely submerged and then bringing it out again.* Many make the blunder of supposing that there is only one baptism mentioned in the bible (i.e. Christian water baptism). In actual fact, five (5) different types of baptism are specifically mentioned in the bible:

Baptism Of Repentance

[Luke 3:23, acts 19:1-10]

The agent of this baptism was John the baptism and he was tasked with the assignment of bringing people to repentance and baptising them unto repentance to pave a way for the Lord

Baptism Of Regeneration

[1Cor. 12:13, 14; Eph. 1:13-15; Jn. 20:22]

The agent of this baptism is the Holy Ghost who baptises us into one body which is the body of Christ, we become unified with Christ and his many membered body(brethren)

Christian Baptism

[Acts 2:38; 8:14-17; 19:1-10]

This baptism is done by any recognised disciple of Christ who continually sits at the feet of Jesus [Matt. 28:18-20; Jn. 4:1,2; Acts 8:38]. .It is done to usher us into the newness of life; by being baptised we are united with Christ in his death, burial and resurrection. [Rom. 6:3, 4]

NB: Water baptism was done under new birth.

Holy Spirit Baptism

[Lk. 3:16; Acts 1:5; 2:1-4; 8:14-17]

The purpose of this baptism is to endue the believer with power to be a witness unto God [Acts 1:8]. To be endued with power from on high, the Holy Ghost must baptise you in Him.

The Baptism into Suffering

[Mark 10:35-40; Luke 12:49, 50; Phi. 1:29; Rom.8:17]

The agent of this baptism is Jesus Christ, we are baptised into his trials, persecutions, tribulations and all that puts our faith to test. Most believers think the Christian life has to be a life full of luxury without sufferings (sufferings in this context speaks of the sufferings of Christ not out of ignorance, e.g.: poverty) If we are to live a victorious life as Christians we need to pass through the ordeals of Christ, both His sufferings and joyous moments. [Rom. 8:17; 1Pet. 1:6, 7; James 1:12; Rev. 2:10]. This is to prove our faith genuine [1Pet. 1:6,7]

Understanding Baptism in a mystical light.

The believer that has been baptized in the name of the Father, Son and Holy Spirit is no longer free to living his life without boundaries as the world does but is now a consecrated being.

To be baptized in the name of the Father, Son and Holy Spirit means to be immersed in the possibilities, privileges and constraints associated with these three.

Baptism in the Name of the Father affords you the privilege of being able to call upon Him and also enjoy the inheritances that come with being associated with God as a father. [Romans 8:16]

Coming into the Light of Christ makes us children of God, now having a father whom we can approach and inherit of in all matters pertaining to fatherhood, including the chastisement of a Father to a son. Because of Christ, we do not have fatherless spirits, but we have a spirit that enables us to cry to God and receive from God as our “ABBA Father” - Romans 8:15

Baptism in the name of the Son is being baptized into everything concerning the Son. Romans 8:17 names us as being heirs with Christ. All that Christ inherited as a son, we are co-heirs with Him, being baptized in the name of the son includes being baptized into his sufferings; persecutions, tribulations and trials. Christ obtained authority from the Father to do all that which he sees the Father do. All that Christ was able to do in the name of the Father, we have the authority to also do as co-heirs with Him.

Baptism in the name of the Spirit ushers us into the possibilities of being able to express the various dimensions of God from his spirit being one with ours. We become merchants of His spirit in love and power. [2 Timothy 1:7]

More on baptism

Baptism existed before the time of John. When someone was baptised, the person was baptised into the school of the one whose name he/she was baptised in. For example, if a person is baptised by Person A (historically, a Rabbi - Rabbi A), he is ushered into the schooling system of Rabbi A, that is, the discipleship of Rabbi A.

We all, are baptised ultimately into the school of Christ, we are disciples of Christ. This explains why Apostle Paul said,

“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other [1 Corinthians 1:12-16].”

He thanked God did not baptise anyone. The people were claiming to be followers of Paul, Apollos, Cephas, etc without reference to the ultimate followership of Christ. The men God puts in our lives as leaders, disciplers, etc are to be followed with reference to Christ. This also explains why he admonished the church in Corinth to follow him, even as he follows Christ [1 Corinthians 11:1]. The ultimate followership is of Christ in whose name we are baptised.

ETERNAL JUDGEMENT

The judgement of God refers to the full extent of His justice being meted out to creation, each creature receiving their due whether good or bad [Ps. 96:13; Eccl. 12:14; Heb. 9:27]. The doctrine of eternal judgment is a study area that examines God's final decision/verdict concerning His creation. God's final words concerning our lives carry implications and consequences whether rewards or punishment, and these are everlasting in nature. ***This is very basic and further discussions on it will be discussed as discipleship furthers.***

Texts such as Jn. 5:22 point to Christ Jesus as the Judge who will unleash the justice of God: "*For the Father judges no one, but has committed all judgement to the Son,*" [2Tim. 4:1; Acts 17:30, 31].

God's judgement is not one absolute outpouring of justice but rather composed of a series of 'judgements' each at its own time, directed at different subjects and with varied results.

It is important to understand that the doctrine of eternal judgement likewise the other basic doctrines discussed our specifically towards the believer rather than the unbeliever! Contrary to popular belief the judgement that is done by Jesus in his judgement seat is not to unbelievers but to believers - which is not a condemnation of eternal damnation but rather a reward and corrective system. Scripture shows how, that the unbeliever is already judged and condemned!

John 3:18

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

The unbeliever is by nature a child of wrath as seen in Ephesians, afforded the mercy of coming into the light of Christ:

Ephesians 2:3

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

The judgement of unbelievers is already passed awaiting its manifestation. The Lord Jesus Christ is the means of meting out the verdict of God. Even though all judgement ultimately belongs to God, even the father - scripture reveals that his modus operandi in bringing, sustaining and working government is by his son, and even the saints who should rule with him.

John 5:19-29 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son

honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts 17:30-31 And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

The verse above makes us understand that, God is the one judging but through his son. The son stands in the authority of the Father to judge.

2 Timothy 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Understanding the Judgement Seat of Christ

Contrary to popular belief of the judgement seat being a type of judgement, the judgement seat is seen throughout scripture as a position of authority to pronounce verdicts on matters, whether to the end of according rewards or punishment to whoever comes under the power of such seat.

It is recorded in Acts 25:10 that Caesar had a judgment seat; and in John 19:13 we see the judgement seat of Pilate called Gabbatha. Every ruler had/has a judgement seat. The judgement seat concepts depicts one in a place of authority to legislate court proceedings on diverse matters; likewise Jesus has a judgment seat - as a ruler: accorded rule by God over the earth and all.

2 Corinthians 5:8-11 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Jesus sitting in his judgement seat as a ruler accorded to him by God to judge. This was to believers. We will appear to be judged based on the things done in his body. Whatever we do according to his pleasure for us, appears in the glorious body. The degree of your glory (the glorious body) is dependent on the works produced out of the life you had in Christ and your good works.

Romans 14:10-12

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

- The judgement of Christ is to his people
- The world is already judged

Judgement at the cross (and hanging on the tree)

There are a number of judgements that happened on the cross and when he was hanged on the tree. The following are some of the judgements.

- One of the judgements that happened was, men passed from death unto life. Anyone who believed in him partook of this reality of passing from death unto life. (*John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*)
- The judgement happened when he was lifted up and two things happened.
 - The prince of the world was cast out
 - All men were drawn to himself.

[John 12:31-33 Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.]

- When the blood was shed, we were passed on from death to life and we're now ushered into the family of God and we now have peace with God. [*Ephesians 2:13-16 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*]
- All things in heaven and on earth were reconciled through Christ at the Cross through his blood. [*Colossians 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*]
- The curse of the law that was against us because we were not able to fulfil the law was blotted out. [*Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*]
- He bore our sins in his own body on the tree and this has brought us into righteousness. We have been made righteous and have a right standing with God. [*1 Peter 2:24 Who his own*

self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.]

Hanging on the tree

Galatians 3:13-14

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

- If Christ hadn't been hanged on the tree, there's no way we would have been redeemed from the curse of the law. His hanging on the tree was to be made a curse for us.
- Jesus was nailed on cross but was hanged on the tree. He was slain on the cross, but he died on a tree.

Personal Judgement - the judgement of God by conscience

1 Corinthians 10:29

Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

- The conscience is a tool of judgement

When we're being judged daily by our conscience, we are chastened of the Lord, and this is to the end that we are not condemned with the world. [*1 Corinthians 11:31-32 For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*]

There's a level of condemnation we can receive with the world. This is not the condemnation spoken of in Romans 8. This level of condemnation is as a result of a person not heeding to the judgement of/by his conscience.

James 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

Luke 12:57 Yea, and why even of yourselves judge ye not what is right?

Acts 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

The Great White Throne Judgement

Revelation 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according

to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

- Judgement by the father

The judgement of unbelievers has already passed and it's awaiting its manifestation. The judgement of these people was passed by the books. According to the things written in the books and the one who sat on the throne was the Father. The judgement by the father to believers was to pass us from death unto life in/through Christ. Christ now comes to judge according to our works done in His body. His judgement to believers is based on rewards. [2 Corinthians 5:8-11 *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.*]

God judges a person based on Christ, while Christ judges based on the person.

Judgment By Saints - as we rule with and in Christ

Even though all judgement is by and off the father, it is meted out through Christ and when we come into the faith, we also have certain judgement allotted to us to mete out. When God breathed his spirit into man, we came to a place of being judges.

Everyone with the Spirit of God comes to a place of meting out judgement. God wants us to take our place knowing we are seated with Christ and are in Christ and judge the world.

- The World (orderly arrangements, systems, people)

1 Corinthians 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

- The affairs of this world

We, as saints, judge matters of the world and matters concerning the brethren in the faith as spoken of by Apostle Paul in 1 Corinthians 5 and 6.

1 Corinthians 6:1-5 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

1 Corinthians 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

- The Angels

There are angels assigned to each person and based on your functionality with them, you come to a place of meting out some judgement to them. The reality of this is for the age to come.

1 Corinthians 6:3

Know ye not that we shall judge angels? how much more things that pertain to this life?

As saints, we make judgements even in Christ as he is also in the Father.

The Judgement of the Rebellious Angels

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

The angels spoken of here are mainly the angels who looked on the daughters of men and gave birth to Nephilim, as seen in Genesis 6

The Judgement of Israel and all nations

(This topic shall be discussed in advanced discipleship manuals)

Kingdom Inheritance

There is a hope for which God called the church (the assembly of the called out ones). Our salvation, that is our deliverance from the power of darkness/ our calling from the world into the kingdom of the Son of God (Colossians 1:13-14), was with a hope (Romans 8:24). There is a hope for which He called us. God called us unto Himself so that we participate in the Glory of God (the Hope of His calling). His calling is to the intent that we conform to the image of His son (Romans 8:29)

The assurance of this hope is *The Resurrection of Jesus*. The fact that He resurrected means we will one day partake in the glory of the Father. (1 Peter 1:3).

This hope prepares a reward of His inheritance for us (1 Peter 1:3-4). We inherit this by what we do with the grace of God given us here on earth.

Not all will inherit the kingdom of God. What does it mean to inherit the Kingdom?

Inheriting the kingdom simply means partaking of the glory of God in the age to come, where Christ will reign with them that inherit for 1000 years. This is for those who do not indulge in the flesh/ gratify the flesh. The bible speaks of people who will not inherit the kingdom as well as those who will inherit the kingdom;

- Those who will not [1 Corinthians 6:9-10, Gal 5:21, Ephesians 5:5, Revelations 21:8]
- Those who will inherit are the faithful ones, the overcomers, those who did what He asked them to do [Revelations 2:11;17;21:7, Matthew 25:34-40]

From the study above, we notice that inheritance was merited based on works done with the grace of God and also the sufferings one went through for Christ. There are two kinds of sufferings;

- Suffering for(unto) transformation(conformity): This is the discipline/suffering a believer, having yielded to the Spirit, goes through. This is where the Spirit of God is able to transform a man by virtue of him yielding to this transformation (2 Corinthians 3:18). The goal of the Holy Spirit is to make a believer become wholistically like Christ. Scripture speaks of those who will not inherit the kingdom due to the deeds done in the flesh hence, those who live by the Spirit, perpetually yielding their desires to that of the Spirit will inherit the Kingdom
- Suffering for the body: This refers to whatever a believer would do in view of the progress of the kingdom and all trial and tribulations, persecutions he may go through in contributing to advancing the kingdom. [2 Tim 2:12, Colossians 1:24]

These, together with works done in Christ with the grace of God will enable one inherit the kingdom.

Kingdom Reward

Matthew 19:29; Mark 10:29-30

The reward of the kingdom is in two categories;

- *Reward of the present age*; From the verses above, Mark 10:30 tells us about the reward of the present age. A hundredfold of everything that was left for Christ's sake and for the gospel's sake (the sufferings of the body and the suffering unto conformity)
- *Reward of the age to come*; This speaks of inheriting eternal life/the kingdom. That is the participation in the joy and reign of our Lord Jesus in the age to come. (As discussed above)

Crowns

Crowns are not necessarily tangible artifacts to be placed on the head but generally rewards, prizes, acknowledgment, honors etc towards they who achieve feats in Christ according to their diligent labor in grace - whereas the Bible speaks briefly on the crown we receive, but there are many other crowns in the heavens. A lot of times we study scripture and discuss for different crowns which contrary to popular belief is just one crown and its descriptive qualities but wrongly interpreted by many.

1. The Crown of Righteousness

2 Tim 4:8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all of them also that love his appearing.

- The crown of righteousness is given to they that love the appearing of Christ.

At the appearing of Jesus there's a significant activity that must direct believers to a walk in righteous by purifying themselves even as they are pure. The appearing of Jesus is towards a

judgement and weighing of our works in His body hence we must position ourselves to be found blameless in the day of Christ.

1 John 3:2-7 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

- Now by biblical pattern we identify that righteousness is not apart from life hence the crown of righteousness actually is into life. We are looking at one and the same crown here, which is used with different terms according to the context of discourse [Romans 5:17-18, 21; Romans 8:10]
- The walk of righteousness graduates into a place of endurance: and life is used with reference to overcoming temptation and tribulation that comes upon a man in his walk.

Graduating into the Crown of life

Jas 1:12: Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Rev 2:10: Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Crown of life is a crown for people who have patiently endured trials, testing and persecution. It is for the people who bravely confront persecution for Jesus Christ even to the point of death even in love.

Discussing the concept of a Crown of “Glory that does not fade away”

1 Pet 5:2 - 4: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fades not away.

The crown of “glory that doesn’t fade away” is much more a description of the crown that is received specifically by they who labour diligently in doing the work of ministry - as stewards of God’s household. While there are crowns of the earth which have their glory fade away with time and circumstance - the crown laborers receive doesn’t lose its relevance. The emphasis is on its imperishable glory rather than what crown it is.

- Peter Speaks about inheritances and describes them using the same term.

1 Peter 1:3-5 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away,

reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Discussing the concept of an Incorruptible crown

Contrary to popular belief, there is not a crown called “The Incorruptible crown” stated in the scriptures which is for the who have not been corrupted by things of this life

It is widely taught that the Incorruptible crown is a crown for people who brought their body unto subjection; disciplined their body; – had self-control but the term incorruptible is used to describe the quality of crown as in contradiction to the crowns earthly men run to win in a race.

1 Cor 9:24 – 25: Know ye not that they which run in a race run all, but one receives the prize? So run, that ye may obtain. And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

1 Cor 9:26 – 27: I therefore so run, not as uncertainly; so fight I, not as one that beats the air. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Paul uses the word ‘temperate’ meaning self – control and he explains how through Diligence and subjection to a temporal cause and crown men labour! Likewise we should give due diligence because of rewards laid up for us in Christ since they do not decay or lose value!

- Incorrputible: not subject to decay or dissolution
- Does not fade away: perpetual

Outer Darkness

Outer darkness speaks of God's means of correction and discipline in the age to come. Those who did not enter the kingdom by living a life worth the kingdom will be disciplined in the age to come, where Christ will reign for 1000 years.

Outer darkness is a place, experience, proximity of people who refused to walk into the class of the chosen. People in outer darkness experience the hurt of the second death (the lake of fire). They do not necessarily experience the same judgement as those who are cast into the lake of fire after the white throne judgment but experience the hurt of the second death. (Revelation 2:11). Lot experienced the hurt of the second death (he lost all things in the punishment of Sodom (Luke 17:29-32).

The purpose of going through the hurt of the second death is to the intent that they will be furnished according to the purpose of God. It is overcomers that escape the hurt of the second death. (Rev 2:11)

It's our inheritance that we be glorified and partake of the new Jerusalem hence if we suffer now, we reign during the millennial reign and also enter new Jerusalem but if we fail to go through the sufferings of the present age (as discussed already above) now, we will be taken

through a dealing of chastisement in the age to come. This is to the intent that they produce works of righteousness unto God.

In outer darkness, we see in scripture that “there will be weeping and gnashing of teeth” (Matthew 8:12; 22:13;25:30, Luke 13:28). This phrase *signifies the regrets* one will have because he/she had the opportunity to live a life worthy of inheriting the kingdom but refused to and wasted it. The discipline is not to destroy you. Every dealing God takes a man through by discipline us eventually to incorporate the person into the new Jerusalem.

Once a person is saved, he will be part of new Jerusalem but as to how he will get there will be dependent on the works he did with the grace given him. Either a person will enter into the joy of the Lord or will pass through the discipline of the Lord (for 1000 years). When scripture speaks of, “it is a fearful thing to fall into the hands of the Lord”, it was said within the context of the discipline the Lord will give to his children. (Hebrews 10: 31). This discipline is for our glorification.

The Lower Regions

Abyss of the Sea

Abyss, according to Merriam- Webster Dictionary, is an immeasurably deep gulf. Abyss is the general term for the lower regions used as the common receptacle of the dead and especially as the abode of demons, fallen angels, etc. Within the abyss are many abysses. The various constituents (hades, Tataros etc) are all abysses as well. This is also known as the Deep, or the Sea (the depths/ lower regions). **The sea generally refers to the lower regions.** Even in the conventional academic system it is known that the Sea level and below refer to depths. Containing Hell and death, we observe that the sea is no more (Revelation 21:1) after these two are cast into the lake of fire, even as the sea is emptied of all that are in it.

Revelation 20:13-14

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death

The Lower Region also consists of many civilizations, particularly marine civilizations. Hence we do not only consider prisons and places of retribution.

In Jonah chapter two we see a metaphoric analogy used to describe the lower regions and hell specifically

Jonah 2:1-6 Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my

head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

It is observed that the belly of the fish was a representation of hell, and the fish was in the Sea (the deep). This reality was also confirmed by Jesus in the book of Matthew

It is also very important to note that when scripture talks about the shadow of death (especially in the book of Job), there's the communication of Sheol(hell) which is also a shadow of death.

Job 10:20-22 Are not my days few? cease then, and let me alone, that I may take comfort a little, Before I go whence I shall not return, even to the land of darkness, and the shadow of death; A land of darkness, as darkness; of the shadow of death, without any order, and where the light is as darkness.

This is very constructive to understanding Hadēs not Being ultimate, but only a figure of what true death is; hence we observe that being cast into the lake of fire even Hadēs as a Being experiences the reality of death. The second death.

Death and Hades

The Greek translation of Hell is from the root words *alpha eido*. It speaks of inactiveness, no awareness, without perception of the natural world, out of the consciousness of our world, without activity, coldness and darkness. E.g Lazarus and the Richman (Luke 16:23-24). When Jesus went to hell, he went to hades and took the keys of death and hell(hades). He now possesses the keys of death and Hades (Revelations 1:18) hence, those who die in Christ, sleep in the body of Christ because Hades has no power(authority) over them (1 Thessalonians 4:14) but those outside Christ go to hades.

We see from scripture that hades is a being on its own. Hades met the king of Babylon. [Isaiah 14:9]

Sheol- of Hebrew origin also speaks of grave, death, place of idleness (most of the reference from the scriptures written afore time about hell, spoke of Sheol- which is the Hebrew for hell, grave)

Death

When we speak of death, we speak of the reality called death. The being that legislates mortality. It mostly works in tandem with hades so we see in scripture how often times they are used together [Rev 20:13]. This being called death was also defeated by Christ hence Christ has the keys of death and hades.

Gehinnom (of Hebrew origin) / Gehenna (of Greek translation)

Gehinnom (hell in Hebrew translation), is referred to the valley of Hinnom where people used to offer their children as sacrifices and throw them into the fire. The Lord detested it because the Israelites started practising it as well (Jeremiah 7:31-32).

In Greek, hell is termed Gehenna which speaks of the place of torment in fire in the future life. Wherever Jesus spoke of hell, He mostly was referring to Gehenna [Mt 5:22, Mrk 9:43]. He used it in terms of what is commonly known as “hell fire”. It was out of this revelation that Apostle John, in his writing, called it the lake of fire. Gehenna is the lake of fire which burns

with sulphur and brimstone. Both in the scriptures written afore time (Isaiah 30:33 [Topheth was in Gehinnom- Jeremiah 7:31] and in scriptures written by the Apostle John (Rev 14:10; 19:20; 20:10), we find the comparison of how both Gehinnom and Gehenna how it burns with brimstone.

Gehenna is a place of torment and this is the final abode for death and hades (Rev 20:14), the devil (Rev 20:10), and people without the life of Christ (Rev 20:8), people whose names were not in the book of life after judgement [Rev 20:15]

Tartaroō

which is also a Greek translation of Hell, speaks of the another abyss of darkness in the Sea. (2 Peter 2:4). This is where mostly fallen angels are held captive or imprisoned. In chains of/under darkness (Jude 1:6)

PRAYERS OF THE SHEPHERD

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. (**Romans 15:5-6**)

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. (**Romans 15:13**)

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen. (**Romans 15:30-33**)

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in everything ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. (**1 Corinthians 1:4-9**)

The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen. (**1 Corinthians 16:23-24**)

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. (**2 Corinthians 1:3-7**)

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. 8 For we can do nothing against the truth, but for the truth. 9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. (**2 Corinthians 13:7-9**)

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. (**Galatians 6:18**)

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ (**Ephesians 1:3**)

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all. (**Ephesians 1:15-23**)

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (**Ephesians 3:14 – 21**)

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. (**Ephesians 6:19-20**)

I thank my God upon every remembrance of you, 4 Always in every prayer of mine for you all making request with joy, 5 For your fellowship in the gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: (**Philippians 1:3-6**)

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 That ye may approve things that are excellent; that ye may be sincere and without

offence till the day of Christ; 11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (**Philippians 1:9-11**)

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: 7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ; 8 Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: (**Colossians 1:3-14**)

Continue in prayer, and watch in the same with thanksgiving; 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak. (**Colossians 4:2-4**)

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you so (**Romans 1:8-11**)

We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; (**1 Thessalonians 1:2-3**)

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. (**1 Thessalonians 2:13**)

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. (**1 Thessalonians 3:9-13**)

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it. (**1 Thessalonians 5:23-24**)

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; (**2 Thessalonians 1:3**)

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. (**2 Thessalonians 1:11-12**)

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17 Comfort your hearts, and establish you in every good word and work. (**2 Thessalonians 2:16-17**)

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. (**2 Thessalonians 3:5**)

Now the Lord of peace himself give you peace always by all means. The Lord be with you all. (**2 Thessalonians 3:16**)

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well. (**2 Timothy 1:15-18**)

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. (**2 Timothy 4:22**)

4 I thank my God, making mention of thee always in my prayers, 5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. (**Philemon 1:4-6**)

John 17

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.