**BINGHAM UNIVERSITY, KARU**

**CHRISTIAN BELIEF I & II – BST 103 AND BST 104 COURSE OUTLINE**

COURSE OBJECTIVE

The Bible Study Courses are enlisted under the General Studies Courses (GST). As a faith-based institution, it is required to be studied by every student from inception of their sojourn in Bingham University.

This course is purposely designed to encourage students understand that the best way to know God and enjoy personal relationship with Him is to know Him is to know themselves as they appropriate God’s redemptive plan for their lives. This course is fundamental as it enlightens and causes students to be deeply rooted in the knowledge of God. it also broadens the spiritual horizon of the students for character building and excellence in their academic pursuit to become responsible graduates wherever they are called to serve.

COURSE DESCRIPTION

The course is a two credit unit course. Class attendance is compulsory to every student, it is designed to be taught for two hours twice a week in the two academic semesters. The course introduces the students to Christian doctrines in line with Biblical and evangelical approach.

Late coming or refusal to attend lectures will affect students’ academic performance.

COURSE REQUIREMENTS

1. Continuous Assessment (C.A.) 30%
   1. Assignment/Research Work 10%
   2. Quizzes 15%
   3. Attendance 5%
2. Examination 70%
3. Total 100%
4. NOTE: The above is subject to change and the convenience of the facilitators

COURSE TEXTBOOKS

Outline of Systematic Theology by *Dr. Greg Bahnsen*

Willmington’s Guide to the Bible

Systematic Theology by Wayne Grudem

Course content OR the themes to study this semester

1. Theology Proper or the Study of God
2. Bibliology
3. Trinity
4. Christology
5. Pneumatology
6. Anthropology

**BST 103 – CHRISTIAN BELIEF I – LECTURE NOTES**

**THEOLOGY – STUDY OF GOD**



1. Introduction and the benefits of knowing God

Theology has been defined as the systematic arrangement of the Word and works of God. So this course will help us in several ways

1. It will help us to overcome wrong ideas about God, His word and His world.
2. It will help us to be able to make better decisions when questions of doctrine may arise.
3. It will help us grow as Christians in our faith.
4. **Arguments for the existence of God** – Culled from Willmington’s Guide to the Bible (1984:591)
5. **Some Philosophical arguments for the Existence of God**
   1. **The universal belief argument**

The argument explains that all mankind has some idea of a supreme Being. Indeed the concept of God found among many cultures and civilizations differ greatly on number, name and nature of this supreme Being, nevertheless, the idea remains.

* 1. **The Cosmological argument**

This argument sees the whole of creation as an effect with a cause. This is because in scientific thinking, every effect must have an adequate cause.

* 1. **The Ontological argument**

States that mankind has an idea of a Most Perfect Being. The idea includes idea of existence, since a being, otherwise perfect, who did not exist would not be as perfect as a perfect being who did not exist. Therefore, since the idea of existence is contained in in the idea of the Most Perfect Being, the Most Perfect Being must exist.

* 1. **The Anthropological Argument**

The conscience and moral nature possessed by mankind demands a self-conscious and moral Maker. This built-in barometer supplies no information, and the information on which it passes judgment may be incorrect. But nevertheless, conscience tells us we ought to do what is right regarding the information we have. Though conscience may be weak (1 Cor. 8:12), good (1 Pet. 3:16), defiled (1 Cor. 8:7), seared (1 Tim. 4:2), strong or pure (1 Cor. 8:7, 9), but it is never absent. The only adequate explanation is that the great Moral Being, who created us all, planted the moral sense in us. No other explanation is adequate.

1. **Scriptural argument for the existence of God**

The Bible simply opens by declaring the existence of God (Gen. 1:1; John 1:1) and that it is only a fool that contests the existence of God. and the whole of the Bible is replete with the knowledge of the existence of God.

**THE KNOWLEDGE OF GOD**

“To know God is to have a covenantal response to Him in all areas of life.”

In a general reasoning All men have a general knowledge of God. All men are in a covenantal response to God.

Obedience is a covenantal response which brings blessing

Disobedience is also a response to the covenantal relationship and it brings curses

The Christians enjoy a Special Covenantal relationship established by grace

whereby through His word and His Spirit, His people are able to please Him.

Biblical examples: Exodus 14:4, 8 – God’s judgment causes Egyptians to “know” the Lord or that there is a superior God (General)

Exodus 33:13 – Moses prays to “know” the Lord (Special)

Isaiah 19:20-22 – Egypt “knows” the Lord because of the Savior (Special)

**Definition of some terms**

Intellectual element: basic information about God

Ethical element: response to the right information

Knowledge: a justified true belief. Romans 1:18-23 show that everyone has a justified true belief about God, but quite often demonstrate an unrighteous and ungodly response to that knowledge.

Self-deception is a conscious suppression of the clearly evident knowledge of God

Rationalization is the manipulation of evidence in order to reach a predetermined conclusion

**KNOWLEDGE OF GOD**

**3 types of knowledge**:

**Propositional/Factual** – know that someone exist, we may even know about the workings of the person. Hebrews 11:6 – “must believe that He is”.

**Skillful** – know how to do something. 1 John 2:3-5 – “we know Him if we keep”

**Personal/Relational** – know a person, his attitudes and attributes – Phil 3:8-11 – “that I might know Him”

**4 ways unbelievers know God**

**1. Works of nature** – Romans 1 – through things that are made. Romans 2 – the way God has made man

**2. Works of judgment** – Exodus 14:18

**3. Works of graciousness** – Acts 14:17 (rain, food, etc.)

**4. Works of redemption** – Matthew 11:20-21

**The unbeliever’s knowledge:**

What they know – The wrath of God – Romans 1:18

What they don’t know – The way of salvation

General Revelation

Sufficient – to hold men accountable to God’s wrath

Insufficient – to bring men to saving knowledge of God

**4 Features of the Saving knowledge of God (based on grace)**

1. Conscious of His personal redemptive work in heart of the believer

2. Personal relationship expressed through personal address (Abba Father)

3. It has covenantal responsibility (blessing & cursing)

4. Live in the presence of God (walk & talk with Him)

**DEFINITION OF GOD**

The Westminster catechism states that there is one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passion, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for his own glory,; most loving gracious merciful, longsuffering abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty

Lecture notes adapted from

Adapted from Outline of Systematic Theology by *Dr. Greg Bahnsen*

Culled from Willmington’s Guide to the Bible (1984:591).

**The nature of God**

**God is Spirit**

God as Spirit is incorporeal, invisible, without material substance, without physical parts or passions and therefore free from all temporary limitations (John 4:24). When the OT speak of God’s arms (Deut. 33:27), his eyes (Ps. 33:18), ears (2Kgs 19:16), and mouth (Isa 58:14), the terms are only anthropomorphic expressions. Anthropomorphic expression is a term which is used to explain some function or characteristic of God by using words descriptive of human elements. Such expressions do not mean that God possesses these physical parts. Rather, they mean since God is spirit, eternal and able to do all things, He is capable of doing precisely the functions which are performed by these physical properties in mankind.

**God is person**

Personality involves existence with the power of self-consciousness and self-determination. To be self-conscious means to be able to be aware of one’s self among others. It is more than mere consciousness. Even animals possess something (stimulus) which makes them aware of things around them. The only issue is that the animals are not able to objectify themselves. Mankind in contrast, possess both consciousness and self-consciousness. Self-determination has to do with the ability to look to the future and prepare a course of action. It also involves the power of choice. Self-determination also has to do with the power to act from his own free will and to thus determine his acts. It is usually admitted that that there are three elements of personality, which, are – intellect, emotion and will.

Thus, as a person, God exhibits all those elements involved in personality. For example:

God creates – Gen 1:1

God destroys – Gen. 18:20; 19:24

God provides – Ps 104:27-30

God promotes – Ps 75:6, 7

God cares – 1 Pet 5: 6, 7

God hears – Ps 94:9, 10

God hates – Prov. 6:16

God grieves – Gen 6:6

God loves John 3:16

God is One, though He is trinity, yet He is indivisible in His being

**The attributes of God**

An attribute of God is whatever God has in any way revealed as being true of Himself. Some theologians rather call this the perfections of God. A. W. Tozer wrote that “if an attribute is something true of God, it is also something we can conceive as being true of Him. God, being finite, means that He must possess attributes of which we can know nothing” (*The Knowledge of the Holy, p. 19*).

While other writers treat the attributes of God generally, Wayne Grudem (147, 148) has divided the communicable attributes of God into 5 categories and also explained them with different titles. These categories shall be listed here but explained later.

1. Attributes Describing God’s Being

* Spirituality, Invisibility

1. Mental Attributes

* Knowledge (or Omniscience), Wisdom, Truthfulness (and faithfulness)

1. Moral Attributes

* Goodness, Love, Mercy (Grace, Patience), Holiness, Peace (or Order), Righteousness (or Justice), Jealousy, Wrath

1. Attributes of Purpose

* Will, freedom, Omnipotence (or power, and Sovereignty)

1. “Summary” Attributes

* Perfection, blessedness, beauty, glory

1. **God is self-existent** (Ex 3:13-14) – this could mean that God exists because He exists. He is not dependent upon anything or anyone for His thoughts (Rom 11:33, 34), His will (Rom 9:19; Eph. 1:5), His power (Ps 115:3), His counsel (Ps 33:10, 11).
2. **God is Self-sufficient** (Ps 50:10-12) – though this attribute is slightly connected to self-existence, but it further teaches that God has never had in eternity past nor ever have in the ages to come, a single need for which his own divine nature has not already provided.
3. **God is eternal** (Deut. 33:27; Ps 102:11, 12) – simply defined, this means that God is absolutely free from the tyranny of time. In Him there is no past or future but one always and never-ending present. He is neither conditioned nor confined by time.
4. **God is infinite** (1 Kgs 8:22, 23, 27; Jer. 23:24) – God has no limitations. He is bounded only by His nature and will.
5. **God omnipresent** (Ps 139:7-12; Matt 18:20) – The Omnipresence of God means that He is present everywhere with His whole being at the same time. This must not be confused with **pantheism**, which, teaches that God is everywhere and everything is God. there are two aspects of God’s omnipresence:
   1. **God’s immanence** – this speaks of God being in the world, and acting within and through his creation.
   2. **God’s transcendence** – This affirms that God is above and beyond his creation.
6. **God omnipotent (all-powerful)** (Gen. 18:14; Rev. 19:6) – this means that God can do anything if it can be done and if it does not contradict His own nature. For example, God cannot lie or cheat, for this things would contradict His nature. Here are some example of His omnipotence.
   1. Over nature
      1. He separates light from darkness (Gen 1:4)
      2. He separates the waters by the firmament (space) (Gen 1:7)
      3. He separates seas from the dry land (Gen 1:10)
      4. He measures oceans in His hands (Isa 40:12)
      5. He weighs mountains in His scale (Isa 40:12)
      6. He regards nations as a drop in the bucket (Isa 40:15)
      7. He looks upon the islands as small particles of dirt (Isa 40:15)
   2. Over mankind (Dan 4:30-32)
   3. Over angels (Ps 103:20)
   4. Over Satan (Job 1:12; 2:6)
   5. Over death (Heb 2:14, 15)
7. **God is Omniscient (all knowing)** (Ps 104:24; 147:5; Isa 40:13, 14; Heb 4:13) – God possesses (without prior discovery of facts) complete and universal knowledge of all things past, present and future. This includes not only the actual, but also the possible. This total and immediate knowledge is based on His eternity (He has always, and will always exist) and His omnipresence (He has been, is and will always be everywhere at the same time). Consider some aspects of omniscience:
   1. He sees all things (Pro 15:3)
   2. He knows all things (the big and the small of His universe – Ps 147:4; Matt 10:29, 30)
   3. He knows mankind
      1. Our thoughts – Ps 44:21; 139:2b
      2. Our words – Ps 139:4
      3. Our deeds – Ps 139:2a, 3; Rev. 2:2, 9, 13, 19; 3:1, 8, 15)
      4. Our sorrows – Ex 3:7
      5. Our needs – Matt 6:32
      6. Our devotion – Gen 18:17-19; 22:11, 12; 2 Chron. 16:9
      7. Our frailties – Ps 103:14
      8. Our foolishness – Ps 69:5
      9. He knows his own – John 10:14; 2 Tim 2:19
   4. He knows the past, present and future – Acts 15:18
   5. He knows what might or could have been – Matt 11:23
8. **God is wise** (Ps 136:5; Prov. 3:19; 1 Cor. 2:7; 1 Tim. 1:17; Jude 1:25) – A. W. Tozer said that Wisdom among other things, is the ability to devise perfect ends and to achieve those ends by the most perfect means. It sees the end from the beginning, so there can be no need to guess or conjecture. Wisdom sees everything in focus, each in proper relation to all, and is thus able to work toward predestined goals with flawless precision.

All God’s acts are done in perfect wisdom, first for His own glory, and then for the highest good of the greatest number for the longest time. And all His acts are as pure as they are wise, and as good as they are wise and pure. Not only could His acts not be better done: a better way to do them could not be imagined. An infinitely wise God must work in a manner not to be improved upon by finite creatures (Knowledge of the Holy, p44).

1. **God is Immutable** (Heb. 1:10-11; 13:8; Jam 1:17; Acts 1:11) – this means that God never differs from Himself. He may on occasion alter his dealings with men in a dispensational sense, but his divine character remains constant. This is a vital attribute of God without which He could not be God. For, example, human beings do change in two directions. He may go from better to worse or from wore to better. But it is unthinkable that God could travel down either of these roads.
2. **God is sovereign** – This means that God is the absolute and sole ruler in the universe. To be truly sovereign demands that one have the total freedom, power, knowledge, wisdom and determination to carry out a predetermined course of action. God possesses all these in infinite measure and is thus sovereign.

God’s sovereignty comes with few problems, two are thus enumerated below.

1. If God is sovereign, how do we explain the presence of sin and evil? The positive and simple answer is that God allowed (though He didn’t arrange for) sin to enter this universe, that He might receive the most glory and that the elect might receive the most good (Rev. 4:11; Rom 8:28)
2. If God is sovereign, how do we reconcile the responsibility and freedom of mankind? According to A. W. Tozer, God sovereignly decreed that mankind should be free to exercise moral choice, and from the beginning has fulfilled that decree by making his choice between good and evil. When humans choose to do evil, they did not thereby countervail the sovereign will of God but fulfills it. Inasmuch as the eternal decreed decided not which choice the man should make but that he should be free to make it (Ps 135:6; Isa 46:9-11).
3. **God is incomprehensible** – this is explained that no one except God himself can even remotely understand and comprehend God (Jos 5:7-9; 11:7-9; Ps 36:5, 6; Rom 11:33).
4. **God is inscrutable** – this attribute explains the inexplicable and mysterious ways of God. This is very close to the incomprehensibility of God except that it has to do with the ability to explain the ways of God (Rom 11:3)
5. **God is Holy** (Lev 19:2; Ps 99:9; 1 Pet 1:15) – holiness is the most prominent of all of God’s attributes as presented in the Scriptures. This one single attribute or perfection perhaps comes closer to describing or summarizing the eternal Creator’s perfection more than any other characteristic that He possesses. It has been suggested that His holiness is the union of all other attributes, as pure light is the union of all the coloured rays of the spectrum. Holy is the way God is. To be holy He does not conform to a standard. He is that standard. He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is. Because He is holy, all His attributes are holy; that is, whatever we think as belonging to God must be thought of as holy. God is holy and He has made holiness the moral condition necessary to the health of His universe (Knowledge of the Holy, p113).
6. **God is righteous and just** – righteousness is described as moral equity. Justice is the illustration of this moral equity. In righteousness, God revealed his love for holiness. In justice God reveals His hatred for sin. The Scriptures present this twin attribute in a threefold light.
   1. The intrinsic righteousness and justice of God (Exo. 9:27; Ezra 9:15; Neh. 9:8; Dan 9:14). God is righteous and just in His being. These qualities are not forced on God from outside His being
   2. The legislative righteousness and justice of God (Ps 7:9; 67:4; 96:10; 119:137). In this wise, God
      1. Rewards the good acts (2 Tim 4:8)
      2. Punishes evil doings (2 Tim 4:14)
      3. The imputed righteousness of God – impute means to ascribe or to credit to a person or a cause (Rom 4:3-8; 1 Pet 2:24).
7. **God is true** (Tit 1:1, 2; Rom 3:4) – by truth we mean that attribute of the divine nature in virtue of which God’s being and God’s knowledge eternally conform to one another. Truth is therefore anything factual about God. And since Christ is the truth of God, we are successful in our search for truth only as we recognize Him. God is the ultimate and only source and standard of truth. That is why the Bible describes the “God that cannot lie” (Tit 1:2), and concludes that it is utterly impossible for God to lie (Heb. 6:18).
8. **God is faithful** (Deut 7:9; Ps 36:5; Lam 3:22, 23) – God’s faithfulness refers to His self-loyalty and to that of His entire creation. He will not and indeed cannot change His character nor fail to perform all He has promised. His faithfulness is seen in the following arena:
   1. In nature (Psalm 119:90; Gen 8:22; Col 1:17)
   2. In keeping His promises to His friends
      1. Adam – Gal 4:4; Gen 3:15
      2. Abraham – Gen 15:4; 18:14; 21:1, 2
      3. Moses – Exo. 3:21; 12:35, 36
      4. Joshua – Josh 1:1-5; 23:14
      5. David – 2 Sam 7:12, 13; Luke 1:31-33
      6. Hezekiah – 2Kings 19:32-34
   3. In keeping His promises to His enemies
      1. Ahab – 1 Kings 21:17-19; 22:34-38
      2. Jezebel – 1 Kings 21:23; 2 Kings 9:30, 35-37
   4. In times of temptation – 1 Cor 10:13
   5. In chastening His children – Ps 119:75; Heb 12:6
   6. In forgiving our sins – 1 John 1:9
   7. In answering our prayers – Ps 143:1; 1 John 5:14, 15
   8. In keeping the saved *saved* – 1 Cor 1:8, 9; 1 Thess 5:23, 24
   9. In defending His people – 1 Sam 12:22
9. **God is light** (1 John 1:5, 7; 2 Cor. 4:6; 1 Tim 6:16; Jam 1:17) – He is both the source of light and strength of all illumination. This refers not only to those golden beams of energy radiating from the sun and stars, but also to moral, mental, and spiritual rays of information and inspiration.
10. **God is good** (Rom 2:4; Ps 23:6; 107:8) - A. W. Strong defines goodness as the eternal principle of God’s nature which leads Him to communicate of His own life and blessedness to those who are like Him in moral character. Also, the goodness of God is that which disposes Him to be kind, cordial, benevolent and full of goodwill toward mankind. he is tenderhearted, and of quick sympathy, and His unfailing attitude toward all oral beings is open, frank and friendly. By His nature He is inclined to bestow blessedness and He takes holy pleasure in the happiness of His people
11. **God is merciful** (Ps 103:8-17) – mercy is that eternal principle of God’s nature which leads Him to seek the temporal good and eternal salvation of those who have opposed themselves to His will, even at the cost of infinite sacrifice
12. **God is gracious** (Ps 111:4; 116:5) – Grace means unmerited favour. Comparing mercy and grace, God’s mercy allows Him to withhold merited punishment, while God grace allows him to freely bestow unmerited favour. Mercy is not getting what we deserve, namely, hell. Grace is getting what we do not deserve, namely, heaven. Grudem (159) also make a connection between God’s grace, goodness, mercy and patience: God’s *mercy* is *his goodness toward those in distress* his *grace* is *his goodness toward those who deserve only punishment* and his *patience* is *his goodness toward those who continue to sin over a period of time*
13. **God is love** – two definitions are applied to the love of God. Love is unselfish concern about another’s welfare. Secondly, love is that act of one person seeking the highest good of another person. Consider the following aspect of God’s love.
    1. God loves Israel – Deut. 7:7, 8
    2. God loves the world – John 3:16; 1 Tim 2:3, 4
    3. God loves the Church – Eph. 5:25-32
    4. God loves sinners – Rom 5:8
    5. God loves the spiritual Christian – Gal 2:20
    6. God loves His Son – John 3:35; 15:9; Matt. 17:5
    7. God loves cheerful giver – 2 Cor. 9:7

**Some names of God**

1. **Elohim**: this was used about 2, 570 times in the Scriptures it refers to God’s power and might – Gen. 1;1; Ps 19:1
2. **El: Four compounds of His names** 
   1. **Elyon** – The strongest strong One – Gen. 14:17-20; Isa 14:13, 14
   2. **El-Roi** – the strong One who sees – Gen. 16:13
   3. **El-Shaddai** – the breasted One – used 48 times in OT. The Hebrew word *shad* is often used to designate the bosom of a nursing mother (Gen. 17:1).
   4. **El-Olam** – the everlasting God (Isa 40:28-31)
3. **Adonai – Master** – Lord. This depicts that God owns all His creation. The Hebrew OT name *Adonai* and its counterpart in Greek, *Kurios* describe the relationship between master and slave. Adonai thus carries a twofold implications. The master has a right to expect obedience and undivided loyalty. The slave on the other hand, may also have the privilege of enjoying provision.
4. **Jehovah** – this was God’s most commonly known name in the Bible. It occurs 6823 times. He is the self-existent One, the God of the covenant (Gen. 2:4). Nine compound names of Jehovah are:
   1. **Jireh:** the LORD will provide (Gen. 22:13, 14)
   2. **Nissi:** the LORD my Banner (Exo. 17:15).
   3. **Shalom:** the LORD is peace (Judg. 6:24)
   4. **Sabaoth:** the LORD of hosts. Sabaoth is derived from the Hebrew word *tsaba*, meaning “host.” The LORD of hosts is a reference to the captain of heaven’s armies. These armies are said to be composed of angels (Ps 68:17; 104:4; 184:2; Matt. 26:53) and Christ himself is their leader (Josh 5:14).
   5. **Maccaddeschcem:** the LORD thy sanctifier (Exod. 31:13). The idea is prevalent in Exodus and Leviticus. The LORD sets apart His people for special service and other purposes.
   6. **Rohi (Raah):** the LORD my shepherd (Ps 23:1).
   7. **Tsidkenu:** the LORD our righteousness (Jer. 23:6). In the future millennium according to Prophet Jeremiah, the official name of God shall be Jehovah-Tsidkenu
   8. **Shammah:** the LORD who is present (Ezek. 48:35). In the golden age the name of Jerusalem may be Jehovah-Shammah
   9. **Rapha:** the LORD our healer (Exod. 15:26). Immediately after the deliverance from Egypt via the Red Sea, the LORD announced His Health Insurance Scheme for Israel. The ‘medicare’ would have sufficed, had they kept the bargain. I think same may be enjoyed today

**Bibliology: Study of the Bible**

1. Introduction

The Bible was written by one author-God, who employed the services of about 40 writers to pen down what He wanted them to write. The writing of the Bible took span about one thousand five hundred years before the canon of scripture was completed. The Greek word for *Canon* meant a straight rod or bar. Metaphorically, the term came to be used of the rules of an art or a trade or to signify a list or catalogue. In Christian language it was adopted to denote the list of inspired books which the church regarded as composing Holy Scripture. The Christian canon is comprises of sixty-six (books). The Old Testament has 39 books while the New Testament has twenty-seven (27) books. The Old was predominantly written in Hebrew language. Part of the OT, that is, part of Daniel was written in Aramaic. The New Testament on the other hand was written in Greek.

1. **How the Bible came to us**

Three concepts are important to us on how the Bible got to us. These words are ***Revelation, Inspiration*** and ***Illumination***. Revelation explains to us how God through the age has communicated to mankind what He wanted us to know about Himself and the whole creation. Inspiration explains how mankind have made effort to document these messages, from oral to written form. Illumination then, is the process of gaining light and knowledge through the written scripture.

**Revelation** – In Christian theology the word is used both of the corpus of truth about God Himself which He discloses to us and of the process by which His communication of it takes place (The Oxford Dictionary of the Christian Church, 1392). This is very important to the existence of the Christian Scripture. Everything God wanted written was written in the Bible. The Bible is therefore God’s will, testament and covenant with mankind. It reveals the mind of God for humanity. Whatever is written in the Bible is expected to be obeyed by every creature as it is the only rule to live by.

**Modes of God’s revelation**

1. God spoke to mankind through angels. For example, Birth of Isaac – Gen 18; warning to Lot at Sodom – Gen 19; to Daniel – Dan 9:21-27; to Zacharias on birth of John the Baptist – Luke 1:11-20; to Mary on the birth of Jesus – Lk 1:26-37; announcing birth of Christ to the shepherds – Lk 2:8-14; announced resurrection to the women – Matt 28:5-7; directed Philip to the Ethiopian Eunuch – Acts 8:26; rescued and directed Peter out of prison – Acts 12:7-10
2. He spoke directly to mankind through a loud voice – for example, to Adam – Gen 3:9-19; to Noah Gen 6:13-21; to Abraham – Gen 12:1-3; to Moses – Ex. 20:1-17; to Joshua – Josh 1:1-9; to Samuel – 1 Sam 3:1-14; to Nathan, about David – 2 Sam 7:4-16; to Elijah – 1 Kgs 17:2-4; to Jeremiah – Jer. 1:4, 5.
3. He spoke to men through a still small voice – 1 Kgs 19:11, 12; Ps. 32:8.
4. He spoke to men through nature – Ps 19:1-3; Acts 14:15-17; Rom 1:18-20.
5. He spoke to one man through the mouth of an ass (Num. 22:28)
6. He spoke to men through dreams
   1. Jacob – Gen 28:12
   2. Solomon – 1 Kings 3:5; 9:2
   3. Joseph in the NT – Matt 1:20; 2:13, 19-22
   4. The wise men were warned by angels (Mt 2:12)
7. He spoke to men through visions – Merrill Unger defines vision as a “supernatural presentation of certain scenery or circumstances to the mind of a person while awake.” Many great truth in Scripture were revealed through this unique method. For example vision was given to the following: to Jacob (Gen 46:2); David (1 Chron. 21:16); Isaiah – Isa. 6:1-8; Daniel – Dan 7, 8; Ezekiel – Ezek 37; Ananias – Acts 9:10; Cornelius Acts 10:3-6; Peter – Acts 10:10-16; Paul – Acts 10:9; 19:9; 23:11; 2 Cor. 12:1-4; Apostle John received the book of Revelation.
8. God spoke to human kind through Christophanies. A Christophany is a pre-Bethlehem appearance of Christ. All the references to the Angel of the LORD in OT is a reference to Christophany. See the following verses: Gen. 32:24-30; 48:16; Ex. 3:2; 14:19; 23:20-23; Ps. 34:7; Isa. 63:9; 1 Cor. 10:1-4; Jdg. 6:11; 1 Kgs 19:7; Josh. 5:13-15; Isa. 37:36; Dan 3:25. We may not assertively speak how God communicated to the forty human writers of the Scriptures, for He could have used any of these methods or a combination of the eight modes.

**Inspiration** – the word inspiration is found in 2 Timothy 3:16. It is the *theopneustos*, which literally means ***God-breathed***. Inspiration is a supernatural influence exerted on the sacred writers by the Spirit of God, by virtue of which their writings are given Divine trustworthiness” (B. B. Warfield, “Inspiration,” *Int. Stand. Bible Ency.,* p. 1473). In defining scriptural inspiration three factors must be kept in mind: first, the primary efficient *Cause,* the Holy Spirit, who acts upon man; second, the subject of inspiration, man, the *agent* upon whom the Holy Spirit acts directly;

third, the *result* of inspiration, *a written revelation, given once for all, thoroughly accredited and tested by miracle and fulfilled prophecy* (From The New Unger’s Bible Dictionary, 1988:856).

For the records it is good to mention the six theories of inspiration.

1. The Natural theory – states that the Bible writers were only inspired the same way that writers like Shakespeare was. This theories is totally rejected in view of 2 Peter 1:20
2. Mechanical theory – states that God directly dictated the Bible to His writers the same way a manager dictates letters to his office assistance. We contest that God dictated the Bible but that he allowed the writer use their background, language, experience as they put down what God impressed upon their heart.
3. The content (or concept) theory – explains that it is only the concept or main thought of a paragraph or chapter is inspired. The following verses counter this idea: Matt 5:18; 2 Sam 23:1, 2.
4. The partial theory – states that only some or certain parts of the Bible are inspired. The liberal theologians cheerfully accept some portions that deal with love and brotherhood but reject passages dealing on sin and judgment
5. The spiritual-rule only – states that the Bible may be regarded as our infallible rule of faith and practice in all matters of religious, ethical, and spiritual value, but not in other matters such as historical and scientific statements. Jesus’ statement in John 3:12 refutes this theory - "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?”
6. The plenary-verbal theory – that all (plenary) the very words (verbal) of the Bible are inspired by God. This is the only acceptable and correct view (Deut. 8:3; Matt. 4:4; 2 Tim. 3:16, 17; 1 Cor. 2:13; John 6:63; 17:8)

**Illumination –** We have stated that without inspiration, no Scripture ever would have been written. We shall quickly add that without illumination, no sinner ever would have been saved! Illumination, then, is that method used by the Holy Spirit to shed divine light upon all seeking men as they look into the word of God. Illumination is from the written Word to the human heart. Illumination is a ministry of the Holy Spirit that enables all who are in right relation with God to understand the objective written revelation. Thus, revelation involves *origin,* inspiration, *reception* and *recording,* and illumination, *understanding* or *comprehending* the written objective revelation. In other words, revelation comprehends God’s *giving* truth. Inspiration embraces man under divine control accurately *receiving* the truth thus given. Illumination deals with man’s *understanding* the God-given, inspired revelation (1 Cor. 2:14). Revelation as it concerns Holy Scripture had a specific time period involving the inspiration of certain sovereignly chosen individuals as the recipients of the revelation. It is plain that both of these divine operations have ceased. In contrast, illumination is continuously operative in all those who qualify for this ministry of the Holy Spirit. (The New Unger’s Bible Dictionary, 1988:856)

Illumination is necessary because of:

* + 1. Natural blindness – Matt 16:16, 17; 1 Cor. 2:14
    2. Satanic blindness – 2 Cor. 4:3, 4
    3. Cardinal blindness – 1 Cor. 3:; Heb. 5:12-14; 2 Pet. 1

**THE TRINITY**

**Introduction**

The knowledge for the triune God is the greatest need of our contemporary generation. Other religions doubt and condemn the doctrine seeing the possibility of why, how and when should God be divided or function as three individuals. This topic is a more problematic area, but is made easy and understood only when we humble ourselves and allow God to teach us in His word.

The word trinity is not in the Bible. It comes from the latin word trinitas which means, "Threeness" even though it is not in the bible, but the trinitarian idea is there. The word trinity also means Tri-Unity. There can be no real blessing either upon ourselves or on our work if we neglect any one of the three persons of the God head.

**God the Father, God the Son and God the Holy Spirit. Three in oneness.**

God, although one, exist in the above three persons. Christians, as the Jews believe in one God but also see plurality within the God head. This is not **polytheism** for Christians are **monotheists.** The following verse called the “Shema” by the Jew capture the sense of monotheism and unity in the God-head:

“Here O Israel, the LORD our God, the LORD is one. Love the LORD your God with all your heart, with all your soul and with all your strength." Deut. 6:4-5; Isaiah 45:5-6, 21-22.

The N.T. reveals this truth through Paul and James in 1Corinthians 8:4; James 2:19. A similar but not identical example may be a man, who may at the same time be a father, a son and a husband.

1. **PROPOSITIONS ON BIBLICAL TRINITY.**
2. There is but one living God and true God who exist in three persons. Father, Son, and Holy Spirit. God speaks about Himself in plural term – “us” Gen. 1:26; 3:22; 11:7; Isaiah 6:8; Prov. 30:4.
3. The Lord Jesus Christ is fully divine, being the second person of the God head who became man to accomplish the task of our salvation. John 1:1-2, 14; 14:9.
4. The Holy Spirit is fully divine: - Jesus taught about the Holy Spirit.

* He compared the ministry of the coming Holy Spirit to his own. John 14:16
* Divine attributes are ascribed to the Holy Spirit Heb. 9:14; Ps. 139:2-10, 1Cor. 2:10-11; Luke 1:35

1. Each member of the trinity is fully divine and related to the others, though, with some differences.

* The Father sent the Son: Mk 9:37; Matt. 10:40; Gal. 4:4; John 14:26; 15:26.
* The Son is subject to the Father and the Spirit is subject to the Son and the Father, but they are nevertheless the same in substance and equal in power and glory.

1. In the work of God, the members of the God-head work together. The Father, Son and the Holy Spirit participated in the work of creation. Gen 1:1, Col: l:16; John l: l, 3. Another example is the incarnation, the three persons work in unity – Mk.3:15-17, Heb 9:4, Acts 2:32, John 10:17- 18, Rom. 1: 14. 1Pet. 1:2, Matt. 28:19.
2. **FALSE VIEWS ABOUT TRINITY.**

There are some doctrinal errors about the trinity made in the history of the church in denial of one or more truth about Trinity, these include:

1. **Modalism View; -** The Modalists claim that there is one person who appeared to us in three different forms or modes at different times. For, example in the Old Testament God appeared as Father, in the gospel, seen as the Son, while at the Pentecost and beyond, this same God revealed himself as the Spirit, who has been active in the Church.

This teaching is also referred to as “Sabellianism” (propounded by a man named Sabellus who lived in Rome in the third century A.D. and “Modalistic Monarchianism” (Grudem 199). The emphasis is on the singularity of God, which, does not address the plurality within the God-head. It focuses on God as the singular monarch that governs the whole world thereby denying the personal relationship within the Trinity as affirmed in the scripture (John 10:30).

**Arianism view:** - A similar view originated from Arius, who was the bishop of Alexandria but was condemned at the Council of Nicea in A.D. 325. He taught that the Son was not an eternal being for God created the Son at one point before other creation. This means that the Son has not always being and so cannot be of the same essence with the Father. The same applies to the Holy Spirit.

1. **Tritheism view:** Some people in their attempts to explain the Trinity, opined the persons in the God-head are three distinct persons without any connection or relationship in their existence. So for them, there are three gods. This is a great error and is not biblically founded

**THE IMPORTANCE OF THE DOCTRINE OF TRINITY**

The Church is so concerned about this study. This teaching has implications for the heart of Christian faith. First, the issue of atonement is at stake, if Jesus is merely a created being (not fully God), a creature cannot save other creatures or forgive sin.

Secondly, justification by faith alone is threatened if the deity of the Son is denied. This is seen today in the teaching of the Jehovah witnesses who do not believe in justification by faith alone.

Thirdly, if Jesus is not God, why should we pray or worship him as commanded in the N.T. (Phil. 2:9-11, Rev! 5:12-14).

Fourthly, if others are teaching that Christ and his persons of trinity are creatures, then they are attributing credit for salvation to a creature and shows other creatures can also be exalted as God-worshipers will be polytheist.

Finally, the independence and personal nature of God are at stake, if there is no trinity., then there were no interpersonal relationships within the being of God creation and no basis for thinking there can be any ultimate God and unity.

**CHRISTOLOGY: The study about the person of Christ**

The Greek word Christos means “the anointed One.” This study can be summarized Biblically as Jesus being fully God and fully man in one person, and will be so forever. The person of Christ as man and God can be seen in his humanity as well as his deity (John 1:12, 14; 1Tim. 2:5-6). So, Christology is the study about the person of Jesus Christ.

Willington in his book, says "Every single human being shares one vital thing. His purpose of life shown here and his eternal destiny afterward depends completely upon his personal relationship with the Lord Jesus Christ" pg. 609. This clearly explains the importance of this study. The question to guide us in this study then is: “who is Jesus to you?” How much do you relate to him?

1. **CHRIST’S PRE-EXISTENCE**

Jesus Christ existed as the Word from eternity. John bears witness of this - John 6:38, Isaiah 42:8. Jesus testifies about his pre-existence before Abraham. John 8:58. Jesus says he existed before the world was created John 17:5

**A- His activities before incarnation**

* Creator-John 1:1, 3; Col. 1:16; Heb. 1:2, 10
* Control of the universe- Heb. 1:3; Col. 1:17
* Communing with the Father- John 17:23, 24.

II. **CHRIST'S EXISTENCE ON EARTH**

**A. The incarnation**: To incarnate is to endow with human body. Christ became flesh through the Virgin birth. In the Old Testament we saw men made in the image of God, and in the New Testament we saw God come in the image of man. In the one person of Christ there are two natures ─ human and divine, humanity and deity.

1. The humanity of Christ – humanity is the quality or state of being human

* He had a human parentage Isaiah 4:6, Lk 1:3 Gal 4:4
* He had a human body, soul and Spirit-Matt. 26:12, John 12:27, Matt.

2.6:38, Mark 2:8, Luke 23:46

* He looked like a man born of human with flesh and had human feeling – John 4:6, Matt. 8:24, Matt 3:5, Heb. 2:19, 1 Peter 4:1, Matt 27:50, Philippians 2:5-11

2. The deity of Christ

Jesus Christ possess the nature of God and therefore is God

1. Foretold: Psalm 45:6-7, Isaiah 9:6, Dan 7;13,14
2. Proof of Christ deity in the Gospels-

* Omnipotent Matt. 28:18, Matt 9:9 over nature. Matt 8:26, sin Matt. 9:1, tradition- Matt. 9:10-17, John 11:4 -Omnipresent John 2:24-16:30
* Omniscience Knows wherever we are- John 1:48, our plots John 6:70, 13:11, thoughts Matt 12:25, secrets John 4:29
* Worshipped as God – Matt. 4:9, 10, by angels Heb. 1:6, shepherds and wise men Luke 2:15, Matt 2:2, 11, ruler Matt. 9:18
* He forgives sin – Mark 2:5, 10, and 11
* He judges – John 5:22
* He savesMatt. 18:11, John 10:28

In Acts – Acts 7:59, 8:37

In the Pauline Epistles – Gal. 2:20, 1 Tim. 3:16, Titus 2:13

Other witnesses – 1 Peter 3:22; 2 Peter 1:17; Jude 1:25; James 2:1; Rev. 1:18; 19:16.

1. **THE IMPECCABILITY OF JESUS CHRIST**

This means without fault or default or not liable to sin

He knew no sin – 2 Cor. 5:21, did no sin -1 Peter 2:22, had no sin – 1 John 3:5

1. **THE EARTHLY MINISTRY OF JESUS CHRIST.**

Luke 2:7, Matt 10:2-4, John 9:1- 28, Luke 19:41, John 19:1-16

* Birth, discipleship, healing, feeding multitudes, doing good, forgive sinners, raised Lazarus, cleansed the Temple, wept over Jerusalem, suffered death, resurrected, Luke 23:39-43, John 20, Luke 24:51

1. **CHARACTERS OF CHRIST**

* Zealous John 2:17, 2:15-17, humble, caring
* Compassionate Heb. 5:2, Matt 9:36, Matt 14:14, Matt 15:32
* Meek and gentle 2 Cor. 10:1,1 Peter 2:21, 22, Matt 12:18-21, John 13:4,5, Matt 11:28-30, Isaiah 53:7

1. **WHAT JESUS CALLS HIMSELF**
2. The Messiah – Jn. 4:26
3. The Bread of life – Jn. 6:35
4. The Eternal One – Jn. 8:58
5. The Light of the world – Jn. 9:5
6. The Door – Jn. 10:7
7. The Son of God – Jn. 10:36
8. The resurrection and the Life – Jn. 11:25
9. The Lord and Master – Jn. 13:13
10. The Way, the Truth and the Life – Jn. 14:6
11. The True Vine – Jn. 15:1
12. **TITLES OF CHRIST: -**

Corner stone, Advocate, Anointed, Bridegroom, Commander,

1. **THE KENOSIS OF CHRIST: -**

The Kenosis theory explains that Christ emptied himself of his heavenly glory while coming to the earth to dwell with humanity Phil. 2:5-11, John 17:5, 2 Cor. 8:9, John 1:14, Heb. 2:14, 17, 1 Peter 2:21-24, Matt 26:39, Gal. 3:13, Act 2:33, Heb. 1:4

1. **THE OFFICES OF CHRIST.**

The Prophet – Individual Representing God before men Luke 24:19

The Priest – Heb. 5:1-2, 4, Lev. 21:6, 7, Heb. 7:26, 10:4-7, Mk. 6:6, Heb. 2:17-as sacrifice The king – Ruling for God- Gen. 49:10, 2 Sam. 7:8-17, Psalm 89:3,4, Rev, 19:16 A-

1. **THE DEATH OF JESUS CHRIST**

The death of Christ explains His mission and death as a substitutionary sacrifice for sins of humanity – Isa. 53:4-7; 50:6, Matt 17:22, 23, Dan 9:26, Matt 17:22-23, John 16:16-17

1. **WHOM HAS HE DIED FOR?**

* For the world John 3:16, 1 John 2:2, 2 Peter 3:9, 1 Tim. 2:6, Heb. 2:9
* For the elect John 10:26-28, Acts 20:28, 2 Tim. 1:9, 10, Eph. 1:4, 5:25

1. **REASONS WHY CHRIST DIED**

Some of the reasons why Christ died are summarized below:

1. In relation to sinners – to offer redemption - Eph. 2:7, Gal. 3:13*.*
2. In relation to the saints – to sanctify and make them holy - Gal. 1:4, Heb. 10:19
3. In relation to Satan – to confirm his Destruction - Heb. 2:14, Rev. 12:9-1

Furthermore, his death also,

1. Reconciled mankind to God and secured means of salvation for all - John 1:12, 3:14, 6:40, Rom. 4:22-25
2. Accomplished his Father's plan of redemption- John 3:38-40, John 3:14, Mark 10:33- 34, Matt 12:40,1 Peter 3:18, 2 Cor. 12:2
3. Freed creation from decay – Rom. 8:19-22
4. **THE SINGULAR EVENT THAT AUTHENTICATES CHRISTIANITY**
5. The resurrection of Jesus

* It was prophesied by David, Psalm 16:10, Isaiah 53:9-12
* It was prophesied by Jesus Christ himself - Matt. 12:36-40, Mark 16:21, Matt 20:18-19
* It was described by Paul 1 Cor. 15:35-38

1. **The Proofs of his Resurrection**

* Empty tomb
* Tremendous change in the life of the disciples
* Change of worship from Saturday to Sunday
* Existence of the Church today
* Silence from the Roman authorities and the Pharisees
* He stayed 40 days before ascension
* The appearance after resurrection- Mark 16:1-20, 1 Cor. 15

Not less than 17 times; 5 times during first Easter Sunday, Six between that time to the ascension. The remaining six happened between Pentecost and the completion of the Bible. Willington explained how Walvood described it in his book, "Jesus Christ our Lord" Pg. 628.

* To Mary Magdalene - John 20:11-17, Mark 15:10-11
* To other women returning from the tomb Matt. 28:9-10
* To Peter in the afternoon of that day Luke 24:34
* To the disciples on the road to Emmaus Mart. 16:12-13
* To the ten disciples Mark 16:14, Luke 24:36-43
* To the eleven disciples a week after John 20:26
* To the seven disciples by the sea of Galilee John 21:1-23
* To five hundred 1 Cor. 15:6
* To James 1 Cor. 15:7, Acts 1:14
* To the eleven on the mountain in Galilee Matt 28:16-20; Mark 16:15-16
* To disciples and others on mount olives (ascension) Acts 1:3-9, 53, Luke 22:24
* To Stephen prior to his death Acts 7:55-56
* To Paul on the way to Damascus Acts 9:3-6, 26:13-18
* To Paul in Arabia Acts 26:17, Gal. 1:12, 17
* To Paul in the Temple Acts 22:17-21, 9:2.6-30
* To Paul in prison in Caesarea, Acts 23:11
* To apostle John Rev. 1:12-20

1. **The importance of the resurrection-1 Cor. 15:12-19**

It is the constitution, bill of right, and declaration of independence of the Christian faith. John 5:247; Dan l2:2; Rev. 20:5, 6; Mark 16: l-20.

Anyone who denies the resurrection is simply saying that:

- All Gospel preaching is completely useless

-All past, present and future faith is futile

-All preachers of the gospel are liars

-All living creatures are still living in their sins

-All those who died in Christ are in hell

-All reasons and purpose for life is destroyed.

**D. The results of the resurrection- 1 Cor. 15:42-56**

-In relation to the believer-immediate blessing /

-A guarantee of our justification- Rom. 4:25

-A guarantee of present day power and strength Eph. 1:15-2:20

-A guarantee of our own resurrection 2 Cor. 4:14

A guarantee of fruitful labor 1 Cor. 15:58

-Future blessings- John 5:24, Dan. 12:2, Rev. 20:5-6

-Exchanging the corruption for incorruption 1 Cor. 15:42

-Exchanging dishonor for glory 1 Cor. 15:43

-Exchanging material body for a spiritual body 1 Cor. 15:44

iii. In relation to the sinner-lt warns him of the coming judgment day Acts 17:31

iv. In relation to the devil-lt. seals his doom forever. Heb. 2:14

v. In relation to the Sabbath-Worship from Saturday to Sunday, Acts 20:7, 1 Cor. 16:2, Heb. 2:12.

1. **THE ASCENSION AND PRESENT MINISTRY OF JESUS CHRIST**
2. **The ascension-**

Jesus was taken into heaven Mark .16:19, Rom. 8:34, Co! 3:1, Heb. 1:3,10:12-13,12:2, 1 Pet. 3:22, Luke 24:51, Acts 1:9.

**B. The purpose of ascension/ministry of Jesus**

- To be our fore runner- Heb. 6:19-20

-To prepare a place for us- John 14:2

-To give a spiritual gift to his followers Acts 1:8, Eph. 4:10-14

-To offer encouragement to his followers- Heb. 4:14-16, 12:1-3

-To make high priestly prayers for us- Heb. 7:25, 8:1, 9:24

-Acting as intercessor- Luke 22:31,32, Heb. 7:22-25

-Acting as our advocate-1 John 1:9, 2:1

-To send the promise of the Father (Holy Spirit)-John 16; Acts 1:4, 2:33

-To work through his people- John 14:12

-To wait until his enemies become his foot stool Heb. 10:12-13.

**ANTHROPOLOGY – The study of mankind**

Introduction

* Creation/origin of mankind
* The place of mankind in God’s creation
* The image of God in Man (Godlike Qualities)
* The purpose for the creation of mankind
* The fall of man/consequences
* Condition of Adam after the fall
* Contemporary condition of man
* The destiny of man
* Categories of sin

PNEUMATOLOGY – The study or doctrine of the Holy Spirit

Introduction

* The personality of the Holy Spirit
* The Acts of the Holy Spirit
* The indwelling of the Holy Spirit
* The Deity of the Holy Spirit
* Names and titles of the Holy Spirit
* The Symbol/Emblems of the Holy Spirit

**Anthropology – Introduction**

Logy or logos simply means study and anthropos, a theory or philosophy about mankind or human nature. The term ‘**anthropology’** usually refers to the scientific study of humans, their behaviour, customs and lifestyles in various societies and cultures. However, anthropology in Christian perspectives has a deeper meaning. It deals with who we are, why we are, where we are from, where we are going to and how we relate to God.

Science can only give us some fact about man on the above mentioned but can say nothing about the reason man was created. Christian anthropology is therefore a branch of theological study that investigates the origin, nature, and destiny of humans and of the universe in which they live and their relationship with God. The Bible is the only book that can authoritatively speak on that. Theological anthropology is concerned only with what the Bible says regarding man and the relation in whom he stands and should stand with God. It recognizes scripture only as its source, and reads the teachings of human experience in the light of God’s word.

**Creation/Origin of Mankind**

“Adam” means “man” Gen. 5:2 KJV. Adam embodied all human genetic variation.

Natural science tells us that man is a product of biological evolution; it states all humans originate from an ape-like ancestor through gradual genetic changes over millions of years.

The Bible is true and can be trusted. It clearly says in Genesis 2:7 “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.” In the beginning, God created the figure of a man with the dust of the earth and then breathed into his nostrils “the breath of life”.

**The place of man in God’s Creation**

The image of God in man, places mankind as the highest creature among all living creatures, the fact that God made man in his likeness and image differentiate between humans and other creatures. (Gen.1:26). The image of God marks man from all other creatures, man stands apart from all other living creatures because of his relationship with God. Man is the crown of the physical creation and was designed to rule over it. Of all that God created, man alone is made in God’s image and likeness.

Throughout the Bible, the relationship of God to man is a relationship as that of a father to his children. And children usually have strong resemblance to their parents. The image of God in man distinguishes him from other animals on one hand and shows his family resemblance to the heavenly father on the other hand.

**The image of God in Man (Godlike qualities)**

* **Creativity**. Gen.1:1, 1:27. Ex.35:35. (To be creative means to involve the use of skills and the imagination to produce something new or a work of art). God has been creative beyond anything we can comprehend. Animals are uncreative. Even they do, they do not change the world they live in. Different inventions and technologies we see today are the result of the image of God bestowed on man.
* **Intelligence.** Daniel 1:5, 17. (The ability to learn, understands, and thinks in a logical way about things). When you look round God’s creation, Isn’t God intelligent? Likewise man. Human intelligence is unlike anything found in the animal kingdom. Unlike animals, man is a thinker and capable of being instructed and growing in understanding.
* **Aesthetic** (art of understanding and making of beautiful things). Human kind has the ability or is made to appreciate beauty like God. (Gen.2:9). God is not only the great artist who made beautiful creation but made us in his image so that we can appreciate beauty.
* **Moral** **reasoning** (the principles of right and wrong behavior). We are moral. The creator of the universe, created man to understand his moral character and purposes. Animals suffer from fear but as far as we can tell, they have no natural sense of guilt or awareness of good and evil choices.
* **Relational/Love-** Mark 12:31 (our relationship with one another) No man is an island. We were not created to be in isolation. Life and love go together so closely that the breakdown of relationship is the biggest cause of people wanting to commit suicide. Jesus made it clear that loving our neighbour was the second commandment about love. We are made in Christ image to therefore love one another and have a good relationship with each other
* **Spiritual** (being religious, connected with human spirit, rather than the body or physical things). Man is religious. Every culture in human history has been dominated by belief in a God or gods.

**Purpose for the creation of man**

The Psalmist says “what is mankind that you are mindful of them, human beings that you care for them? You made them little lower than the angels yet crowned them with glory and honor. You made them rulers over the works of your hands; you put everything under their feet” (Psalm 8:4-6).

Hebrews 2:6-8, also reveals that God has given man dominion over the earth.

Genesis 1 tells of God's creation of the world and its creatures, with humankind as the last of his creatures: "Male and female created Him them, and blessed them, and called their name Adam ..." (Genesis 5:2). God blesses mankind, commands them to "be fruitful and multiply," and gives them "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that crepes upon the earth" (Genesis 1:26-27).

The Bible clearly state: He created us for his glory (Isaiah 43:7). “The heavens declare the glory of God” (Psalms 19:1).

* God made us in his likeness to show forth his own image and character. To function as God’s daughters and sons
* To produce godly seeds
* He created us to know and love him.
* To have a close relationship with man.
* To be his representative on earth
* To take care of what He has created.
* Man was created to live forever to be in communion/fellowship with God
* To glorify Him

**The fall/consequences**

The **fall of man**, or **the fall**, is a term used in Christianity to describe the transition of the first man and woman from a state of innocent obedience to God to a state of guilty disobedience.

The doctrine of the fall comes from a biblical interpretation of Genesis chapter 3. At first, Adam and Eve usually had a close fellowship with God in the Garden of Eden, but the serpent tempted them into eating the fruit from the tree of knowledge of good and evil, which God had forbidden. The serpent persuades the woman to disobey God's command and eat of the tree of knowledge, which gives wisdom. Woman convinces Adam to do likewise, whereupon they become conscious of their nakedness, cover their selves, and hide from the sight of God. God questions Adam, who blames the woman. God passes judgment, first upon the serpent, condemned to go on his belly, then the woman, condemned to pain in childbirth and subordination to her husband, and finally, Adam is condemned to labor on the earth for his food and to return to it on his death. God then expels the man and woman from the garden, lest they eat of the “Tree of Life” and become immortal.

**The Condition of Adam after the fall**

After he (Adam) offended God, he became separated from God because of sin; the human nature became sinful and increasingly corrupt. Thus, Adams descendants expressed jealousy, hatred, murder, lies, and lack reverence for God. Eventually, the Adamic race became flesh in God’s eyes (Gen.6:3). Mankind became so corrupt and violent that God had to execute his judgment as seen in Noah’s time.

**Contemporary condition of man**

The above conditions are prevalent in our present day society; man has become dirty and sinful, can only be saved through Christ Jesus – John 3:16.

**The Destiny of man**

As consequence of Adam’s fall, man became mortal, subject to death; and his posterity is life after death only in Jesus Christ through Resurrection.

**Categories of sin**

**STOP**

1. Sin of commission/willful sin – this involves the willful act of doing something that violates God’s command in Scripture, such as lying or stealing etc. Sin of commission involves action.
2. Sin of omissions/sin of ignorance- involves not doing what is right or failing to do as instructed. Sin of omission are things that you should do but don’t do them. Refusing to share Christ with others (Jonah 3:4), neglecting to care for those in need (James 4:17; John 5:16-17) etc. Sin of omission hurts those around us and neglects our calling.
3. Sin as a result of our nature- 1 John 1:7-9; Jas. 3:2; 1Jn. 2:4. Pr. 20:9. (The sinful state of human nature, if we claim to be without sin, we lie and deceive ourselves and the truth is not in us). Eccl 7:20. All human are born into sin (Psalm 51:5), no one can claim self-righteousness, for all have sinned -1 John1:8-10; Rom.3:23.

Note: The entire above are considered sin at the same “level” of importance. Neither is better or worse than the other, sin is sin, there is no lesser or greater - In fact, the sin of omission is the reason you should never claim self-righteousness. For all have sinned and have fallen short of the glory of God (Rom 3:23), even if we don’t actively sin by “commission”.

Man is lost through sin; and it is impossible for sinful man to fulfill the requirements of God’s holiness, righteousness and glory. Thanks to God, out of great love and his rich mercy towards us (Eph. 2:4); was willing to pay a tremendous cost to repossess us. God attached so much importance to man that even after his fall, he did not spare his own son for the sake of man, nor does he ever cease to work, trying every possible means, until he has raised man up to himself and made him sit at his right hand.

**Consequences of sin**

However, regardless of any excuse for our sin, there is a consequence that comes with sin; its wages is death, whether visible or invisible; physical or spiritual.

Sin ruins our relationship with God, the believer in Christ can be out of fellowship with God and they can grieve the Holy Spirit if they continue to live in sin Ephesians 4:30. The Holy Spirit convicts them of their sin (John 16:8) and God’s hand of discipline will come to them if they are true sons and daughters of God. This is because the Lord chastens those whom He loves (Pr. 3:11-1)

For this reason, Christ came into the world (1 Tim. 1:15) and died on the cross to redeem us (Gal.3:13; Tit.2:14; 1 Pet.2:24; 3:18), having obtained eternal redemption for us through his blood (Heb.9:12; 1 Pet. 1:18-19).

Therefore, for man to be saved by God, he need to repent, believe and receive the redemption that he has accomplished for us. Only then, can we recover the union in life with God and regain the hope of the glory of God.

**PNEUMATOLOGY - Introduction** (the study or doctrine of the Holy Spirit)

The doctrine of the Trinity and his work is fundamental in the Christian church, but has being one of the most neglected topics in the history of the church.

The Holy Spirit is one of God head, the third person in the Trinity. He is fully God; he is eternal, omniscient, and omnipresent.

The word spirit in Hebrew is “Ruah” and in Greek “Pneuma”. The basic meaning of ‘Ruah’ is both “wind” “air”and “breath”, but neither understood as essence; rather it is the power encountered in the breath and the wind, which remains mysterious.

The Greek word for spirit is “Pneuma” this has a similar meaning to the word “Ruah”. “Pneuma; to breathe, blow, primarily denotes the wind, breath; the spirit which, like the wind, is invisible, immaterial, and powerful”.

**The Personality of the Holy Spirit**

Personality is simply the composition or character of a person especially the way they behave towards other people.

**What makes one a person**? He thinks, has emotions, feels, has will, makes decision and has the ability to communicate with others.

In the Old Testament, the Spirit of God or the Holy Spirit is first introduced as the creator of all things (Gen.1:2; Job 26:13; 33:4). And throughout the O.T, the Spirit worked upon and in man for the glory of God.

Jesus consistently refers to the Holy Spirit as "He", not "it" (implying a personal being, not an impersonal force) - cf. John 14:16-17

The New Testament clearly shows the early Christians recognized and affirmed the Holy Spirit as a person. Peter obeyed the Holy Spirit when he was commanded to go to Cornelius’ household (Acts 10:19). Philip followed the leading of the Holy Spirit in his ministry also (Acts 3:9) Ananias against his bitter judgment, came to Saul, obeying what the Holy Spirit had revealed to him (Acts9:10-17).

Paul and Silas were constantly led by the Holy Spirit in their ministry (Acts 16:7-10). The Bible also record the story of two disciples who attempted to lie to the Holy Spirit (Acts 5:3)

Therefore, the Holy Spirit is a person (though divine personality) as much as the Father and Son.

The Holy Spirit is the breath of God which disperses his life – force, his energy and his intentions/mind. He is Yahweh’s Spirit which is omnipresent, but can also be directed in specific ways for specific purposes.

**Acts of the Holy Spirit**

* The Holy Spirit created and sustained life (Gen. 1:1-2)
* The Spirit teaches and reminds, convicts and sanctifies sinners (John 16:8, John14:26, 1 Cor. 2:13).
* The Holy Spirit regenerate/rebirth from which we get the concept of being “born again” (John 3:3; 10).
* The Spirit speaks (Acts 8:29, Acts 13:2.).
* The spirit makes decision (Acts 15:28.).
* The Spirit can be outraged - to make someone feel very angry and shocked (Heb. 10:29).
* The Holy Spirit can be grieved (Ephesians 4:30).
* The Spirit can forbid or prevent human speech and actions (Acts 16:6 – 7).
* The Spirit searches everything and comprehend God’s thoughts (1 Cor. 2:10 – 11).
* The Spirit apportions spiritual gifts (1 Cor.12:11).
* The Spirit helps us, intercedes for us, and has a mind (Rom. 8:26 – 27).
* The Spirit bears witness to believer about their adoption (Rom. 8:16).
* The Spirit glorifies Christ, takes what is Christ, and declares it to believer (John 16:4).

**The indwelling of the Holy Spirit**

Indwelling means to be permanently, present in someone’s soul or mind, to abide within as a guide, force, motivating principle.

Indwelling of the Holy Spirit entails permanent residence in the hearts of believers in Christ. Until the Pentecost that the Spirit began to indwell those who belong to God through Christ. Jesus predicted the coming of the Spirit who would live within His people, as well as the new role the Spirit of truth would play in their lives.

Prior to the resurrection and Pentecost, the Spirit was with the disciples and influences them, but He did not indwell them, as Jesus explained to them: “He dwells with you and will be in you” (John 14:17)

John 7:39 explains further: “Now this He said about the Spirit, whom those who believed in him were to receive for as yet the Spirit had not been given, because Jesus was not yet glorified.

The apostle Paul reiterated the same truth about the Spirit’s indwelling: “or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body” (1Cor. 6:19-20). Because believers have been purchased for God by the blood of Christ, shed on the Cross for our sins, our bodies become a living temple where the Spirit of God resides.

The image of the believer’s body being a temple is reminiscent of the Old Testament tabernacle, in which the Spirit of God lived.

**The Deity of the Holy Spirit**

The divine attributes of the Holy Spirit, the attributes of the Holy Spirit is likened to that of God:

The Holy Spirit is eternal (Hebrews 9:14); He is omnipresent (Psalms 139:7-10); The Holy Spirit is omniscient (1Cor. 2:10-11; John 14:26; John 16:13), and He is omnipotent (Luke 1:35).

**Names and Titles of the Holy Spirit**

The names and terms for the Holy Spirit relate to his power, activity and presence in the world, often indicating the nature of his actions or the gifts which he conveys to believers.

He is the Spirit of truth, of holiness, of life, of glory, of eternal spirit, the counselor, the Spirit of wisdom and understanding, the Spirit of faith, the comforter, the Spirit of promise etc.

**Symbols of the Holy Spirit**

***Water*:** indicating life and cleansing, it signifies the Holy Spirit's action in Baptism.

***Anointing*:** The symbolism of anointing with oil also signifies the Holy Spirit. Christ (in Hebrew "*messiah*") means the one "anointed" by God's Spirit.

***Fire***: while water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions. For instance, the prayer of the prophet Elijah, who "arose like fire" and whose "word burned like a torch," brought down fire from heaven on the sacrifice on Mount Carmel. This event was a "figure" of the fire of the Holy Spirit, who transforms what he touches.

***Cloud and light***: These two images occur together in the manifestations of the Holy Spirit. With Moses on Mount Sinai; at the tent of meeting,and during the wandering in the desert, and with Solomon at the dedication of the Temple. In the Holy Spirit, Christ fulfills these figures. The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus.47 On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!' "Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.

*The* ***seal*** is a symbol close to that of anointing; indicating identification, ownership, security, genuine and value. "The Father has set his seal" on Christ and also seals us in him. Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders.

*The* ***hand*:** Jesus heals the sick and blessed little children by laying hands on them. In his name the apostles will do the same.Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given.

*The* ***finger***: "It is by the finger of God that (Jesus) cast out demons. “If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."

*The* ***dove****:* indicating purity, peace and harmony. At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable. At Jesus’ baptism, the Holy Spirit, in the form of a dove, came down upon him and remains with him. The Spirit comes down and remains in the purified hearts of the baptized.

The **oil**: indicating light, healing, and anointing.