

Biblical Expository

Florida Conference



Fundamental Truths

Our Biblical Doctrines I





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The apostle Paul, when speaking to the church of Corinthians, said:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment "

1 Corinthians 1.10

Since there is a large number of congregations, ministers, and experiences in the body of Christ, it is inevitable that different views will emerge regarding how things should be done in the church and what the most important issues in the church should be. In spite of the above, when working as a body there must be unity, for Christ said: *"Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand" Matthew 12.25*

Unity in belief, doctrine and purpose will give us strength, harmony and security. The churches that make up our fraternity, although they have their own government, possess doctrinal unity. Our slogan is: "In the doctrinal firmness, in the non-doctrinal tolerance, in the brotherhood Harmony, united by Love." It is the doctrine that we will teach in this expository, the rest, each pastor will be in charge in their respective congregations. Both within pastors and among theologians there are their opinions and positions regarding different topics. This speaker is a tool made by imperfect human beings, fearful of God and who sought the direction of the Holy Spirit to help direct the lessons to study, but not intended to be a substitute for the Word. In our opinions and views there may be errors, but not in God's inspired Word so let us study in humility, seeking the enlightenment of the Holy Spirit who leads us into all truth.

Biblical doctrines are known as fundamental truths which is one of our strong bonds of unity. The local church would do very well to teach them so that those in darkness can see the light of God's Holy Word.

Finally, in relation to the saved, they should know what the church believes in and why it believes it.

We hope that this teaching tool can be of great blessing and light to all of our congregations, ministers, brothers, and friends.



With Love,

Hector E. Toledo

President

FIADAH Florida Conference

Study 1

Inspiration of the Holy Scriptures

Part One: Inspiration and Versions



Biblical Text

2 Timothy 3:16-17

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

Our general knowledge must be an up-to-date one, aware of current events and progress. We are in a world full of information available to many at the touch of a button or at the touch of a screen. If we want to be effective at this time, we must keep this in mind. Never overlook the time in which we live, the culture to which we minister, and the needs of those around us.

We cannot present ourselves in this world as ignorant, for we would lose the respect of those we wish to influence.

We must show ourselves as individuals who dominate the field of what we believe, much more so when it comes to the Bible, for it is our ultimate code of authority and conduct.

How is it possible that we say that the Bible is our ultimate code for living and don't even know how it was formed and why we say it comes from God? We must look for answers.

We are in a time when there are an unimaginable number of Bible versions, and there are considerable numbers that are in the process of being completed.

The Bible, in its original context, was inspired by God, but not all versions, copies and/or translations were or are inspired by God, so we must be careful.

Are all Bible versions inspired?



The God Speaks Today Version, New International Version, Paraphrased Bible, Recovery Version, New Living Translation and Peshita are just some of the many existing versions and this talking about the Spanish versions. Given this reality let us ask:

Which version do you use and why? Do you know which one you should use and why? Do you know which versions are tainted with doctrines of error?

People have the freedom to choose what they want, but as Scripture says: **“All things are lawfull for me, but not all things are expedient; all things are lawful for me, but all things edify not.” 1 Corinthians 10.23.** The Bibles that we catalog inspired have 66 books, but there are versions that contain the so-called apocryphal books, increasing to the 66 books of the Canon of our Bible. When we say “Canon” we mean books considered inspired by God.

Let's define what inspiration is.

The inspiration of the Holy Scriptures is a Christian doctrine which teaches that imperfect but holy men were chosen by God to write divine truth through the influence of the Holy Spirit. This inspiration gave them wisdom that surpassed their own knowledge and protected them from error.

Inspiration is the influence of the Holy Spirit who enabled chosen men to write divine truth, keeping them from error

It was also the vehicle chosen by our Creator so that a visible record of His Words would remain, allowing the reader to have access to the original source.

Let's continue with the Canon

The word canon comes from the Greek language which means rod to measure. In other words, the books that were cataloged as inspired had to be examined and go through a series of tests, until they gave the required measure to be considered inspired. If they did not give the size it was rejected.

Our Canon has 66 books considered as the inspired ones. There are some books that appear in some biblical versions that we do not accept as inspired. We identify these as apocryphal books. An apocryphal book is one whose authorship and authenticity is in doubt. The apocryphal books, although some may have some historical value, cannot appear under the same category as the canonical. There are also versions that, although they have the same number of books, in their so-called translation adulteration occurred. These so-called translations are actually interpretations like the "bible" used by Jehovah's Witnesses. This version is called "New World Translation of the Holy Scriptures."

In it they are literally removed and add parts to the verses, accommodating them to their beliefs. In other words, it is a manipulated interpretation and can sometimes be found in the benches or seats of our churches. We must be careful with the choice of the version to use, both in devotional life, and in a public reading.

Notice this comparison between the King James Version and the New World Translation of the Holy Scriptures.

King James Version

John 1:1-3

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

New World Translation

John 1:1-3

"In the beginning was the Word, and the Word was with God, and the Word was a god. This one was in the beginning with God. All things came into existence through him, and apart from him not even one thing came into existence. What has to come into existence."

Notice how the so-called New World Translation manipulates its version, when it says that "the Word was a god."



The King James version says: "The Word was God." The problem here is not that one version says Word and the other Word. The problem is the description he gives of the Word. The Word or Word is Christ, which the Bible identifies as God, but the doctrine of Jehovah's Witnesses does not recognize Christ as God, but as a lesser god apart from the One True God. Jehovah's Witnesses do not recognize the doctrine of the Trinity as correct. This is why they alter their version, because leaving it as they wanted to identify it in the original brings problems to explain their belief. Thus, they deny the deity of Christ and their version is polluted, making it very dangerous for those who wish to know the truth. Although there are pastors who do not claim to have control over the personal preferences of each member of the congregation, being part of a body such as the church, there must be uniformity in certain matters and this is one of them. Ask your pastor which version is preferable for public reading and other activities.

Which version should I use?

There are versions that are very useful for new converts, there are others that are ideal for in-depth studies.

It is advisable to compare versions to broaden the understanding of passages that are difficult to interpret. Everything has its place and time. So, when we ask ourselves, which version is the best, the answer will depend on the purpose of the study, whether it is one aimed at recent converts, mature brothers and sisters in the faith, ministers, and so on. However, let's not forget that there are versions described as dangerous and that they are adulterated. Today, because of the growing interest of the church in approaching the Hebrew roots, attempts have been made to produce versions that vary considerably from the versions commonly used by many of our congregations. Due to the wide variety, know how to choose the version.

Leaving the versions, let's go to the biblical books. Do you know them? Can you list them in order? This is also a basic knowledge that every member of a congregation should have, but if it is not practiced it is forgotten. So, if you're a veteran Christian and don't remember them, don't worry. Take time to practice.

Take care to learn the number of books, the parts into which the Bible is divided, and the languages in which they were originally written.

Write the books in order and repeat. The Lord asks us to use repetition for learning and teaching. Reading and writing are minimal skills that God desires in His children. Where does this come in? In **Deuteronomy 6:6-9** “**And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, and thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as froflets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.**”

Practice and practice. Giving yourself to study and practice will strengthen you mentally and in future studies it will be easier for you to memorize.

We cannot conclude this lesson without asking: Have you read the entire Bible? Reading the Bible in the life of a Christian should not be substituted for another spiritual activity. Make it a point to read the Bible daily and make it a goal to do so in its entirety.

Once you complete the task, start over. God's Word is life and will never lack counsel and direction for you.

Wrapping Up

Review & Learn

Our Canon of Scripture has 66 books.

The main theme of the Bible is the redemption of man.

It is divided into two parts: the Old and New Testaments.

It has more than 40 authors.

It took more than 1,500 years to be written.

The original languages in which it was written were; Hebrew, Aramaic, and Greek.

The Bible was inspired by God, but not all of its extant versions and/or translations were. In this context, those so-called Bibles can be flawed.

Choose the right version to read and study.

Leah to the complete Bible.

Learn the story of how the Bible was formed.

Study 2

Inspiration of the Holy Scriptures

Part Two: Canonization and the Old Testament



Biblical Text

2 Timothy 3:16-17

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

There are many books in this world, and the books that appear in our Bible were not all united as we see them today. These books went through different and rigorous processes, to be cataloged as inspired and included in what is known as the Canon of Scripture, a topic we mentioned in the previous lesson. The word canon comes from a Greek root meaning reed. The reed became an instrument for measuring and later, its meaning was transformed into a ruler or norm. Hence, the word canon is used to refer to books that, after being measured and evaluated, were catalogued as being of divine origin.

This evaluation process is known as canonization. The word **canonization** is also used to describe other ecclesiastical processes, but they have to do with measures and evaluations to determine the sacredness of something or someone, and not just books. It is mostly used by Catholics to refer to the recognition of individuals as worthy of being venerated and adored. Books are no longer evaluated, for the Canon of Scripture is complete.

In the case of our Bible, the church fathers accepted the Hebrew Old Testament. The Canon of the Old Testament was already closed 400 years before Christ and was officially established, where even in the so-called apocryphal writings it was testified that the Spirit had been silenced. The compilation of these sacred writings and their proper organization was already ready before 150 BC. The union of all these books the Jews call Tanakh (Hebrew Bible).

In the year 367 A.D the earliest known list of the books of the New Testament was given, as we have it today.



How was the process of canonization of the biblical books carried

From the biblical writings themselves, and from the history of the church, it was concluded that there were five principles that led to the recognition of the inspired books.

1. Was the book written by a well-known prophet?
2. Did the author receive the seal of divine approval through signs and wonders?
3. Did the message speak God's truth? Those who evaluated which books were inspired had deep knowledge about God and His character, therefore, knowing Him, these books had to correspond to the reality of His character and essence.
4. Does the book demonstrate God's power? These books were to demonstrate God's transforming power, not only in the content of what they recounted, but also in the effect on those who read them.

5. Did God's genuine people accept it as the Word of their Lord?

For example, in **1 Thessalonians 2:13** it says, "For this cause also thank 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."

Here the church accepted the content of Paul's words as the Word of God. Before his writing became part of the Canon, he had already received recognition.

The books of the Bible have different stories of how they came to be drafted and added to the Canon

The ideas that exist within believers related to how the whole Bible was formed are very varied and many of them are very far from reality. In order to have a clearer idea, the following must be understood:

1. Although the Bible contains how God chose a nation to carry His message to the world, He is the God of the entire Universe and not just the God of Israel.

2. That the One True God also presents Himself as the God of Israel was not because He had rejected the other nations, but because those other nations, inventing stories of how they came into being, rejected the One God and created their own deities and altered the history of what had happened in the past.

3. In the first chapters of the book of Genesis we find the history of humanity and its characters were not Jews, nor descendants of Israel.

4. Adam was not a descendant of Israel, nor was Noah a descendant of Israel, nor was Abraham, so many of the stories that relate to them could appear in other cultures around the world, but accommodating themselves to the culture and religion from which the story arises.

5. The reason why Israel is of great importance in the biblical accounts is because God chooses them as a nation through which He would manifest Himself to mankind, revealing His will, character, power, and existence. Thus showing that the divine interest was, is, and will be in all men and not only in Israel.

6. In other ancient cultures you can see the traces of how God worked with them revealing Himself to them, but they ended up inventing their gods and myths.

Formation of the Biblical Text of the Old Testament

Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are known as the Pentateuch, Law of Moses, or Torah. Moses is credited with authorship, but his writings contain stories that he did not eyewitness, such as the Creation, the Flood, the Tower of Babel, Abraham, Isaac, Jacob, and the story of Joseph in Egypt. However, these stories were very well known to the Hebrews.

The way these stories were passed down from generation to generation was through what is known as **oral tradition**, which is nothing more than storytelling. Perhaps many of the recent generations find it difficult to understand this, as they are used to technology for entertainment, but in the past the equivalent of watching a movie was **listening to the stories of the elderly**. These represented a world of knowledge and were therefore highly respected. Amadou Hampâté Bâ was a Malian writer and ethnologist, who defended the importance of **oral tradition** in today's cultures. He was a member of UNESCO's Executive Board from 1962 to 1970, where he said, "*In Africa, when an old person dies, a library burns without the flames destroying the paper,*" a phrase that became a proverb.

The formation of the text of the Pentateuch differs from other biblical books, because as we have already said, in Genesis there are stories that were not written by eyewitnesses because at that time writing did not yet exist as we know it today. Adam, after being created, did not look for paper, pencil and began to write.

Every Bible book has its own story of how it was written.

Many of the prophets who were biblical authors were not seen as divine envoys in their day.



When Moses wrote the entire Pentateuch, the resulting writing was regarded as inspired. It was not called the Bible nor was there a group of scholars who examined the book to see if it would be included in the Canon. At that time, there was no such thing as the Canon of Scripture.

There were other books that began to be written, some of them taking information that was in the royal archives such as the chronicles of the kings of Israel and Judah. Other books were the result of bringing together different writings of Hebrew songs from different sources such as the Book of Psalms which has material from David, Moses, Solomon and many others. The book of Proverbs contains writings from Solomon, but not all of the book contains writings from Solomon alone. He also grouped together common sayings of the time, what we could identify today as proverbs.

Some of the prophets who were authors of biblical writings, when exercising their ministries, were not seen as divine envoys.

This is what happened with Jeremiah.

Jeremiah 43:1-3: "And it came to pass, that when Jeremiah had made an end of speaking unto all the people all of the words of the LORD their God, for which the LORD their God had sent him to them, even all these words, then spake Azariah the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there, but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babil

Some of the writings of the prophets were given due seriousness when their warnings of judgment had already been fulfilled.

The compilation of all the biblical material of the Old Testament to be included in a single scroll could never be achieved in the time before Jesus Christ, for the book as we know it today, what we call the codex, had not been invented. Before, "books" were scrolls. If all the Old Testament books had been joined together in one scroll, no one would be able to carry it. As we have said in this lesson, as early as 150 B.C. there was a list of books that were considered to be of divine origin and that had their place in what the Jews would call the Tanah or Hebrew Bible but were not held in a single volume.

By that time the books were in the form of scrolls and were separate from each other, although some could be in the same scroll as the 12 minor prophets who were called the book of the 12.

Conclusion

To explain the formation of the text of the New Testament we will take the following lesson, for it takes time.

In order to have a much clearer idea of the formation of the entire biblical text, we will have to explain in the next lesson the development of writing in human history and the technologies that were developed that allowed all the material included in what we call the Canon of Scripture to appear in a single volume that we now call the Bible.

Remember, the Bible is a library that groups 66 books. Each book has its own story of how it was written and how it was incorporated into the Canon.

The church was not and is not the creator of the Canon. What the church did was identify the books that were inspired by God and formed a unique sacred text that we call the Bible.



Try not to forget Remember

The Canon of the Old Testament was already closed 400 years before Christ, but its proper organization was ready before 150 B.C.

In 367 A.D. the earliest known list of the books of the New Testament was given.

From the same biblical writings and church history, it was concluded that there were five principles that led to the recognition of inspired books.

The way some Bible stories were passed down from generation to generation before they were written down was through what is known as oral tradition, but in the case of Moses' writings, by speaking to God directly, every error in the oral accounts could be corrected.

Study 3

Inspiration of the Holy Scriptures

Part Three: Scrolls, Codex, and New Testament

Biblical Text

2 Timothy 3:16-17

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”

As we mentioned in the last study, to have a clearer idea of how the biblical text was formed, we must understand the development of writing and the new technologies that have emerged throughout history.

Let us remember that there was a given time in human history when writing (we are not referring to the Bible here) had not developed.

When God created Adam, and he was aware that he was alive, he did not run to get a pen and paper to write down what had happened. Paper and pencil were human inventions that occurred long after the creation of man. It is believed that the first forms of "writing" were pictograms, but we do not know if Adam ever invented it. We say first forms of writing because pictograms are not considered as writing, but proto-writing.

Let's Define the Terms

Writing is a system of graphic representation of a language, by means of signs traced or engraved on a surface. At its core, writing is a human way of preserving and transmitting information.

Writing is believed to have emerged in ancient times, but it was not born in a single location, but was discovered by several ancient civilizations at different times in their particular history, adapted from the beginning to their interests and worldview.

Despite the fact that, according to the interpretations of archaeology, they say that the first known writing was cuneiform, which arose in ancient Mesopotamia in the Middle East, there are ancient writings that speak of the flood and a type of writing that existed at that time, which was difficult to decipher.

If this was so, then Noah used some kind of proto-scripture which was passed on to his sons and descendants and these to the civilization that later inhabited Mesopotamia where Abraham was born.

Biblical Signs of the Beginning of Scripture

When we read about the model of Noah's ark, we see that he was given precise instructions and measurements.

“Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of of thirty cubits.” **Genesis 6:14-15**

Here we also see the use of mathematics, surely there must have been some kind of proto-writing. What was it? We don't know exactly, but it's quite possible that this was the origin of the cuneiform script that was later used in Mesopotamia. In chapter **4:21-22** of **Genesis** there was already talk of some inventions made as musical instruments, and the existence of bronze and iron craftsmen, evidencing great intelligence in civilization before the flood.



One of the oldest known types of writing is cuneiform. Although Sumerian pictograms date from the end of the fourth millennium BC, like those shown in the illustration above, they are considered proto-writing, since they conveyed information through symbols, but without a linguistic structure.

Cuneiform writing in Clay Tablets



Materials

Cuneiform writing was regularly done on clay tablets, but the ancient biblical texts that have come down to us are written on two different materials and neither of them is clay. These two are **Papyrus**, made from the plant of the same name which was abundant in Egypt, and the other material is **Parchment**, made of animal skin.

These two materials were dominant for writing at the time when our earliest texts were copied, referring to the Old Testament. It is also important to note that these materials allowed for the writing of long texts.

There was a finding of a biblical portion on a small silver scroll at Ketef Hinnon containing Aaron's blessing that appears in **Numbers 6**. This was a unique finding. What this contained was a prayer of blessing. This portion is the oldest biblical writing to date, dating back to 600 B.C.

Forms of the Ancient Books

From the Papyrus plant the paper known by the same name was produced. It was a cheap material with which a book could be built without the need for so much economic investment, unlike parchment.

Each sheet produced could be fired together with another to form a large scroll which could hold a writing of considerable size, but did not allow, for example, to have the complete Pentateuch in a single scroll. It would be impossible to handle it when reading it, because at that time the book did not exist in the form we know it today. In this scroll form, only one side of the sheet was written.

In the case of Parchment, things are more complicated, because to make a sheet of this material, the skin of an animal was needed.

For both Papyrus and Parchment their respective processes were needed to obtain the material for writing, however, the process for Parchment was more complicated. The great advantage of the Parchment was its resistance to not being damaged, so its durability was much greater than that of Papyrus.



Scroll Feature

This material is so named because of the place where great production began in ancient times, the Greek city of Pergamon which is mentioned in the Bible. "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges." *Revelation 2.12*

Israel, during Persian rule, began relying on this material to copy most of its biblical manuscripts. This is attested to by the Qumran finds in the Dead Sea Scrolls, where most of the scrolls found were on Parchment.

This was also the case with the copyists of the New Testament, who abandoned the use of papyrus, which they used until the third century A.D., and replaced it with parchment, which begins to be seen in manuscripts from the fourth century A.D. onwards.

Papyrus had its disadvantages because of its cost. The skin of a sheep or goat was only enough for two double folds, that is, the equivalent of two sheets, but with the benefit that it could be written on both sides.

If you were to make a codex-type book, which we will explain shortly, containing the four gospels, you would need the skins of about 50 or 60 goats or sheep. To make the entire New Testament the 100 sheep would be exeded to complete it.

From the Scroll to the Codex

Imagine a part of the Bible made from the skins of more than 100 sheep. How could it be carried? It would take several men for this. Now, let's remember that this would be only for the New Testament. An entire Bible would take much more than 200 sheep.

The problem doesn't stop there. How thick would be the scroll that would contain all that Bible? The thickness would reach almost a third of our height. For these reasons, books in ancient times, when made in the form of scrolls, had a size limit in order to be handled.



The ancient Bible scrolls found prove it. They usually did not extend more than 10 meters in length, which would be an approximate 32 feet long. None of them contained the entire Pentateuch together. Thus we must bear in mind that, until another technology was invented, when all the books of the Old Testament considered inspired were held, they were separated from each other by scrolls.

For this very reason there was a First Book of Samuel and a Second Book of Samuel, First Book of Kings and Second Book of Kings. The roll format did not allow the two to be combined into a single volume and to be easy to handle.

The Codex Entry

The codex is a type of book format in which several sheets of Papyrus or Parchment were placed on top of each other, folded in half and fired in the middle.



What we know today as a book is the codex format. Let's remember that this technology didn't always exist, which revolutionized the way texts would be handled from then on. As far as the sacred books are concerned, this format allowed for the first time in history to bring together all the books considered inspired by a single book that would be called The Holy Bible.

Canon of the New Testament



As in the case of the Old Testament, when the books that would appear in the New Testament began to be written, they appeared at different dates and there was no group of theologians waiting for a new writing to emerge to evaluate it and determine whether they should be incorporated into the Canon.

These books, which also included letters, before being officially recognized as inspired, first became of great importance to the community of believers in the birth and establishment of the early Church. This made it known to the so-called church fathers which texts had been inspired and should therefore be treated as such.

In 367 A.D. the earliest known list of the books of the New Testament was given, as we have it today.

What Makes the New Testament Text Unique

If we compare the biblical text of the New Testament with that of the other extant ancient texts, we would notice that related to the confidence

we should have of whether the available text is the same as the original text copied by its authors, the one that has the least amount of time between the redaction that came out of the original author and the oldest copy that we have available, is the New Testament.

CONCLUSION

We do not possess any manuscripts or ancient texts that have come directly from the original author's handwriting, this includes both the Old and New Testaments. But between the time that elapsed between the time when the original author wrote and the oldest copy of it that we have, the one with the shortest time elapsed is the text of the New Testament. Although this is not evidence that the text could not have been altered, there is no other ancient text in human history that has the similarity between the original manuscript and the manuscript copy.

He who criticizes the biblical text in this sense sinks all ancient literature as illegitimate, for the ancient text best attested to is our New Testament.



Study 4



The One True GOD: Proper Theology

Biblical Text

Genesis 1:26

“And God said, let us make man in our image, after our likeness: and let them have 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 creepeth up on the earth

The One True God is a fundamental biblical teaching that deals with how the One God exists, who despite being One, has manifested Himself through 3 people who are; Father, Son, and Holy Spirit.

The One True God has revealed Himself as the self-existent, eternal "I AM," the Creator of heaven and earth, and Redeemer of the human race.

He has revealed Himself, moreover, as embodying the principles of kinship and association as Father, Son, and Holy Spirit. (Dt. 6:14; Is. 43:1, 11; L. 3:22) “Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” **Mateo 28.19**

Defining the Terms

The terms "Trinity" and "persons" as they relate to the Godhead, though not found in the Scriptures, are in harmony with them. By this we can communicate to others our understanding of the doctrine of Christ as existing from God in distinction from "*the many gods and the many lords.*" Therefore, we can properly speak of the Lord our God, who is **ONE LORD** as one **Trinity** and as **ONE BEING OF THREE PERSONS** and at the same time be absolutely within the **Holy Scriptures**. (Mt. 28:19; Jn. 14:16 – 17; 2 Co. 13:14).

Distinction and Kinship of Deity

Christ taught a distinction of persons in the Godhead which He expressed in specific terms of kinship such as Father, Son, and Holy Spirit.

(Mt. 11:25 – 27; 28:19; Lc. 1:35; 1 Co. 1:24; 2 Co. 13:14; 1 Jn. 1:3 – 4).

THE UNITY OF A BEING The Father, the Son, and the Holy Spirit

THERE is in the Son that which constitutes him in the Son, and not in the Father. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” John 1:18

THERE is that in the Holy Spirit which does not constitute Him in the Father or in the Son. Therefore, it is the Father who begets, and the Son is the begotten. “But to us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Corinthians 8:6

THE Holy Spirit is the One who proceeds from the Father and the Son. “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. These things, have I spoken unto you, being yet present with you. But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:23-26

The way the Father and the Son will dwell in those who keep their words is through the Holy Spirit, whom we also know as the Comforter.

Consequently, inasmuch as these three persons in one BEING are in perfect unity, there is only one Almighty God and one is His name. (Zac. 14:9; John 15:26, John 17:11)

The Father, the Son, and the Holy Spirit are never confused in terms of cooperation. The Son is in the Father, and the Father is in the Son in companionship. The Father does not proceed from the Son, but the Son proceeds from the Father in authority. The Holy Spirit proceeds from the Father and the Son in nature, kinship, cooperation, and authority. Therefore, none of the three persons in Deity works or exists separately and independently of the others. (Jn. 5:17–30, 37; Jn. 8:17, 18)

RELATED TO HIS NAME

In Genesis, in the first verse of the first chapter, the word God appears in our English translation. However, God appears in the Bible under various names. The name that appears in the original Hebrew text that is translated in our English version as God in Genesis 1:1 is the name ELOHIM אֱלֹהִים. In the original that name is in the plural, showing that in God there is plurality.

The Title "Lord Jesus Christ"

The title "Lord Jesus Christ" is a proper noun. It is never applied in the New Testament to either the Father or the Holy Spirit. It belongs, therefore, exclusively to the Son of God. (Ro. 1:1 – 3, 7; 2 Jn. 3)

The Lord Jesus Christ, God with us

The Lord Jesus Christ, as to Divine and Eternal nature, is the proper and only begotten Son of the Father, but as to human nature He is the rightful Son of Man. Therefore, He is recognized as God with us.

(Mt. 1:23; 1 Jn. 4:2, 10, 14; Rev. 1:13, 17).

The title, Son of God

Since the name comprehends both God and man in the same person, our Lord Jesus Christ, it is understood that the title Son of God describes His Deity and the title Son of Man His own humanity. Therefore the title Son of God belongs to the eternal order, and the title Son of Man to the temporal order.

(Mt. 1:23, 25; He. 1:1 – 13; 7:3; 2 Jn. 3)

Transgression of the Doctrine of Christ

It is, therefore, a transgression of the doctrine of Christ to say that Jesus Christ derived His title, Son of God, only from the fact of the Incarnation or from His relation to the Salvation which He would bring. Therefore, to deny that the Father is an eternal and real Father, and that the Son is a real and eternal Son, is a denial of distinction and kinship in the Trinity of God, a denial of the Father and the Son, and a dislocation of the truth that Jesus Christ is come in the flesh.

(Jn. 1:1; 3:14, 18, 31, 36; He. 12:2, 1 John. 2:22, 23; 4:1 – 5; 2 Jn. 9).

Transgression of the doctrine of Christ means that this doctrine has been violated if one adopts the positions set forth above where it was intended to show that certain attributes of Christ and eternal authority of Him only occurred at a given moment in the history of Man.

Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having made Himself the purgation for our sins, sat down at the right hand of the Majesty on high, angels, principalities, and powers being subject to Him, and having been made Lord, and Christ sent the Holy Spirit; so that we, in Jesus' name, may bow our knees and confess that Jesus Christ is Lord to the glory of God the Father, until the time of the end, when the Son will submit to the Father; so that it may be all things in all. (Acts 2:32 – 36; Ro. 14:11; 1 Co. 15:24 – 28; He. 1:3; 1 Peter. 3:22)

Equal honor to the Son and to the Father

Inasmuch as the Father has given all judgment to the Son, it is not only the express duty of all in heaven and on earth to bow the knee before Him, but it is also an undeniable joy in the Holy Spirit to ascribe to the Son all the honor and glory manifested in all the names and titles of the Deity

(Jn. 5:22 – 23; Fil. 2:6; 1 Peter. 1:8; Rev. 4:8 – 11; 5:6 – 14; 7:9, 10)

Conclusion

Although it is most clearly revealed in the New Testament that there are 3 persons in God who are Father, Son and Holy Spirit, the manifestations of these are more than evident throughout Scripture.

When man was created, God said: **“Let us make man in our image, after our likeness: and let them have 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 creepeth upon the Earth.”** Genesis 1.26

God spoke in the plural. Bringing to mind the meaning of the name Elohim, in which there was plurality, this makes more sense, and one would not fall into attributing this expression to the fact that God spoke to the angels.

In the event of the construction of the Tower of Babel the same thing is seen: **“And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech.”** Genesis 11.6-7

GOD said, let's go down and confound his tongue there. He spoke again in the plural. Then in the book of Acts we see how the Holy Spirit in chapter 2 is the person of the Trinity who imparts the gift of tongues. There can be no doubt that it was the person of the Holy Spirit who operated these actions in man in Genesis. In the first few verses of the Bible, it is in the Spirit of God moving on the waters.

“And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Génesis 1.2

FINALLY, and to think. **Why is our God 3 times holy?** This does not appear only in the New Testament. In **Revelation 4:8-11** we see it in the New Testament:

*“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy, Holy, Holy**, Lord God almighty, which was and is, and is to come. And when those beasts give glory and honour, and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fell down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”*

But we also see it in **Isaiah 6:1-3**: *“In the year that king Uzziah died I saw also the Lord sitting upon the throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said **Holy, Holy, Holy**, is the Lord of hosts: the whole earth is full of his glory.”*

The formula of baptism to Christ's disciples, we believe, shows why:

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”
Mateo 28.18-19

**HOLY IS THE FATHER,
HOLY IS THE SON
AND HOLY IS THE HOLY SPIRIT**

Study 5

The Deity of Our Lord Jesus Christ

Biblical Text

John 1:1-4

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men

We identify ourselves as Christians because our Redeemer, Savior, ultimate example of how to live, owner and Lord is the Christ. This Christ had been promised to men that He would come to save the world. To whom the promise had been made most clearly was to the Israelites, who awaited his coming, knowing him as the Messiah.

The title of Christ or Messiah means The Anointed One. Christ is in Greek and Messiah is in Hebrew. However, the promise of the coming of the Redeemer of men was not initially made to the Israelites.

The promise of His advent was made to the descendants of Adam and Eve, that is, to all mankind. **Genesis 3:15**

Within the ancient studies that the Jews did related to the Messiah, there was a controversy, whether that Messiah was divine or not. Today's Judaism attempts to discredit Christianity and Jesus as the Messiah awaited by Israel, using as one of its arguments that in its prophecies it did not say that the Messiah would be divine. The reality is different. It appears in historical records that in discussions among ancient Rabbis this debate sometimes arose, whether the expected Messiah would be a divine being or not. Part of these controversies occurred when in some visions given to the prophets thrones were seen in heaven, and in others the figure of one as the Son of Man, which occurs in the books of Daniel and Ezekiel. This generated discord as some argued that the existence of thrones in heaven was because there was more than one power there.

Deity

A deity is a being to whom the conditions of a divinity are attributed. The term, which comes from the Latin word "deitas," can be used as a synonym for the god or gods of a religion.

It is worshipped, holy, divine, and sacred. The deity of Jesus Christ comes from the relationship with the Father and as part of Him as the second person of the Trinity, being present in the creation of man.

Genesis 1.26-27

And God said, Let us make man in our image, after our likeness: and let them have 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 creepeth upon the earth.

Philippians 2.5-8

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

John 1.1-3

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

His Birth

Jesus Christ is the prophesied Christ, God made man, conceived of a virgin by the Holy Spirit ([Isa.7:14](#); [Mat.1:23](#); [Lu.1:27,34-35](#)).

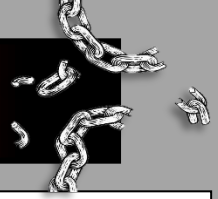
The birth of Jesus through Scripture shows us divine intervention through the work of the Holy Spirit in this supernatural event.

In this case, the immaterial (the Holy Spirit) and the material (Mary's womb) were involved. Mary could not impregnate herself, and in that sense, she was the "vessel" used by God to effect the Incarnation of his Son (Jesus). If the physical connection between Mary and Jesus were to be denied, it would imply that Jesus was not really human. Scripture teaches that Jesus was fully human, with a physical body like ours which He received from Mary. At the same time, Jesus was fully divine, with an eternal, sinless nature. See [Ju.1:14](#); [1 Tim.3:16](#) and [Heb.2:14-17](#).

Jesus was not born in sin; that is, He had no sin nature ([Heb.7:22-26](#)). Jesus' virgin birth prevented the transition of the sin nature and allowed the eternal God to become perfect man.



His Sinless Life



Could Jesus have sinned?

If He was not capable of sin, how could He have truly been willing to sympathize with our weaknesses? (Heb.4:15-16)

If He could not sin, what was the object of temptation? This question of whether Jesus could have sinned can be divided into two categories. It is important to remember that this is not a question about whether Jesus sinned. Both sides agree, as the Bible clearly states, that Jesus did not sin.

First Category: Those Who Hold Impeccability

They argue that Jesus could not have sinned. The clear teaching of Scripture is that Jesus was flawless, blameless, and therefore they conclude that he could not have sinned. If He had sinned, He could still do it now, because He retains the same essence He had while He lived on earth. It is important to clarify that what we are doing here is to show what the position of those who defend this category is, but we are not saying that this is a correct position.

To believe that Jesus could have sinned is to believe that God could have sinned is what the proponents of this view argue. However, even though Jesus had his divine nature, in order for his sacrifice to be a true and genuine one, he had to empty himself by having certain limitations and experiencing what it was like to be a man. It is true that in him dwelt the fullness of the Godhead.

COLOSSIANS 1:19 says: “For it pleased the Father that in him should all fulness dwell” But Scripture clearly shows that Jesus was tempted. **Hebrews 2:17-18**: “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

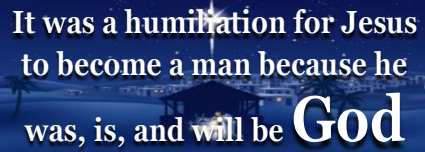
So, even though the Deity dwelt in Jesus, in order for him to be tempted he had to have limitations, yet this cannot be an argument for saying that then Jesus is not God if he could have been tempted. When we explain the second category, we will see more clearly why Jesus was able to be tempted.

Second Category: Those Who Hold Sinfulness

They believe that Jesus could have sinned, but He didn't. He holds that He could not have truly experienced temptation, and therefore cannot truly sympathize with our struggles and temptations against sin.

We must remember that God knows everything about everything, this is known as Omniscience. While God has never had the desire to sin, and has definitely never sinned; God knows and understands what it is to sin and be tempted. Jesus knows what it's like to be tempted, but He doesn't know what it's like to sin. This doesn't stop you from helping us. Jesus was tempted in every area just like us, but He remained perfectly holy. Even though our corrupt nature has a desire to participate in some sins, we have the ability to overcome sin, because we are no longer slaves to sin, but slaves to God (Ro.6:2,16-22).

The reason why Jesus, even though he was God, could have sinned and was tempted in everything, was because part of what his great sacrifice included the emptying of himself. For this reason he experienced pain, had physiological needs, Jesus urinated and also defecated. Jesus prayed to the Father and experienced death. This would not have been possible if he had not divested himself.



It was a humiliation for Jesus to become a man because he was, is, and will be **God**

Philippians 2:5-8 "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

This biblical portion indicates that Jesus had the same form as God, but humbled Himself. His power was given up voluntarily, so it was possible that they could kill him. **John 10:17-18**: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jesus had that power before the world existed, for He is God, the Divine Word, the Second Person of the Trinity.

John 8:58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

John 17:3-5: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, who thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me which I had thee before the world was." These were Jesus' words.

THE RESURRECTION OF JESUS CHRIST

Although Scripture does not attempt to "prove" that Jesus was raised from the dead, it does present conclusive evidence of the fact that He was actually resurrected.

Mat.28:1-20; Marc.16:1-20; Luc.24:1-53 y
Jn.20:1,21,25; Act.1:1-11

The resurrection of Christ is important because:

Testify of the immense power of God Himself

To believe in the resurrection is to believe in God. If God exists, and if He created the universe and has power over it; He has the power to raise from the dead. Only He, who created life, can be resurrected after death. In the resurrection of Jesus, God reminds us of his absolute sovereignty over life and death. Jesus' statements about his surrender to death and final resurrection testify to his Godhead.

It is a witness to the resurrection of human beings, which is the basic principle of the Christian faith

In 1 Corinthians 15, Paul explains in detail the importance of Christ's resurrection. The resurrection is a triumphant and glorious victory for every believer in Christ, who died, was buried, and rose again on the third day according to the Holy Scriptures.

It is the key event of Christian doctrine and theology

"And the dead in Christ shall rise first..." (1 Thessalonians 4:13-18)

The resurrection of Jesus Christ proves that God accepted Jesus' sacrifice on our behalf and is a divine signature that He approved every word He spoke. Prove that God has the power to raise us from the dead. It guarantees that those who believe in Christ will not remain dead, but will be resurrected to eternal life.
(1 Corinthians 15:54-58)

CONCLUSION

Jesus Himself acknowledged His deity, when He said: **"He that hath seen me hath seen the Father"** (Jn.14:9). He also received adoration from the people and exercised divine authority by forgiving sins. His disciples recognized him as the Son of God. Even the unbelieving Thomas became convinced of the deity of Jesus Christ. Christ is the fullest revelation of God. He was fully divine, but also fully human. He is still God-Man in heaven today and will one day return as the "same Jesus" who ascended to heaven from the Mount of Olives.

JESUS is the **PROPHET** which means **"one who speaks."** He is the **PRIEST** who represents **GOD** before men and men before **GOD**, **JESUS** is the **KING** who overcame the forces of death, hell and the grave, he will reign majestically for eternity.

Study 6

The Baptism in the Holy Spirit and His Sign



Biblical Text

Luke 24.49

“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high”

The importance of the work of the Holy Spirit has been greatly underestimated by no small part of the Christian church. Even the strong emphasis on the work of the Holy Spirit causes those who do it to be classified as Pentecostals, as if it were a tendency exclusive to one type of believer, without understanding that the Lord Jesus Christ Himself spoke of the immense importance of the action of the Comforter in every disciple.

This is not unique to movements that call themselves Pentecostal. This was a characteristic of the early church who was built up and led by the Third Person of the Trinity, the Holy Spirit.

Let's look at the great emphasis made by our Lord on the necessity of the work of the Holy Spirit in the Church.

“But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” John 16.5-7

When Jesus told his disciples that he was going to the Father, he was letting them know that he would no longer be present in body with them.

Such an important figure in the lives of the disciples, who had become accustomed to living with the Master, seeking his direction, and benefiting from his counsel, developed a great dependence on Christ both spiritually and emotionally. However, now they were heartbroken that things would no longer be the same. There is a possibility that some felt abandoned, but Jesus' response was that **it was in their best interest to have this happen**, otherwise the Holy Spirit would not be sent as the Lord had determined.

It was fitting that Christ should depart, but that He should send the Comforter

That it was better to have the Holy Spirit than to have Christ present in the flesh was difficult for the disciples to comprehend, but this was their thinking because they had no idea what they would experience with the Baptism in the Holy Spirit, which may be the thinking of many who read this today. If you haven't experienced it yet, dare to believe that there is something much greater than what you have experienced so far and that you can have it, since it was a promise from the Lord.

The primary purpose of the baptism in the Holy Spirit is not to perfect holiness in the believer, although this experience can and should do so. The goal is to empower the Christian for service in ministry.

Jesus told the disciples: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" **Luke 24.49**

The book of Acts also contains these words of Jesus about the promise of the Holy Spirit:

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Acts 1.4-5

All this happened a little before he ascended to heaven; Jesus went on to say: "But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Acts 1.8

The Baptism in the Holy Spirit is for Service

This promise of **Acts 1:8** was made to disciples who maintained intimate fellowship with him, but regardless of whether they were mature. These disciples were cleansed by the Word that Christ had given them during several years of teaching, yet there was a long way of learning to come.

There are many believers who have received the baptism in the Holy Spirit at the beginning of their Christian lives, which makes it clear that they still had much to learn. However, the one who chooses, empowers, and sends is our Wise God. He knows why He does things, for His thoughts are much higher than ours.

In **Acts 1:8** it is emphasized that this baptism is to provide the power for service and not for regeneration or sanctification, although it may contribute.

I can be a good Christian and not have received the Baptism in the Holy Spirit

Because the Baptism in the Holy Spirit is not necessarily for regeneration and sanctification, we conclude that one can become an exemplary, regenerate, and holy Christian and yet not have received it. Remember that we are not referring here to the gifts of the Spirit, or to the Holy Spirit itself. These are different things.

This, too, could bring scandal in the church, when a person who has received the baptism in the Holy Spirit may find himself with a myriad of imperfections and weaknesses. We are all in the process of perfection and transformation to reach the height of the perfect man. Baptism in the S.E. is not a seal of confirmation that that believer has attained that stature, but it definitely has been imparted power.

Although the means and power for service come through the gifts of the Spirit, they need to be distinguished from the **gift of the Spirit**. The first disciples needed the baptism in the Holy Spirit before they left Jerusalem and even before they began to fulfill the Great Commission.

Luke 24. 46-49: “and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye endued with power from on high.”

The disciples needed power. The very name of the Holy Spirit is related to power. He came as a gift and as a power to begin a work that would gather and gather people of every kindred, tongue, people, and nation before the Almighty.

Revelation 7.9 “After this I beheld, and, lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;”

This period of time in which the Holy Spirit works to bring every creature to salvation is known as the **Dispensation of Grace**, which ends at the moment Christ comes for His people.



The Experience of the Baptism in the Holy Spirit

The Baptism in the Holy Spirit, as the Bible shows us, was experienced by the disciples who were present in the place known as the upper room, where the apostles dwelt. Women including Mary, mother of Jesus, were also present at this place when the following occurred:

Acts 2.1-4: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

As you can see, in this experience the Bible indicates that they spoke in other tongues. In the other biblical records where there is no doubt that this Baptism occurred, a **visible outward sign** was shown which is understood to be **speaking in other tongues**. His first experience of this baptism included tongues, so his model for identifying when the Spirit baptized was his initial experience.

Acts 8.14-19: “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.”

¿Como identificaron los presentes que a quienes se impusieron las manos recibieron el Bautismo en el Espíritu Santo? Porque hubo una señal exterior. Veamos otros pasajes bíblicos que muestran esta doctrina de la Señal Inicial del Bautismo en el Espíritu Santo.

Acts 10.44-46: “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them spake with tongues, and magnify God. Then answered Peter”

Here we see that this baptism was also called the “GIFT OF THE HOLY SPIRIT.”

Conclusion



As long as God continues to call men to salvation, He will want to pour out the Holy Spirit upon them.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, an to all that are afar off, even as many as the Lord our God shall call.

Acts 2.38-39

From this we see that the work of the baptism in the Holy Spirit does continue and that today we have at our disposal the fulfillment of Joel's prophecy, which Jesus called the promise of the Father.

Joel 2.28-29: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour my spirit."

The church needs the gifts of the Spirit to have the impact God desires on the creatures for whom the price of salvation was paid.

1 Corinthians 12.4-11: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretations of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

AS we said during this lesson, there is a difference between the gifts of the Spirit and the gift of the Spirit. We see that the operation of these gifts is for the edification of men. God gives us for ourselves to give to others. In the Gift of the Spirit or Baptism in the Spirit power is imparted for service. However, we cannot conclude the teaching without establishing what matters most. **What matters most in the life of the believer is not the Gift, nor the gifts, but the fruit of the Spirit.** It is because of them that our Lord said we would know who is who. It is for the fruit and not for the gifts. Love is included in the fruit of the Spirit, not in the gifts, but the church is often surprised more by the gifts than by the fruit. He who has ears to hear, let him hear.

1 Corinthians 13-1-3

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Study 7

The Fall of Man

Biblical Text

Genesis 3.6

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

There is an old saying that goes; "Curiosity killed the cat." Proverbs were intended to teach wisdom. It's an extremely short verbal illustration that contains good advice. The wisdom found in this saying is that it tries to illustrate how in an animal, the desire to know about something, brought an irreversible consequence.

In this life we can experience consequences that can later disappear, but there are cases in which consequences will come that we will have to live with until the end of our days.

We can classify it as unfair when the decisions of others affect us, but in every action of ours there will be consequences, and some of these will also harm others. So it was at the Fall of Man.

The Fall of Man is a doctrine that teaches that Man, in the beginning, had been created by God in a state of innocence unaware of evil and free from sickness, death, and curse. But after receiving a prohibition, the east did not obey, they passed into a state of curse and death, knowing evil, and opening the doors to sin and its effects.

How did sin enter the world?

Only the Bible provides a reasonable explanation. Sin first entered the universe in the rebellion of some of the angels, which occurred before man was created. The early chapters of Genesis record Adam and Eve's fall into sin. The various interpretations of this fact could lead us to regard it as a literal event explaining the sinfulness of the human race or, in the attempt to explain it, it could be seen as something non-historical or as a myth.

Before the Fall

The orthodox interpretation, however, is that the event took place exactly as recorded in Scripture, and this is the way it is recounted in the rest of the Bible. (Ro.5:12)

Man's fall into sin can be considered from three aspects: Adam before the fall, Adam after the fall, and the effect of the fall on the human race:

Adam before the Fall

The Bible introduces into history the first man and woman who was given to him as a companion (Adam and Eve). These two beings were united as "one flesh," and according to the divine concept this is what constitutes true unity. Although both man and woman sinned and fell, the Bible refers to this mutual failure as "**the fall of man.**"

It is not possible to make calculations as to the extent of the period during which Adam and Eve remained in their original condition; there are different positions on the subject. This sinless period of time is known as **Innocence**. Some Rabbis say it lasted only hours and not a few theologians say it lasted between 40 and 60 years. Although we are not sure of its duration, it is clear that it was long enough for them to become accustomed to the situation in which they had been placed;

to carefully observe and name living creatures and to experience communion with God. Like all of God's works, man was created "**exceedingly good**" (Gen. 1:31), which means he was pleasing to the Creator. This implies that Adam was innocent, being the first man, he had not committed sin.

Man, since he was made in the image and likeness of God, had a complete personality and the moral capacity to make decisions. Unlike God, both men and angels could sin. Satan sinned (Isaiah 14:12-14; Ezek.28:15), and after him came other angels, of whom it is written that they "did not keep their original state" (Jude 6). Because Satan and the angels sinned first, man did not originate sin, but became a sinner because of satanic influence (Gen.3:4-7). The account of Adam and Eve's sin is recorded in Genesis 3:1-6. In his conversation with the woman, Satan reveals himself to be the deceiver. The security of punishment is directly challenged, and thus the Word of God is expressly denied. The fact that eating of the fruit; Their eyes would be opened to the knowledge of good and evil was true, but what Satan did not reveal was that they would have the power to know good and evil without being able to face on their own the evil they had known and would come to know. Eve was deceived into taking of the fruit and Adam followed her example (1 Tim.2:14).

--- Adam after the Fall ---



When Adam and Eve sinned, they lost their blessed state in which they had both been created and became subject to several momentous changes:

1. Man fell under the dominion of spiritual and physical death. God had said: **"for the day that thou eatest thereof thou shalt surely die"** (Gen.2:17); And this divine sentence was fulfilled. They immediately suffered spiritual death; which means **"separation from God,"** and in due time they also suffered the punishment of physical death.

2. God's judgment also fell on Satan, and the serpent was condemned to crawl on the ground (Gen.3:14). The struggle between God and Satan is described in **Genesis 3:15** as it relates to the human race. Satan's ultimate defeat, however, is indicated by the fact that the woman's seed **will "bruise him on the head,"** that is, inflict a mortal and permanent wound on him. The seed of the woman refers to Jesus Christ, who in his death and resurrection conquered and overcame Satan.

3. A special judgment also fell upon Eve, who would experience greater pain in giving birth to her children and would have to submit to her husband (Gen. 3:16). The fact that death would occur would necessitate multiple births.

4. A special curse fell upon Adam, who was assigned the hard labor of working the earth, now cursed with thorns and thistles, to obtain the food necessary for his continued existence. According to this, creation itself would be changed by man's sin (Rom.8:22).

Later Scripture indicates how the effects of sin would be partially alleviated by salvation in the case of man and by a partial lifting of the curse in the future millennial kingdom. Adam and Eve, however, after the fall were led out of the garden and began to experience the pain and struggle that have characterized the human race ever since.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:24

The Effect of Adam's Fall on Mankind

The immediate effect of sin on Adam and Eve was that they died spiritually and became subject to spiritual death. Their nature became depraved, and therefore the human race would experience the bondage of sin. The Scriptures mention three great imputations:

- 1) Adam's sin is imputed to his posterity (**Romans 5:12-14**);
- 2) man's sin is imputed to Christ (**2 Corinthians 5:21**); and
- 3) God's righteousness is imputed to those who believe in Christ (**Genesis 15:6; Psalm 32:2; Romans 3:22; 4:3,8,21-25; 2 Corinthians 5: 21; Philemon 17-18**)

It is obvious that a judicial order was transferred from man's sin to Christ, who bore upon his body on the tree the sin of mankind (**Isaiah 53:6; John 1:29; 1 Peter 2:24; (Gen. 3:18)**). In the same way there is a judicial transfer of God's righteousness to the believer (**2 Corinthians 5:21**), since there could be no other ground of justification or acceptance before God. This imputation pertains to the new spiritual relationship that the believer enjoys with God in the sphere of the new creation.

Being united to the Lord by His Holy Spirit (**1 Cor.6:17; 12:13; 2 Cor.5:17; Gal.3:27**), and vitally related to Christ as members of His body (**Eph.5:30**), causes every virtue of Christ to be communicated to those who have become a part of Him. The believer is "in Christ" and therefore participates in all that Christ is. Man's fall does not take place when he commits his first sin; they have already been born in sin, as fallen creatures, coming from Adam.

Men sin because we have a sinful nature. No child needs to be taught to sin, but every child needs to be encouraged to do good. It should be noted that, although Adam's fall weighs upon all mankind, it is evident that there is a divine provision for infants and for all those who have no moral responsibility. Hence the Scripture says: **"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."** **Matthew 19:14**

God's holy judgments must fall upon all unredeemed sinners; because of imputed sin, because of the sinful nature that all have inherited, because all are under sin, and because of their own sins.

Conclusion

The Almighty created the good man, but with freedom to decide. This is known as **Free Will**.

That freedom gave man the opportunity to do both good and evil. Man thought of doing evil before he knew evil, for evil did not come into existence when man sinned. What caused man's sin in eating the forbidden fruit was **Knowing Evil**. Thus it was that death made its entrance into the creation that was given to man. This contaminates all of creation by provoking aggression and deadly instinct in the beasts, poison in the animal and plant world, and begins a corruption in the human body giving rise to diseases. The effect of sin, too, brought about the devastating consequence of the separation between the sinful creature and its Creator.

Due to this unfortunate event we read the following: **“For all have sinned, and come short of the glory of God” Romans 3.23**

This is what this doctrine is about, which is our belief. There really is a condemnation upon all those who have not been redeemed and justified by God.

When our Savior Jesus Christ makes His appearance as a man on earth to fulfill His mission as Savior, those who reject Him are told how condemnation took place in their souls: **“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” John 3.18**

It clearly says that he who does not believe has already been condemned. It does not say that he will be condemned, for this sentence weighs upon humanity. But the good news, in spite of the bad news that we know, is that there is salvation. This Salvation is our next Fundamental Truth to study.

John 3.16-17:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Study 8



Salvation: Soteriology

Biblical Text

Titus 3:4-7

"But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

SALVATION OF THE HUMAN RACE

In divine omniscience, God already knew the great need for salvation that would exist in man. Before man sinned, God had provided the perfect sacrifice that would bring full justification to the human race.

The sacrifice would be made by God Himself, becoming incarnate in Jesus Christ, the second person of the Trinity. This sacrifice was truly a sacrifice of God. Christ is the Lamb of God who takes away the sin of the world. Christ is not our Lamb, but God's. God the Father was the one who was most hurt by his surrender and death, making Christ the Savior.

While the Savior's function is really one, it is virtually manifold: there is to be an "**atonement**" for sin and condemnation, an establishment of "**truth**" so as to overcome ignorance, and a permanent source of spiritual "**strength**" to help man in his struggle against darkness and lust.

There can be no doubt that Jesus Christ effectively fulfilled these three functions and therefore He actually saved mankind from sin and its consequences.

SALVATION in Scripture has the general meaning of "**deliverance**" from wants and evils; and a shift to a state of freedom and security. Sometimes it expresses God's help against Israel's enemies; at other times the divine blessing bestowed upon the produce of the land (*Isa. 45:8*). Since sin is the ultimate evil, being the source and root of all evil, the Holy Scriptures use the word "**salvation**" primarily in the sense of deliverance of the human race or individual man from sin and its consequences.

We shall consider first the salvation of the human race, and then salvation as it is effected in the individual man.

As a Master, he established the realm of "truth"; as King he brought "strength" to his subjects; as a priest he placed himself between heaven and earth, reconciling sinful man to his wrathful God.

CHRIST AS MASTER

The prophets had foretold Christ as the Teacher of divine truth (Isa. 55:4). Christ Himself affirms the title of Master repeatedly in His public ministry (Jn. 13:13, Matt.23:10; Jn.3:31). The Gospels inform us that his entire public life was devoted to teaching. There can be no doubt of the supreme excellence of Christ's teaching; Even as a man, he is an eyewitness to all that he reveals; its truthfulness is God's own truthfulness; His authority is divine; His words are the utterances of a divine person; it can inwardly enlighten and move the minds of its hearers (Jn.14:5-6); it is the eternal and infinite wisdom of God incarnate, who cannot deceive or be deceived (1 Cor.1:24).

CHRIST AS KING

Christ's character was foretold by the prophets, foretold by the angels, proclaimed by Christ Himself (Ps. 2:6; Isaiah 9:6-7; Jer.23:3-5; Luke 1:32-33; Jn.18:37).

Its real functions are the foundation, expansion, and final consummation of the kingdom of God among men. The first and last of these actions are visible and personal actions of the King, but the intermediate function is performed either invisibly or by visible agents of Christ.

Christ as Priest

The ordinary priest is made holy, though not impeccable, by his consecration, while Christ is separated from all sin and sinners by union with God the Father and the Holy Spirit. The ordinary priest approaches God in a very imperfect way, but Christ is seated at the foot of the priest. "who is even at the right hand of God, who also maketh intercession for us." (Romanos.8:34)

The Levitical priesthood was temporal, earthly, and carnal in its origin, in its relations with God, in its functioning, in its power; Christ's priesthood is eternal, heavenly, and spiritual (Heb.5:1-6; (Luke 7:17,21). The victims offered by the ancient priests were either inanimate things or irrational animals, distinct from the persons offering the sacrifice; Christ offers a victim, he gives himself.

His human flesh, which was alive by his rational soul, provided a worthy substitute for all mankind, in whose name Christ offers the sacrifice.

The priest Aaron, in presenting his sacrifices, inflicted an irreparable death on the victim, which his sacrificial intention made a religious symbol; in Christ's sacrifice, the transmutation of the victim is accomplished by an internal act of his will (Jn.10:17-18), and the death of the victim is the origin of a new life for himself and for humanity.

Apart from that, Christ's sacrifice, being of a divine person, carries with it its own acceptance; it is more a gift of God to man than a sacrifice of man to God.

From this follows the perfection of Christ's salvation for humanity. For His part, Christ offered God a satisfaction for man's sin that was not only sufficient, but superabundant.

(Rom.5:15-21)

In this way our salvation has regained for us the original state of righteousness, that is, the grace sufficient to restore the privileges to enjoy the resurrection. At the same time, it seeks to provide the means of deliverance from sin, and these means are not limited only to the faithful, but extend to all men.

(Jn.2:2; 1Tim.2:1-4)

In addition, salvation makes us joint heirs of Christ (Rom.8:14-17), gives us a royal priesthood (1 Pet.2:9; Ex.19:6), makes us children of God, temples of the Holy Spirit (1 Cor.3:16) and restores all things in Christ (Eph.1:9-10). By our salvation all things are ours, we are Christ's, and Christ is God (1 Cor.3:22-23).

INDIVIDUAL SALVATION

It begins with the grace of God touching the heart of a sinner, and calling him to repentance. This grace comes only from God's love and mercy, it is unmerited. Man can receive or reject this grace, he can turn to God or continue to sin. Grace does not reduce free will, it does not restrict man's free will.

How to obtain salvation?

Salvation is within the reach of every human being on the face of the earth. When Christ died on the cross, He provided salvation for all (Jn.12:32-33). “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.

Salvation has been given; Now it must be accepted, received. Once a man or woman recognizes his or her need for salvation and realizes that God has given it through Jesus Christ, he or she must receive it. In this way he becomes a child of God again (Jn.1:9-13). “That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God

Salvation is simply a process of confession and faith. A man or woman must confess that Jesus is his Lord, which means that he realizes that Christ must have absolute control over his or her life with all the righteous requirements that He makes. This confession of Christ as Lord also implies that Christ will work and fulfill His own righteousness within man.

Then man must believe that God has raised Jesus Christ from the dead. Believing in His death and resurrection, which brings with it the knowledge that the wages for sin has been made and man has the power to live a sinless life. Therefore, God's relationship with man is restored.

(Ro. 10:9-11)

WRAPPING UP

Salvation is a divine gift so costly that no man or creature in heaven, on earth, or under the earth could pay. Christ alone was the One who paid the price of our Salvation.

Salvation, because it is an exceedingly costly gift, must be guarded with fear and trembling. This is why Paul said: “Therefore, my beloved, as ye have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.”

Philippians 2:12

Salvation is to be appreciated by showing obedience. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Matthew 7:21-23

Salvation, in order to maintain it, we must be willing to carry our cross.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matthew 16:24

GRATITUDE

Producing this kind of material requires dedication, study, commitment, time, and effort. Many work selflessly, seeking the well-being of the Kingdom of Christ. The weight of responsibility that rests upon those who understand what it means to build up the saints is not taken lightly. It is done with awareness, knowing what the scripture says:

“My brothers, not many of you should become teachers, knowing that we will receive a stricter judgment.”

James 3:1

When one encounters ministers of this kind, they know they have found a treasure. Since there is no earthly compensation that truly matches the work done, we honor those who deserve honor. Therefore, our fraternity in Florida expresses gratitude for the time, dedication, and effort of our Minister Iris M. Medina in contributing to this project that will bless saints worldwide. And to our sister Sarai Guilarte for the effort and time to translate in English. May the Lord add wisdom, strength, and health during all the days that the Most High God grants both of you on this earth.

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