

BTH454 SYSTEMATIC THEOLOGY IV

INTRODUCTION

There are four definitions of God in the Bible. Our understanding of God is incomplete, since God cannot be totally and accurately defined. These definitions will help us though, to understand the nature of God. These definitions are: 1) God is love- His Divine compassion (I Jn.4:8); 2) God is light- His Divine character (I Jn.1:5); 3) God is a consuming fire- His Divine holiness (He.12:29); 4) God is a Spirit- His Divine essence (Jn.4:24). Each of these elements of His nature apply to the Holy Spirit.

God is a Unity; that is, He is one and only one, true and living God (Is.44:6; De.6:4), but manifested in three (3) distinct personal beings, the Father, the Son and the Holy Spirit (Holy Ghost used interchangeably) in this commentary. Thus we could also say that God is a Trinity (Latin- “*trinitas*”, derived from “*trinus*” which means ‘three-fold’ or ‘three in one.’ This word expresses the doctrine, though the word itself is not in Scripture. Trinity has been used from the 2nd Century. From the Bible we understand that in the undivided unity of the Divine nature there is a trinity of personal subsistence, existences, and real beings.

Thus, the one Divine nature exists under the personal distinction of Father, Son and Holy Spirit. These personal distinctions are: 1) Co-substantial (of the same substance, nature or essence) 2) Co-equal (of the same rank of dignity); 3) Co-eternal (equally eternal). This explanation seems to be the limits of the Doctrine of the Trinity, as given to us in the Scriptures (Ge.2:24, 11:6; 1Co.3:8, 12:13; Jn.17:22-23, etc.). The events at Jesus baptism are perhaps the most prominent, as it shows three equal Divine Persons present at the same time (Mt.3:16-17). It is contrary to the whole of Scripture to speak of this event in any other manner.

There is only One Divine nature that exists and acts under the personal distinction of the Father, Son, and Holy Spirit (Ro.1:7; He.1:8; Ac.5:3-4). We could say here too that the Father is the fullness of the Godhead invisible (Jn.1:18), the Son is the fullness of the Godhead manifested (Jn.1:14), and the Holy Spirit is the fullness of the Godhead operative (1Co.2:9-10). Today, we are living in the dispensation of the direct operation of the Holy Spirit in the world (Jn.14:15-17; 16:12-15). We will be in that dispensation until the Second Coming of Christ.

Since the Holy Spirit is a Divine Personal Being, not an influence or an “impersonal power” which God imparts to the believer, we must know and teach the truth that God has declared in Scripture that Holy spirit, a Personal Being, is a Comforter and Guide.

The Holy Spirit is shown as Deity by the fact that He: 1) is everywhere present in the universe (Ps.139:7-10); 2) has all power (Lk.1:35); 3) has all knowledge (1Co.2:10-11); 4) is eternal (He.9:14); 5) Deity is revealed in that His name is coupled in equality with the name of the Father and the Son; 6) conceived Jesus in Mary (Lk.1:35); 7) anointed Jesus (Ac.10:38); 8) led Jesus (Mt.4:1); 9) empowered Jesus when He was crucified (He.9:14); 10) raised Jesus from the dead (Ro.8:11); 11) gave commands from Jesus to the apostles and the Church (Ac.1:2).

Learn more by purchasing the entire course that covers the following topics:

Part I: Holy Spirit

1. Introduction- Nature of the Holy Spirit
2. Personality of the Holy Spirit
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5. Holy Spirit- Judge Advocate
6. Wisdom & Discernment
7. Holy Spirit in Leadership
8. Holy Spirit & the Speaking Prophets
9. Holy Spirit & the Canonical Prophets
10. The Age of the Spirit
11. Initial Outpouring of the Holy Spirit
12. Outpouring Explanation in Romans
13. Outpouring Explanation in Corinthians
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16. Outpouring Explanation- Other
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Part II - Healing

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7. Using Our Faith
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9. Receiving Healing