SOPHIAE DOCTOR

A BIBLICAL ANALYSIS OF THE MINISTRY OF THE HOLY SPIRIT IN ORDER TO COMPARE RELIGION TO RELATIONSHIP, AND TO SEE IF THE DEVIL HAS POSSIBLY REMOVED THE MINISTRY OF THE HOLY SPIRIT TO MANKIND IN THE LAST DAYS.

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A Biblical Analysis of the Ministry of the Holy Spirit In Order To Compare Religion to Relationship, And To See If The Devil Has Possibly Removed The Ministry Of The Holy Spirit To Mankind In The Last Days



by

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And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

John 17:3



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DEDICATION

If someone had told me twenty-seven years ago when I gave my life to the Lord, that I would be doing my doctoral dissertation on the Holy Spirit, I would probably have laughed at them. But here I am today. It is only through His strength and wisdom that I would be able to do this.

I believe that this work is not just under the guidance of the Holy Spirit but also a work of obedience. Part of a bigger plan that God has to use the letters in this thesis to reach someone deceived by Satan, someone needing to hear that God has called them to a relationship with Him.

I would like to first dedicate this thesis to my Father in heaven, Jesus Christ and the precious Holy Spirit who has made this possible on so many levels. They shape my thinking, change my ways and teach me the principles needed to maintain a relationship with them. Secondly, to the numerous amount of Christians God placed in my life to help shape me and form me into more of what Jesus looks like, I thank you.

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Then I would like to acknowledge you the reader. May this thesis speak into your heart and help you to get to KNOW the one who created you.





Summary

A BIBLICAL ANALYSIS OF THE MINISTRY OF THE HOLY SPIRIT IN ORDER TO COMPARE RELIGION TO RELATIONSHIP, AND TO SEE IF THE DEVIL HAS POSSIBLY REMOVED THE MINISTRY OF THE HOLY SPIRIT TO MANKIND IN THE LAST DAYS.

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DEGREE: Doctor of Philosophy

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This thesis has sought to analyze and explain why the world has such a fixation against Christianity. Christians have since their beginning always claimed that the basis of their belief is not religious but something else. Christians are the only "religion" that claims relationship as the basis of their existence. Christians are also the only religion that claims that their God is alive and that one can have a relationship with Him.

All religious conflict in the world has Christianity on one side of the coin. One does not see Buddhist and Muslims in conflict, or atheist and Scientologists. One needs to ask why the world is so against Jesus and Christians. When blasphemy in entertainment and in general takes place, the person does not scream, "O my Buddha!", or "Muhammed!", or "O for Hare Chrisna's sake". No. They ALWAYS use the name of Jesus Christ. That is not a coincidence.

This thesis shows that the conflict between God and Satan, between the World and the Spirit, has been there since the beginning of time. God created man to be like Him, to be with Him and to have fellowship with Him. He created the Garden of Eden to have the perfect environment for His creation. Satan came to destroy that. He knew God could not have fellowship with man if man has been blemished. He did what he does best and deceived Adam and Eve, and all mankind after them by convincing them that God lied to them and that they shouldn't trust Him.

This broke the relationship between God and man. After this there are several people who still sought God and a relationship with Him. God declared them righteous because of the faith they showed in Him. They trusted God and the relationship could be restored. Although God

treated them as friends He still had to make a way for man to be restored on the same nature as He is.

God then started to show man that if he repents of his sins, He will forgive them. When man repents it actually shows God that man is not reliant on himself anymore but declares to God that he is dependant on Him. When God instituted the Old Testament sacrificial system He knew that the blood of bulls and goats can not atone for the sins of man. He had to do it though to show man that there must be a blood sacrifice for the xxviiemission of sins.

Because the blood of bulls and goats can not atone for the sins of man, God had to come Himself in the person of Jesus Christ to fulfil God's wrath towards the evil in man. Once the evil has been addressed in man through the sacrifice of Jesus, God could continue the quest for a relationship with man.

Jesus after His resurrection sent the Holy Spirit to continue the ministry He started while here on earth. It's a ministry of reconciliation. First making man able to have the same nature again as God and then having a relationship with Him through the Holy Spirit living inside of Him. When the disciples started spreading the Word the devil started to deceive people again.

The two things Satan needs to do to break down the relationship is to tell man that he does not need salvation, and that he just needs to be religious, or do religious acts. Satan tells man that he can create his own salvation through the good deeds he does. If he is a good person then surely a loving God will not reject him. Such lies. That is the way Satan attacks people who have not been born again yet. People who have not

repented and accepted Jesus as their Lord and saviour gets told by Satan that they are good people and they don't need a saviour. As long as they seek to do good they will go to heaven. Christians who have already been enlightened and are serving God gets deceived into a place where their focus is not on God anymore. They forget about the relationship that God wants to have with them, by bringing worldly desires and making the flesh more important than the Spirit.

Through this thesis I have shown that the enemy is real. That Christians are in a war whether they want to be or not. Through the many world religions that Satan created he has been deceiving man since the Fall in the Garden of Eden. Christians should be vigilant in their quest to treasure their relationship with God. They should always stay hungry for more of Him. They should never be at a place where they accept the current relationship they have but seek to have more.

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Prolegomena

Introduction and Background

Orthodox Christianity believes that the earth started as described in the book of Genesis. In **Genesis 1:2**¹ the Holy Spirit is seen as hovering, in some translations, and in others as moved, over the waters of the earth. The Hebrew for hovering used here is מְרַהֶּפֶּת (râchaph) and signifies to be soft, to be moved or affected. In the Dead Sea Scrolls (DSS (Kuhn

¹ **Genesis 1:2** The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Konkordanz 204))² the verb מְּחָהְ is used and shows a feeling of tender love and to cherish.³ The Holy Spirit must have known what was about to happen as the next verse shows the start of creation. In **Genesis 1:26** God said, "Let Us make man in Our image, according to Our likeness...". Then again in **Genesis 2:18** God said, "It is not good that man should be alone; I will make him a helper comparable to him." These scriptures seen together shows that the Holy Spirit was cherishing what was about to happen, humanity being created to be like God, for God didn't want to be alone. Now God could have a relationship with His creation that He made in His likeness.

After the fall from Eden, the Book of Genesis mentions various people having a relationship with God. Enoch⁴ is mentioned as walking with God and then was no more because God took him away. But to keep in mind that Enoch had no scriptures to follow, no church to go to, no resources except what his father and grandfathers taught him. Yet his relationship with God must have been face to face as he "walked" with God. Then the next person to look at is Noah. Genesis 6:9 shows that "Noah was a just man, perfect in his generations. Noah walked with God." Here is another man that had a face to face, one on one relationship with God. Religion has not entered the picture yet.

² Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000). *The Hebrew and Aramaic lexicon of the Old Testament* (electronic ed., p. 1216). Leiden: E.J. Brill.

³ **Gesenius, W., & Tregelles, S. P.** (2003). *Gesenius' Hebrew and Chaldee lexicon to the Old Testament Scriptures* (p. 766). Bellingham, WA: Logos Bible Software.

⁴ Genesis 5:24 And Enoch walked with God; and he was not, for God took him. NKJV

Another important person is seen in Abraham. Abraham is mentioned in several places as a friend of God,⁵ and God even says that He will not hide from Abraham what He is doing.⁶

These are some examples of the type of relationships seen in the book of Genesis that God must have had in mind when the Holy Spirit was hovering over the earth. He saw something to cherish when He created humanity to be in His likeness, to be with Him.

The first mention of Satan in the Scriptures is seen in **Genesis 3:1**⁷ right after the creation account. He immediately brings division between God and man by persuading Adam and Eve to sin. Because God is a holy God and cannot have fellowship with darkness⁸, the relationship God wants with His creation is jeopardized to the extent that God had to come down in the flesh and take sins consequences upon Himself.

⁵ **Isaiah 41:8** "But you, Israel, are My servant, Jacob whom I have chosen, The descendants of Abraham My friend. **2 Chronicles 20:7** "Are You not our God, who drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever? **James 2:23** And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God.

⁶ Genesis 18:17 And the LORD said, "Shall I hide from Abraham what I am doing

⁷ **Genesis 3:1** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

⁸ **Isaiah 59:2** But your iniquities have separated you from your God; And your sins have hidden *His* face from you, So that He will not hear. **2 Corinthians 6:14** Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

Then in the New Testament the Son of God is made flesh and brings salvation to humanity in order for sin to be abolished and for God to continue the relationship without sin standing in the way of that relationship,⁹ as God is Holy and cannot be in relationship with man as long as man is still tainted by sin.¹⁰

Jesus shows man the example of the relationship between God the Father, Himself and the Holy Spirit. Jesus said that He does nothing of His own, but only that which His Father in heaven shows Him. ¹¹ In **John 16:13-14** Jesus declares that the Holy Spirit will take of what is His and declare it to the disciples. Just as Jesus obeys the Father and does what the Father says He must do, so the Holy Spirit does and says what Jesus commands. This shows the continuation of the ministry from the Father to the Son, to the Holy Spirit.

⁹ **Leviticus 11:44** For I *am* the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. **Psalms 24:3-4** Who may ascend into the hill of the LORD? Or who may stand in His holy place? **(4)** He who has clean hands and a pure heart

¹⁰ **Brower, K. E.** (1996). Holiness. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 478). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹¹ **Matthew 11:26** Even so, Father, for so it seemed good in Your sight. **Matthew 26:39** He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." **John 5:19** Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. **John 8:28** Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.

The ministry of the Holy Spirit is quite obviously an important factor in the relationship that God intended to have with Mankind. Jesus goes one step further and states in **John 16:7** that "*it is better that He goes away so the Holy Spirit can come*". Jesus was fully God and fully man, and as such was bound to His earthly body. That is why the Holy Spirit had to come to continue that ministry that Jesus had while on earth.

As the scriptures show the relationship that God intended to have with humanity, it is in comparison with religion, that we see how the devil has possibly succeeded in destroying the relationship that God wanted with His creation.

When we look at the role the devil played since creation in deceiving humanity, we have to take into consideration that spiritual warfare is very much a part of this thesis and understanding what role the ministry of the Holy Spirit plays in it.

Problem Statement

This thesis will contain 3 hypotheses. Firstly, it will analyze the biblical content pertaining to the ministry of the Holy Spirit in the Old Testament as well as in the New Testament. Secondly, it will compare religion to relationship as set out in the scriptures as well as various other world religions. Thirdly, the thesis will look at spiritual warfare with relevance to the last days and the ministry of the Holy Spirit.

Humanity is always concerned with what their purpose is in life. They ask questions like "why are we here", "what are we suppose to do", "why did God create me"? Whenever humanity has questions with regards to life and the meaning of life, they only need to turn to the scriptures to get answers. This is where the ministry of the Holy Spirit to mankind will show that humanity only needs to turn to God to fill the void inside them.

Then as the thesis seeks to compare religion to relationship it will show that believers and followers of Christ should run to the Scriptures to find meaning for why they were created. Scripture shows that God created mankind in His likeness, to be with Him. Man is not like the angels, he is made in His likeness. God wants to have a relationship with His creation. He did not create man to give him a set of rules and regulations, as is seen in religion¹², to then just sit back with a whip and wait for man to fail. Everything in the scriptures, from the laws to the sacraments, to doctrine points to a a relationship. It is the devil that has persuaded mankind by introducing dead religions into the world, that Christianity is just another dead religion with a whole bunch of do's and dont's. This paper seeks to look at the relationship that God created in the Old Testament and continued in the New Testament. It will then look at other religions to see if they promote a relationship or just religious acts.

¹² **Job, J. B.** (1996). Religion. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1007). Leicester, England; Downers Grove, IL: InterVarsity Press.

Thirdly, is the look at the real spiritual warfare going on around us. This will show how the devil has created false religions to distort the relationship that God intended for humanity. He even went one step further and just as He used the Scriptures to deceive Jesus to fail in His calling, he is using the scriptures to deceive the Body of Christ to fall into a life of religion and forget the calling of relationship God wants with them.

That is why spiritual warfare plays a very important role in the Body of Christ, and to ignore it is folly. The ministry of the Holy Spirit definitely takes this into account and analyzing it in the light of this ongoing warfare compared to religion will show us more about the relationship God intended for believers.

Purpose and Significant Aims of The Thesis

The purpose of this thesis is to:

- Provide an overview of the deeper meaning and knowledge through a systematic review of the literature (past and present), thereby facilitating a better understanding of the scope and the implications of the Old and New Testament;
- Analyze the ministry of the Holy Spirit in both Testaments from an Ethnographical, Phenomenological, Historical and Ethical perspective;

- Document and expose the strategies used by the Adversary to lure and entrap people in the snare of religion and religious works through misinterpretation of scripture;
- Analyze various worldview religions based on what they believe;
- Understand the difference in the ministry of the Holy Spirit in the Old Testament compared to the New Testament;
- Show mankind that they need to place their focus on relationship first and to let ministry to believers and unbelievers alike flow out of that relationship as God intended it to be;
- Compare religion to relationship from the Biblical examples between people and God;
- Analyze the relationship that the Old Testament authors and Jewish patriarchs had with God;
- Analyze and understand the effect that religion had in the Old Testament and how it affected the nation of Israel;
- View the plan of God to bring restoration to this relationship with mankind by sending Jesus;
- Research various religions to compare them to the ministry of the Holy Spirit as well as the original intent for humanity as God's creation;
- Viewing how the devil has possibly distorted the relationship that
 God intended to have with humanity by bringing in religion;

The results of this thesis should benefit all Christians and non-Christians in several significant ways by:

- Showing what the purpose of man is as God intended when He created humanity as seen through the eyes of the ministry of the Holy Spirit;
- Understanding through Jesus' example what kind of relationship God wants with His children;
- Viewing Jesus' relationship to the Father as an example for us and see how we must relate to the Father through the ministry of the Holy Spirit;
- Illuminate believers with regards to the spiritual warfare that they are involved in whether they want to be or not;
- Shedding light on Satan's tactics he started in the beginning by breaking down the relationship that God wanted with His creation;

Objective and Key Questions

The objectives of this thesis are to answer the following questions:

- Why did God create humanity?
- What is man's ultimate purpose?
- Why did God create a record of history and how can humanity use it wisely?
- What does that record of history (scripture) teach humanity and Christianity about the nature of the relationship God intended for them?

- What can we learn about the relationships that the writers of the scriptures had with God?
- How did the devil disrupt the relationship God had with humanity in the Old Testament?
- What can we learn about the relationship Jesus had with His disciples?
- What can we learn from Jesus' teachings with respect to the relationship between God and man?
- What example do we see in the relationship between Jesus and the Father?
- How did the devil use religion in the Old Testament against the people of God?
- What does Jesus' discourses in the Gospel of John teach us about
 His vision of the relationship between God and man?
- What do the names of God show us about the relationship that God wants with humanity?
- What is the continuity between the Trinitarian relationship and the relationship flowing out of that towards mankind?
- What contrast does religion bring in the ministry of the Holy Spirit?
- Are there any religions out there that places emphasis on relationship and not works?
- What do Mary and Martha teach us about the heart of God towards relationship?
- Does the Old Testament laws and sacrifices point to religion or relationship?

- What extent have other religions done damage to the ministry of the Holy Spirit as intended by Jesus?
- What has happened to the Spiritual dimension in the church?
- Has church structures today added to religion or to relationship through the ministry of the Holy Spirit?
- What picture does the early church in the Book of Acts give us about the ministry of the Holy Spirit to the Body of Christ?
- How did the devil distort scripture to confuse the Body of Christ in thinking that religion is what they were created for?
- What is God's purpose with the gifts of the Holy Spirit?
- Why are Christians known by their fruit, and how does the fruit of the Holy Spirit affect the ministry of the Holy Spirit to unbelievers?
- What according to the Bible constitutes the last days?
- In what way have Christians been deceived in the church through religion?

Thesis / Hypotheses Statement

This thesis will examine three interlinking hypotheses. The first hypotheses will be a biblical analysis of the ministry of the Holy Spirit in both the Old Testament and the New Testament. The second hypotheses will look at comparing religion to relationship as seen from both a biblical view and a religious worldview. The third hypotheses will investigate the spiritual warfare in the last days and the ministry of the Holy Spirit to promote relationship during this era. All three hypotheses

will form the main thesis where a biblical analysis of the ministry of the Holy Spirit in order to compare religion to relationship and to see if the devil has possibly removed the ministry of the Holy Spirit to Mankind in the last days.

This thesis will not seek to give the devil any recognition but seeks to show believers and unbelievers alike that religion is not what God intended for humanity, but a relationship. Even Jesus said: "Go away from Me, I do not know you", 13 signifying that He requires a relationship and not merely a completed list of do's and don'ts. Several other places in scripture God is very clear on how He feels about relationship 14. God wants to know all of His sheep.

Demarcation Including Scope And Limitation

This thesis will look at the ministry of the Holy Spirit in the Old Testament as well as in the New Testament. Various relationships between saints and God will be explored. It will also look at the role the devil has played in placing a wedge between God and man, since the beginning of time.

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¹³ Matthew 7:23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

¹⁴ **Psalms 1:6** For the LORD knows the way of the righteous, But the way of the ungodly shall perish. **1 Corinthians 8:3** But if anyone loves God, this one is known by Him. **2 Timothy 2:19** Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."

The ministry of the Holy Spirit to the church, believers and unbelievers will be researched and analyzed.

The research will also explore as many religions as possible and compare them to the relationship as seen in the Word. It will look at their basic code of beliefs and what the people actually do that is a part of that religion. The research will explore any signs of relationships these religions promote. It will also explore the origins of these religions and whether they are doctrinally correct.

The primary purpose of this thesis is to compare religion to relationship and to understand why and how the devil has been taking the focus of believers and unbelievers away from the relationship that mankind was created for.

This thesis will also include the revelational knowledge that God has revealed to the heart of believing Christians through the Holy Spirit.

This research seeks to provide the truth to believers who have traded their God-given relationships that they are supposed to have with God, for a religion that leads ultimately to death. They are caught up in the devilish lie that their salvation is based on works and following a list or formula found in a list of twisted scriptures. The author of this thesis will prayerfully write what he sees the chronological events were that the devil has used to deceive, not just God's people, but also unbelievers alike.

Research Methodology

Introduction

Research methodology is the general approach taken by the researcher while carrying out the research project. This approach dictates which tools the researcher will use. This research will use both qualitative and quantitative data collection methods. Qualitative design methods will be used such as Ethnography, Hermeneutics, Historical analysis, Phenomenology, Sociology, Symbology, and Theology. Quantitative design types will look at the social side of various world religions.

Ethnography

Ethnography is a well-known form of qualitative research and includes the recording and analysis of a culture or society, is based on participant observation and resulting in a written account of a people, place or institution.¹⁵

Hermeneutics

Hermeneutics is the theological term for the process of discovering the meaning and message of the Bible.¹⁶ To evangelical Christians, biblical interpretation is a fundamentally important task because the Bible is

¹⁵https://www.discoveranthropology.org.uk/about-anthropology/fieldwork/ethnography.html (13/09/17)

¹⁶ **Mickelsen, A. B.** (1988). Bible, Interpretation of The. In *Baker encyclopedia of the Bible* (Vol. 1, p. 308). Grand Rapids, MI: Baker Book House.

considered to be God's spoken and written Word. The Creator's own revelation of Himself and of His purpose for His creatures is the most significant communication human beings could possibly receive.

It is important to understand that the research will mostly consist of Hebraic Hermeneutics. Both testaments of the Bible have their background in Hebrew culture as the writers were all Jews. The language of the New Testament might be Greek but the background of the word choices are still rooted in Hebrew culture, concepts, and traditions.

To this day New Testament studies have placed significant focus on the study of Greek and Hellenism. If more understanding is needed in better understanding the significant words of Jesus, a shift must be made to the study of Hebrew history and culture along with the language. The writers of the historical narratives were all Hebrews, and their word choices came from their culture, traditions and the concepts they used.

Historical Research and Analysis

Historical research is the process of systematically examining past events to give an account of what has happened in the past. It is more than an accumulation of events, but rather a congruent, dynamic account of past events. After the historical research is done, a full analysis of the data will show an interpretation of the events in an

¹⁷ **Klein, John & Spears, Adam** (2007). *Lost in Translation Series (Vol 1): Rediscovering The Hebrew Roots Of Our Faith.* Oregon, USA: Zondervan Publishing House

attempt to recapture the nuances, social and cultural tendencies that recapture these events and people's behavior during these historical periods.

Important reasons for conducting historical analysis include:

- To uncover the unknown and to answer key questions;
- To identify the relationship that the past has to the present;
- To assist in understanding the culture in which people live;

Phenomenology

Phenomenology has the primary objective of which is the direct investigation and description of phenomena as consciously experienced, without theories about their causal explanation and as free as possible from unexamined preconceptions and presuppositions. Phenomenology is sometimes considered a philosophical perspective as well as an approach to qualitative methodology. This is a school of thought that emphasizes a focus on people's subjective interpretation of the world.

Phenomenology studies the structures of various types of experience ranging from perception, thought, memory, imagination, emotions, desire, and volition to bodily awareness, embodied action and social activity.

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¹⁸ https://www.britannica.com/topic/phenomenology (15/09/17)

Through this approach, scientific knowledge will be gained through observation and studies in various fields.

Anthropology

As the dictionary states that anthropology is the science that deals with the origins, physical and cultural development, biological characteristics, and social customs and beliefs of humankind.¹⁹ This is important to understand what led to the origins and development of the various world religions to be discussed in this thesis.

Archaeology

Archaeology is the scientific study of historic or prehistoric peoples and their cultures by analysis of their artifacts, inscriptions, monuments, and other such remains, especially those that have been excavated.²⁰ Many artifacts have been found to explain the customs and traditions of world religions.

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¹⁹ http://www.dictionary.com/browse/anthropology?s=t (3/12/17)

²⁰ http://www.dictionary.com/browse/archaeology?s=t (3/12/17)



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A BIBLICAL ANALYSIS OF THE MINISTRY OF THE HOLY SPIRIT IN ORDER TO COMPARE RELIGION TO RELATIONSHIP, AND TO SEE IF THE DEVIL HAS POSSIBLY REMOVED THE MINISTRY OF THE HOLY SPIRIT TO MANKIND IN THE LAST DAYS.

RUDI BOSHOFF





Chapter 1: A Biblical Analysis of The Ministry of The Holy Spirit

1.1 Introduction

This is the first of three hypotheses forming part of the complete hypothesis. In this chapter, the research will look at the ministry of the Holy Spirit. But before His ministry can be discussed, the research needs to first analyze exactly who He is in order to understand what His ministry is and how His ministry has any effects. We need to first look at a person's identity to see what impact he will have in his world.

After understanding His identity, the research will start with His ministry in the Old Testament. In the Old Testament, there are several key areas the research will look at. This is broken down into the Pentateuch, the history of the Nation of Israel and in the life of the prophets.

After the Old Testament has been researched, the next section will look at the New Testament. This again is broken down into several sections. Firstly, the research will cover the life and ministry of Jesus. Then it will look at what Jesus taught about the Holy Spirit and how the Holy Spirit was instrumental in the start of the early church in the Book of Acts. Then several key areas of the Holy Spirit found in the New Testament for example the gifts of the Spirit, the fruit of the Spirit, the baptism of the Holy Spirit and lastly how the ministry of the Holy Spirit is involved in the fivefold ministry that Jesus established as the basis for the growth of the Body of Christ. Page 1997.

Then three other areas of His ministry will also be looked at. Firstly, is a comparison of His ministry between the Old Testament and the New Testament. What is His ministry to unbelievers as the scriptures are very clear that no one comes to Jesus if they are not drawn firstly by the Holy Spirit?²³ The third subject to research is His relationship to the other two

²¹ **Horton SM** - What the bible says about the Holy Spirit. (2005, Missouri: Gospel Publishing House) p. 261-262

²² **Ephesians 4:11-12** And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, **(12)** for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

²³ **John 6:44** No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

members of the Trinity and how each one of them has different functions.²⁴

Then this chapter will end with a conclusion to state what the research found to be relevant with regards to the ministry of the Holy Spirit as seen in Scripture.

1.2 His Identity

1.2.1 Human Attributes

Just to make this section clear. It speaks about the human characteristics that are also seen in the Holy Spirit. This does not mean that the author of this research believes Him to be human, but He shares attributes with humans. Scripture shows Him as a person,²⁵ not just a power or a wind as some scholars believe Him to be.²⁶ If the Holy Spirit was not a person there would be no reason or means to relate to Him.

²⁴ **John 16:13-15** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. **(14)** He will glorify Me, for He will take of what is Mine and declare it to you. **(15)** All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

²⁵ **Easton, M. G.** (1893). In (Holy Ghost) *Easton's Bible dictionary*. New York: Harper & Brothers.

²⁶ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 496). Grand Rapids, MI: Eerdmans.

As James Dunn states: "One cannot know Jesus apart from the Spirit or other than through the Spirit".²⁷

In **John 14:16**²⁸ and **John 16:7**²⁹ Jesus calls the Holy Spirit another helper. In some translations, He is called a comforter and a friend.³⁰ By this Jesus means that the comforter would be someone else, distinct from Him, and would help and teach the disciples just as He has done.³¹

The Scriptures show that the Holy Spirit has knowledge or intelligence³². The scriptures also show that He has emotions³³ and a will.³⁴ The Holy Spirit also does things that only a person can do. In **Acts 8:29**³⁵ the Holy

²⁷ **Dunn, J. D. G.** (1988). Holy Spirit. In *Baker encyclopedia of the Bible* (Vol. 1, p. 990). Grand Rapids, MI: Baker Book House.

²⁸ **John 14:16** And I will pray the Father, and He will give you another Helper, that He may abide with you forever—

²⁹ **John 16:7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

³⁰ ASV, Darby, KJV,

³¹ **Torrey, R. A.** (2001). *The new topical text book: A scriptural text book for the use of ministers, teachers, and all Christian workers*. Oak Harbor, WA: Logos Bible Software.

Romans 8:27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. 1 Corinthians 2:11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

³³ **Romans 15:30** Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me

³⁴ **1 Corinthians 12:11** But one and the same Spirit works all these things, distributing to each one individually as He wills.

³⁵ Acts 8:29 Then the Spirit said to Philip, "Go near and overtake this chariot."

Spirit is seen speaking to Philip. In the Book of Acts, the Holy Spirit is also seen commanding Peter.³⁶

In **Acts 13:2**³⁷ the Holy Spirit calls Saul (Paul) and Barnabas into the ministry and sends them out to the Gentiles,³⁸ thereby fulfilling Jesus' ministry. **In Acts 16:6**³⁹ the scripture shows that the Holy Spirit was carefully planning the spread of the Gospel and forbade them to preach in Asia. The Holy Spirit is also the person inviting people to come to Jesus.⁴⁰

All these actions show that the Holy Spirit is a person, but it does not stop there. The scriptures also show that He can suffer as only a person can. He can be vexed or grieved.⁴¹

³⁶ Act 11:12 Then the Spirit commanded me to go with them, doubting nothing.

³⁷ **Acts 13:2** As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

³⁸ **Act 13:4** So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

³⁹ **Acts16:6** Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.

⁴⁰ **Revelations 22:17** And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come.

⁴¹ **Isaiah 63:10** But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them. **Ephesians 4:30** And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

He can be lied to⁴² and insulted.⁴³ The scriptures also show that he can be resisted⁴⁴ and tested.⁴⁵

Another interesting fact is seen in **John 16:7-8** and **13-14** when Jesus says: '…*I will send Him to you*' and 'when **He** has come, **He** will convict…' Even Jesus is referring to Him as a person and not just an entity or a wind or a power. The word used here is $\alpha \vec{v} \tau \delta \varsigma$ and is used as a third person pronoun, therefore the word translated as **he** signifies a person.⁴⁶

1.2.2 Divine Attributes

The second part of His identity is seen in His divine attributes. The attributes or qualities only of God is known as omniscience, omnipresence, omnipotence, and eternality.⁴⁷ Omniscience means that

⁴² **Acts 5:3** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?

⁴³ **Hebrews 10:29** Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

⁴⁴ **Acts 7:51** "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

⁴⁵ **Acts 5:9** Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out."

⁴⁶ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

⁴⁷ **Bromiley, G. W.** (1979–1988). Omnipotence. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 592). Wm. B. Eerdmans.

God is all knowing, nothing is outside of His knowledge or unknown to Him. He knows everything. That is why He knows everyone's hearts. In **1 Corinthians 2:10-11**⁴⁸ Paul states that the Holy Spirit knows even the heart of God. Elwell and Beitzel add that it is God's infinite knowledge and understanding of things past, present, and future.⁴⁹

Omnipresence is described as an aspect of God's infinity in which He transcends the limitations of space and is present in all places at all times.⁵⁰ This can be seen as a description of the Holy Spirit in **John 14:17**⁵¹ and in the words of King David in **Psalm 139:7-8**.⁵²

Omnipotence is God's unlimited authority to bring into existence or cause to happen whatsoever He wills. This means that He is all-powerful and all power belongs to Him.⁵³

⁴⁸ **1 Corinthians 2:10-11** But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

⁴⁹ **Elwell, W. A., & Beitzel, B. J.** (1988). Omniscience. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1588). Grand Rapids, MI: Baker Book House.

⁵⁰ Ibid

⁵¹ **John 14:17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

⁵² **Psalm 139:7-8** Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.

⁵³ Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., & Butler, T. C. (Eds.). (2003). Omnipotence. In *Holman Illustrated Bible Dictionary* (p. 1220). Nashville, TN: Holman Bible Publishers.

In the book of Zechariah⁵⁴ God speaks of His Spirit as being the power behind it all. The last divine attribute is that of eternality. Eternality says that God always has been, is now, and always will be God. Paul describes the Holy Spirit as the "eternal Spirit" in **Hebrews 9:14.**⁵⁵

These scriptures show that the Holy Spirit has divine attributes that could only be given to Him if He was God. They show without a doubt that He is indeed God.

1.2.3 Names and Titles Given To Him

The scriptures show that the Holy Spirit is God, just as the Father is God and the Son is God. His names and titles in scripture show His divinity. In Genesis 6:30 God says: "My Spirit shall not strive with man forever". In Exodus 31:3 God speaks to Moses and calls the Holy Spirit, "the Spirit of God". In Judges 6:34 it is recorded that: '... The Spirit of the Lord came upon Gideon'. In Romans 8:9 Paul calls the Holy Spirit the Spirit of God, and the Spirit of Christ. The same can be seen written by Paul in Galatians 4:6 when he calls the Holy Spirit "the Spirit of His Son", as well as 2 Corinthians 3:3 when Paul calls Him the "Spirit of the living God".

⁵⁴ **Zechariah 4:6** "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts.

⁵⁵ **Hebrews 9:14** How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

The names given to the Holy Spirit also show His divinity. He is called the Helper (**John 14:16**⁵⁶), Power of the Most High (**Luke 1:35**⁵⁷), Spirit of Adoption (**Rom 8:15**⁵⁸), Spirit of Christ (**1 Pet 1:11**⁵⁹), Spirit of Counsel, knowledge, strength, understanding and wisdom (**Is 11:2**⁶⁰), Spirit of Glory (**1 Pet 4:14**⁶¹), Spirit of Holiness (**Rom 1:4**⁶²), Spirit of Judgment (**Is 4:4**⁶³), Spirit of Life (**Rom 8:2**⁶⁴), Spirit of the Lord God (**Is**

⁵⁶ **John 14:16** And I will pray the Father, and He will give you another Helper, that He may abide with you forever

⁵⁷ **Luke 1:35** And the angel answered and said to her, "*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

⁵⁸ **Romans 8:15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

⁵⁹ **1 Peter 1:11** searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

⁶⁰ **Isaiah 11:2** The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.

⁶¹ **1 Peter 4:14** If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

⁶² **Romans 1:4** and declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

⁶³ **Isaiah 4:4** When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

⁶⁴ **Romans 8:2** For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

61:1⁶⁵), Spirit of Prophecy (**Rev 19:10**⁶⁶), Spirit of the Father (**Mat 10:20**⁶⁷).

From the above, it is clear that the Holy Spirit is a person, He is God and the Spirit of Christ and the Father.

1.3 The Holy Spirit in The Old Testament

1.3.1 In the Pentateuch

In the first five books of the bible, we see the Holy Spirit present from the start. He was there with the creation and had a relationship with all the people after Adam. The next sections take a closer look into each passage where the Holy Spirit is mentioned in order to see what His ministry was in the Old Testament.

1.3.1.1 Genesis 1:2

The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Genesis 1:2

⁶⁵ **Isaiah 61:1** "The Spirit of the Lord GOD *is* upon Me, Because the LORD has anointed Me To preach good tidings to the poor;

⁶⁶ **Revelation 19:10** And I fell at his feet to worship him. But he said to me, "See *that you do* not *do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

⁶⁷ Matthew 10:20 for it is not you who speak, but the Spirit of your Father who speaks in you.

Immediately at the beginning of the Bible the Holy Spirit is introduced to the reader. God is shown acting in creation through His Spirit, who "was moving over" or "brooding over" the waters of the earth like a bird broods over its eggs, expectant of what is coming.⁶⁸ Thus the Spirit of God is associated with God's creative activity.⁶⁹

The Hebrew word for Spirit used here is riag (rûach) and can be translated as wind, breath or Spirit. To understand and apply the correct meaning to this word is to look at the context of the passage in Genesis. God is the subject of most of the sentences in the chapter. The chapter shows that God created, God saw, God made, God called, and God blessed. It does not make logical sense to have a "breath" or a "wind" hover over the waters expectant of what is about to happen. The only sensible answer is that it was the "Spirit of God" that was hovering over the waters. This coincides with the creative activity of the Holy Spirit also spoken of by David in **Psalm 104:30**72 as well as the prophet Job in

⁶⁸ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 497). Grand Rapids, MI: Eerdmans.

⁶⁹ **Horton SM.** (2005) *What the bible says about the Holy Spirit*. (p.17) Missouri: Gospel Publishing House

⁷⁰ **Dunn, J. D. G.** (1996). Spirit, Holy. In *New Bible dictionary* (3rd ed., p. 1125). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁷¹ **Horton SM.** (2005) *What the bible says about the Holy Spirit*. (p.20) Missouri: Gospel Publishing House

⁷² **Psalms 104:30** You send forth Your Spirit, they are created; And You renew the face of the earth.

Job 33:4⁷³.

In **Genesis 1:26**⁷⁴ the Holy Spirit is not mentioned by name but the word "Us" implies that the Holy Spirit was a part of the conversation. The word used here for likeness is יְּבְּמֵּוֹת (demuth) and means a similitude or resemblance and implies a similarity between God and His creation.⁷⁵ Making humanity in His likeness gives mankind the same moral and spiritual nature as God. **God decided to make mankind in His image, in His likeness, for a purpose.**

1.3.1.2 Genesis 6:3

And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."

Genesis 6:3

In this verse, the Holy Spirit is seen striving with Mankind. The word used for *strive* is דָּיִי $(din)^{76}$ and speaks of pleading, which shows that God does not want His Holy Spirit to plead with mankind. **The question is, to plead with man to what end, or for what reason?** This shows a ministry of the Holy Spirit that God intended for His Spirit that has never

⁷³ **Job 33:4** The Spirit of God has made me, And the breath of the Almighty gives me life.

⁷⁴ **Genesis 1:26** Then God said, "Let Us make man in Our image, according to Our likeness;

⁷⁵ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

⁷⁶ Ibid

stopped since man is still living until +/- 120 years old. Therefore, it is important to see what the reason for the pleading is. The answer is seen in the previous section chapter 5 up to chapter 6:5 where the people who were on the earth, and lived for hundreds of years, were shown to have relationships with God to such an extent that Enoch walked so closely with God that God took him away before he died. The last person recorded to live that long was Noah, and Noah also walked with God.⁷⁷ Then in **Genesis 6:5**⁷⁸ sin became rampant and the reason is given why God made the statement that His Spirit will not plead with mankind forever and thereby shortening mankind's lifespan. In other words, a part of the Holy Spirit ministry is to plead with man to walk with God and to have a relationship with Him. But because mankind's sin became out of control, God did not want His Spirit to plead or strive with mankind forever. This also shows that man's sin was an obstacle to the ministry of the Holy Spirit with respect to the relationship between God and man that the Holy Spirit was facilitating.

1.3.1.3 Genesis 41:38

And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

Genesis 41:38

This is the story of Joseph and his rise from prison to power. Joseph

⁷⁷ **Genesis 6:9** This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

⁷⁸ **Genesis 6:5** Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

stood before Pharaoh, king of Egypt. Pharaoh had a very significant dream⁷⁹ that troubled him, and his magicians could neither tell him the dream nor interpret it. So the butler remembered Joseph from previous experience and Joseph, with the help of the Holy Spirit, revealed not only what Pharaoh dreamed, but also what it meant. Then Joseph went one step further and also gave Pharaoh the solution to the impending problem that was coming. So intuitive was Joseph's plan that the king realized that no one but God could have made "all this known," making Joseph exceptional in the kingdom.⁸⁰ This shows the Holy Spirit prophetically revealing the future and revealing the truth to God's people, similar to **Acts 11:28**⁸¹ and **John 16:13.**⁸²

⁷⁹ **Genesis 41:1-7** Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river. Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the *other* cows on the bank of the river. And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke. He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. Then behold, seven thin heads, blighted by the east wind, sprang up after them. And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, *it was* a dream.

⁸⁰ **Mathews, K. A.** (2005). *Genesis 11:27–50:26* (Vol. 1B, p. 761). Nashville: Broadman & Holman Publishers.

⁸¹ **Acts 11:28** Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

⁸² **John 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

1.3.1.4 Exodus 28:3

So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest.

Exodus 28:3

In this passage, the key to look at is the phrase "whom I have filled with the spirit of wisdom". This shows that God filled the people to make Aaron's garments with "the spirit". This is not the only place where God is seen filling people with the Holy Spirit for a specific purpose. Even though the reference to "spirit" is a small letter, I believe that it should be a capital letter referring to the Holy Spirit.⁸³ The reason is seen in **Isaiah** 11:2⁸⁴ where the title of Spirit of wisdom is given to the Holy Spirit. **This** then shows us that a part of the ministry of the Holy Spirit is to equip people to do the work that God called them for.

⁸³ The author's opinion

⁸⁴ **Isaiah 11:2** The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.

1.3.1.5 Exodus 31:3 and 35:31

And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,

Exodus 31:3

and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,

Exodus 35:31

This confirms the previous verse as well where the Holy Spirit is sent to God's people to help them fulfill the purpose that they are called for. The word used for "workmanship" is מְלָאכָה (melakah) and speaks about a ministry, occupation or work. What is important to note is that the Holy Spirit does not only equip the people of God for their spiritual purpose of ministry but also for their fleshly occupations that they need to do, if He called them for it.

1.3.1.6 Exodus 33:14

And He said, "My Presence will go with you, and I will give you rest."

Exodus 33:14

In this passage of scripture, God is speaking to Moses and reassures him that His Spirit will go with them. The Hebrew word used here is פַּנָה

⁸⁵ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

(*paneh*)⁸⁶ and means face or person. God is actually saying that His face (the Holy Spirit) will go with Moses and give him rest.

1.3.1.7 Numbers 11:17

Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.

Numbers 11:17

Moses is called by God to lead the Nation of Israel. With this leadership, Moses has to judge and counsel the people with everyday matters.⁸⁷ The work of counseling and judging the people is too much for one man, so God places the same Holy Spirit that helps Moses to do the work, to also rest on the chosen elders and for them to be anointed to do the work that God called them to do.⁸⁸

As heads of families, the older men naturally exercised some leadership functions in Israel, as in other nations.⁸⁹ This shows that when God appoints leaders over His people, whether it was the Nation of Israel or

⁸⁶ **Harrison, E. F.** (1979–1988). Presence of God. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 956). Wm. B. Eerdmans.

⁸⁷ Cole, R. D. (2000). Numbers (Vol. 3B, p. 189). Nashville: Broadman & Holman Publishers.

⁸⁸ **Allen, R. B.** (1990). Numbers. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, p. 792). Grand Rapids, MI: Zondervan Publishing House.

⁸⁹ **Woods, C. M., & Rogers, J.** (2006). *Leviticus–Numbers* (p. 243). Joplin, MO: College Press Pub. Co.

the church today, He will empower them with His Spirit if they seek Him as their help.

1.3.1.8 Numbers 11:25-26

Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again. (26). But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.

Numbers 11:25-26

This is what happened after Moses brought the elders he chose to God and God placed the Holy Spirit upon them. The scripture says they prophesied, but never did so again after that. **1 Corinthians 14:1**90 shows that prophesy is there to edify and build up God's people. God used the ministry of Holy Spirit in prophecy upon the people to encourage them as leaders of the Nation in the work that they were called to do.

This passage shows that part of the ministry of the Holy Spirit in the Old Testament was to build up the Nation of Israel through its chosen

⁹⁰ **1 Corinthians 14:1** Pursue love, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. But he who prophesies speaks edification and exhortation and comfort to men.

leaders, and for prophecy to encourage men.

1.3.1.9 Numbers 11:29

Then Moses said to him, "Are you zealous for my sake? Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!"

Numbers 11:29

This shows that Moses knew the Holy Spirit in more of an intimate way because he had a longing for the people to experience the power of the Holy Spirit. He must have had an experience of the touch/presence of the Holy Spirit. Moses recognizes that the edification of the Holy Spirit through prophecy has an enormous effect on men. His wish is later realized on the day of Pentecost in **Acts 2**.

1.3.1.10 Numbers 24:2

And Balaam lifted up his eyes and he saw Israel abiding in their tents according to their tribes. And the Spirit of God came upon him

Numbers 24:2

This is the story of King Balak and an evil prophet named Balaam.⁹² The children of Israel won great victories over the people of Gilead and Bashan on the east side of the Jordan river on their way to Jericho. King

⁹¹ **Simeon, C.** (1836). *Horae Homileticae: Numbers to Joshua* (Vol. 2, p. 41). London: Samuel Holdsworth.

⁹² **2 Peter 2:15** They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;

Balak feared he would be next to be conquered and destroyed so he looked for someone who had power with Jehovah.⁹³ King Balak wanted to use Balaam to curse the nation of Israel, but whenever Balaam would speak, the Holy Spirit came upon him and he blessed Israel.⁹⁴ **This shows that the Holy Spirit has a ministry to protect God's people.**

1.3.2 In the Historical Books

Throughout the history of Israel, the nation is seen to go through various cycles of apostasy and repentance, being plagued by war and God setting them free. And as always the Holy Spirit plays an important role in these cycles. The book of Judges is filled with plenty of references where the Holy Spirit is seen to rest on someone to be used to judge Israel and then to set them free of their enemies.⁹⁵

⁹³ **Horton SM.** (2005) What the bible says about the Holy Spirit. (p.29) Missouri: Gospel Publishing House

⁹⁴ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 113). Oak Harbor, WA: Logos Research Systems, Inc.

⁹⁵ Judges 3:10-11 The Spirit of the LORD came upon him, and he judged Israel. He went out to war, and the LORD delivered Cushan-Rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-Rishathaim. (11) So the land had rest for forty years. Then Othniel the son of Kenaz died. Judges 6:34 But the Spirit of the LORD came upon Gideon; then he blew the trumpet, and the Abiezrites gathered behind him. Judges 11:29 Then the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced toward the people of Ammon. Judges 13:25 And the Spirit of the LORD began to move upon him (Samson) at Mahaneh Dan between Zorah and Eshtaol.

1.3.2.1 1 Samuel 10:696

Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.

1 Samuel 10:6

This is the passage of scripture where Samuel anoints Saul as king over Israel and gives him specific instructions. Part of the instructions is that he will find a group of prophets walking and singing in the street while they are prophesying.⁹⁷ He declares to Saul that when he meets them he will also prophesy and be turned into another man.

This shows that the Holy Spirit has a ministry and power to change people.

1.3.2.2 1 Samuel 11:6

Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused.

1 Samuel 11:6

This is the story of Nahash the Ammonite who came up and encamped against Jabesh Gilead. Then the elders of Jabesh Gilead wanted to make a covenant with Nahash to spare their lives, without trusting in God. When Saul herd this, the Holy Spirit came upon him and he had

⁹⁶ **1 Samuel 10:10** When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.

⁹⁷ **Bergen, R. D.** (1996). *1, 2 Samuel* (Vol. 7, pp. 126–127). Nashville: Broadman & Holman Publishers.

righteous anger. 98 Almost as described by Jesus overthrowing the money changers tables in the temple. 99

In the New Testament Jesus speaks about the Christians body as hosting the Trinity¹⁰⁰ and therefore becoming a temple for the Lord.¹⁰¹ If Jesus did not want the temple of God to be defiled, it shows by default, that a part of the ministry of the Spirit is to see that the temple of God is holy as He is holy. That is why Paul in Romans 15:16¹⁰² speaks about the ministry of the Holy Spirit to sanctify believers so they can be the temple of the Lord.¹⁰³

⁹⁸ **Youngblood, R. F.** (1992). 1, 2 Samuel. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel* (Vol. 3, p. 637). Grand Rapids, MI: Zondervan Publishing House.

⁹⁹ **Matthew 21:12-13** Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. (13) And He said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER,' but you have made it a 'DEN OF THIEVES.'

¹⁰⁰ **John 14:23** Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

¹⁰¹ **1 Corinthians 6:19** Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

¹⁰² **Romans 15:16** that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

¹⁰³ **Ephesians 2:22** in whom you also are being built together for a dwelling place of God in the Spirit.

1.3.2.3 1 Samuel 16:13-14

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah. (14) But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.

1 Samuel 16:13-14

This is the story of how Samuel anoints David as the new King of Israel, and at the same time, the Holy Spirit departs from Saul. ¹⁰⁴ There is however a great difference in the experience of both kings in how they received the Holy Spirit. The scriptures speak about the Holy Spirit coming on Saul in the same way He came on the judges, which was for a specific task and only temporary. With the anointing of David as king, the Spirit of God "came upon him from that day forward", signifying more of an indwelling ¹⁰⁵ than a covering and there is no immediate outward reaction or sign. The scriptures also do not say anything about giving David a new heart or changing him into another man. ¹⁰⁶ The reason

Youngblood, R. F. (1992). 1, 2 Samuel. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel* (Vol. 3, p. 686). Grand Rapids, MI: Zondervan Publishing House.

¹⁰⁵ **Keil, C. F., & Delitzsch, F.** (1996). *Commentary on the Old Testament* (Vol. 2, p. 477). Peabody, MA: Hendrickson.

¹⁰⁶ **1 Samuel 13:14** But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you." **Acts 13:22** And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I HAVE FOUND DAVID THE SON OF JESSE, A MAN AFTER MY OWN HEART, WHO WILL DO ALL MY WILL.'

being that David was already worshipping God. This is evident by the numerous Psalms written by David being a man after God's own heart. This shows the ministry of the Holy Spirit to believers as that of an indwelling Spirit making His home with believers. What it also shows is that the Holy Spirit equips the leaders whom He calls into service. God always assisted His chosen people with an anointing of the Spirit.

1.3.2.4 1 Samuel 19:20-24

Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. (21) And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also. (22) Then he also went to Ramah, and came to the great well that is at Sechu. So he asked, and said, "Where are Samuel and David?" And someone said, "Indeed they are at Naioth in Ramah." (23) So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. (24) And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, "Is Saul also among the prophets?"

1 Samuel 19:20-24

This is similar to **1 Samuel 10:6**, **and 10** where the Spirit came upon Saul and he prophesied. God wanted to acknowledge Saul to the nation. In the above case it is clear that the prophesying was as a sign to the

people sent by Saul.¹⁰⁷ Saul's loss of his royal clothes in the presence of God's Spirit presented a powerful image confirming the prophetic judgments Samuel made earlier. God had rejected Saul as king, so in God's presence Saul would not be permitted to wear the clothing of royalty.¹⁰⁸ The Holy Spirit showed that David is now protected and anointed as king.

1.3.2.5 1 Kings 18:12

And it shall come to pass, as soon as I am gone from you, that the Spirit of the LORD will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth.

1 Kings 18:12

In the books of 1 and 2 Kings and 1 and 2 Chronicles, the Holy Spirit is only spoken of with regards to the prophets. In this passage, Ahab is looking for Elijah and Elijah appears to the prophet Obadiah.¹⁰⁹ Obadiah tells Elijah that the Spirit of the Lord will carry him away and thereby protect him from the wrath of Jezebel through her husband Ahab.

¹⁰⁷ **1 Corinthians 14:22** Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

¹⁰⁸ **Bergen, R. D.** (1996). *1, 2 Samuel* (Vol. 7, p. 211). Nashville: Broadman & Holman Publishers.

¹⁰⁹ **Long, J.C.** (2002). *1 & 2 Kings* (p. 213). Joplin, MO: College Press Pub.

1.3.2.6 1 Chronicles 12:18

Then the Spirit came upon Amasai, chief of the captains, and he said: "We are yours, O David; We are on your side, O son of Jesse! Peace, peace to you, And peace to your helpers! For your God helps you." So David received them, and made them captains of the troop.

1 Chronicles 12:18

This happened when David was still a fugitive from King Saul. The Holy Spirit came upon Amasai to get him to be loyal to David and to protect him. Again, this is a passage where the ministry of the Holy Spirit is seen to protect God's people, as well as call into service.

1.3.2.7 2 Chronicles 15:1

Now the Spirit of God came upon Azariah the son of Oded.

2 Chronicles 15:1

This is again another passage that speaks about the ministry of the Holy Spirit to come on the prophets and to allow them to prophesy and to build up the people of God.¹¹¹

¹¹⁰ **Thompson, J.A.** (1994). *1, 2 Chronicles* (Vol. 9, p. 125). Nashville: Broadman & Holman Publishers.

¹¹¹ **Spence-Jones, H.D.M.** (Ed.). (1909). *2 Chronicles* (p. 180). London; New York: Funk & Wagnalls Company.

1.3.2.8 2 Chronicles 20:14-15

Then the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. (15) And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: 'Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God's.

2 Chronicles 20:14-15

The Spirit of the Lord raised up Jahaziel, the son of Zechariah to prophesy to king Jehoshaphat about the invading armies on their way to come and destroy Judah. This prophet is not elsewhere mentioned, but his claim to the inspiration of a prophetic spirit was verified by the calm and distinct announcement he gave, both of the manner and the completeness of the deliverance he predicted. This shows again the ministry of the Holy Spirit to protect God's people, to encourage them and to lead them.

1.3.2.9 2 Chronicles 24:20

Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.' "

2 Chronicles 24:20

¹¹² Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 275). Oak Harbor, WA: Logos Research Systems, Inc.

The Holy Spirit came upon Zechariah and he prophesied to warn the people that if they do not repent, they will be judged. The expression that the Spirit "came upon" Zechariah means literally that he "clothed himself with him.¹¹³ The Holy Spirit still wanted to protect the people but He had to get the people to stop sinning and to follow the commandments of the Lord. The people conspired against Zechariah and killed him, which led to the invasion of the Syrian army and the assassination of King Joash.

1.3.2.10 Nehemiah 9:20

You also gave Your good Spirit to instruct them, And did not withhold Your manna from their mouth, And gave them water for their thirst.

Nehemiah 9:20

Nehemiah recalls what God has done for the nation and states that the Holy Spirit was there with Israel in the desert guiding them and instructing them. The "good Spirit" of God is also mentioned in **Psalm 143:10**¹¹⁴; and the fact of God's "instructing and teaching" men in **Psalm 32:8**¹¹⁵. But instruction by God's Spirit is nowhere else distinctly

¹¹³ **Payne, J. B.** (1988). 1, 2 Chronicles. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary:* 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Job (Vol. 4, p. 515). Grand Rapids, MI: Zondervan Publishing House.

¹¹⁴ **Psalms 143:10** Teach me to do Your will, For You *are* my God; Your Spirit *is* good. Lead me in the land of uprightness.

¹¹⁵ **Psalms 32:8** I will instruct you and teach you in the way you should go; I will guide you with My eye.

mentioned in the Old Testament. 116

1.3.2.11 Nehemiah 9:30

Yet for many years You had patience with them, And testified against them by Your Spirit in Your prophets. Yet they would not listen; Therefore You gave them into the hand of the peoples of the lands.

Nehemiah 9:30

Nehemiah is still continuing his message to the nation and recalls that the prophetic messages previously conveyed to the nation through the Spirit was indeed inspired by the Holy Spirit. This confirms the previous passages that a part of the ministry of the Holy Spirit is to prophesy to God's people words of encouragement, warning, and repentance.

1.3.3 In the Wisdom Literature

The previous sections analyzed the Pentateuch and the Historical books and showed what the ministry of the Holy Spirit was in each section. In the following section, the wisdom literature will be analyzed which is the books from Job to Song of Solomon.

¹¹⁶ **Spence-Jones, H. D. M.** (Ed.). (1909). *Nehemiah* (p. 94). London; New York: Funk & Wagnalls Company.

¹¹⁷ **Breneman, M.** (1993). *Ezra, Nehemiah, Esther* (electronic ed., Vol. 10, p. 241). Nashville: Broadman & Holman Publishers.

1.3.3.1 Job 26:13

By His Spirit He adorned the heavens; His hand pierced the fleeing serpent.

Job 26:13

In **John 1:3**¹¹⁸ the apostle John writes about Jesus creating heaven and earth, but here in the book of Job it says that the Holy Spirit was the power behind Jesus creating. This part of the ministry of the Holy Spirit being the power doing the work is very much emphasized in the New Testament and will be discussed more in detail later in the thesis.

1.3.3.2 Job 33:4

The Spirit of God has made me, And the breath of the Almighty gives me life.

Job 33:4

Job recognizes that the Holy Spirit made him. Although the scriptures are clear that it is Jesus who created everything, the scriptures are also clear that Jesus creates through the power of the Holy Spirit. Maybe this is one of the reasons Jesus declared in **John 16:7** that it is better that He goes away and the Holy Spirit comes.

 $^{^{118}}$ **John 1:3** All things were made through Him, and without Him nothing was made that was made.

¹¹⁹ **Reyburn, W. D.** (1992). *A handbook on the book of Job* (p. 606). New York: United Bible Societies.

¹²⁰ **John 16:7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

1.3.3.3 Job 34:14

If He should set His heart on it, If He should gather to Himself His Spirit and His breath,

Job 34:14

Job recognizes that mankind is alive because of the life given to it through the Holy Spirit, and should that life be withdrawn, mankind will surely die.¹²¹ This ministry of the Spirit is also seen in the New Testament where it is the Holy Spirit that gives life through the new birth experience.¹²²

1.3.3.4 Psalms 51:11-12

Do not cast me away from Your presence, And do not take Your Holy Spirit from me. (12) Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.

Psalms 51:11-12

This is the psalm of David after Nathan the prophet met him and confronted him about his sin with Bathsheba. David recognizes the value of the presence of God and also knew that his sin was standing in the way of his relationship with the Holy Spirit, as well as experiencing the

¹²¹ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 337). Oak Harbor, WA: Logos Research Systems, Inc.

Romans 8:10 - 11 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. (11) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

presence of God.¹²³ These things lead to two conclusions: Firstly, David took sin with utmost seriousness and secondly, David believed in a God who abounds in mercy.¹²⁴

1.3.3.5 Psalms 139:7

Where can I go from Your Spirit? Or where can I flee from Your presence?

Psalms 139:7

David had a revelation about the presence of the Holy Spirit based on his relationship with God. He knew that he could go nowhere without the Holy Spirit being there. The word used for "Your presence" is פָּנֶה (paneh), 125 and literally means "your face". It speaks of an ever-present Lord, in all His power and His graciousness. 126 This shows that to be with the Holy Spirit is to be in the face of God and shows believers what characteristics the relationship must have with God.

¹²³ VanGemeren, W. A. (1991). Psalms. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5, p. 382). Grand Rapids, MI: Zondervan Publishing House.

¹²⁴ Ellsworth, R. (2006). *Opening up Psalms* (p. 73). Leominster: Day One Publications.

¹²⁵ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

¹²⁶ **Davidson, R.** (1998). *The vitality of worship: a commentary on the book of Psalms* (p. 446). Grand Rapids, MI; Edinburgh: W.B. Eerdmans; Handsel Press.

1.3.3.6 Psalms 143:10

Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness.

Psalms 143:10

This is again a psalm of David where he recognizes that the Holy Spirit is good (generous) and declares that the Holy Spirit is good to him. He must have had an active experiential relationship with the Holy Spirit. This is the man after God's own heart. A man who walked with the Holy Spirit.

1.3.3.7 Proverbs 1:23

Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you.

Proverbs 1:23

The phrase "out my spirit" is two words in the original Hebrew, אֲנִי (ani) meaning myself¹²⁷ and רוֹחַ (ruach) meaning *breath, wind or spirit*. God is saying that He will pour out His Spirit. Although many translations have it as a small s spirit, I believe it should be a capital S for the Holy Spirit. This shows that the believer needs repentance ("turn") before God will pour out of Himself (the Holy Spirit) unto the believer. The Holy Spirit will then reveal God to the believer. This passage is also stated in the

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¹²⁷ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

gospel of John in **John 16:13-15**¹²⁸ where Jesus speaks about the ministry of the Holy Spirit.

1.3.4 In the Major Prophets

Throughout the writing prophets the Holy Spirit prophesied through the prophets a message of repentance, and after repentance a promised restoration and finally revival. Many of the writing prophets prophesied about Jesus and the outpouring of the Spirit on God's people. This section will look at each passage in the major prophets to see the role the Holy Spirit played in their lives and ministry. The major prophets are the books from Isaiah to Daniel.

1.3.4.1 Isaiah 30:1

"Woe to the rebellious children," says the LORD, "Who take counsel, but not of Me, And who devise plans, but not of My Spirit, That they may add sin to sin;

Isaiah 30:1

This passage in Isaiah shows that believers are to take counsel and devise plans with the Holy Spirit. This shows the type of relationship that the Holy Spirit wants with believers, to help them and guide them. This kind of relationship is also seen in **Proverbs 3:6.**¹²⁹ This also shows that

¹²⁸ **John 16:13-15** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. **(14)** He will glorify Me, for He will take of what is Mine and declare it to you. **(15)** All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

¹²⁹ **Proverbs 3:6** In all your ways acknowledge Him, And He shall direct your paths.

Isaiah had a Trinitarian theology, or at least to him, God and His Spirit were one. 130

1.3.4.2 Isaiah 32:15

Until the Spirit is poured upon us from on high, And the wilderness becomes a fruitful field, And the fruitful field is counted as a forest.

Isaiah 32:15

In this chapter of the book of Isaiah, the prophet describes how judgment changes into a blessing and the event that brings forth the change is when the Holy Spirit is "poured out from on high". This shows the ministry of the Holy Spirit to bring blessing upon God's people when He is poured out on them. This speaks about the baptism or outpouring of the Spirit on Pentecost.

1.3.4.3 Isaiah 34:16

"Search from the book of the LORD, and read: Not one of these shall fail; Not one shall lack her mate. For My mouth has commanded it, and His Spirit has gathered them.

Isaiah 34:16

This passage shows that the Spirit of God puts into effect what His word

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¹³⁰ **Grogan, G. W.** (1986). Isaiah. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 194). Grand Rapids, MI: Zondervan Publishing House.

¹³¹ Ibid. p207

has promised.¹³² A part of the ministry of the Holy Spirit is also to have a function in the Trinity and this shows that the Holy Spirit has a function of being the power behind God's words.

1.3.4.4 Isaiah 42:1

"Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Isaiah 42:1

What is important in this passage to note is that God gives His Spirit to those in whom His soul delights. Again this signifies a certain type of relationship that God wants to have with Mankind. Because this scripture deals with the Gentiles being called into this relationship and rewarded with the Holy Spirit placed upon them, it is important that the ministry of the Holy Spirit is seen for all mankind and not just for Israel.

1.3.4.5 Isaiah 48:16

"Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord GOD and His Spirit Have sent Me."

Isaiah 48:16

This passage of scripture is written as if it was God speaking Himself.

¹³² Lange, J. P., Schaff, P., Nägelsbach, C. W. E., Lowrie, S. T., & Moore, D. (2008). *A commentary on the Holy Scriptures: Isaiah* (p. 367). Bellingham, WA: Logos Bible Software.

¹³³ **Spence-Jones, H. D. M.** (Ed.). (1910). *Isaiah* (Vol. 2, p. 117). London; New York: Funk & Wagnalls Company.

The passage from verse 12 shows clearly that the speaker of the section is Jesus. 134 He declares that He is the first and the last. 135 The same is seen in Revelation 21:6136 where Jesus speaks about Himself as the Alpha and the Omega. In verse 13137 the speaker declares that He laid the foundations of the earth. The words "Lord God" is the Hebrew words (Yehovah) and אַדֹנִי (Adonay) which together means the Lord God of Israel. In other words, when verse 16 is analyzed it shows that the Father and the Holy Spirit sent Jesus to earth to reconcile man to God. This shows that the Holy Spirit has a ministry of reconciliation between man and God. This is the same ministry Jesus had and also shows that the Holy Spirit continues the ministry of Jesus while here on earth.

This passage also shows the different persons of the Trinity, because God is referring to Himself and His Spirit. The unity of the Trinity is expressed in their agreement to send Jesus to be the one who will save

¹³⁴ **Grogan, G. W.** (1986). Isaiah. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 281). Grand Rapids, MI: Zondervan Publishing House.

 $^{^{135}}$ Isaiah 48:12 "Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last.

¹³⁶ **Revelation 21:6** And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

¹³⁷ **Isaiah 48:13** Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; When I call to them, They stand up together.

¹³⁸ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

mankind.

1.3.4.6 Isaiah 59:19

So shall they fear The name of the LORD from the west, And His glory from the rising of the sun; When the enemy comes in like a flood, The Spirit of the LORD will lift up a standard against him.

Isaiah 59:19

This passage is one of the key passages in this thesis because it shows that the Holy Spirit has a ministry in spiritual warfare. The prophet Isaiah uses the metaphor "lift up a standard" for making an armed resistance¹³⁹ and is commonly used by the prophet.¹⁴⁰ In chapter 3 of this thesis, spiritual warfare will be discussed from all aspects of a believer's life.

¹³⁹ **Spence-Jones, H. D. M.** (Ed.). (1910). *Isaiah* (Vol. 2, p. 388). London; New York: Funk & Wagnalls Company.

¹⁴⁰ **Isaiah 5:26** He will lift up a banner to the nations from afar, And will whistle to them from the end of the earth; Surely they shall come with speed, swiftly. **Isaiah 13:2** "Lift up a banner on the high mountain, Raise your voice to them; Wave your hand, that they may enter the gates of the nobles. **Isaiah 18:3** All inhabitants of the world and dwellers on the earth: When he lifts up a banner on the mountains, you see *it*; And when he blows a trumpet, you hear *it*. **Isaiah 31:9** He shall cross over to his stronghold for fear, And his princes shall be afraid of the banner," Says the LORD, Whose fire *is* in Zion And whose furnace *is* in Jerusalem.

1.3.4.7 Isaiah 59:21

"As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

Isaiah 59:21

This passage shows a vital part of the ministry of the Holy Spirit. God says that His Spirit **and** His words will not depart from His people's mouths. Jesus said that the Holy Spirit will give believers the words to speak in times of trouble.¹⁴¹ Again this can only be done if a relationship with the Holy Spirit is in place.

1.3.4.8 Isaiah 61:1

"The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

Isaiah 61:1

This passage shows that the ministry of the Holy Spirit is to anoint believers to preach the Gospel, and to proclaim healing for the brokenhearted, to give liberty to the captives, and to set free those who

¹⁴¹ **Luke 12:12** For the Holy Spirit will teach you in that very hour what you ought to say." **Luke 21:15** for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

are in bondage.¹⁴² It was fulfilled by Jesus in Luke **4:18-21.**¹⁴³

1.3.4.9 Isaiah 63:14

As a beast goes down into the valley, And the Spirit of the LORD causes him to rest, So You lead Your people, To make Yourself a glorious name.

Isaiah 63:14

This is the first time in the scripture that the ministry of the Holy Spirit is there to give God's people rest. It also shows that God leads His people for His glory. This shows that Christians will be led by God because of God's name and His glory. Believers should not fear whether they are in God's plan for their lives or not. God is able to lead and guide His people.¹⁴⁴ An internet meme reads:

If you think you've blown God's plan for your life, rest in this. You, my beautiful friend, are not that powerful.

¹⁴² **Grogan, G. W.** (1986). Isaiah. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 333). Grand Rapids, MI: Zondervan Publishing House.

¹⁴³ Luke 4:18-21 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HAS SENT ME TO HEAL THE BROKENHEARTED, TO PROCLAIM LIBERTY TO THE CAPTIVES AND RECOVERY OF SIGHT TO THE BLIND, TO SET AT LIBERTY THOSE WHO ARE OPPRESSED; (19) TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD." (20) Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. (21) And He began to say to them, "Today this Scripture is fulfilled in your hearing."

¹⁴⁴ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 501). Oak Harbor, WA: Logos Research Systems, Inc.

1.3.4.10 Ezekiel 2:2

Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me.

Ezekiel 2:2

This is the passage where Ezekiel is called to be a prophet to Israel. What is important to note is that in **v.1**¹⁴⁵ the Lord says that Ezekiel must stand, and God will speak to him. In **v.2** Ezekiel did not stand but the Holy Spirit entered him and stood him up. ¹⁴⁶ In other words, the Holy Spirit enabled him to do what God commanded him to do. Then when the Holy Spirit was inside him, he could spiritually understand what God was saying to him.

1.3.4.11 Ezekiel 3:12

Then the Spirit lifted me up, and I heard behind me a great thunderous voice: "Blessed is the glory of the LORD from His place!"

Ezekiel 3:12

This is a reoccurring event in the Book of Ezekiel.¹⁴⁷ We see the prophet Ezekiel in many places lifted up by the Spirit and taken to various places to be shown visions by God.¹⁴⁸ The Holy Spirit is seen as the one

¹⁴⁵ Ezekiel 2:1 And He said to me, "Son of man, stand on your feet, and I will speak to you."

¹⁴⁶ **Cooper, L. E.** (1994). *Ezekiel* (Vol. 17, p. 74). Nashville: Broadman & Holman Publishers.

 ¹⁴⁷ Vawter, B., & Hoppe, L. J. (1991). A new heart: a commentary on the book of Ezekiel (p. 33). Grand Rapids; Edinburgh: Eerdmans; Handsel Press.

¹⁴⁸ **Ezekiel 3:14** So the Spirit lifted me up and took me away, and I went in bitterness, in the

carrying the words of God to the prophet. It is exactly what Jesus described as the functions of the Holy Spirit in **John 16:13-15.**¹⁴⁹

1.3.4.12 Ezekiel 3:24

Then the Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house.

Ezekiel 3:24

It is quite evident to note that every time the Holy Spirit has an encounter with Ezekiel, it is mentioned that the Spirit either entered him or fell upon Him.¹⁵⁰ This shows that the Holy Spirit did not stay inside of him as previous people experienced or as the believers in the New Testament

heat of my spirit; but the hand of the LORD was strong upon me. Ezekiel 8:3 He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which provokes to jealousy. Ezekiel 11:1 Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. Ezekiel 11:24 Then the Spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to those in captivity. And the vision that I had seen went up from me. Ezekiel 37:1 The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. Ezekiel 43:5 The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

¹⁴⁹**John 16:13-15** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. **(14)** He will glorify Me, for He will take of what is Mine and declare it to you. **(15)** All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

¹⁵⁰ **Ezekiel 11:5** Then the Spirit of the LORD fell upon me, and said to me, "Speak! 'Thus says the LORD: "Thus you have said, O house of Israel; for I know the things that come into your mind.

and thereafter experiences. The ministry of the Holy Spirit in the New Testament is more of an indwelling Spirit establishing His home in believers.

1.3.4.13 Ezekiel 36:27

I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

Ezekiel 36:27

This shows that the Holy Spirit living within can enable the person to live God's way and follow His commandments.¹⁵¹ But keep in mind that it must be accompanied by a love for a relationship with God. That is why Paul said in **Galatians 5:16-17**¹⁵² that if we walk in the Spirit we will not fulfill the lusts of the flesh.

1.3.4.14 Ezekiel 39:29

And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord GOD."

Ezekiel 39:29

In this passage, God declares that when He pours His Spirit out on His people that He will not hide His face from them. This shows that the

¹⁵¹ **Alexander, R. H.** (1986). Ezekiel. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel* (Vol. 6, p. 922). Grand Rapids, MI: Zondervan Publishing House.

¹⁵² **Galatians 5:16-17** I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. **(17)** For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

fullness of the Holy Spirit goes hand in hand with a relationship, with closeness with God.

1.3.4.15 Daniel 4:8-9

But at last Daniel came before me (his name is Belteshazzar, according to the name of my god; in him is the Spirit of the Holy God), and I told the dream before him, saying: (9) "Belteshazzar, chief of the magicians, because I know that the Spirit of the Holy God is in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation.

Daniel 4:8-9

In the book of Daniel, there are several references to the Holy Spirit, but it only speaks of the evidence of His ministry. The pagan king Nebuchadnezzar recognizes that because of the Holy Spirit in the life of Daniel that Daniel has wisdom and revelation concerning matters. This shows that God not only enables His people, but also reveals to them what He is doing. 154

¹⁵³ Miller, S. R. (1994). Daniel (Vol. 18, p. 131). Nashville: Broadman & Holman Publishers.

¹⁵⁴ **Daniel 4:18** "This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, since all the wise *men* of my kingdom are not able to make known to me the interpretation; but you *are* able, for the Spirit of the Holy God *is* in you." **Daniel 5:11** There is a man in your kingdom in whom *is* the Spirit of the Holy God. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father—your father the king—made him chief of the magicians, astrologers, Chaldeans, *and* soothsayers. **Daniel 5:14** I have heard of you, that the Spirit of God *is* in you, and *that* light and understanding and excellent wisdom are found in you.

1.3.5 In the Minor Prophets

In this section the thesis will look at the minor prophets which is the last 12 books of the Old Testament, from Hosea to Malachi, to analyze what these books reveal about the ministry of the Holy Spirit.

1.3.5.1 Joel 2:28-29

"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. (29) And also on My menservants and on My maidservants I will pour out My Spirit in those days.

Joel 2:28-29

This prophecy was fulfilled on the day of Pentecost when the outpouring of the Holy Spirit took place and the ministry of the Holy Spirit to the body of Christ started. In Joel, the ministry of the Spirit is prophetic. It enables people to prophesy, to experience revelatory dreams, and to see visions.¹⁵⁵

1.3.5.2 Micah 3:8

But truly I am full of power by the Spirit of the LORD, And of justice and might, To declare to Jacob his transgression And to Israel his sin.

Micah 3:8

¹⁵⁵ **Garrett, D. A.** (1997). *Hosea, Joel* (Vol. 19A, p. 368). Nashville: Broadman & Holman Publishers.

Again the scripture shows that the ministry of the Holy Spirit is there to declare sin to God's people. All true prophets were the Lord's Spirit-filled messengers (see 2 Pet 1:20–21¹⁵⁶). Such empowerment is related to the Spirit's enablement for the New Testament gospel mission as well.¹⁵⁷

1.3.5.3 Zechariah 4:6

So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts.

Zechariah 4:6

This is a very familiar passage of scripture, but it is important to note that God declares that it is all done by His Spirit. "Might and power" express human strength of every description, physical, mental, and moral. Believers need to declare their dependence upon the Holy Spirit. And again, the need for a relationship is shown.

1.4 The Holy Spirit in the New Testament

The next part of this thesis will analyze the scriptures in the New Testament but broken up into different sections. It will split the scriptures

¹⁵⁶ **2 Peter 1:20-21** knowing this first, that no prophecy of Scripture is of any private interpretation, **(21)** for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

¹⁵⁷ **Barker, K. L.** (1999). *Micah, Nahum, Habakkuk, Zephaniah* (Vol. 20, p. 78). Nashville: Broadman & Holman Publishers.

¹⁵⁸ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 720). Oak Harbor, WA: Logos Research Systems, Inc.

up into the Gospels and Acts. Then it will look at the letters of Paul, the general letters and lastly the book of Revelations.

1.4.1 In the Gospels and Acts

This thesis will now look at the places in the New Testament where the Holy Spirit is mentioned to analyze what the New Testament is saying about Him. When the same passages are dealt with from the synoptic gospels this author will group them together at the first appearance of the same scripture. Thereafter the gifts, fruit, baptism and fivefold ministry will be discussed.

1.4.1.1 Matthew 1:18, 20

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. (20) But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

Matthew 1:18, 20

The first mention of the Holy Spirit in the New Testament is seen where He is the activator of salvation as Mary is found pregnant with the incarnated Jesus Christ, the Son of God.¹⁵⁹ Here is the plan of salvation in action where God begins the process of restoring the relationship between Himself and mankind, by making a way for man to be free from

¹⁵⁹ **Nolland, J.** (2005). *The Gospel of Matthew: a commentary on the Greek text* (p. 93). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

sin and guilt. The Gospel of Luke says the same thing in Luke 1:35.160

1.4.1.2 Matthew 3:11

I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

Matthew 3:11

This passage does not show anything about the ministry of the Holy Spirit but it does show who is the one who does the baptism in the Holy Spirit: Jesus.¹⁶¹ Same passage is seen in **Mark 1:8**¹⁶² and in **Luke 3:16**¹⁶³ as well as **John 1:33.**¹⁶⁴ The second part shows that the Holy Spirit also brings fire to the believer. Fire represents renewal and the Holy Spirit brings the believers spirit to a new life and renews his whole being through sanctification.

¹⁶⁰ **Luke 1:35** And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

¹⁶¹ **Morris, L.** (1992). *The Gospel according to Matthew* (p. 61). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

¹⁶² Mark 1:8 I indeed baptized you with water, but He will baptize you with the Holy Spirit."

¹⁶³ **Luke 3:16** John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

¹⁶⁴ **John 1:33** I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

1.4.1.3 Matthew 4:1

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Matthew 4:1

This passage shows that the ministry of the Holy Spirit is there to prepare believers for the work that God has called them, and sometimes believers must be tested so God can trust them. Many believers have had similar experiences. Right after conversion or some spiritual experience when a certain level of maturity or victory has been obtained, then temptations resume more strongly than ever.¹⁶⁵ The same picture is shown in **Mark 1:12**¹⁶⁶ and in **Luke 4:1**¹⁶⁷.

1.4.1.4 Matthew 12:28

But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

Matthew 12:28

This shows that the ministry of the Spirit is to set people free from the bondages that demons inflict. Some people in scripture who have been possessed by demons have shown that they do not even have

¹⁶⁵ **Blomberg, C.** (1992). *Matthew* (Vol. 22, p. 83). Nashville: Broadman & Holman Publishers.

¹⁶⁶ Mark 1:12 Immediately the Spirit drove Him into the wilderness.

¹⁶⁷ **Luke 4:1** Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

control over their own actions.¹⁶⁸ For Jesus to declare here that He does His ministry by the power of the Spirit has been controversial for some,¹⁶⁹ but it is confirmed in other passages of scripture, as well as what this thesis will show.

1.4.1.5 Matthew 22:43-44

He said to them, "How then does David in the Spirit call Him 'LORD,' saying: (44) 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, TILL I MAKE YOUR ENEMIES YOUR FOOTSTOOL" '?

Matthew 22:43-44

This passage shows that David was inspired by the Holy Spirit and called Jesus Lord. This is a vital part of the ministry of the Holy Spirit. It is to get people to call on the name of Jesus and confess Him as Lord. In the end, every person will confess that Jesus Christ is Lord. This passage also shows the relationship David must have had with the Holy Spirit and with Jesus. David was called a man after God's own heart

¹⁶⁸ Mark 9:22 And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." Luke 9:42 And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

¹⁶⁹ **Morris, L.** (1992). *The Gospel according to Matthew* (p. 317). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

¹⁷⁰ **Philippians 2:10-11** that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, **(11)** and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

¹⁷¹ **Newman, B. M., & Stine, P. C.** (1992). *A handbook on the Gospel of Matthew* (p. 698). New York: United Bible Societies.

and the gospel of Mark shows the same passage. 172

1.4.1.6 Mark 13:11

But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

Mark 13:11

This passage shows two facts. Firstly, the ministry of the Holy Spirit is to lead believers when they are persecuted and to help them with the words they need to speak.¹⁷³ The second fact is that **the believer has to have a relationship with the Holy Spirit to such a degree that they can hear and recognize His voice**. This shows closeness and intimacy between the believer and the Holy Spirit. The same is recorded in **Luke 12:12.**¹⁷⁴

1.4.1.7 Luke 1:15

For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb.

Luke 1:15

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¹⁷² Mark 12:36 For David himself said by the Holy Spirit: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, TILL I MAKE YOUR ENEMIES YOUR FOOTSTOOL." '

¹⁷³ **France, R. T.** (2002). *The Gospel of Mark: a commentary on the Greek text* (p. 517). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press.

¹⁷⁴ Luke 12:12 For the Holy Spirit will teach you in that very hour what you ought to say."

This passage shows that God was preparing John the Baptist for his ministry by filling him from birth with the Holy Spirit. 175 John was also a prophet and the previous sections have shown that a true prophet of God cannot function without the ministry of the Holy Spirit active in their lives.

1.4.1.8 Luke 1:67

Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

Luke 1:67

Again, this shows that prophesying comes from the Holy Spirit. It does not mean that men cannot fake it to deceive people. It also does not mean that the devil cannot reproduce it to distort what God is doing with people or in the body of Christ. All prophecy has to be tested to see if the source is God or Satan or self inspired.

1.4.1.9 Luke 2:25-27

And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. (26) And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. (27) So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

Luke 2:25-27

This scripture shows that even in the New Testament the relationship

¹⁷⁵ **Stein, R. H.** (1992). *Luke* (Vol. 24, p. 76). Nashville: Broadman & Holman Publishers.

with the Holy Spirit is seen in people's lives. The same example is seen in the life of Abraham where God says that He will not hide from him what He will do because Abraham was God's friend. Simeon had a relationship with God and God revealed to him what He was going to do as well.

1.4.1.10 Luke 10:21

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

Luke 10:21

In several places in the Gospels Jesus refers to His spirit and the **small s** spirit is used.¹⁷⁸ These passages show that the scripture speaks about His inner man, His soul. In the above passage, Jesus speaks to His Father in heaven and is rejoicing through the Holy Spirit.¹⁷⁹ This shows the relationship that the Trinity had with one another.

¹⁷⁶ **Genesis 18:17** And the LORD said, "Shall I hide from Abraham what I am doing

¹⁷⁷ **Marshall, I. H.** (1978). *The Gospel of Luke: a commentary on the Greek text* (p. 118). Exeter: Paternoster Press.

Matthew 27:50 And Jesus cried out again with a loud voice, and yielded up His spirit.
Mark 2:8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Mark
8:12 But He sighed deeply in His spirit, and said, "Why does this generation seek a sign?
Assuredly, I say to you, no sign shall be given to this generation."

¹⁷⁹ **Black, M. C.** (1995). *Luke* (Lk 10:21). Joplin, MO: College Press Pub.

1.4.1.11 John 3:5-7

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. (6) That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (7) Do not marvel that I said to you, 'You must be born again.'

John 3:5-7

Here Jesus speaks about what the Christians call being born again. Salvation theology speaks about two births needed for salvation. One being normal water birth from your mother's womb and the other being a spiritual rebirth through the Holy Spirit making man's spirit alive again to have communion with God. This is an important part of the ministry of the Holy Spirit because without it man is dead in his spirit and cannot have fellowship with God.¹⁸⁰

1.4.1.12 John 3:8

The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

John 3:8

Here the wind is a reference to the Holy Spirit. This explains how people are brought into a belief in Jesus, ¹⁸¹ and how they are pulled to Jesus. Jesus said in the Gospel of John that no one comes to the Father unless

¹⁸⁰ Köstenberger, A. J. (2004). John (p. 123). Grand Rapids, MI: Baker Academic.

¹⁸¹ **Gangel, K. O.** (2000). *John* (Vol. 4, p. 51). Nashville, TN: Broadman & Holman Publishers.

they are drawn by the Spirit.¹⁸² The ministry of the Holy Spirit is to bring people to a place where they have to choose if they want to have a relationship with God or not.

1.4.1.13 John 3:34

For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

John 3:34

This is a very important doctrine of the Spirit to remember. **If God sends people into the ministry, He will equip them.** When God gives believers the Holy Spirit, they get the whole Spirit not just a small part of Him, regardless of who they are or what they do. In other words, people's lives are not to be measured by the way the Holy Spirit uses them. The scriptures say in **Romans 11:29** that the gifts and the calling of God are given without repentance, are irrevocable. By God giving the Holy Spirit without measure it shows a much more intimate relationship that God wants with humanity as the Spirit now lives in the believer. ¹⁸³ The bible says that believers will be known by their fruits. ¹⁸⁴ The fruits of the Spirit will be discussed later in this thesis.

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¹⁸² **John 6:44** No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

¹⁸³ **Borchert, G. L.** (1996). *John 1–11* (Vol. 25A, p. 194). Nashville: Broadman & Holman Publishers.

¹⁸⁴ **Matthew 7:16** You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles?

1.4.1.14 John 6:63

It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

John 6:63

Again the Holy Spirit is the giver of life.¹⁸⁵ He is the person that brings life to the spiritually dead. The born-again experience is originated and completed through the Holy Spirit.

1.4.1.15 John 7:37-39

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. (38) He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." (39) But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

John 7:37-39

In this passage Jesus is stating that when people are spiritually thirsty they must come to Him and He will, through the outpouring of the Holy Spirit, quench that thirst. This is seen when people start asking for more out of life. Mankind has a spiritual thirst built into them that longs for

¹⁸⁵ **Köstenberger, A. J.** (2004). *John* (p. 219). Grand Rapids, MI: Baker Academic.

¹⁸⁶ **John Chrysostom.** (1889). Homilies of St. John Chrysostom, Archbishop of Constantinople, on the Gospel of St. John. In P. Schaff (Ed.), G. T. Stupart (Trans.), *Saint Chrysostom: Homilies on the Gospel of St. John and Epistle to the Hebrews* (Vol. 14, p. 183). New York: Christian Literature Company.

God. The problem is: what are they filling themselves with if it's not God?

What this passage also shows is that the life-giving Spirit will use believers to give life to unbelievers. Believers are the body of Christ, representing Him on earth. Believers are to work with the Holy Spirit to spread the Gospel to all humanity.¹⁸⁷

1.4.1.16 John 14:16-17

And I will pray the Father, and He will give you another Helper, that He may abide with you forever— (17) the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

John 14:16-17

Here Jesus introduces the Holy Spirit to His disciples as a Helper, and very important parts of the ministry of the Holy Spirit is seen. Firstly, the Holy Spirit will relay the truth to believers through His relationship with them. Secondly, the world cannot receive the Spirit, only born-again believers can. Thirdly, Jesus brings in the relationship part and states why the world cannot receive Him. Because they do not know Him and believers will know Him because He (the Holy Spirit) will be with them,

¹⁸⁷ **Newman, B. M., & Nida, E. A.** (1993). *A handbook on the Gospel of John* (p. 245). New York: United Bible Societies.

¹⁸⁸ **Borchert, G. L.** (2002). *John 12–21* (Vol. 25B, p. 124). Nashville: Broadman & Holman Publishers.

living inside of them. 189 The key to receiving the Holy Spirit is a relationship.

1.4.1.17 John 14:26

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

John 14:26

This passage shows that the Holy Spirit is sent through Jesus and will teach believers all the teachings of Jesus.¹⁹⁰ What the Holy Spirit also will do is remind believers of the what Jesus taught. This part of the ministry of the Holy Spirit can only be done if the believer has a relationship with the Holy Spirit. Through these teachings believers are also set free from deception.

1.4.1.18 John 15:26

"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

John 15:26

Jesus gives the title of "Helper" to the Holy Spirit to show the believer more of what the Holy Spirit is coming to do. He has a ministry to

¹⁸⁹ Lange, J. P., & Schaff, P. (2008). *A commentary on the Holy Scriptures: John* (p. 443). Bellingham, WA: Logos Bible Software.

¹⁹⁰ Gangel, K. O. (2000). *John* (Vol. 4, p. 270). Nashville, TN: Broadman & Holman Publishers.

stand beside believers and to assist them, to be with them and support them.¹⁹¹ This passage also confirms the previous one that Jesus sends the Spirit from the Father. This passage also shows that the ministry of the Holy Spirit is to point towards Jesus.

1.4.1.19 John 16:7-15

Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. (8) And when He has come, He will convict the world of sin, and of righteousness, and of judgment: (9) of sin, because they do not believe in Me; (10) of righteousness, because I go to My Father and you see Me no more; (11) of judgment, because the ruler of this world is judged. (12) "I still have many things to say to you, but you cannot bear them now. (13) However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. (14) He will glorify Me, for He will take of what is Mine and declare it to you. (15) All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

John 16:7-15

This is quite a lengthy discussion that Jesus has with His disciples about the work of the Holy Spirit. It is also the last teaching Jesus has with His disciples before the crucifixion. The background to this discourse shows

¹⁹¹ **Augustine of Hippo.** (1888). Lectures or Tractates on the Gospel according to St. John. In P. Schaff (Ed.), J. Gibb & J. Innes (Trans.), *St. Augustin: Homilies on the Gospel of John, Homilies on the First Epistle of John, Soliloquies* (Vol. 7, p. 363). New York: Christian Literature Company.

that the disciples were troubled because Jesus told them that He has to go away. 192 Jesus then tells them in **verse 7** that it is better, or as some translations use the word advantageous, to show what impact the Holy Spirit is going to make after Jesus has left. Jesus' words also show that the crucifixion would expedite God's purposes, and not delay it. Jesus wanted His disciples to have a relationship with the Holy Spirit. The biggest reason for Jesus' statement here is that He was bound to an earthly body, and the Holy Spirit will not be but will use the believers as the body of Christ to continue the ministry Jesus started on earth. 193

To understand more about the ministry of the Holy Spirit one must look at the title of Helper Jesus gives Him. The greek used is $\pi \alpha \rho \dot{\alpha} \kappa \lambda \eta \tau \sigma \varsigma$ (*Paracletos*) and means "a strong person called in to help in times of trouble", and the trouble could be legal, nonlegal, emotional, material or spiritual. This explains why a relationship with the Holy Spirit is essential for His ministry to the believer and through the believer to mankind.

(8) And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

In verse 8 to 15 Jesus gives more of an indication of what the Holy Spirit

¹⁹² Gangel, K. O. (2000). John (Vol. 4, p. 298). Nashville, TN: Broadman & Holman Publishers.

¹⁹³ **Köstenberger, A. J.** (2004). *John* (p. 470). Grand Rapids, MI: Baker Academic.

¹⁹⁴ **Parker, W. D.** (2003). Comforter. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 321). Nashville, TN: Holman Bible Publishers.

will do with regards to His ministry to the world. In the book of John, it is the world that is on trial, not Jesus. 195 In verse 8 the keyword used is 'convict', and it means to 'show or demonstrate' and even to the further legal sense of 'proving guilty'. 196 Here the work of the Holy Spirit is to show and demonstrate that the world is sinful, or righteous and then based on that revelation be judged accordingly. John then explains further in **verse 9** what that sin is. In **verse 8** John mentions the three things of which the Holy Spirit will convict the world of. They are sin, righteousness, and judgment. Sin and righteousness stand at two opposite ends of the moral spectrum. The third, judgment, is the outcome of the choices made to either be sinful or to be righteous. The world here is all people God created needing salvation. Again relationship would put the person on the righteousness side of the judgment, as seen with Abraham earlier.

(9) of sin, because they do not believe in Me;

In **verse 9** Jesus explains in even more detail about the work of the Holy Spirit towards the world. The Holy Spirit will convict the world of sin. John here defines what sin is, and as W.W. Wiersbe¹⁹⁷ states, sin is not the committing of individual sins as a person could 'clean up their lives' and quit bad habits and live as a good, honest person and still be lost

¹⁹⁵ **Köstenberger, A. J.** (2004). *John* (p. 471). Grand Rapids, MI: Baker Academic.

¹⁹⁶ **Carson, D. A.** (1991). *The Gospel according to John* (p. 534). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

¹⁹⁷ **Wiersbe, W. W.** (1996). *The Bible exposition commentary* (Vol. 1, p. 362). Wheaton, IL: Victor Books.

and go to hell. But John defines sin beautifully as the unbelief in Jesus. If a person does not believe that Jesus, as the Son of God, came down from heaven to live amongst us and died for us so they can have eternal life, then that person is still in sin and will be judged. What is interesting from this is what people will be judged for. Not for the individual sins, but for not believing. When a person believes they will automatically move into a relationship.

(10) of righteousness, because I go to My Father and you see Me no more;

Verse 10 shows the opposite end of that moral spectrum, that of righteousness. This could be misinterpreted because to convict the world of righteousness sounds strange. The word 'convict' has a negative connotation of someone who is guilty of something, but someone who is righteous is guilty of nothing. The word used for convict is $\dot{\epsilon}\lambda\dot{\epsilon}\gamma\chi\omega$ (elénchō) meaning to show or demonstrate. In other words, the Holy Spirit will show or demonstrate to the sinner what righteousness is. This shows that the Holy Spirit will reveal to the sinner the righteousness of Jesus Christ. 200

¹⁹⁸ **Borchert, G. L.** (2002). *John 12–21* (Vol. 25B, p. 166). Nashville: Broadman & Holman Publishers.

¹⁹⁹ **Carson, D. A.** (1991). *The Gospel according to John* (p. 537). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

²⁰⁰ **Tenney, M. C.** (1981). John. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: John and Acts* (Vol. 9, p. 157). Grand Rapids, MI: Zondervan Publishing House.

The question to ask then is: how does the Holy Spirit fulfill this through the disciples and eventually through all believers lives? This kind of conviction is driven home through the followers of Jesus who, empowered by the Holy Spirit, live their lives in such conformity to Christ that the same impact on the world is achieved as if Jesus was living out His life before the world.

(11) of judgment, because the ruler of this world is judged.

Here in **verse 11**, Jesus explains to His disciples that they have to be judged because the ruler of this world is judged. Jesus was referring to the judgment of Satan that was affected by His death on the cross²⁰¹ and although Satan is the prince of this world, he is a defeated prince.²⁰² When a lost person is truly convicted by the Holy Spirit, he will see the evil of unbelief and confess that he does not measure up to the righteousness of Christ. He will also realize that he is under condemnation because he belongs to the world and the devil.²⁰³ This is the main reason for spiritual warfare that will be discussed in the third

²⁰¹ **John 12:31** Now is the judgment of this world; now the ruler of this world will be cast out.

²⁰² **Wiersbe, W. W.** (1996). *The Bible exposition commentary* (Vol. 1, p. 362). Wheaton, IL: Victor Books.

²⁰³ **Ephesians 2:1-3** And you He made alive, who were dead in trespasses and sins, **(2)** in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, **(3)** among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

chapter. The devil wants to destroy any chance of mankind having a relationship with God.

(12) "I still have many things to say to you, but you cannot bear them now. (13) However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

In verse 12 and 13, Jesus knows that the disciples won't be able to understand everything He has to go through without the divine enlightenment the Holy Spirit can give. The mark of a great teacher is someone who can give you the right amount of truth at the best time. ²⁰⁴ The Holy Spirit is the believer's teacher today, and He follows that same principle. He teaches Christians the truths they need to know, when they need it, and when they are ready to receive it. Paul gives the same teaching in **Ephesians 3:5**, ²⁰⁵ and Peter in **1 Peter 1:22**. ²⁰⁶

This also shows that the Holy Spirit will bring everything to the believer's remembrance and put all His teachings into perspective. He will teach the believer why Jesus had to do what He did.²⁰⁷ Then only will the

²⁰⁴ **Wiersbe, W. W.** (1996). *The Bible exposition commentary* (Vol. 1, p. 362). Wheaton, IL: Victor Books.

²⁰⁵ **Ephesians 3:5** which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

²⁰⁶ **1 Peter 1:22** Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

²⁰⁷ **Newman, B. M., & Nida, E. A.** (1993). *A handbook on the Gospel of John* (p. 507). New York: United Bible Societies.

believer understand and be able to share that wisdom with others. Again it shows that the ministry of the Spirit go hand in hand with the relationship the believer must have with Him.

The disciples will understand what the Holy Spirit shows them because He will show them the complete picture. He will put the truth together like a puzzle and guide them to understanding. Jesus must have given the disciples a lot of teaching when they lived together and walked together everywhere they went. It would have been impossible for them to remember everything, and that is why a part of the Holy Spirit's ministry to believers is to bring to remembrance what God has said to them as in the case of the disciples, and in the believer's case what he has read in the Word.

This passage also explains that the Spirit will only speak of what He hears.²⁰⁸ He follows the model set by Jesus in His relation to the Father.²⁰⁹ This way He also tells us of what is yet to come. By following the leading of the Holy Spirit, believers are directly under the discipleship of Jesus.

This passage also clarifies that believers do not study the Word of God to argue religion with people, but to know God better and to deepen their relationship with Him.

²⁰⁸ Köstenberger, A. J. (2004). *John* (p. 473). Grand Rapids, MI: Baker Academic.

²⁰⁹ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 158). Oak Harbor, WA: Logos Research Systems, Inc.

Verse 13 also shows that it is the ministry of the Holy Spirit to guide believers because their lives do not belong to them anymore. As Paul says in Galatians 2:20 "It is no longer I that live but Christ who lives in me" through the Holy Spirit.

(14) He will glorify Me, for He will take of what is Mine and declare it to you.

This shows that the Holy Spirit has a continuing function to bring glory to Christ. The Holy Spirit reveals Christ by taking His true identity as the Son of God and makes it known to believers. This shows unity between the Father and the Son.²¹⁰

(15) All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

This passage shows that the Father is revealed as the ultimate source of both Jesus and the Holy Spirit.²¹¹ There is continuity between the ministries of Jesus and the Holy Spirit.²¹² Just as Jesus brought glory to the Father so the Spirit glorifies Jesus.

²¹⁰ **Bryant, B. H., & Krause, M. S.** (1998). *John* (Jn 16:12–15). Joplin, MO: College Press Pub. Co.

²¹¹ Köstenberger, A. J. (2004). *John* (p. 474). Grand Rapids, MI: Baker Academic.

²¹² **Carson, D. A.** (1991). *The Gospel according to John* (p. 541). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

There is also continuity between the Father/Son and Son/Spirit in self-disclosure.²¹³ Jesus is the revelation of the Father,²¹⁴ and here in this verse, the Spirit "takes of what belongs to Jesus" and gives it to the disciples and also to all believers.

Because the Holy Spirit's work is to show believers Jesus, He always has to point to Jesus. His work is to glorify Jesus because if "Jesus is lifted up, He will draw all men unto Him". ²¹⁵ The Holy Spirit reveals Jesus to mankind.

Jesus shows here that whatever He has in the Father, believers also have in Him. This is a powerful statement, as it shows the grace given to believers through their faith in Jesus. Grace is getting all the blessings of God because of what Jesus did. The Holy Spirit has been sent to further the ministry of Jesus here on earth. So the Holy Spirit will show believers God's grace towards them when they have their faith in Jesus as their savior.

²¹³ **John 7:18** He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him. **John 17:4** I have glorified You on the earth. I have finished the work which You have given Me to do.

²¹⁴ **John 1:18** No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. **John 5:19-20** Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. **(20)** For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

²¹⁵ John 12:32 And I. if I am lifted up from the earth, will draw all peoples to Myself."

1.4.1.20 Acts 1:2

until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,

Acts 1:2

This passage shows how Jesus was guided by the Holy Spirit in His ministry while on earth. The commandments He gave them came from His relationship with the Father and the Holy Spirit. The period of instruction was a time of transition. In the Gospel, it was the time when Jesus completed his earthly ministry. In the Book of Acts, it was the time when Jesus prepared the apostles for theirs, by giving them the baptism in the Holy Spirit.²¹⁶

1.4.1.21 Acts 1:5 and 8

for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." (8) But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Acts 1:5 and 8

This passage shows that two things will happen when the Holy Spirit comes upon a believer. Firstly, they will receive power to fulfill the ministry they are called for, and secondly, they will witness of Jesus wherever they are. It is clear that Jesus wanted His disciples to be ready

²¹⁶ **Polhill, J. B.** (1992). *Acts* (Vol. 26, p. 80). Nashville: Broadman & Holman Publishers.

for the outpouring of the Holy Spirit.²¹⁷

1.4.1.22 Acts 2:4

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:4

This passage tells us what happened in the upper room. They were all "filled with the Holy Spirit" and as a result of that, they "spoke in other tongues". From this point on in the book of Acts, the gift of the Spirit became a parallel phenomenon with becoming a believer. This is something we do not see in all the modern churches today. Again it is something that religion has taken away from the relationship that God intended to have with believers.

Sometimes this experience is described as a "baptism" in the Spirit, as Jesus foretold in the previous verse discussed. In some instances the word "poured out" is used,²¹⁹ giving more of the picture of water being "poured" out over someone. What is also significant to note is that when water fills up a container, it fills it up completely, so that there is nothing left inside the container that is not the water that was poured into it.

²¹⁷ **Gaertner, D.** (1995). *Acts* (Ac 1:4–8). Joplin, MO: College Press.

²¹⁸ **Polhill, J. B.** (1992). *Acts* (Vol. 26, pp. 98–99). Nashville: Broadman & Holman Publishers.

²¹⁹ **Acts 2:17** 'AND IT SHALL COME TO PASS IN THE LAST DAYS, SAYS GOD, THAT I WILL POUR OUT OF MY SPIRIT ON ALL FLESH; YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, YOUR YOUNG MEN SHALL SEE VISIONS, YOUR OLD MEN SHALL DREAM DREAMS. **Acts 10:45** And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

In three other instances the words "fell upon" is used.²²⁰ The Greek word used is $\partial t = \partial t = 0$ and it signifies a violent embrace. This again shows the type of relationship that God longs to have with humanity.

In other instances,²²² the word "receive" is used and shows that the Holy Spirit was freely given and all believers have to do, is to receive Him with an open heart and in faith.

All these instances refer to new converts and point to the Spirit's coming in various ways, not always signified by tongues, as a permanent gift to every believer. This should be distinguished from other references to "filling," where the Spirit comes upon one who is already a believer in a time of special inspiration and testimony to the faith.²²³

²²⁰ **Acts 8:16** For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. **Acts 10:44** While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. **Acts 11:15** And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.

²²¹ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

²²² **Acts 2:38** Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. **Acts 10:47** "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?"

²²³ **Acts 4:8** Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: **Acts 4:31** And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. **Acts 7:55** But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, **Acts 13:9** Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him

1.4.1.23 Acts 2:17-18

'And it shall come to pass in the last days, says God, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. (18) and on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy.

Acts 2:17-18

God explains here more of the ministry of the Holy Spirit. It is for believers to prophesy, to have visions and dreams. Prophecy is shown to be used to build up God's people.²²⁴ Visions and dreams explain the truth or give guidance. It all speaks off a loving God wanting the best for His children. Just like a father wants the best for his children.

1.4.1.24 Acts 5:32

And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

Acts 5:32

This passage shows that the Holy Spirit has come to be a witness of the works that Jesus performed while here on earth. It shows that He will point to the Gospel at all times. But secondly, this passage also shows the key to receiving the Spirit, obedience.²²⁵ A believer shows obedience based on his relationship with Jesus. That is the reason why so many

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²²⁴ **2 Peter 1:21** for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

²²⁵ **Polhill, J. B.** (1992). *Acts* (Vol. 26, p. 170). Nashville: Broadman & Holman Publishers.

"Christians" today proclaim that they are believers, but they do not want to give up on their fleshly desires. Making excuses for sin in their lives and forgetting what Jesus said about obedience in **John 14:15**.²²⁶ This is the third part of this thesis where spiritual warfare will be discussed and how it influences the believer's relationship with God.

1.4.1.25 Acts 8:29

Then the Spirit said to Philip, "Go near and overtake this chariot."

Acts 8:29

This is a good example of the previous verse. Here the Holy Spirit guides Philip to witness about Jesus to an unbeliever.²²⁷ The thesis has previously shown that the Holy Spirit draws people to God, and they cannot get to God without being drawn by the Holy Spirit. In other words, the believer must, through his relationship with the Spirit, listen to Him and be obedient to who he must witness to. This guidance through obedience theme is also seen in **Acts 10:19**²²⁸ and **Acts 11:12**,²²⁹ where Peter is guided to the house of Cornelius, a gentile, and as such the Gospel is also spread to the Gentiles and into all the earth.

²²⁶ John 14:15 "If you love Me, keep My commandments.

²²⁷ **Longenecker, R. N.** (1981). The Acts of the Apostles. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: John and Acts* (Vol. 9, p. 364). Grand Rapids, MI: Zondervan Publishing House.

²²⁸ **Acts 10:19** While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you.

²²⁹ **Acts 11:12** Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.

1.4.1.26 Acts 9:31

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Acts 9:31

The churches were edified because of Saul's conversion from persecuting them to being one of them.²³⁰ This also shows that the Holy Spirit fulfilled His role as a comforter to the believers.

1.4.1.27 Acts 11:28

Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

Acts 11:28

Here the ministry of the Holy Spirit is shown to be protecting the people of God by warning and guiding them that famine is going to come. The Holy Spirit later decided to send Barnabas and Saul to take the funds collected by the Gentiles.²³¹

²³⁰ Campbell, C. L. (2001). Third Sunday of Easter, Year C. In *The lectionary commentary:* theological exegesis for Sunday's texts, volume one (p. 561). Grand Rapids, MI: Eerdmans.

²³¹ **Richards, L., & Richards, L. O.** (1987). *The teacher's commentary* (p. 778). Wheaton, IL: Victor Books.

1.4.1.28 Acts 13:2-4

As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." (3) Then, having fasted and prayed, and laid hands on them, they sent them away. (4) So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

Acts 13:2-4

The apostle Luke recorded here that the Holy Spirit was very much evident in the spreading of the Gospel through the church. The Holy Spirit appointed who to send, and where to send them to. The church was working closely with the Holy Spirit.²³² Keep in mind that it is Luke who wrote this book and Luke knew the voice of Jesus. Here Luke specifically says that it was the Holy Spirit because he could recognize Him as another person separate from Jesus.

1.4.1.29 Acts 15:28

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

Acts 15:28

The context of this passage shows that the Jerusalem Jews were upset that the Gentiles were receiving the Holy Spirit without being circumcised and following the laws. So the disciples wrote a letter to the Antioch Gentiles to clarify what is expected of them, and what is not

²³² **Polhill, J. B.** (1992). *Acts* (Vol. 26, p. 290). Nashville: Broadman & Holman Publishers.

permissible for their inclusion into the church of Christ.²³³

They stated that "it seemed good to the Holy Spirit, and to us..." which shows that what they were doing was done with careful prayer and with guidance from the Holy Spirit. How often do churches just go ahead, and in the name of the Gospel, do things that seem innocent, but it was not done with the blessing of the Lord. If the early church did not have a close relationship with the Holy Spirit, they could have sent the wrong people to the wrong places and not have the impact they had. Acts 16:6-7²³⁴ shows how closely they must have walked with the Holy Spirit and to what level of obedience they were walking in.²³⁵ Many believers today do not listen to the Holy Spirit but just do whatever they seem fit as long as it looks like it is good and could be from God. A close relationship with the Holy Spirit is needed to discern right from wrong and to decide what to be obedient to. It is very easy for a believer without an active relationship with God to be deceived.

²³³ **Polhill, J. B.** (1992). *Acts* (Vol. 26, p. 335). Nashville: Broadman & Holman Publishers.

²³⁴ **Acts 16:6-7** Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. **(7)** After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.

²³⁵ **Faw, C. E.** (1993). *Acts* (p. 166). Scottdale, PA: Herald Press.

1.4.1.30 Acts 19:2, 6

he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." (6) And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

Acts 19:2, 6

This passage shows exactly what is happening in the world today. Many people are "Christians" and many are really Christians, but the churches do not honor and preach as much about the Holy Spirit as what the early church and the disciples of Jesus did.²³⁶ The question then remains, why? Is it a question of spiritual warfare and preachers wanting to preach a gospel that just makes the people feel good? Or has religion entered the preaching of pastors and followers of Jesus everywhere? This thesis will continue to explore and analyze to see if it is either of the reasons or both.

1.4.1.31 Acts 20:23

except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.

Acts 20:23

The Holy Spirit was preparing Paul's heart and mind for the tribulation that was coming to him, but He did not keep it from him. The Holy Spirit is the comforter, and through preparing Paul, was also comforting him

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²³⁶ **Polhill, J. B.** (1992). *Acts* (Vol. 26, p. 399). Nashville: Broadman & Holman Publishers.

for the martyrdom that awaited him. This was further prophesied in **Acts 21:4**²³⁷ and **Acts 21:11**.²³⁸ Paul knew that even if men gave him this revelation, the Holy Spirit is still the author of his life.²³⁹

1.4.1.32 Acts 20:28

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Acts 20:28

This passage shows that a part of the ministry of the Holy Spirit is to appoint leaders and overseers in the Body of Christ. It is important to note that Paul tells the Ephesian leaders to first take heed of themselves and then their flock.²⁴⁰ the Holy Spirit is there to help believers walk closely with God. He helps believers in their relationship with Jesus.

1.4.2 In Paul's letters

The apostle Paul wrote 13 letters of which 9 was written to Churches in the Roman empire and 4 was written to individuals. He has the single most contribution in the New Testament. This section of the thesis looks

²³⁷ **Acts 21:4** And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

²³⁸ **Acts 21:11** When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.' "

²³⁹ **Calvin, J., & Beveridge, H.** (2010). *Commentary upon the Acts of the Apostles* (Vol. 2, p. 249). Bellingham, WA: Logos Bible Software.

²⁴⁰ **Polhill, J. B.** (1992). *Acts* (Vol. 26, p. 426). Nashville: Broadman & Holman Publishers.

at what he had to teach about the ministry of the Holy Spirit. Because it was written by the same person it tends to have the same thoughts intertwined throughout his letters. This thesis will seek to group the various scriptures together when the thoughts are linked. There is also a large section on the gifts of the Holy Spirit as well as the fruit of the Spirit which will be dealt with separately in its own section.

1.4.2.1 Romans 1:4

and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Romans 1:4

Paul gives the title of "Spirit of holiness" to the Holy Spirit to show what type of relationship he had with the Holy Spirit. Paul shows that the Holy Spirit is interested in believers being made holy. The Greek word used here is ἀγιωσύνη (hagiōsunē) and is a rare word used only by Paul in the New Testament. It means "sanctification" or "holiness" rather than sanctifying, but as a quality rather than a state. The aim of the Holy Spirit is the strengthening of the heart in holiness.²⁴¹ Remember that believers need to be holy for He is holy.²⁴²

²⁴¹ **Procksch, O., & Kuhn, K. G.** (1964–). ἄγιος—ὰγιάζω—ὰγιασμός ὰγιότης—ὰγιωσύνη. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, pp. 114–115). Grand Rapids, MI: Eerdmans.

²⁴² **1 Peter 1:15-16** but as He who called you *is* holy, you also be holy in all *your* conduct, **(16)** because it is written, "BE HOLY, FOR I AM HOLY."

1.4.2.2 Romans 2:29

but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

Romans 2:29

In this passage, Paul makes a big distinction between the Jews strict adherence to the letter of the Law and the actions of the Holy Spirit that takes place within a person.²⁴³ Paul later on in his letter to the Corinthian church tells them the same thing.²⁴⁴ This shows that it is critical to have a relationship with the Holy Spirit and to walk in the Spirit constantly. Paul again reiterates the fact in **Romans 7:6**.²⁴⁵

1.4.2.3 Romans 5:5

Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Romans 5:5

This passage shows the ministry of the Holy Spirit is to declare God's love for the believer. A believer cannot understand the love that God has for him if the Holy Spirit is not living inside of him and opens up that

²⁴³ **Morris, L.** (1988). *The Epistle to the Romans* (p. 142). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

²⁴⁴ **2 Corinthians 3:6** who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

²⁴⁵ **Romans 7:6** But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

revelation to him.²⁴⁶

1.4.2.4 Romans 8:1-16

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. (2) For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (3) For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, (4) that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. (5) For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. (6) For to be carnally minded is death, but to be spiritually minded is life and peace. (7) Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. (8) So then, those who are in the flesh cannot please God. (9) But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. (10) And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. (11) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (12) Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. (13) For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. (14) For as many as are led by the Spirit of God, these are sons of God. (15) For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." (16) The Spirit Himself bears witness with our spirit that we are children of God,

Romans 8:1-16

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²⁴⁶ **Mounce, R. H.** (1995). *Romans* (Vol. 27, p. 135). Nashville: Broadman & Holman Publishers.

This is quite an extensive passage on the Holy Spirit and has an enormous amount of knowledge contained in it. The whole passage speaks about the opposition of Spirit and flesh in operation in the believer's life.²⁴⁷ The biggest difference is shown between a believer who walks according to the flesh and one who walks according to the Spirit.

To walk in someone's footsteps is to imitate them and do everything they do. In other words, for a believer to walk in the flesh they have to imitate the things of the flesh and the result is to be condemned to death. That is why Paul also teaches that to "walk in the Spirit and you will not fulfill the lust of the flesh" 248 and as a result, you will be "led by the Spirit" and the law does not apply to you. 249 It is the Holy Spirit who provides the victory. 250

Paul here makes a very big distinction between walking in the Spirit and living in the Spirit. **Galatians 5:25**²⁵¹ also states the same. The Greek word used for life is $\zeta \dot{\alpha} \omega$ ($za\bar{o}$) and signifies the nature or manner of that which it refers to.²⁵² The word used for walk is $\sigma \tau o \iota \chi \dot{\epsilon} \omega$ (stoicheō) and

²⁴⁷ **Morris, L.** (1988). *The Epistle to the Romans* (p. 299). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

²⁴⁸ **Galatians 5:16** I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

²⁴⁹ **Galatians 5:18** But if you are led by the Spirit, you are not under the law.

²⁵⁰ **Mounce, R. H.** (1995). *Romans* (Vol. 27, p. 175). Nashville: Broadman & Holman Publishers.

²⁵¹ **Galatians 5:25** If we live in the Spirit, let us also walk in the Spirit.

²⁵² **Bultmann, R.** (1964–). ζάω, ζωή (βιόω, βίος), ἀναζάω, ζῷον, ζωογονέω, ζωοποιέω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 832). Grand Rapids, MI: Eerdmans.

speaks of someone being "in step with" someone else.²⁵³ So believers should live in the nature and manner of the Holy Spirit as well as follow in His footsteps. This beautifully states the relationship that believers should have with the Spirit, and later on, when the thesis discusses the fruit of the Spirit, it will make more sense. Walking in the Spirit gives the believer the presence of God in their lives. The presence of the Spirit is the distinguishing mark of the Christian, and this presence means the defeat of the power of sin.²⁵⁴

Later in this thesis the flesh, as a spiritual warfare opponent, will be discussed.

Verse 14 also clarifies that believers have to be led by the Spirit of God. When a believer gets born again he repents of his sins and turns away from them. When a believer follows Jesus he does not have the final say over his life, his choices or even his opinions.²⁵⁵ They have to be in subjection to the will of Jesus. Faith in Jesus says that the believer knows and believes that God knows best. When the believer declares Jesus the Lord of his life, it logically follows that he will be submissive and relinquish control of his life and actions over to God. Scripture also declares that the believer has to give up His life, take up his cross and

²⁵³ **Delling, G.** (1964–). στοιχέω, συστοιχέω, στοιχεῖον. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 7, p. 668). Grand Rapids, MI: Eerdmans.

²⁵⁴ **Morris, L.** (1988). *The Epistle to the Romans* (p. 301). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

²⁵⁵ **Proverbs 3:5-6** Trust in the LORD with all your heart, And lean not on your own understanding; **(6)** In all your ways acknowledge Him, And He shall direct your paths.

follow Jesus.²⁵⁶

Verse 15 shows that the Holy Spirit gives believers a sense of the Father heart of God. Through a relationship with the Holy Spirit the heart of Father God is revealed to the believer as a loving, caring and providing Father, to name but a few of His characteristics.

Verse 16 ends the section stating that believers will realize that they are adopted into the family of God through the revelational knowledge the Holy Spirit reveals in their hearts.

1.4.2.5 Romans 8:26-27

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. (27) Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

Romans 8:26-27

This passage of scripture speaks about the gift of tongues as seen in **Acts 2:4**²⁵⁷ when the Spirit was poured out on the 120 waiting in the

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²⁵⁶ **Matthew 16:24** Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. **Mark 8:34** When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. **Luke 9:23** Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

²⁵⁷ **Acts 2:4** And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

upper room on the day of Pentecost. The gift of tongues given to edify the church should be separated from the gift of tongues used to build up your own Spirit.²⁵⁸ The gift of tongues that edify the body of Christ always comes with interpretation. Later in the thesis, the gifts, in general, will be discussed.

The gift of tongues as referred to in **1 Corinthians 14:14**²⁵⁹ is the tongues that believers use as a gift because it is the Holy Spirit living inside of them that prays through them.²⁶⁰ Paul also stated this in **1 Corinthians 14:2**²⁶¹ that the tongues are meant for God, as no one will understand it. The scripture is clear that the tongues meant for interpretation and edification is not meant for everyone.²⁶² But the tongues as a sign of a believer is meant for everyone.²⁶³

Verse 27 also shows that when the believer prays in the Spirit, the Holy Spirit is interceding on His behalf to the Father according to the perfect

²⁵⁸ **Jude 1:20** But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

²⁵⁹ **1 Corinthians 14:14** For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

²⁶⁰ **Morris, L.** (1988). *The Epistle to the Romans* (p. 328). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

²⁶¹ **1 Corinthians 14:2** For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

²⁶² **1 Corinthians 12:29-30** Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? **(30)** Do all have gifts of healings? Do all speak with tongues? Do all interpret?

²⁶³ **Mark 16:17** And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

will of God. This is a powerful tool that a believer cannot live without, to live without it is to have no way for the believer to pray the will of God in their lives.

1.4.2.6 Romans 14:17

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Romans 14:17

Paul paints a picture of the Kingdom of God here. The kingdom of God refers more to the sovereignty of God rather than the territory over which He rules.²⁶⁴ He states that it is not in fleshly desires like eating and drinking but in spiritual desires for righteousness, resulting in peace and giving the believer joy through his relationship with the Holy Spirit. Being in right standing with God will result in peace. And the Holy Spirit gives believers His joy that is unspeakable and full of glory.²⁶⁵ Paul continues this teaching in **Romans 15:13**²⁶⁶ and clarifies that by believing, the power of the Holy Spirit fills the believer with joy and peace.

²⁶⁴ **Newman, B. M., & Nida, E. A.** (1973). *A handbook on Paul's letter to the Romans* (p. 265). New York: United Bible Societies.

²⁶⁵ **1 Peter 1:8** whom having not seen you love. Though now you do not see *Him,* yet believing, you rejoice with joy inexpressible and full of glory,

²⁶⁶ **Romans 15:13** Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

1.4.2.7 Romans 15:16

that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

Romans 15:16

Believers must realize that they need to be sanctified by the Holy Spirit.²⁶⁷ Although a believer is justified at the moment of becoming born again, the process of sanctification happens over time.²⁶⁸ Believers will only be sanctified completely the day they enter heaven. Paul explains this very well in **1 Corinthians 6:11**²⁶⁹ and believers must remember that it is the Holy Spirit that does the sanctification and justification. How much more should believers be motivated to have a relationship with God through the Holy Spirit that lives inside of them and has been sent to do just that? Paul gives the same teaching to Titus.²⁷⁰ As does the

²⁶⁷ **Morris, L.** (1988). *The Epistle to the Romans* (p. 512). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

²⁶⁸ **2 Thessalonians 2:13** But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, **Hebrews 2:11** For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, **Hebrews 10:14** For by one offering He has perfected forever those who are being sanctified. **2 Corinthians 3:18** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

²⁶⁹ **1 Corinthians 6:11** And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

²⁷⁰ **Titus 3:5** not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

teachings by the apostle Peter.²⁷¹

1.4.2.8 1 Corinthians 2:4

And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

1 Corinthians 2:4

Paul in his letter to the Corinthian church declares to them that he was not doing the preaching he did to them in his own power but by the power of the Holy Spirit.²⁷² How many times do believers go out and feel convicted in their hearts to preach to people but because it is done in their own strength, it produces nothing? Instead, they should have a relationship with the Holy Spirit and wait for His guidance to tell them what to say and to whom to say it.

²⁷¹ **1 Peter 1:2** elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

²⁷² **Thiselton, A. C.** (2000). The First Epistle to the Corinthians: a commentary on the Greek text (p. 217). Grand Rapids, MI: W.B. Eerdmans.

1.4.2.9 1 Corinthians 2:10-14

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. (11) For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. (12) Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. (13) These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. (14) But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

1 Corinthians 2:10-14

In **verse 10 and 11,** Paul states that believers can know the deep things of God²⁷³ through knowing the Holy Spirit for the Holy Spirit is part of the Trinity, and can, therefore, teach man the heart of God.²⁷⁴

In **verse 12** Paul defines this Spirit as the one true Holy Spirit received from God and because it is the Spirit of God believers can discern what has been given to them freely.

Then again in **verse 13** and **14** Paul makes a distinction between those that are spiritual and those that are not. He states that those who do not

²⁷³ **Pratt, R. L., Jr.** (2000). *I & II Corinthians* (Vol. 7, p. 36). Nashville, TN: Broadman & Holman Publishers.

²⁷⁴ Mare, W. H. (1976). 1 Corinthians. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10, p. 201). Grand Rapids, MI: Zondervan Publishing House.

have the Holy Spirit cannot understand the things of the Spirit.²⁷⁵ This again points to the need for a close relationship with God to understand the heart of God. Believers must also realize that when they deal with unbelievers, they cannot overspiritualize the gospel, but need to be sensitive to the leading of the Holy Spirit.

1.4.2.10 1 Corinthians 3:16

Do you not know that you are the temple of God and that the Spirit of God dwells in you?

1 Corinthians 3:16

The previous sections on the teachings of Jesus have also shown that it is a part of the ministry of the Holy Spirit to dwell in believers and to be with them forever. He dwells inside believers and makes His home in them. Paul emphasizes the same again in **1 Corinthians 6:19**,²⁷⁶ and in **2 Timothy 1:14**.²⁷⁷

1.4.2.11 1 Corinthians 12:13

For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

1 Corinthians 12:13

²⁷⁵ **Prime, D.** (2005). *Opening up 1 Corinthians* (p. 25). Leominister: Day One Publications.

²⁷⁶ **1 Corinthians 6:19** Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

²⁷⁷ **2 Timothy 1:14** That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

This passage shows that the Holy Spirit is the one that brings unity to the body of Christ.²⁷⁸ He decides who is the arm, or who are the fingers and brings unity between them all. Paul also taught the Ephesian church that the unity comes from the Holy Spirit.²⁷⁹ In the third chapter of this thesis unity as a tool in spiritual warfare is also discussed.

1.4.2.12 2 Corinthians 1:22

who also has sealed us and given us the Spirit in our hearts as a guarantee.

2 Corinthians 1:22

The Holy Spirit seals the believer for the day of redemption. He gives the guarantee that the believer is bought and paid for by Jesus.²⁸⁰ The seal indicates that the believer belongs to God.²⁸¹ Paul declares the same teaching to the church in Ephesus.²⁸²

²⁷⁸ Lange, J. P., Schaff, P., Kling, C. F., & Poor, D. W. (2008). *A commentary on the Holy Scriptures: 1 Corinthians* (p. 253). Bellingham, WA: Logos Bible Software.

²⁷⁹ **Ephesians 4:3-4** endeavoring to keep the unity of the Spirit in the bond of peace. **(4)** *There is* one body and one Spirit, just as you were called in one hope of your calling;

²⁸⁰ **2 Corinthians 3:3** clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. **2 Corinthians 5:5** Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

²⁸¹ **Harris, M. J.** (2005). *The Second Epistle to the Corinthians: a commentary on the Greek text* (p. 207). Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press.

²⁸² **Ephesians 1:13** In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, **Ephesians 4:30** And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

1.4.2.13 2 Corinthians 3:17

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

2 Corinthians 3:17

The Holy Spirit gives the believer freedom to make his or her own choices. The Holy Spirit will never force Himself on anybody, but the believer must want to be with God. He must search for and be hungry for more of God.²⁸³ This clearly speaks more about having a relationship with God than just following a rule book.

1.4.2.14 2 Corinthians 13:14

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

2 Corinthians 13:14

This is the way Paul decided to end his letter to the Corinthian church and knowing that he was about to be taken into chains, he must have thought that this would have been the last communication he would have with them. The importance of the statement needs to be seen in this light. It is similar to the dying words of a father to his son. Paul wishes three very important aspects of Christianity for the Corinthian believers namely the grace of the Lord Jesus, the love of God and communion with the Holy Spirit. He had the same expectation from the Philippian

²⁸³ **Jeremiah 29:13** And you will seek Me and find Me, when you search for Me with all your heart.

believers.²⁸⁴

These three aspects are exactly what is needed for a believer to have a relationship with God. Without the grace of God, a believer cannot enter a relationship with God as sin stands in the way between God and man. Then it is the love of God that draws the believer to the heart of God and the communion of the Holy Spirit is the final step in the fulfilling of the spiritual purpose mankind is made for.²⁸⁵

The Greek word used for communion is $\kappa o \iota \nu \omega \nu \delta \varsigma$, (*koinōnia*) and signifies the sharing or exchanging of intimate thoughts and feelings, ²⁸⁶ especially on a mental or spiritual level. ²⁸⁷ This was Paul's last words and heart's desire for them, that they would share their most intimate thoughts and feelings with the Holy Spirit and that the Holy Spirit would then also share His thoughts and feelings with them.

²⁸⁴ **Philippians 2:1-2** Therefore if *there is* any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, **(2)** fulfill my joy by being likeminded, having the same love, *being* of one accord, of one mind.

²⁸⁵ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 321). Oak Harbor, WA: Logos Research Systems, Inc.

²⁸⁶ **Hauck, F.** (1964–). κοινός, κοινωνός, κοινωνέω, κοινωνία, συγκοινωνός, συγκοινωνέω, κοινωνικός, κοινόω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 3, p. 797). Grand Rapids, MI: Eerdmans.

²⁸⁷ http://www.dictionary.com/browse/communion?s=t

1.4.2.15 Galatians 3:2-3

This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?— (3) Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

Galatians 3:2-3

Paul here states that believers receive the Holy Spirit not through the works of the law, not through obeying a set of do's and don'ts, but through believing in the one who sends the Spirit, Jesus Christ.²⁸⁸ He compares the Spirit and the flesh with one another and states that the Spirit is the one that sanctifies believers (makes them perfect). He states clearly in **verse 5**²⁸⁹ and that it is done through faith, not works.

1.4.2.16 Galatians 4:6

And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

Galatians 4:6

It is through the Holy Spirit that the believer has the ability to see God the Father as his father and to relate to Him through the Spirit. Paul declares the same truth to the Ephesian believers,²⁹⁰ that the Holy Spirit has a ministry to believers to help them connect to the Father

²⁸⁸ **Bruce, F. F.** (1982). *The Epistle to the Galatians: a commentary on the Greek text* (p. 149). Grand Rapids, MI: W.B. Eerdmans Pub. Co.

²⁸⁹ **Galatians 3:5** Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?

²⁹⁰ **Ephesians 2:18** For through Him we both have access by one Spirit to the Father.

and to understand His heart towards them.

It is important to note here the sequence. It is first sonship (salvation and justification) then receiving of the Spirit.291 Light cannot have fellowship with darkness and the Holy Spirit cannot be received if the person is not justified through faith in Jesus and therefore made pure through faith in His sacrifice.

1.4.2.17 Galatians 6:8

For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. Galatians 6:8

Paul here makes a very important statement. A believer, even though he is justified through faith, can still decide to walk in the flesh or walk in the Spirit. For a believer to sow, is to spend his time on something. What Paul actually is saying is that a believer can decide what to spend his time on. Will it be the flesh, everything that the flesh desires and then reap corruption or death. Or will the believer spend his time with the Spirit and reap everlasting life. This again shows the constant battle between the flesh and the Spirit. Will the believer choose to have a relationship with the Holy Spirit, focusing on Him, or will he just pursue fleshly desires, things of this world. The believer will reap spiritually, relationally, mentally, and physically in direct relation to what he sows. It is foolish to think that one can live irresponsibly and not suffer damaging

²⁹¹ **George, T.** (1994). *Galatians* (Vol. 30, p. 306). Nashville: Broadman & Holman Publishers.

consequences.²⁹²

1.4.2.18 Ephesians 3:16

that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, Ephesians 3:16

Paul declares to the Ephesian believers where their strength must come from, and also shows believers that the ministry of the Holy Spirit is to give strength in the believers inner man, in his soul and spirit.

Paul also declares that the power comes from the "riches of His glory".²⁹³ It comes out of the abundance of who God is. God's glory is often seen alongside His power²⁹⁴ and paralleled with His goodness.²⁹⁵ So what Paul is actually saying is that because of God's goodness and glory, He will give the believer's inner man strength through the Holy Spirit inside

²⁹² **Anders, M.** (1999). *Galatians-Colossians* (Vol. 8, pp. 79–80). Nashville, TN: Broadman & Holman Publishers.

²⁹³ **O'Brien, P. T.** (1999). *The letter to the Ephesians* (p. 257). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

²⁹⁴ **Romans 6:4** Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. **Colossians 1:11** strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;

²⁹⁵ **Exodus 33:19 and 22** Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." **(22)** So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

of them.

1.4.2.19 Ephesians 6:18

praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—

Ephesians 6:18

Paul again ends his correspondence to the Ephesian church with his "last" words to them. Here he states that it is important to have all your prayers and requests be made through the Spirit. The believer has a choice when he prays. Will he pray with his flesh to pray what he thinks he needs and wants? Or will he be in touch with the Holy Spirit inside him leading him to pray the will of God?²⁹⁶

This scripture is also at the end of Paul's teaching on spiritual warfare. The apostle wants them to realize that a life of dependence on God in prayer is essential if they are to engage successfully in their warfare with the powers of darkness.²⁹⁷ This will also be discussed later in this thesis.

²⁹⁶ **Wood, A. S.** (1981). Ephesians. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Ephesians through Philemon* (Vol. 11, p. 89). Grand Rapids, MI: Zondervan Publishing House.

²⁹⁷ **O'Brien, P. T.** (1999). *The letter to the Ephesians* (p. 484). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

1.4.2.20 1 Timothy 4:1

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

1 Timothy 4:1

This letter where Paul wrote to Timothy shows what close relationship he had with the Holy Spirit as he quotes what the Spirit told him. Believers should also strive for that closeness.

This passage also shows that the Holy Spirit knew that other religions would come into the world to deceive many. The Spirit also shows that it will be instigated by demons.²⁹⁸

This will be discussed later on, but it is important to note how important a close relationship with the Spirit is needed in spiritual warfare.

1.4.3 In the General Letters

The general letters are all written by different individuals. This thesis will also add the book of Hebrews under this section as the writer of the book is not clear with scholars.

²⁹⁸ **Knight, G. W.** (1992). *The Pastoral Epistles: a commentary on the Greek text* (p. 189). Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press.

1.4.3.1 Hebrews 2:4

God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Hebrews 2:4

The writer of Hebrews shows here that the gifts of the Spirit are distributed amongst the body of Christ according to the will of God. He decides how the gifts are to be used to achieve His will. This emphasizes that believers should not place others who are used by God in high esteem because God uses them.

1.4.3.2. James 4:5

Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?

James 4:5

This chapter in the book of James is a warning about worldliness, and James compares the world as an enemy of God. James speaks about the Holy Spirit jealously yearning for Mankind.²⁹⁹ This is a beautiful picture to show why God created mankind. He wants to have a relationship with man. He yearns for man. He is jealous of man spending his time and energy with the things of the world.

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²⁹⁹ **Moo, D. J. (2000).** *The letter of James* (p. 188). Grand Rapids, MI; Leicester, England: Eerdmans; Apollos.

1.4.3.3 1 John 3:24

Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

1 John 3:24

The apostle John in one sentence here gives the link between sin and a relationship with God. If the believer loves God and obeys His commands, then the Holy Spirit will abide in him and him in the Spirit.³⁰⁰

1.4.4 In the Book of Revelations

The book of revelations deal with specific prophesies to future churches, and in all the messages to these churches the apostle John wrote that Jesus says that they must hear what the Holy Spirit is saying to them.³⁰¹ In other words, Jesus is saying that the body of Christ must listen to what the Holy Spirit is saying to them because He (Jesus) has chosen to speak to them, through the Spirit.

This concludes the analysis of the scriptures that deal with the Holy Spirit in both the Old Testament and the New Testament.

³⁰⁰ **1 John 4:13** By this we know that we abide in Him, and He in us, because He has given us of His Spirit.

³⁰¹ **Revelation 2:7** "He who has an ear, let him hear what the Spirit says to the churches.

Revelation 2:11 "He who has an ear, let him hear what the Spirit says to the churches. **Revelation 2:17** "He who has an ear, let him hear what the Spirit says to the churches.

Revelation 2:29 "He who has an ear, let him hear what the Spirit says to the churches."

Revelation 3:6 "He who has an ear, let him hear what the Spirit says to the churches."

Revelation 3:13 "He who has an ear, let him hear what the Spirit says to the churches."

Revelation 3:22 "He who has an ear, let him hear what the Spirit says to the churches."

1.5 The Gifts of the Holy Spirit

Part of the ministry of the Spirit is the gifts the Spirit give to the believers from time to time to help them minister His will to the body of Christ and to unbelievers, as He sees fit. This section will look at those gifts and analyze them in the light of the relationship between God, believers, and unbelievers.

Many Christians believe their purpose on earth is to become perfect, but believers achieve more growth when they serve. Stanley Horton³⁰² explains this perfectly:

"The holy vessels in the tabernacle could not be used for ordinary purposes, but their separation from ordinary use is not what made them holy. They were not holy until they were actually used in the service of God.

So the saint is the one who is not only separated from evil, but separated to God, sanctified and anointed for the Master's use. This was symbolized in the Old Testament by the fact that the blood was first applied and the oil over the blood. Cleansing was thus followed by a symbolic anointing that represented the Spirit's work in preparing for service."

The means and power for service come through the gifts of the Spirit. The gifts of the Spirit or *Charismata* (χάρισμα) in the Greek is the abilities the Holy Spirit gives to the church to grow and mature.³⁰³ **1 Corinthians**

³⁰²Horton SM. (2005) What the bible says about the Holy Spirit. (p.258) Missouri: Gospel **Publishing House**

³⁰³ Elwell, W. A., & Beitzel, B. J. (1988). Charismata. In *Baker encyclopedia of the Bible* (Vol. 1, p. 425). Grand Rapids, MI: Baker Book House.

12:7-10 304 shows that the gifts have been given by God to be administered in the church to the glory of the name of Jesus. 305 Ministring to both God and man.

In Christianity, the gifts of the Holy Spirit mentioned in **1 Corinthians 12:8-10** has various ways of being classified. How they are classified and the reasons behind them are not the purpose of this thesis, so for the sake of convenience, I will classify them in the following groups:

Gifts of Revelation: A word of wisdom, word of knowledge and discernment of spirits.

Gifts of power: Faith, healing, and miracles.

Gifts of inspiration: Prophesy, tongues, and interpretation of tongues.

When this thesis speaks about the different gifts of the Holy Spirit, it is important to note that there isn't one gift that is more important than the other. In other words, the order that they are mentioned does not rank them according to priority.

³⁰⁴**1 Corinthians 12:7-10** But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

³⁰⁵ **Conzelmann, H., & Zimmerli, W.** (1964–). χαίρω, χαρά, συγχαίρω, χάρις, χαρίζομαι, χαριτόω, ἀχάριστος, χάρισμα, εὐχαριστέω, εὐχαριστία, εὐχάριστος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 9, p. 405). Grand Rapids, MI: Eerdmans.

The first gift on the list is a word of wisdom. This is the proclamation or declaration of wisdom given to meet the need of some particular occasion or problem, not a rhetorical skill or eloquence.³⁰⁶ An example of this is seen in **Exodus 18:14-24³⁰⁷** where God gave Moses a word of wisdom through his father-in-law. **Proverbs 2:6**³⁰⁸ shows the source of wisdom.

The gift of wisdom is not dependent on the believer's ability or natural wisdom but is a revelation from God. Because it is a *"message"* of wisdom, the believer only receives enough for what he needs at that moment. It is important to note that this gift does not raise the believer to a new level of wisdom, nor does it mean that he will never make a mistake. **Romans 11:33**³⁰⁹ shows that the believer is only drawing on the unlimited wisdom of God.

³⁰⁶ **Elwell, W. A., & Beitzel, B. J.** (1988). Spiritual Gifts. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1994). Grand Rapids, MI: Baker Book House.

³⁰⁷ **Exodus 18:14-24** So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?"

³⁰⁸ **Proverbs 2:6** For the LORD gives wisdom; From His mouth come knowledge and understanding;

³⁰⁹ **Romans 11:33** Oh, the depth of the riches both of the wisdom and knowledge of God!

Sometimes the word of wisdom is a message to guide the Church, as in **Acts 6:2-4**³¹⁰ and sometimes to guide individuals as in the case of the apostles and of Stephen in **Acts 6:9-10.**³¹¹

The second gift of revelation is a word of knowledge. Knowledge is defined as: "to understand, to grasp or ascertain; especially to be familiar or acquainted with a person or thing".³¹²

It is the New Testament's Hebraic background which most distinguishes it from the Hellenistic concepts of knowledge. To truly know something, according to the New Testament, is to act upon that knowledge. The teacher must not only communicate knowledge but live out that knowledge as well.³¹³

³¹⁰ **Acts 6:2-4** Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. **(3)** Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; **(4)** but we will give ourselves continually to prayer and to the ministry of the word."

³¹¹ **Acts 6:9-10** Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. **(10)** And they were not able to resist the wisdom and the Spirit by which he spoke.

³¹² **Garrett, J. K.** (2016). Knowledge. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

³¹³ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 632). Grand Rapids, MI: Eerdmans.

From **1 Corinthians 2:12-13**³¹⁴ Paul says that this knowledge clearly has to do with the knowledge of God, Christ, the Gospel, and the applications of the gospel to Christian living.³¹⁵ This goes along with Christ's promise that the Spirit of Truth will testify of Him, teach us all things and guide us into all truth.³¹⁶

A word of knowledge comes as a declaration of gospel truth or the application of it. It brings supernatural illumination of the gospel, as seen in the ministry of teaching and preaching.³¹⁷ One example of this is seen at the house of Cornelius.³¹⁸ The disciples who were with Peter were amazed when they heard Gentiles speak in other tongues as the Spirit

³¹⁴ **1 Corinthians 2:12-13** Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. **(13)** These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

³¹⁵ Cressey, M. H. (1996). Knowledge. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 658). Leicester, England; Downers Grove, IL: InterVarsity Press.

³¹⁶ **John 14:26** But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. **John 15:26** "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. **John 16:13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

³¹⁷ Elwell, W. A., & Beitzel, B. J. (1988). Spiritual Gifts. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1994). Grand Rapids, MI: Baker Book House.

³¹⁸ Acts 10:44-48 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. (45) And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. (46) For they heard them speak with tongues and magnify God. Then Peter answered, (47) "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" (48) And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

gave them utterance, but Peter saw it as God's seal of approval on the faith of the Gentiles and gave it as a message of knowledge both then and at the Jerusalem Council.³¹⁹

The third gift of revelation is the discernment of spirits. Believers live in an age of technology, where the world is as small as their personal computer. People can communicate with anyone in the world by the touch of a button. In these times the forces of darkness will work like never before to steal, kill and destroy God's people.³²⁰ One of the schemes that the enemy uses is deception. It is intended to separate the believer from the truth. This is where the gift of discernment is imperative. This gift is mentioned in **1 Corinthians 12:10** and involves a "discerning of spirits", which shows plural.

The Bible speaks of three kinds of spirits, the Spirit of God or the Holy Spirit,³²¹ the spirit of man³²² and evil spirits.³²³ The word discerning

³¹⁹ **Acts 15:7-9** And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. **(8)** So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, **(9)** and made no distinction between us and them, purifying their hearts by faith.

³²⁰ **John 10:10** The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

³²¹ **Matthew 3:16** When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

³²² **Zechariah 12:1** The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:

³²³ **Luke 8:2** and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons,

indicates that some sort of judging has to take place. The apostle John teaches this in **1 John 4:1**³²⁴ and involves a supernatural given perception, differentiating between spirits, good and evil, true or false, in order to make a decision. This gift of the Spirit is needed to do this.

Within the local assembly or gathering of believers, it would seem that the spirit of a person might be the principal offender. It is possible that people will mistake their own deep feelings for the voice of the Spirit. Sometimes, because of excessive zeal or spiritual ignorance in not knowing how to yield to the Holy Spirit, one's own spirit may intrude. This is why judging of prophecy is important.³²⁵ Like the other gifts, this one does not raise an individual to a new level of ability. It also does not give one the power to go around looking at people and telling what spirit motivates them. It is a specific gift for a specific occasion. This thesis will also judge various world religions to compare them with Christianity and to see if they promote relationship or religion.

The second classification is the gifts of power. The first gift to be discussed is the gift of faith. This faith is different from the saving faith, and from The Faith and from the fruit of faithfulness. All the gifts are given for the edification of the body of Christ.³²⁶

³²⁴ **1 John 4:1** Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

³²⁵ **Dennison, J. T., Jr.** (1979–1988). Discern; Discerning; Discernment. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 946). Wm. B. Eerdmans.

³²⁶ **Ephesians 4:12** "For the equipping of the saints for the work of ministry, for the edifying of the body of Christ,"

In other words, this gift is an impartation of faith to the body of Christ. The Holy Spirit may use a song, a prayer, a testimony or preaching to communicate faith or raise the level of faith in the body.

The second gift of power is the gift of healing. Again it is important to remember that the gifts are there to build up the body. It is not easy for a person who is sick to express faith, and Jesus often had sick people do various things to encourage an active expression of faith.³²⁷

It is important to keep in mind that Jesus does not give the Holy Spirit in measure,³²⁸ in other words, every person in the body of Christ can pray for sick people and God can heal them. We do not need an evangelist, and it may not always be possible to call the elders of the church.³²⁹ The gift of healing is available to every member of the body to minister to the sick.

The third gift of power is the gift of miracles. A miracle is defined as an event that is contrary to nature or natural laws and signifies an act in which God reveals Himself to man.³³⁰ Both the gift of healing and miracles demonstrate to the believer and to the world that Jesus is God.

....

Mark 8:23 So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.

³²⁸ **John 3:34** For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

³²⁹ **James 5:14-15** Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. **(15)** And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

³³⁰ Elwell, W. A., & Beitzel, B. J. (1988). Miracle. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1468). Grand Rapids, MI: Baker Book House.

Some of these miracles include, but is not limited to, raising the dead and casting out of demons. One example in Scripture includes the judgment of blindness on Elymas.³³¹

As with all the gifts, it is important to remember, that it is not as the believer or unbeliever demands, but as the Spirit of God wills.³³²

The third classification is the gifts of inspiration. The first gift is the gift of prophecy. This gift should not be confused by the ministry of prophets seen in Paul's teaching **Ephesians 4:11**.³³³ The thesis will discuss the different ministries later. Because of the edification to the church through this gift, ³³⁴ Paul encourages all believers to earnestly desire this gift.

³³¹ **Acts 13:9-11** Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

³³² **1 Corinthians 12:11** But one and the same Spirit works all these things, distributing to each one individually as He wills.

³³³ **Ephesians 4:11** And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

³³⁴ **1 Corinthians 14:1-3** Pursue love, and desire spiritual gifts, but especially that you may prophesy. **(2)** For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. **(3)** But he who prophesies speaks edification and exhortation and comfort to men.

Prophecy is also related to the illumination of the mysteries of the gospel and is directed to the body of believers who are gathered together.³³⁵ Often the preacher, when touched by the Holy Spirit, will share things beyond what he has in his notes. Through this gift of prophecy, the Holy Spirit touches sensitive spots, reveals what was secret, and brings conviction and worship, as well as encouragement to the body of Christ.

The second gift of inspiration is the gift of tongues. The gift of tongues can be used to edify or build up one's own spirit.³³⁶ Remember tongues need to be interpreted in order to bring edification.

Speaking in tongues might sound like nonsense syllables, or as some call it "ecstatic gibberish", but so did the language of the Assyrians to the Hebrews.³³⁷ No matter what speaking in tongues sounds like, and whether it is languages of men or of angels.³³⁸ Tongues mean languages both in Acts and in Corinthians. When the believer prays in tongues their spirit prays. Because the spirit is the medium through which the gift operates, it involves the believer to yield his spirit and will

Putman, W. G. (1996). Spiritual Gifts. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1130). Leicester, England; Downers Grove, IL: InterVarsity Press.

³³⁶ **1 Corinthians 14:2** For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. **Mark 16:17** And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

³³⁷ **Isaiah 33:19** You will not see a fierce people, A people of obscure speech, beyond perception, of a stammering tongue that you cannot understand.

³³⁸ **1 Corinthians 13:1** Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

to God as well as his tongue and vocal organs for the working of the ${\rm qift.^{339}}$

The third gift of inspiration is the gift of interpretation of tongues. The interpretation is usually taken as giving the meaning or essential content of speaking in tongues. It does not mean a word for word translation but rather the necessary content is given. This gift does not imply any knowledge of the language on the part of the interpreter, but it is received directly from the Holy Spirit. The interpretation comes, as the Spirit wills, when one gives attention to the Lord, rather than to the tongues that are being given.³⁴⁰

There are two more gifts mentioned in **1 Corinthians 12:28**.³⁴¹ One is the gift of helps or helpful deeds. The word *helps* is plural indicating a variety of helpful deeds inspired by this gift. This gift can be seen in helping the weak³⁴² and in the devoting of one selves to kindness. In **Acts 6:3**³⁴³ it shows that deacons were *'full of the spirit and wisdom'*,

³³⁹ **1 Corinthians 14:14** For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

³⁴⁰**Horton SM.** (2005) What the bible says about the Holy Spirit. (p.258) Missouri: Gospel Publishing House

³⁴¹ **1 Corinthians 12:28** And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

³⁴² **Acts 20:35** I have shown you in every way, by labouring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'

³⁴³ **Acts 6:3** Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;

and that the Spirit would continue to supply them with the gifts they needed in their work. Believers have to get to a point where they realize that it is all about God and not about them. God gives believers the gifts, not for them but for the people around them. The same way the deacons would also minister the church's help to the poor, the weak and the sick. This shows that helpful deeds will also fit their office as we see it in the early church in the book of Acts.

The second gift mentioned is the gift of administrations. Again this gift is mentioned as plural and would indicate that a variety of expressions of this gift can be manifested through the Spirit. This gift meets the needs of a position of leadership or administration.³⁴⁴ This was the Spirit's gift for the chief administrator, called the elder or presbyter, and called the bishop or overseer in Greek. This was an elected position, not chosen through politics or power plays, but through the Spirit's wisdom given to the body. If the body operates in that way, by seeking the Holy Spirit and His guidance and not relying on their own wisdom. That person should be depending on the Holy Spirit's gifts and not on their own leadership ability.

In **Romans 12:6-8** Paul lists seven spiritual gifts and they are: prophecy, service, teaching, exhortation, giving, leading and acts of mercy. This

³⁴⁴ Putman, W. G. (1996). Spiritual Gifts. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), New Bible dictionary (3rd ed., p. 1131). Leicester, England; Downers Grove, IL: InterVarsity Press.

thesis has already spoken about the gift of prophecy and will continue to explain the rest.³⁴⁵

The gift of service is seen in the ministry of a deacon and must not be confused with the general attitude of serving that all believers must have.³⁴⁶ All believers in the body are called to serve.³⁴⁷

The best thing any believer can do is to serve the body of Christ. When someone gives their life to God it is important to start them off by serving. To serve is to make yourself humble. Imagine the believer gets to church and here is a guy sweeping the carpet and putting chairs in its place. He looks at him and just goes on. Later the believer finds out that he is a multi-billionaire owning multiple companies. He thinks: why is he doing that, why is he sweeping floors? Then He asks God to make him just as rich as he is, and God replies: "Are you willing to sweep the floors?" Any believer who cannot serve, cannot be humble. And we know how God resists the proud. He gives grace to the humble. The gift of service shows the meeting of needs of others in a unique way.

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³⁴⁵ **Romans 12:6-8** Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; **(7)** or ministry, let us use it in our ministering; he who teaches, in teaching; **(8)** he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

³⁴⁶ **Luke 22:26** But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

³⁴⁷ **Galatians 5:13** For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

The gift of teaching speaks about the communication of biblical truth in a clear and relevant manner. The body of Christ cannot be built up without clear biblical truth being conveyed to the members.³⁴⁸ This gift is vital to ensure the growth and sustainability of the body of Christ in a world that seeks to destroy it. It is this gift that is needed to make sure that there are no deceptions or twisting of the truth that takes place in the body of Christ.

In **1 Corinthians 14:3**³⁴⁹ the gift of encouragement *(exhortation)* is included with the gift of prophecy, but **Romans 12:8** list it as a separate gift. Exhortation spotlights the provision of admonition or reassurance as needed, and includes the idea of urging, challenging or making an appeal.³⁵⁰ The body of Christ needs to be encouraged to endure to the end and to keep the hope of Christ's coming before them. Hope is a vital element in Christian living,³⁵¹ and this gift of the Spirit can make hope alive in the believer.

Next is the gift of giving and it implies giving a part of what the believer has, sharing with others, and has in mind believers whom the Spirit

³⁴⁸ **Morris, L.** (1988). *The Epistle to the Romans* (p. 441). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

³⁴⁹ **1 Corinthians 14:3** But he who prophesies speaks edification and exhortation and comfort to men.

³⁵⁰ **Mounce, R. H.** (1995). *Romans* (Vol. 27, p. 235). Nashville: Broadman & Holman Publishers.

³⁵¹ **Romans 5:3-5** And not only *that,* but we also glory in tribulations, knowing that tribulation produces perseverance; **(4)** and perseverance, character; and character, hope. **(5)** Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

enables to contribute significantly to those in need. Paul indicates in Ephesians³⁵² that it is not primarily a gift of the Spirit to prompt the wealthy to share their wealth, but the poor are urged to work with their hands in order to be able to share with the needy.³⁵³ This was the gift of the Spirit that all participated in after Pentecost.³⁵⁴ The Holy Spirit saw the persecuted Jews in Jerusalem and led the Gentile body of believers to contribute to the struggling Jews. Barnabas was one of the best examples,³⁵⁵ while Ananias and Sapphira showed how not to do it.

The gift of leading refers to a special ability to shepherd and govern the body of Christ and is to be done with devotion and enthusiasm. Leadership is not a matter of dominating others, but of service, and encouragement. This is the gift that helps leaders care for the souls of

³⁵² **Ephesians 4:28** Let him who stole steal no longer, but rather let him labour, working with his hands what is good, that he may have something to give him who has need.

³⁵³ **Harrison, E. F.** (1976). Romans. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10, p. 131). Grand Rapids, MI: Zondervan Publishing House.

³⁵⁴ **Acts 2:44-45** Now all who believed were together, and had all things in common, **(45)** and sold their possessions and goods, and divided them among all, as anyone had need.

Acts 4:34-37 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, (35) and laid them at the apostles' feet; and they distributed to each as anyone had need. (36) And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, (37) having land, sold it, and brought the money and laid it at the apostles' feet.

the members and makes the whole church concerned about helping one another under the leadership that God has given them.³⁵⁶

Then the last gift mentioned in **Romans 12:8** is the gift of mercy. This points to the exceptional aptitude some believers have to be warmhearted and considerate as they show kindness to the discouraged. It also involves the care of the needy, the sick, the hungry, the naked and prisoners.357 Jesus indicated the importance of this gift in Matthew **25:31-46**.

1.6 The Fruit of the Holy Spirit

In **Galatians 5:22-23** Paul speaks about the fruit of the Spirit:

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, (23) gentleness, self-control. Against such there is no law.

Galatians 5:22-23

The previous section on the gifts shows that the gifts are there to represent the power of the Holy Spirit in the life of the believer, to edify the body, and build up the church. The fruit of the Spirit represents the character that God wants to build in the life of the believer.

³⁵⁶ Morris, L. (1988). The Epistle to the Romans (p. 442). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

³⁵⁷ Harrison, E. F. (1976). Romans. In F. E. Gaebelein (Ed.), The Expositor's Bible Commentary: Romans through Galatians (Vol. 10, p. 131). Grand Rapids, MI: Zondervan Publishing House.

Nothing shows peoples character more than when they are in a relationship with one another. The believer must remember that it is called the fruit of the Spirit because the Spirit is its source. It does not grow naturally out of the soil of their sinful nature.

The first fruit to be discussed is the **fruit of love**. Jesus said to His disciples in **John 13:34-35**:

'A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.

John 13:34-35

The fulfillment of the law is love. Fruit begins with love and is all summed up in love. This is the kind of love that God showed at Calvary, by giving Himself to die for believers while they were still sinners.³⁵⁸ In **1 Corinthians 13:4-7**³⁵⁹ love is described as patient (*towards those who provoke and injure us*), kind (*returning good for evil*), free from envy (*includes malice and ill will*), humble (*does not boast*), free from self-importance (*not proud*), never rude, never selfish or greedy (*self-seeking*), never provoked or irritable (*not easily angered*), never mindful

³⁵⁸ **Romans 13:9-10** For the commandments, "YOU SHALL NOT COMMIT ADULTERY," "YOU SHALL NOT MURDER," "YOU SHALL NOT STEAL," "YOU SHALL NOT BEAR FALSE WITNESS," "YOU SHALL NOT COVET," and if there is any other commandment, are all summed up in this saying, namely, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." **(10)** Love does no harm to a neighbor; therefore love is the fulfillment of the law.

³⁵⁹ **1 Corinthians 13:4-7** Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; **(5)** does not behave rudely, does not seek its own, is not provoked, thinks no evil; **(6)** does not rejoice in iniquity, but rejoices in the truth; **(7)** bears all things, believes all things, hopes all things, endures all things.

of evil done to it, never delights in the iniquity or downfall of others. That is why against such love 'there is no law'.

Remember that the fruit is there to be grown. Believers must stay in the vine and Jesus said that He is the vine and they are the branches.³⁶⁰ If believers stay in Him, they will grow much fruit. But to stay in Him is to do His will and to have daily fellowship with Him. **The fruit of the Spirit cannot grow without a relationship with God.**

The second **fruit is joy**. This is not the same as happiness which is defined as a state of pleasure experienced both by people and by God, but subject to change according to circumstances.³⁶¹ Joy from God is *'unspeakable and full of glory'*.³⁶² **Joy is something the world cannot experience and knows nothing about.** The world is in a mad pursuit of pleasure which the devil has made as a copy of joy. But the real deep continuing joy that is the fruit of the Spirit, comes when the Holy Spirit makes Jesus and his work of salvation more and more real to the believers hearts. **Philippians 3:1**³⁶³ states that joy is expressed in active rejoicing in the Lord and is not dependent on any outward

³⁶⁰ **John 15:4-5** Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

³⁶¹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

³⁶² **1 Peter 1:8** whom having not seen you love. Though now you do not see *Him,* yet believing, you rejoice with joy inexpressible and full of glory,

³⁶³ **Philippians 3:1** Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe.

circumstances. Paul writes to the church in Rome³⁶⁴ and declares the value and the source of joy to them.

Believers get their joy when they are filled with the Holy Spirit. This happened to the disciples in the book of Acts.³⁶⁵ If believers need joy they can pray and seek God's face to be filled again with the Holy Spirit.

The **third fruit is peace**, which also comes only from the Holy Spirit. The Old Testament word for peace, 'shalom', $(\epsilon i \rho \dot{\eta} \nu \eta)$ means completeness, soundness or well-being, and as a gift of God was conditional upon Israel's obedience.³⁶⁶ Real peace comes from a consciousness that we are in right relationship with God, a sense of spiritual well-being.³⁶⁷

Paul taught this to the Philippians.³⁶⁸ He taught that peace comes from an assurance that believers can trust God and that He (God) will *'supply all our needs according to His riches in Christ Jesus'*.³⁶⁹ Sometimes for

³⁶⁴ **Romans 14:17** for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

³⁶⁵ **Acts 13:52** And the disciples were filled with joy and with the Holy Spirit.

³⁶⁶ **Elwell, W. A., & Beitzel, B. J.** (1988). Peace. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1634). Grand Rapids, MI: Baker Book House.

³⁶⁷ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

³⁶⁸ **Philippians 4:7** and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

³⁶⁹ **Philippians 4:19** And my God shall supply all your need according to His riches in glory by Christ Jesus.

people, the world around them seems to be crushing them from all sides, but the 'peace of God that passes all understanding, will guard their hearts and minds through Christ Jesus.

The **fourth fruit is longsuffering**. This fruit means to have patience (suffer for a long time) with people who deliberately try to upset us or harm us.³⁷⁰ When believers ask God for patience, they must understand that He is going to let them have it. Think about it. If a believer must grow in patience, they will be placed in situations that require them to have patience, where they will have none. Then as they learn in those situations, they will grow the fruit of patience. Another example of this is when unbelievers do things to make believers angry, but the Spirit helps them to take it in love with the joy of the Lord.

The **fifth fruit is kindness** and speaks of an attitude that always tries to put people in the best light. This is the character that gives this soft answer that Solomon said in **Proverbs 15:1**³⁷¹ turns away wrath and avoids causing angry outbursts of temper. It is also seen in another scripture in **Philippians 2:3**.³⁷²

The **sixth fruit is goodness** and has the idea of the development of character that is truly good, upright, dependable and is still generous

³⁷⁰ **Horst, J.** (1964–). μακροθυμία, μακροθυμέω, μακρόθυμος, μακροθύμως. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 383). Grand Rapids, MI: Eerdmans.

³⁷¹ **Proverbs 15:1** A soft answer turns away wrath, But a harsh word stirs up anger.

³⁷² **Philippians 2:3** Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

and good to others, and is produced in the believer by the Holy Spirit.³⁷³ This makes the believer God's noblemen.

The **seventh fruit is faithfulness.** As a fruit, it is distinguished from the faith that brings salvation and the faith that works miracles. It is a faithfulness shown not merely towards God, but also towards others. Faithfulness is what kept Jesus on the cross even when He knew what was going to happen. Faithfulness is what gets believers to do what is right even if it is not nice to do.³⁷⁴ Even if it hurts them and makes them feel uncomfortable. There is a saying when it comes to faithfulness, that believers must exchange short term pain for long term gain. In other words, when you do what is right, you will reap the fruit of it.

The **eighth fruit is gentleness**. Moses was very gentle³⁷⁵ and in the face of severe criticism from the millions of Israelites he led out of Egypt, he did not burst out in rage against them but instead interceded for them with God.³⁷⁶ The word gentleness connotes a submissive and teachable spirit towards God that manifests itself in genuine humility and consideration towards others. The English word has come to be associated with a wimpish weakness and nonassertive lack of vigor. As

³⁷³ **George, T.** (1994). *Galatians* (Vol. 30, p. 403). Nashville: Broadman & Holman Publishers.

³⁷⁴ **Boice, J. M.** (1976). Galatians. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10, p. 499). Grand Rapids, MI: Zondervan Publishing House.

³⁷⁵ **Numbers 12:3** (Now the man Moses *was* very humble, more than all men who *were* on the face of the earth.)

³⁷⁶ **Bruce, F. F.** (1982). *The Epistle to the Galatians: a commentary on the Greek text* (p. 254). Grand Rapids, MI: W.B. Eerdmans Pub. Co.

a fruit of the Spirit, gentleness is a strength under control, power harnessed in loving service and respectful actions.³⁷⁷

The **last fruit is self-control**. This does not speak about mere moderation, but the Spirit helps believers develop self-control that masters the fleshly desires, impulses, passions, and appetites. It is therefore closely related to chastity both in mind and conduct.³⁷⁸

All believers should strive to have the character of Christ. His character is summed up in the fruit of the Spirit. As the body of Christ believers must be equipped to fulfill the great commission of going forth and spreading the Gospel. They need to be equipped spiritually by flowing in the gifts of the Holy Spirit and in their characters through the fruit of the Holy Spirit. No wonder Paul said that 'against such, there is no law'. ³⁷⁹

1.7 The Baptism of the Holy Spirit

The baptism of the Holy Spirit is a separate part of the ministry of the Holy Spirit that needs the same amount of attention as the gifts and the fruit of the Spirit in the previous sections. The baptism of the Holy Spirit is probably one aspect of Christianity that divides the traditional reformed churches from the Pentecostal-charismatic churches and from all other religions. But as of late the churches have forgotten the Holy

³⁷⁷ **George, T.** (1994). *Galatians* (Vol. 30, p. 404). Nashville: Broadman & Holman Publishers.

³⁷⁸ **Boice, J. M.** (1976). Galatians. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Romans through Galatians* (Vol. 10, p. 499). Grand Rapids, MI: Zondervan Publishing House.

³⁷⁹ **Galatians 5:22-23** But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, **(23)** gentleness, self-control. Against such there is no law.

Spirit, which is the reason for this thesis. It is important to understand why it is necessary to be baptized in the Holy Spirit. It was also prophesied in the Old Testament by Joel.³⁸⁰

The baptism of the Holy Spirit is a separate event in the life of the believer from the born-again experience as recorded in **John 3:3**³⁸¹ as well as water baptism. Jesus was baptized in the Holy Spirit after John baptized Him in the Jordan River. All four of the Gospels record the baptism of Jesus³⁸² with the same picture, the Holy Spirit descended upon Him like a dove.

In **Luke 4:1**³⁸³ Jesus is filled with the Holy Spirit and if the baptism of the Holy Spirit, to be filled with the Holy Spirit, was important for Jesus, it must be important for the believer. It is important to note at this point that Jesus did not do any miracles before He received the Holy Spirit, even though He was still God.

On the day of Pentecost, we see the birth of the New Testament church with the outpouring of the Holy Spirit first on the 120 disciples in the

³⁸⁰ **Joel 2:28** "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.

³⁸¹ **John 3:3** Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

³⁸² Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34

³⁸³ **Luke 4:1** Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

upper room, and then on the people who believed while listening to Peter's sermon in the house of Cornelius.³⁸⁴

Luke in **Acts 8:14-17**³⁸⁵ show the value the early apostles placed on the baptism of the Holy Spirit, knowing that every Christian needs it.

In **Acts 19:2-6**³⁸⁶ Paul is speaking to disciples, in other words, people who are familiar with the Scriptures and profess Jesus. However, they have never heard of or experienced the Holy Spirit. People can go to church, profess Jesus, and still not know the Holy Spirit. Because they are not taught the Holy Spirit. The basic necessity needed to be on earth, the Holy Spirit. Otherwise, it would not have been better for Jesus to have left and to leave believers His Spirit.³⁸⁷

³⁸⁴ **Acts 10:44** While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

Acts 8:14-17 Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, (15) who, when they had come down, prayed for them that they might receive the Holy Spirit. (16) For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. (17) Then they laid hands on them, and they received the Holy Spirit.

³⁸⁶ **Acts 19:2-6** he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." **(3)** And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." **(4)** Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." **(5)** When they heard *this*, they were baptized in the name of the Lord Jesus. **(6)** And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

³⁸⁷ **John 16:7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

The purpose of the baptism of the Holy Spirit is to equip believers. When believers become born-again, they need the power of Jesus to live a victorious life here on earth and to have a true impact on the world around them who still needs Jesus. Believers cannot change one hair on their heads,³⁸⁸ nor can they change people. But with the power of the Holy Spirit working in their lives, changing them, their lives can become a living testimony of Jesus to those around them.

Now is the question, how do believers receive the baptism in the Holy Spirit? As the previous paragraphs have shown, people cannot receive the Holy Spirit if they are not born-again.

So what does it mean to be born again? When people are physically born on earth, they are born into sin. Because of what Adam and Eve did in the garden of Eden, all people are born as sinners.³⁸⁹

The doctrine of sin and how it affects relationship will be discussed in chapter 2.

The baptism in the Holy Spirit is received when believers ask it of the Father and believe that they will receive it as Jesus said in **Luke 11:13.**³⁹⁰ The key to receiving the Holy Spirit is shown in scripture as a

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³⁸⁸ **Matthew 5:36** Nor shall you swear by your head, because you cannot make one hair white or black.

³⁸⁹ **Romans 3:21-23** But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, **(22)** even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; **(23)** for all have sinned and fall short of the glory of God,

³⁹⁰ **Luke 11:13** If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

hunger for Him.³⁹¹ Believers must have a genuine desire for God. All throughout scripture God wants His children to look for Him, to want Him, to want more of Him. So to receive the Holy Spirit and to receive the evidence of it, is a simple prayer asking Jesus to give you the Holy Spirit. Then it takes searching and a desire for Him that will drive the believer every morning to his knees and into the Word of God.

It is key to note that God sometimes tests believers to see if they are serious about Him. Some people like Cornelius in the book of Acts received the Holy Spirit instantly and others received Him later. It is as the Spirit wills. God is in control and He does the baptism. He will do it at the right time, the believer must keep on searching and searching.

Another important fact is the difference between the baptism of the Holy Spirit and being filled with the Holy Spirit. The disciples were baptized at Pentecost with the Holy Spirit, but then, later on, we see the infilling happening several times.³⁹²

The baptism of the Holy Spirit is a onetime event, but then as the believer lives every day he gives of himself to people and the anointing of the Holy Spirit goes out from him to the people that he ministers to. So he needs to be filled every day again with the Holy Spirit so he doesn't run dry. People that do not spend time in God's presence on a daily

³⁹¹ **Jeremiah 29:13** And you will seek Me and find *Me*, when you search for Me with all your heart.

³⁹² **Acts 4:31** And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

basis experience dryness, and you always hear them complain that their relationship with God is boring and dead. Believers must stay close to the Holy Spirit and seek to be filled daily when they enter His presence.

1.8 The Fivefold Ministry and the Holy Spirit

In **Ephesians 4:11**³⁹³ Paul speaks about the different ministries and in all charismatic and some evangelical churches it is known as the fivefold ministry of the Holy Spirit. It is important to discuss this separate as it forms part of the purpose of the Holy Spirit for the growth and development of the church.³⁹⁴ These ministries are very much linked to the gifts, and I will discuss that in each one.

1.8.1 Apostles

An apostle was an official title given to certain individuals in the New Testament churches because of the functions they were fulfilling. This is the same with all of the five ministries. The person in that position or title must fulfill a certain requirement. Jesus had many disciples from which He chose 12 to be apostles.³⁹⁵

³⁹³ **Ephesians 4:11** And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

³⁹⁴ **O'Brien, P. T.** (1999). *The letter to the Ephesians* (p. 298). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

³⁹⁵ **Luke 6:12** Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles:

Jesus was surrounded by disciples. A disciple is someone who follows another, who is modeling his life after someone else. Then He chose 12 from amongst them and called them apostles. The word apostle means 'sent by God'. ³⁹⁶ At one stage Jesus sent them out to preach the message of repentance, to cast out demons, and to heal the sick. ³⁹⁷ In other words, they were to minister in the exact same way that He ministered. The same relationship is seen in **Luke 10:16**. ³⁹⁸

It is clear that the 12 were not to merely pass on the teachings of Jesus but they were to represent Him to the world. On many occasions, Paul claims to be an apostle of Jesus Christ.³⁹⁹ Because he is recognized as an apostle it shows more of the characteristics of an apostle. In Paul's life we see three characteristics of an apostle namely:

- 1. He had a visible encounter with God
- 2. His ministry was marked by signs and wonders
- 3. He plants and starts churches.

³⁹⁶ **Rengstorf, K. H.** (1964–). ἀποστέλλω (πέμπω), ἐξαποστέλλω, ἀπόστολος, Ψευδαπόστολος, ἀποστολή. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 408). Grand Rapids, MI: Eerdmans.

³⁹⁷ **Matthew 10:1** And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

³⁹⁸ **Luke 10:16** He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

³⁹⁹ **1 Corinthians 1:1** Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, **2 Corinthians 1:1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, **Galatians 1:1** Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),

In general, God shows Himself in a special way to all new believers.

They all experience Him in a special way after conversion. Paul exercised his apostleship by making sure his followers could reproduce themselves in others.

Now when one looks at the ministry of the apostle, one will see that certain of the gifts of the Spirit will be more evident in an apostle as in say a prophet. With the apostle, the gifts of miracles will be more seen than in the ministry of the teacher for instance. But just because God chooses to use someone with gifts of miracles does not mean that person is standing in the office of apostle.

1.8.2 Prophets

Just as the apostle represented Jesus to the world, the prophet becomes the voice of God to the world. In **Genesis 20:7**⁴⁰¹ Abraham is seen as the first prophet called by God, and God confirms it to Abimelech in a dream and speaks to him about Sarah and Abraham.

God reveals the future through the prophets, but He shared with Abraham as a friend would share with another friend. This shows the type of relationship that God had with Abraham. God shares with a prophet what He wants the prophet to share again with others, but with a

⁴⁰⁰**Horton SM.** (2005) *What the bible says about the Holy Spirit*. (p.266) Missouri: Gospel Publishing House

⁴⁰¹ **Genesis 20:7** Now therefore, restore the man's wife; for he *is* a prophet, and he will pray for you and you shall live. But if you do not restore *her*, know that you shall surely die, you and all who *are* yours."

friend he shares everything He is doing that involves His friend. The main reason why God called Abraham a prophet is seen in **Genesis 18:17-19**.⁴⁰² God knew Abraham.

Moses was one of the greatest prophets when he prophesied that Jesus would come.⁴⁰³ The reason for that is shown in **Deuteronomy 34:10.⁴⁰⁴**

The main message that prophets give is to tell about Jesus and that a belief in Him would bring forgiveness. The Old Testament prophets called the people of Israel back to God and were only needed because the nation turned away from God. In the book of Acts, 405 an example of

⁴⁰² **Genesis 18:17-19** And the LORD said, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? **For I have known him**, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him."

⁴⁰³ **Deuteronomy 18:15-19** "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.' And the LORD said to me: 'What they have spoken is good. I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

⁴⁰⁴ **Deuteronomy 34:10** But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face,

⁴⁰⁵ **Acts 11:28** Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

New Testament prophecy is seen in Agabus, who is later in Acts⁴⁰⁶ recognized as a prophet.

This shows that one of the functions of a prophet is to build up and warn the body of Christ with whatever word God chooses to speak through them. The bible also clearly warns us as false prophets take the office upon themselves.⁴⁰⁷

The Bible shows the believer how to test prophesy,⁴⁰⁸ even if it takes some time in the test itself. The best and easiest test that one can do is to see who gets the glory from the word given. Is it the prophet himself or someone else and does it glorify Jesus? Then does it build up the person or break them down or build up the body of Christ. Remember that even the devil can make a prophecy come true to deceive God's people.⁴⁰⁹

⁴⁰⁶ **Acts 21:10** And as we stayed many days, a certain prophet named Agabus came down from Judea.

 $^{^{407}}$ **Jeremiah 23:21** "I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied.

⁴⁰⁸ **Deuteronomy 18:21-22** And if you say in your heart, 'How shall we know the word which the LORD has not spoken?'— when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

⁴⁰⁹ **Deuteronomy 13:1-3** "If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—'and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.

Remember that God desires to have a direct relationship with believers and not through someone else. So if the believer is close to God and spends time with Him daily, and he hears His voice, He will tell the believer Himself what is going on in his life. God does not gossip. When He gives other people a word for a person it will be to serve as confirmation of what He is already speaking to that person about.⁴¹⁰

Now with the office of a prophet, there will also be certain gifts manifest more than others. The gifts of revelation will be more evident in this office than in the office of the apostle for instance. Keep in mind how all these fit into place as the offices of ministry and the gifts go hand in hand.

1.8.3 Evangelists

An evangelist refers to someone that proclaims the gospel (good news of salvation) of Jesus Christ.⁴¹¹ The difference between an evangelist and a pastor, for instance, is that the evangelist would tell of Jesus and the pastor would continue the follow up to get the new believer matured. In such a way the ministries complement one another.

One characteristic of an evangelist is the anointing of God that rests upon him to draw people to God. One very good example of this is Billy Graham. He fills stadiums with people that are drawn to him and then he

⁴¹⁰ **2 Corinthians 13:1** This will be the third time I am coming to you. "BY THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD SHALL BE ESTABLISHED."

⁴¹¹ **O'Brien, P. T.** (1999). *The letter to the Ephesians* (p. 299). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

points them to Jesus. He has even ministered to several American presidents because of the anointing of God resting upon him.⁴¹²

The greatest evangelists are those that are in love with Jesus and love people. They must have compassion on the lost and have such an intense desire to get people to God. An example of this is seen in the Samaritan woman who went and told everybody about Jesus when she was amazed at what He did for her.⁴¹³

She went and preached the good news on the same day that she received it. She could have just gone home in "prayerful silence" at the awe of what just happened, but no, she proclaimed the good news and brought many to Jesus, literally. Believers need to also have such a love for God and a heart for people that they won't be able to keep silent about the awesome work that He is doing in their lives.

One example of this is seen in Acts⁴¹⁴ between Philip and a eunuch from Ethiopia. If believers walk very close with God and are connected with Him, then He will show them opportunities where they can minister the

⁴¹² https://billygraham.org/story/billy-graham-pastor-to-presidents-2/

⁴¹³ **John 4:39** And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did."

⁴¹⁴ **Acts 8:26-31** Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. **(27)** So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, **(28)** was returning. And sitting in his chariot, he was reading Isaiah the prophet. **(29)** Then the Spirit said to Philip, "Go near and overtake this chariot." **(30)** So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?" **(31)** And he said, "How can I, unless someone guides me?" And he asked Philip to come up and sit with him.

Good News to the people around them. Paul understood the responsibility of spreading the gospel to all people⁴¹⁵ and believers must have the same attitude.

Believers must not be able to sleep if they do not preach the gospel. Everybody must hear about God. Believers should cry before God for the lost around them. Everything that Jesus did was for the lost. Believers are all called to preach the gospel to those around them but that does not mean that all believers sit in the office of an evangelist. Remember that a relationship with God begins with the act of salvation. That is why the preaching of the Gospel is such a vital part of the ministry of the Spirit through the body of believers.

The office of the evangelist will use different gifts than the other offices. He can use the gifts of revelation to show people that God exists. God can also perform miracles through him to draw people to Him.

1.8.4 Pastors

A Pastor is someone who shepherds the sheep.⁴¹⁷ All churches have people appointed as pastors, but that does not necessarily mean that

⁴¹⁵ **1 Corinthians 9:16** For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

⁴¹⁶ **O'Brien, P. T.** (1999). *The letter to the Ephesians* (p. 299). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

⁴¹⁷ **Jeremias, J.** (1964–). ποιμήν, ἀρχιποίμην, ποιμαίνω, ποίμνη, ποίμνιον. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, p. 486). Grand Rapids, MI: Eerdmans.

they are actually shepherding the sheep. The word shepherd means to guide, to feed and to take care of the sheep. 418

Jesus declared Himself as the perfect Shepherd⁴¹⁹ and gave all believers the example of what a pastor (shepherd) is. A pastor should give His life for the sheep. If they are not willing to die for the sheep God gave them, then they are not able to lead them and take responsibility for them.

Jesus knows His sheep. The same way a pastor should know his people and the people should know the pastor. Too many pastors today believe they shouldn't be close with their people because they do not want to be familiar with them. This is a wrong attitude. Jesus was very familiar with His disciples, but they still respected Him as Lord. A pastor who is not willing to get close to his people does not deserve to shepherd them.

In **Ezekiel 34:2-4**⁴²⁰ God gives the perfect example of what it means to be a shepherd. This shows that the shepherd has a responsibility to feed

⁴¹⁸ **Wood, A. S.** (1981). Ephesians. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Ephesians through Philemon* (Vol. 11, p. 58). Grand Rapids, MI: Zondervan Publishing House.

⁴¹⁹ **John 10:14** I am the good shepherd; and I know My sheep, and am known by My own. **John 10:11** "I am the good shepherd. The good shepherd gives His life for the sheep.

⁴²⁰ **Ezekiel 34:2-4** "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? **(3)** You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, *but* you do not feed the flock. **(4)** The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.

the flock. It is his responsibility to make sure his people have spiritual food to eat. He has to hear from God and give them fresh food for their spirits. To many pastors give old boring stale food that can't even feed pigs, because it is a reflection of their relationship with God. If the pastor's relationship with God is boring and dead the message will be boring and dead. God also shows that pastors have a responsibility to strengthen the weak, to heal the sick, to bind up the brokenhearted, to get back those who have driven away and went lost. It also shows that pastors should not lord their authority over the sheep.

In **Ezekiel 34:5**⁴²¹ God speaks to the prophet and shows that the pastor should be there at all times for his sheep. His house must have an opendoor policy. Any sheep should be welcome at any time. A pastor should be approachable for all the sheep, the sick and the healthy. He carries on in **verse 6**⁴²² and shows that pastors should have a heart for the lost and for all the sheep that God has placed in their care. Some sheep are easy as they stay close to the pastor at all times, but this speaks about the difficult sheep that wander away and does not want to stay close to the pastor.

⁴²¹ **Ezekiel 34:5** So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered.

⁴²² **Ezekiel 34:6** My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them."

In **Ezekiel 34:7-10**⁴²³ God gives a stern warning to shepherds and calls them to attention. If they do not take responsibility for the sheep or feed them and take care of them then the warning is for what will happen to them. This happens because pastors "feed" themselves. They are only in it for the glory the people give them and how it can benefit themselves. They will one day answer for their actions and attitudes before the Lord Himself.

The warning here is extremely (and extremely doesn't really describe it) important and should not be taken lightly. If the pastors do not take care of the sheep, God Himself will be against them. I really think believers wouldn't want God against them. God claims ownership of His people⁴²⁴ and declares that they belong to Him.

The other side of the coin is just as important. Believers have the responsibility to submit themselves to a caring, God-fearing pastor/leader. A good relationship between the believer and his leader is needed. Both need to be as close to God as possible and must love

⁴²³ **Ezekiel 34:7-10** 'Therefore, you shepherds, hear the word of the LORD: **(8)** "As I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock"— **(9)** therefore, O shepherds, hear the word of the LORD! **(10)** Thus says the Lord GOD: "Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them."

⁴²⁴ **Ezekiel 34:31** "You are My flock, the flock of My pasture; you are men, and I am your God," says the Lord GOD.

⁴²⁵ **Hebrews 13:17** Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

one another as God loves them. It is also important to pray for the leaders and to honor them. 426

The pastor is the one that will mostly flow in all of the gifts as God seems it necessary for him to work with the people that God has placed in his care. Leaders need to rely so much on the Holy Spirit and realize that they cannot do it alone.

1.8.5 Teachers

Throughout the gospels we see Jesus teaching His disciples and the people following Him. This is again the situation where the teacher should teach Jesus to people. He should not teach his own agenda but God's agenda. Stick to the gospel and the Word of God. Nothing else is appropriate.⁴²⁷

Teachers have a very important role in the body. They are responsible for the health of the body. If the body of Christ is sick and falls away it is because they were not taught the biblical principles needed for everyday life. God's people are destroyed because of a lack of knowledge.⁴²⁸

⁴²⁶ **Hebrews 13:7** Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

⁴²⁷ **Galatians 1:8-9** But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. **(9)** As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

⁴²⁸ **Hosea 4:6** My people are destroyed for lack of knowledge.

It is clear that the bible holds all the answers.⁴²⁹ God is faithful to His Word, and He is not a man that He should lie. James shows the responsibility of the teacher with a distinct warning.⁴³⁰

The teacher will again rely on the Holy Spirit's gifts of revelation.

It is important to note that Paul spoke to Timothy about the responsibilities as a pastor and teacher but still encouraging him "to do the work of an evangelist" in **2 Timothy 4:5.** More than one gift or ministry can be performed by the same person at various times, because it is as the Spirit wills and what is needed at that time. All believers are called to do is to have a relationship with God, to love Him and to love and care for people. That is the heart of God. If believers get that heart, they will become more like God.

1.9 Conclusion

1.9.1 Defining Ministry

In the Scriptures, there are numerous references to the Holy Spirit and His ministry. In order to conclude this section, it is important to finalize exactly what this thesis views as ministry, in order to define what the ministry of the Holy Spirit is.

⁴²⁹ **2 Timothy 3:16** 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 complete, thoroughly equipped for every good work.

⁴³⁰ **James 3:1** My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

In the Old Testament, there are several places where the word ministry is used⁴³¹ to mean service and to express the idea of professional or priestly ministration. The Old Testament normally employs the verb, שָּׁרֵד (šārat) and its correlates (LXX *leitourgein*), while 'ābad (*latreuein*) refers to the sacrificial ministry⁴³² in **Acts 7:7**⁴³³, **Hebrews 8:5**⁴³⁴ and in **Hebrews 13:10**.

In the New Testament the characteristic term is διακονία (diakonia) and the change in language implies a change also in doctrine since ministry in the New Testament sense is not the exclusive privilege of a priestly

⁴³¹ **Exodus 31:10** the garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests, **Exodus 35:19** the garments of ministry, for ministering in the holy place—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' " **Exodus 39:1** Of the blue, purple, and scarlet thread they made garments of ministry, for ministering in the holy place, and made the holy garments for Aaron, as the LORD had commanded Moses. **Exodus 39:41** and the garments of ministry, to minister in the holy place: the holy garments for Aaron the priest, and his sons' garments, to minister as priests. **2 Chronicles 7:6** And the priests attended to their services; the Levites also with instruments of the music of the LORD, which King David had made to praise the LORD, saying, "For His mercy endures forever," whenever David offered praise by their ministry. The priests sounded trumpets opposite them, while all Israel stood.

⁴³² **Kittel, G., Friedrich, G., & Bromiley, G. W.** (1985). *Theological Dictionary of the New Testament* (p. 504). Grand Rapids, MI: W.B. Eerdmans.

⁴³³ **Acts 7:7** 'AND THE NATION TO WHOM THEY WILL BE IN BONDAGE I WILL JUDGE,' said God, 'AND AFTER THAT THEY SHALL COME OUT AND SERVE ME IN THIS PLACE.'

⁴³⁴ **Hebrews 8:5** who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "SEE THAT YOU MAKE ALL THINGS ACCORDING TO THE PATTERN SHOWN YOU ON THE MOUNTAIN."

⁴³⁵ **Hebrews 13:10** We have an altar from which those who serve the tabernacle have no right to eat.

caste. It is applied also to the more excellent ministry of Christ in **Hebrews 8:6.**436

Further, it can be applied, in a metaphorical sense, to the spiritual service rendered by prophets and preachers of the gospel.⁴³⁷ But it remains true in general that the New Testament uses priestly language only in reference to the body of believers⁴³⁸ as a whole.⁴³⁹

When we then look at the ministry of the Holy Spirit, we have to state that it is the service of the Holy Spirit to God and to mankind.

1.9.2 The Old Testament

In the Old Testament scriptures this thesis looked at, it is clear that there are several acts of the Holy Spirit that He did, but the purpose behind them shows the ministry (service) it was meant for.

His ministry towards God included the act of creation to start the

⁴³⁶ **Hebrews 8:6** But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

⁴³⁷ **Acts 13:2** As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." **Romans 15:16** that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

⁴³⁸ Walker, G. S. M., & Beckwith, R. T. (1996). Ministry. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 769). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁴³⁹ **Philippians 2:17** Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. **1 Peter 2:9** But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

relationship that God intended for mankind. Then He strives alongside mankind for the same reason. The Holy Spirit seeks to be with man, to have fellowship with man. He wants to unite man back to God as it was in the Garden of Eden.

His ministry in the Old Testament towards man is seen in the many acts of protecting and leading God's chosen people by prophesying through various people and empowering the leaders He chose.

The Holy Spirit also shows that He wants God and man to be reconciled through His relationship with various Kings of Israel especially King David. The Holy Spirit also shows His ministry in spiritual warfare to give God's people rest, as well as enabling God's people that were willing to obey Him and walk in His commandments.

The Holy Spirit used the prophets and the judges to declare sin to God's people so it can be dealt with and the relationship between God and them restored.

1.9.3 New Testament

The first mention of the Holy Spirit in the New Testament is when Mary is found to be with child of the Holy Spirit.⁴⁴⁰ Here God creates a way for man to be reconciled back to God and for sin to be dealt with, once and for all. The Holy Spirit is again the power behind the reconciliation between man and God.

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⁴⁴⁰ **Matthew 1:18** Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

In the New Testament, the ministry of the Holy Spirit is done through the gifts and the fruit of the Spirit, as well as through God's people hearing the voice of God.

The gifts of the Spirit is used by the Holy Spirit through believers to build up not just individual believers but also the body of Christ as a whole. The gifts are also sometimes used to bring unbelievers to repentance in order for the relationship with God to be restored.

The fruit of the Spirit makes one think of the whole vine analogy Jesus used in **John 15:1-8**.⁴⁴¹ Fruit is something one can eat, gives nourishment and life. So if believers have the fruit of the Spirit active in their lives it will draw men to God as all unbelievers are hungry for the relationship that God created them for. The fruit is also indicative of the process of sanctification that the Holy Spirit has in the life of the believer. When the fruit increases in the life of the believer there can't be any more of the flesh evident in the believer's life. The fruit and the gifts will also be discussed more in terms of tools for spiritual warfare later in the thesis.

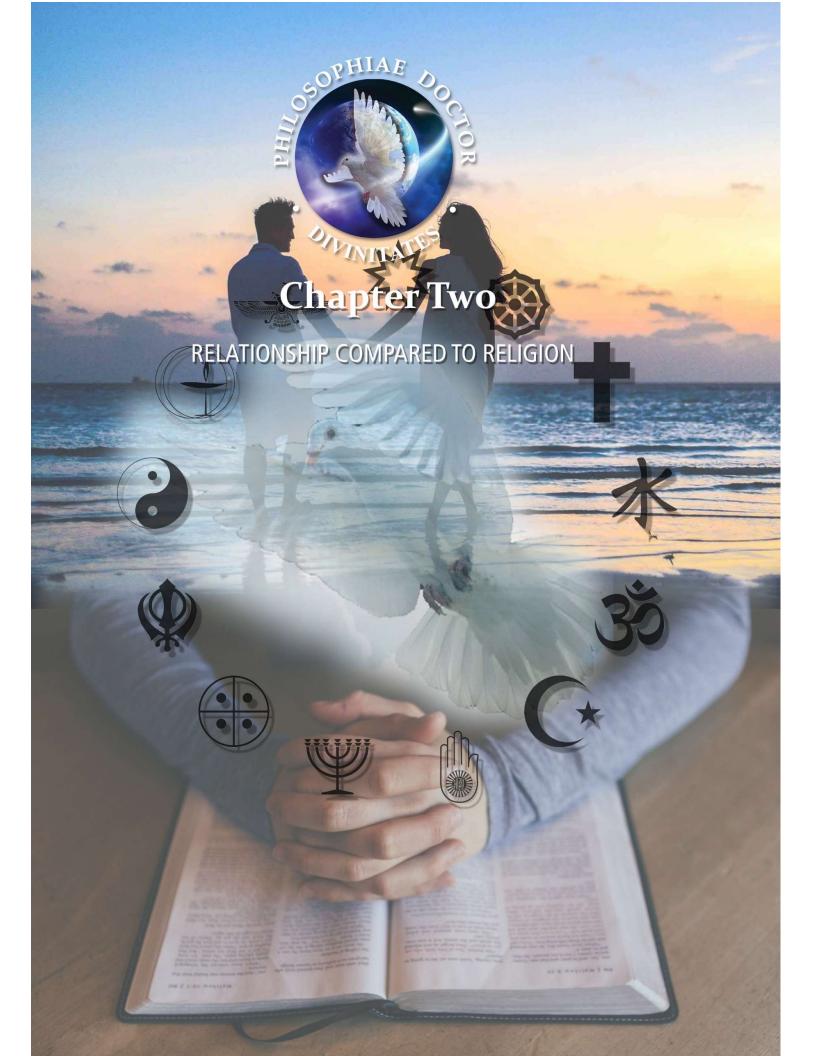
By this My Father is glorified, that you bear much fruit; so you will be My disciples.

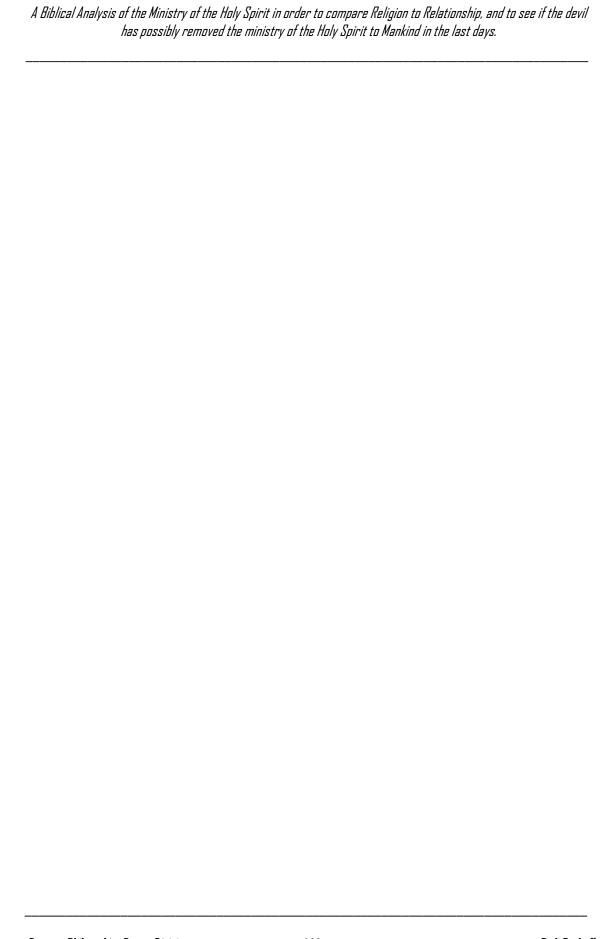
John 15:1-8 "I am the true vine, and My Father is the vinedresser. (2) Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. (3) You are already clean because of the word which I have spoken to you. (4) Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. (5) "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. (6) If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. (7) If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. (8)

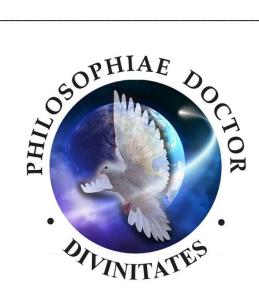
In general, the Holy Spirit is also seen to protect the body of Christ and prepare them for the continuation of the ministry of Jesus on earth.

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Chapter 2: Relationship Compared to Religion

2.1 Introduction

This thesis seeks to compare two topics with one another. Religion with relationship. Both topics will have to be described and fully understood in order for the thesis to make the correct comparison between them.

First, the thesis will look at the origins of the relationship between man and God. To see where it started, how it has evolved over time and what stands in the way of this relationship.

The various relationships between man and God from the Old Testament and the New Testament will be discussed.

After this, the focus will move to religion seeking to explain the origin of it and will then look at various worldviews that have created even more various religions. Each religion will be investigated to see if it promotes

relationship or not. Then this chapter will end with a conclusion that compares religion to relationship.

2.2 Origins of Relationship

The Oxford dictionary defines relationship as a noun and states that it is the way in which two or more people or things are connected or the state of being connected. It is the way in which two or more people or groups regard and behave towards each other.⁴⁴²

In other words, how do God and mankind connect with one another and how should mankind behave towards God.

The book of Genesis shows the origins of man. Man was created in the image of God. In order for man and God to get connected for a relationship they would have to be of the same nature. That is why God decided to create mankind in His image. Otherwise, God would not be able to connect with mankind in any way shape or form. God had the angels in heaven before He created the earth and mankind⁴⁴³, but because they were not created in the image of God they were not capable of relating to God in closeness and intimacy.

This is the first point of connection, having the same nature. It is important to remember this when the thesis looks at other religions as

⁴⁴² **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁴⁴³ **Job 38:7** When the morning stars sang together, And all the sons of God shouted for joy?

the religions should have a way for the creator and mankind to have the same nature.

The next point to consider is that of closeness. Whether or not mankind can be close to God. Here is the picture created in the book of Genesis. God lovingly creates Adam and Eve and places them in perfect surroundings, the garden of Eden. He comes in the cool of the day and walks with them. God placed Adam and Eve in a place where they are truly blessed and where He can come to them, walk with them and have closeness and intimacy with them.

This was the start of the relationship between man and God and also the start of the purpose of mankind.

2.3 Hindrances to Relationship

The bible shows several scriptures of things that can hinder the relationship between God and man. Firstly, the prophet Amos shows that man must be in agreement with God.⁴⁴⁵ Man and God must be likeminded in the same way God created Adam in the garden of Eden.

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⁴⁴⁴ **Genesis 3:8** And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

⁴⁴⁵ **Amos 3:3** Can two walk together, unless they are agreed?

Secondly, man has to be free from sin as sin stands between him and God.⁴⁴⁶ God cannot have fellowship with mankind as long as sin stands in the way, for God is Holy and man must therefore also be holy.⁴⁴⁷ When Adam and Eve disobeyed God in the garden of Eden, sin entered humanity and all humans are therefore born into sin.⁴⁴⁸

2.3.1 The Origin of Sin

The Bible shows that sin was present in the universe even before the fall of man in the garden of Eden.⁴⁴⁹ The Bible, however, does not deal directly with the origin of evil in the universe, it is rather concerned with sin and its origin in human life.⁴⁵⁰ The role of the serpent as a tempter

⁴⁴⁶ **2 Corinthians 6:14** Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? **Genesis 3:22-24** Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— **(23)** therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. **(24)** So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

⁴⁴⁷ **1 Peter 1:15-16** but as He who called you *is* holy, you also be holy in all *your* conduct, **(16)** because it is written, "BE HOLY, FOR I AM HOLY."

⁴⁴⁸ **Romans 3:23** for all have sinned and fall short of the glory of God,

⁴⁴⁹ **Genesis 3:1** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" **John 8:44** You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

⁴⁵⁰ **Milne, B. A. with J.M.** (1996). Sin. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1106). Leicester, England; Downers Grove, IL: InterVarsity Press.

(identified as Satan in **Revelations 20:2**⁴⁵¹) is prominent in **Genesis 3**, but the emphasis in this chapter of Genesis is on the working and results of human envy and distrust of God.⁴⁵²

The real thrust of the demonic temptation in the account of the Fall in Genesis 3 lies in its subtle suggestion of man's aspiring to equality with his maker. Satan's attack was directed against the integrity, veracity and loving provision of God, and consisted in an enticement to wicked and blasphemous rebellion against man's proper Lord. 454

After the subtle suggestion from Satan in verse 1-5, in verse 6 the beauty of what is forbidden completes the act of rebellion. In this act of rebellion, man is snatching at equality with God. 455 Man attempts to assert his independence from God, to be in existence in the Creators world without the acknowledgment of the Creator. In this act, further, man blasphemously withheld the worship and adoring love which is ever his proper response to God's majesty and grace and instead paid homage to the enemy of God and to his own foul ambitions.

⁴⁵¹ **Revelation 20:2** He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

⁴⁵² **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 952). Grand Rapids, MI: Eerdmans.

 $^{^{453}}$ **Genesis 3:5** For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

⁴⁵⁴ **Milne, B. A. with J.M.** (1996). Sin. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1106). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁴⁵⁵ **Philippians 2:6** who, being in the form of God, did not consider it robbery to be equal with God,

The devil seeks to get mankind to deny the existence of the God that created them. He wants mankind to not look at God as his Lord, because then man cannot enter into the relationship that God wants with His creation. That is why the devil has brought different worldviews and religions into existence through deception and lies, so man won't be able to deal with the hindrances that stand between him and the relationship that the God that created him, wants to have with him.

2.3.2 Defining Sin

Now that the origin of sin in mankind has been discussed, we need to define exactly what sin is. The Bible uses many different terms to describe the nature of sin. These terms can be classified into three categories: the causes of sin, the nature of sin and the results of sin.

2.3.2.1 Terms That Emphasize the Causes of Sin

Ignorance

In the modern usage of the word "*ignorant*", when someone is described as ignorant, we are actually meaning that he is uninformed.⁴⁵⁶ The law in South Africa, for example, does not except ignorance as an excuse to not comply to laws. People usually do not blame such people for their ignorance as described in the book of Peter.⁴⁵⁷ In fact, the book of

⁴⁵⁶ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁴⁵⁷ **1 Peter 1:14** as obedient children, not conforming yourselves to the former lusts, as in your ignorance;

Hebrews⁴⁵⁸ excuses them from their sins and tells believers to have compassion on such people who are uninformed about their sins. Paul even told the Athenians⁴⁵⁹ that their worship of the "unknown God" was overlooked.

There is however another kind of "ignorance" that is sinful. **Ephesians 4:18**⁴⁶⁰ speaks about ignorance that stems from a hardened heart. This is not an innocent ignorance but a willful refusal to consider the truth of God. In other words, ignoring the truth results in ignorance, which in turn leads to even more sin. 462

Going Astray

Scripture tells of another cause of sin as "going astray". The prophet Isaiah speaks about the sheep that goes astray as well the results of it. 463 It is like an airplane that starts by going off course by one degree. Right at that moment, it is not a big distance but a hundred kilometers further the airplane is quite a distance off course. Peter also gives the

⁴⁵⁸ **Hebrews 5:2** He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

⁴⁵⁹ **Acts 17:30** Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,

⁴⁶⁰ **Ephesians 4:18** having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

⁴⁶¹ **Mckim, D. K.** (1979–1988). Ignorance. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 2, p. 801). Wm. B. Eerdmans.

⁴⁶² **Ephesians 4:19** who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

⁴⁶³ **Isaiah 53:6** All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

analogy of wandering sheep⁴⁶⁴ to describe that the sin takes the believer further and further away from the Shepherd. It is important to note from these examples that Paul and Peter are speaking to believers going astray. In other words, although there is grace and God forgives, sin still separates the believer from God in the relationship they are supposed to have.⁴⁶⁵

Disobedience

The word disobedience in **Romans 5:19**⁴⁶⁶, **2 Corinthians 10:6**⁴⁶⁷ and **Hebrews 2:2-3**⁴⁶⁸ is a translation of the Greek verb π αρακούω ($parako\acute{e}$)⁴⁶⁹ which means "hearing amiss" or "refusing to listen".⁴⁷⁰ Hearing and not listening to warnings is very dangerous. It causes one

⁴⁶⁴ **1 Peter 2:25** For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

⁴⁶⁵ **Psalms 119:176** I have gone astray like a lost sheep; Seek Your servant, For I do not forget Your commandments.

⁴⁶⁶ **Romans 5:19** For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

⁴⁶⁷ **2 Corinthians 10:6** and being ready to punish all disobedience when your obedience is fulfilled.

⁴⁶⁸ **Hebrews 2:2-3** For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, **(3)** how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

⁴⁶⁹ **McKim, D. I.** (1979–1988). Disobedience. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 961). Wm. B. Eerdmans.

⁴⁷⁰ **Kittel, G.** (1964–). ἀκούω, ἀκοή, εἰσ-, ἐπ-, παρακούω, παρακοή, ὑπακούω, ὑπακοή, ὑπήκοος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 223). Grand Rapids, MI: Eerdmans.

to become more and more insensitive to the truth and causes your conscience, which is the moral compass inside you, to be seared as with a hot iron, and your heart becomes hardened. Paul warns Timothy⁴⁷¹ that this is exactly what will happen because of deceiving spirits and doctrines of demons. Again, the reason for this thesis.

2.3.2.2 Terms That Emphasize the Character of Sin

Missing the Mark

The Hebrew word which means "missing the mark" is κιρή (chata)⁴⁷² and is the most common word translated as sin in the Old Testament. It appears in its noun and verb form more than 238 times in the King James Version.⁴⁷³ Examples of this are seen in **Exodus 32:30**⁴⁷⁴ and **Psalm 39:1**⁴⁷⁵.

The Greek word for "missing the mark" is ἁμαρτάνω (hamartia) and

⁴⁷¹ **1 Timothy 4:1-2** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, **(2)** speaking lies in hypocrisy, having their own conscience seared with a hot iron,

⁴⁷² **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition.* Anaheim: Foundation Publications, Inc.

⁴⁷³ **Bromiley, G. W.** (Ed.). (1979–1988). Sin. In *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 518). Wm. B. Eerdmans.

⁴⁷⁴ **Exodus 32:30** Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin."

⁴⁷⁵ **Psalms 39:1** To the Chief Musician. To Jeduthun. A Psalm of David. I said, "I will guard my ways, Lest I sin with my tongue; I will restrain my mouth with a muzzle, While the wicked are before me."

occurs more than 200 times⁴⁷⁶ in the King James Version and is translated as sin. Examples of this are seen in **Matthew 1:21**⁴⁷⁷ and **Ephesians 2:1**⁴⁷⁸.

This "missing the mark" means that the person is falling short of God's righteous standard. This shortcoming is not just due to a weakness or a mistake, which could be excusable, but it suggests a moral choice which is offensive to God. This shows that for God to have fellowship with man, man has to conform to the same righteous standard as God.

Ungodliness, Unrighteousness, Lawlessness

These class of words reveals that sin involves a lack of moral or spiritual quality. *Ungodliness* suggests that this sin is in any thought, act, or way of life that is in contradiction with the character of God. It is the state of believing in God while adopting a lifestyle which seems to deny this.⁴⁷⁹ Examples of these are seen in **2 Timothy 2:16**⁴⁸⁰, **Titus 2:12**⁴⁸¹ and **Jude 1:18**⁴⁸².

⁴⁷⁶ **Quell, G., Bertram, G., Stählin, G., & Grundmann, W.** (1964–). ἀμαρτάνω, ἀμάρτημα, ἀμαρτία. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 268). Grand Rapids, MI: Eerdmans.

⁴⁷⁷ **Matthew 1:21** And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

⁴⁷⁸ **Ephesians 2:1** And you He made alive, who were dead in trespasses and sins,

⁴⁷⁹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁴⁸⁰ **2 Timothy 2:16** But shun profane *and* idle babblings, for they will increase to more ungodliness.

Unrighteousness is translated in some NIV passages as wickedness and is the absence of righteousness or the failure to measure up to God's righteous standard.⁴⁸³ Paul writes to the church in Rome and states that "no one is righteous, not even one."⁴⁸⁴ **Romans 1:18**⁴⁸⁵ places wicked and unrighteous people side by side. Such people suppress the truth through wicked acts against God and His people.

Lawlessness is closely related to ungodliness and unrighteousness. 486 Lawlessness may refer either to a condition or an act. A lawless person refuses to adhere to God's law. The apostle John states clearly that lawlessness is a sin. 487 Jesus accused the Pharisees of this sin. The Pharisees were keeping the law outwardly but inwardly they were full of hypocrisy and wickedness. 488

⁴⁸¹ **Titus 2:12** teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

⁴⁸² **Jude 1:18** how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.

⁴⁸³ **Vos, C. J., & Opperwall, N. J.** (1979–1988). Wicked; Wickedly; Wickedness. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 1059). Wm. B. Eerdmans.

⁴⁸⁴ **Romans 3:10** As it is written: "THERE IS NONE RIGHTEOUS, NO, NOT ONE;

⁴⁸⁵ **Romans 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

⁴⁸⁶ **2 Corinthians 6:14** Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

⁴⁸⁷ **1 John 3:4** Whoever commits sin also commits lawlessness, and sin is lawlessness.

⁴⁸⁸ **Matthew 23:28** Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Injustice

Injustice is the unnecessary and unjustified ill-treatment of others, through false accusation or through the inflicting of pain or punishment. Having its origin in Satan, it works through the sinful human heart and shows itself in every sphere of life.⁴⁸⁹ **Leviticus 19:15**⁴⁹⁰ warns against injustice in the same way as **Psalm 82:2**.⁴⁹¹

Rebellion

Rebellion is the sin of willful disobedience against established divine or human authority. The Lord warned the people of Israel through the prophet Isaiah against this sin. Rebellion and stubbornness are very closely related and indicates a hardened heart. The New Testament pictures rebellion as an act of turning away from the faith or from God

⁴⁸⁹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁴⁹⁰ **Leviticus 19:15** 'You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.

⁴⁹¹ **Psalms 82:2** How long will you judge unjustly, And show partiality to the wicked? Selah

⁴⁹² **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁴⁹³ **Isaiah 1:2** Hear, O heavens, and give ear, O earth! For the LORD has spoken: "I have nourished and brought up children, And they have rebelled against Me;

⁴⁹⁴ **Deuteronomy 21:18-19** "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, **(19)** then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.

⁴⁹⁵ **1 Timothy 4:1** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

Himself.⁴⁹⁶ It is also predicted that at the coming of the Antichrist there will be a great rebellion against God.⁴⁹⁷

Lust

The Greek word for lust or desire is ἐπιθυμία (epithumia) and has good and bad usage in the New Testament. Sometimes it is spoken of as good desires as seen in the words of Jesus in **Luke 22:15**.⁴⁹⁸ Paul also had a great desire⁴⁹⁹ to see the Thessalonian Christians again.

Most of the time, however, it is used to show evil desires stemming from a sinful nature. This speaks of the lusts of the flesh.⁵⁰⁰ This sin reveals itself as an uncontrollable desire for the wrong things.⁵⁰¹

⁴⁹⁶ **Hebrews 3:12** Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;

⁴⁹⁷ **2 Thessalonians 2:3** Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,

⁴⁹⁸ **Luke 22:15** Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer;

⁴⁹⁹ **1 Thessalonians 2:17** But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.

⁵⁰⁰ **1 Peter 4:2** that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

⁵⁰¹ **James 1:14** But each one is tempted when he is drawn away by his own desires and enticed.

2.3.2.3 Terms That Emphasize the Results of Sin

Evil

The Hebrew word used for evil is the word y_1 (ra)⁵⁰² and speaks to evil as the result of sin. In **Genesis 47:9**⁵⁰³ Jacob speaks about the years of his life as evil and describes the results of the sin in his life. This evil, properly speaking, is not sinful in itself but the results of sin. In other words, Satan is evil and causes men to sin. In other passages in the Old Testament, it refers to moral evil as a condition or state resulting from $\sin .504$

⁵⁰² **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

⁵⁰³ **Genesis 47:9** And Jacob said to Pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage."

⁵⁰⁴ **Genesis 2:9** And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. **Genesis 6:5** Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. **1 Kings 3:9** Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?"

Wickedness

The Hebrew word for wickedness is רָשַׁע (resha) and carries the thought that a wicked person is restless or never at peace with themselves. The book of Isaiah describes these wicked people.

Guilt

Sin also results in guilt. Guilt makes the sinner aware that he is guilty of punishment. Jesus told the Pharisees⁵⁰⁷ that their guilt remains because they do not recognize that they are sinners. The apostle John stated that Christians must recognize that they have sin.⁵⁰⁸ This means that any believer that states that they have no sin is already deceived. The process of sanctification helps the believer attain freedom from sin and weaknesses. This will only be complete on the day he dies and enters heaven.

⁵⁰⁵ **Flavelle, A.** (1996). Wicked. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1238). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁵⁰⁶ **Isaiah 57:20-21** But the wicked are like the troubled sea, When it cannot rest, Whose waters cast up mire and dirt. **(21)** "There is no peace," Says my God, "for the wicked."

⁵⁰⁷ **John 9:41** Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

⁵⁰⁸ **1 John 1:7-8** But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. **(8)** If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Trouble

Then the last result is that sin brings trouble on the sinner. **Proverbs 22:8**⁵⁰⁹ says that if you sin you will reap trouble. Just remember that not all trouble is a result of sin.⁵¹⁰

2.3.3 Effects of Sin

On Man's Relationship with God

After the Fall in Genesis 3, there is an immediate change in the relationship between man and God.⁵¹¹ Adam and Eve became afraid of God and hid from Him. Their communion and fellowship with God were broken. Their relationship changed because of the guilt they had brought upon themselves. Then follows the punishment they received and the eventual death of each man. All of these are aspects of the effects of man's sin on his relationship with God.

Adam and Eve knew that they broke God's command and stood guilty before Him. The objective guilt from God also resulted in subjective guilt inside man.⁵¹² The difference between objective guilt (sin) and subjective guilt (feeling guilty) is what makes the big difference in the relationship

⁵⁰⁹ **Proverbs 22:8** He who sows iniquity will reap sorrow, And the rod of his anger will fail.

⁵¹⁰ **John 16:33** These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

⁵¹¹ **Bromiley, G. W.** (Ed.). (1979–1988). Sin. In *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 521). Wm. B. Eerdmans.

⁵¹² **Achtemeier, P. J.,** Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary* (1st ed., p. 362). San Francisco: Harper & Row.

between God and man. Objective guilt causes God, who is holy, to withdraw from man as He cannot have fellowship with man if man has sinned against him. Subjective guilt places a barrier from man towards God as man hides from God out of fear and condemnation.

This, however, does not mean that if there is no subjective guilt there is also no objective guilt. Mankind has through deceiving demons and self-righteousness created another god that is able to allow man's sins in order for him to deal with the subjective guilt he is supposed to have when sinning against his Creator. Again the reason for this thesis.

Christians, on the other hand, must also be aware of false guilt. False guilt will cause believers to not seek out God but run from Him. This is exactly what Paul warned against in **Romans 8:1-2**.⁵¹³ Satan uses false guilt by reminding weak/young Christians about their sins they had, and even sins they are not committing. When Christians walk in the Spirit and their relationship with God is strong, they will know objectively when to have subjective feelings of guilt that they need to repent of.

Another aspect of the effects of sin on the relationship between God and man is the wrath of God. Scripture⁵¹⁴ declares that the guilty person is under the wrath of God. Some peoples character and personality are such that they cannot stand conflict, so they cannot think that anger can

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

⁵¹⁴ **John 3:36** He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

be a quality of God.⁵¹⁵ On the other hand, scripture is full of references to God's anger. There are more than 180 references to His anger in the Old Testament alone.⁵¹⁶ The purpose of God's wrath is not to destroy mankind.⁵¹⁷ His wrath is neither a vindictive, emotional overreaction nor is it unpredictable. One needs to distinguish between God's anger and man's anger. Man's anger comes from his sinful nature and is usually aroused because his sinful desires of the flesh are not met. God's anger comes from His pure and holy nature that cannot tolerate sin. Scripture says repeatedly that God hates sin.⁵¹⁸

⁵¹⁵ **Elwell, W. A., & Beitzel, B. J.** (1988). Wrath of God. In *Baker encyclopedia of the Bible* (Vol. 2, p. 2167). Grand Rapids, MI: Baker Book House.

stiff-necked people! (10) Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation." (11) Then Moses pleaded with the LORD his God, and said: "LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand? Judges 2:14 And the anger of the LORD was hot against Israel. So He delivered them into the hands of plunderers who despoiled them; and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. Jeremiah 4:8 For this, clothe yourself with sackcloth, Lament and wail. For the fierce anger of the LORD— Has not turned back from us.

⁵¹⁷ **Hosea 11:9** I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I am God, and not man, The Holy One in your midst; And I will not come with terror.

Psalms 5:5 The boastful shall not stand in Your sight; You hate all workers of iniquity. Psalms 11:5 The LORD tests the righteous, But the wicked and the one who loves violence His soul hates. Hosea 9:15 "All their wickedness is in Gilgal, For there I hated them. Because of the evil of their deeds I will drive them from My house; I will love them no more. All their princes are rebellious.

The third aspect of the effects of sin on the relationship between God and Man is the punishment from God.⁵¹⁹ Punishment is the actual carrying out of a sentence from a judge to a guilty person. Punishment for sin may take different forms. Some sins have by effect natural consequences. A person that engages in sexual immorality could contract a venereal disease. The principle of sowing and reaping is here in effect.⁵²⁰

Because God is a just God, He has to punish the sinner, and as such the effects of the punishment is eternal separation from God. Then there can be no relationship between the unrepentant unforgiven sinner and God.

The final effect on the relationship between man and God is death. Spiritual death is the condition of a person who has broken off his relationship with God. Paul describes such a death as a person is "dead" in their transgressions and sin.⁵²¹ In other words, sin has separated him from the source of his life. The spiritually dead person is living in sin. Sin has become his way of life.

⁵¹⁹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁵²⁰ **Galatians 6:7** Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

⁵²¹ **Ephesians 2:1** And you He made alive, who were dead in trespasses and sins,

On Man Himself

Sin causes the sinner to run from the truth. Man loves darkness rather than light because his deeds are evil.⁵²² Man seeks to avoid facing the problems in his own character and life. Many will seek refuge in the unreal world of drugs and pleasure. The sinner's denial of the sin is an effort he makes to avoid the weight of guilt.⁵²³ This is the reason why so many people believe in the Atheistic worldview. Because if there is no God, then there can be no reason for guilt as there is no moral standard man will be accountable to.

Some people may not be so bold and outright deny the reality of sin, but they will deceive themselves and say, "there is nothing wrong with me". Some people harden their hearts towards sin and no longer feels guilty, but the self-deceiving person is even worse. The prophet Jeremiah⁵²⁴ declares that the heart is perhaps never more deceitful than when it deceives itself.

One of the methods sinners use to deceive themselves is to compare themselves to others. They always conclude that they are not as rude or arrogant or prideful as others. Another way sinners do this deception is by concentrating exclusively on the sin of others. They might even begin

⁵²² **John 3:19** And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

⁵²³ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁵²⁴ **Jeremiah 17:9** "The heart is deceitful above all things, And desperately wicked; Who can know it?

to think of themselves as quite righteous. Jesus warned against such hypocrisy.⁵²⁵ A sinner may also deceive himself by labeling sins in a manner that does not sound so serious. Self-deception is one of the most serious effects of sin on man himself.

The essence of sin is pride and pride are man's attempt to replace God with himself. This is exactly what Satan did in heaven. He believed that he was as good or even better than God. The effects of pride is an increase in self-centeredness. Paul describes how the selfish sinner emphasizes his own sensual desires.⁵²⁶

There is however a big difference between selfishness and taking care of oneself. Taking care of one's life and body is not selfishness as they are gifts from God. The body is after all the temple of the Lord. The selfish person puts himself and his needs above that of other people and treats others with indifference.

On Man's Relationship with Others

Sin does not only affect man himself but also man's relationship with people around him. God intended for humanity to live together in harmony and to have relationships with one another. Because of sin, three factors now mark human relationships: competition with others, lack of concern for others and exploitation of others.

⁵²⁵ **Matthew 7:3-4** And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? **(4)** Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye?

⁵²⁶ **Ephesians 4:19** who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

When two people compete against one another they view each other as rivals. The verb compete means to strive consciously or unconsciously for an objective position, prize or reward.⁵²⁷ The nature of competition is that it wants people to be better than others. Paul said believers should not esteem themselves higher than others,⁵²⁸ or compare themselves to others.⁵²⁹

The effects of sin on man's relationship with others do not stop at competition or indifference but also involves exploitation. Exploitation is someone who takes advantage of the weak and vulnerable in groups or in society. God has always defended the weak and poor. Scripture specifically prohibits oppression of others. In other words, when the opportunity arises a sinner will take full advantage of his strength over someone else to gain something from them that he cannot get under normal circumstances.

⁵²⁷ **Bromiley, G. W. (Ed.).** (1979–1988). Compete. In *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 755). Wm. B. Eerdmans.

⁵²⁸ **Philippians 2:3** Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

⁵²⁹ **Galatians 6:4** Don't compare yourself with others. Just look at your own work to see if you have done anything to be proud of.

⁵³⁰ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁵³¹ **Zechariah 7:10** Do not oppress the widow or the fatherless, The alien or the poor. Let none of you plan evil in his heart against his brother.'

On the World

Before the Fall, all of creation "was good",⁵³² and after the Fall we see thorns and thistles starting to grow.⁵³³ Death also came on mankind. Somehow sin must have messed up the balance of nature. Paul in **Romans 8**⁵³⁴ speaks about the decay of the world and how the world waits in agony for redemption from the curse placed upon it.

The biggest effects are seen in the many destructive elements around us. Earthquakes, storms, and droughts are on the increase. Pests and diseases are also on the increase.

The effects of sin on man's relationship with God, himself and others, as well as the world, shows that sin should be taken seriously. Sin must not be taken lightly, and Christians must not think that they are free from the effects of sin. Christians awareness of the effects of sin should make them more watchful of themselves and how they act around others. Christians have but one thing that God expects of them, and that is to

⁵³² **Genesis 1:31** Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

Genesis 3:17-19 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. (18) Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. (19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. (20) For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; (21) because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. (22) For we know that the whole creation groans and labors with birth pangs together until now.

have a good testimony.⁵³⁵ Christians should not be distracted from their goal to attain the full measure of Christ. In the next section, I will look at how the believer can overcome sin.

2.3.4 Overcoming Sin

Under the old covenant, sin was forgiven through sacrifice.⁵³⁶ There were two categories of sacrifices. Those that created a pleasing odor, namely the burnt, the grain and the peace offerings. Secondly, were the atonement sacrifices which was the sin offerings and the guilt or trespass offerings.⁵³⁷

In the Torah, there are 611 laws or commandments from God listed. The above offerings covered all those sins. But the problem was, that as the book of Hebrews⁵³⁸ shows, that the blood of bulls and goats are not more valuable than people, and cannot be used to cover their sins. Even a sinner cannot cover another sinner. Only God that lived in the shoes of His creation, being without sin, could atone for the sins of man. As the

Fig. 13.5 Hebrews 11:5 By faith Enoch was taken away so that he did not see death, "AND WAS NOT FOUND, BECAUSE GOD HAD TAKEN HIM"; for before he was taken he had this testimony, that he pleased God.

⁵³⁶ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁵³⁷ Elwell, W. A., & Beitzel, B. J. (1988). Offerings and Sacrifices. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1577). Grand Rapids, MI: Baker Book House.

⁵³⁸ **Hebrews 10:4** For it is not possible that the blood of bulls and goats could take away sins.

book of Hebrews states that "without the shedding of blood there can be no forgiveness of sin. 539

Then why did Jesus say that He comes to fulfill the law?⁵⁴⁰ Because God is a just God, He cannot just say okay, all is forgiven, and He carries on. He has to punish sin. If God did not punish sin then Christians would have to conclude that God is not a good God. All sin is punishable by death in God's eyes.⁵⁴¹ God's righteousness calls for a judgment on all sin. That is why Jesus fulfilled the law because He came and took the punishment for sin in mankind's place. That way justice takes place. To explain this better is to look at the seven elements of salvation, namely: repentance, redemption, propitiation, justification, reconciliation, sanctification, and glorification.

Repentance

The first step to salvation is repentance. All prophets in the Old and New Testaments spoke about repentance. John the Baptist in his message to prepare the way for Jesus called people to repentance. The Greek verb used is $\mu \epsilon \tau \alpha \nu o \epsilon \omega$ ($metano \epsilon \bar{o}$) and signifies a turning to God away

⁵³⁹ **Hebrews 9:22** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

⁵⁴⁰ **Matthew 5:17-18** "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. **(18)** For assuredly, I say to you, till heaven and earth pass away, one jot or one title will by no means pass from the law till all is fulfilled.

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

⁵⁴² **Matthew 3:1-2** In those days John the Baptist came preaching in the wilderness of Judea, **(2)** and saying, "Repent, for the kingdom of heaven is at hand!"

from previous actions.⁵⁴³ It is literally a change of mind, not about individual plans, intentions, or beliefs, but rather a change in the whole personality from a sinful course of action to obeying the will of God.⁵⁴⁴

Repentance implies that grief and sorrow will accompany one's actions. The bible does say that Christians must show fruits in their lives worthy of repentance. It is important to understand that God draws the sinner to Him. Then through the ministry of the Holy Spirit, the sinner is made aware of his shortcomings and unrighteousness. At that point, the sinner needs to repent, turn from his ways and show fruits worthy of repentance. In other words, he cannot continue living in sin. Although the process of sanctification is started, he needs to war against his flesh, the world and Satan himself. Jesus said that Christians must deny themselves, take up His cross and follow Him. Scripture also states

⁵⁴³ **Behm, J., & Würthwein, E.** (1964–). νοέω, νοῦς, νόημα, ἀνόητος, ἄνοια, δυσνόητος, διάνοια, διανόημα, ἔννοια, εὐνοέω, εὔνοια, κατανοέω, μετανοέω, μετάνοια, ἀμετανόητος, προνοέω, πρόνοια, ὑπονοέω, ὑπόνοια, νουθετέω, νουθεσία. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 985). Grand Rapids, MI: Eerdmans.

⁵⁴⁴ **Helm, P.** (1988). Repentance. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1836). Grand Rapids, MI: Baker Book House.

⁵⁴⁵ **Matthew 3:8** Therefore bear fruits worthy of repentance, **Luke 3:8** Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones.

⁵⁴⁶ **2 Corinthians 7:10** For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

⁵⁴⁷ **Matthew 16:24** Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

that believers must hate evil and do what is good.⁵⁴⁸ In other words, the true fruits of repentance will cause the believer to not want to sin anymore. But, there is a big difference between wickedness and weakness. The difference is the attitude towards the sin. Is it one of loving to do the sin, or is it not possible to stop? Later on, the topic of sanctification as part of salvation will be discussed and this weakness versus wickedness will be explained more.

There are three aspects to repentance, namely intellectual, emotional and volitional. It is a triangle where all three is needed for salvation to take place. The intellectual aspect means that when people are called to repentance, they must at least understand what they are repenting for. This is the purpose of the law. The law declares the sinner guilty before a loving righteous God. Jesus also preached the law in His gospel message. The scripture teaches that the law of God is perfect, converting the soul, 550 in other words, leads it to repentance.

The other side of the triangle of repentance is the emotional side. The sense of sinning against a loving and holy God should produce sorrow. When you hurt someone you love, like your parents, it automatically produces sorrow and shame. It is seen in Peter's emotions when he

⁵⁴⁸ **Psalms 97:10** You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked. **Romans 12:9** Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

⁵⁴⁹ Mark 10:19 You know the commandments: 'DO NOT COMMIT ADULTERY,' 'DO NOT MURDER,' 'DO NOT STEAL,' 'DO NOT BEAR FALSE WITNESS,' 'Do not defraud,' 'HONOR YOUR FATHER AND YOUR MOTHER.'"

⁵⁵⁰ **Psalms 19:7** The law of the LORD is perfect, converting the soul; The testimony of the LORD is sure, making wise the simple;

betrays Jesus. The outward expression of emotions does not always convey the truth of the soul inside. Someone that cries over their sin outwardly could have worldly sorrow that does not lead to Godly repentance.

That leads to the third part of the triangle which is the volitional aspect of repentance. A person needs to make a choice on what he knows and feels. The will is the part of the human where the commitment is made. It is also the base of the triangle. In other words, one can hear the evidence that he is guilty before a loving God, understand that he needs repentance. Then even have sorrow for one's actions against your Creator, but this must all lead to a decision that one needs to make of surrender. The sinner needs to surrender to the Creator who loves him and gave His life for him.

When all of the above has taken place and the person has asked sincerely for forgiveness for sinning against a righteous God. Then redemption takes place.

Redemption

Redemption is the buying back or release of an object or person. In Scripture, redemption refers to God's ransoming of believers only through the death of Jesus Christ upon the cross and to all the benefits that this brings.⁵⁵¹ The person has now repented and asked for

⁵⁵¹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

forgiveness and through redemption, they are bought back with the price that was paid for them. The death of Jesus on the cross.

It is important to note at this point in time that the process of salvation is through Jesus Christ. But not just any Jesus Christ, but the Jesus Christ of scripture. The one true God who was fully man and fully God. This will be more explained later when the Christian religion or worldview is discussed in order to make a distinction between worldviews.

Redemption is the means of salvation. It is the payment that brings one back to God. Jesus' death has accomplished this redemption⁵⁵² in securing the forgiveness of sins. 553 This leads to propitiation as the next step in salvation.

Propitiation

Propitiation evokes the Old Testament sacrificial system and points to the turning away of God's wrath.554 Some translations like the RSV translate the Greek verb ίλαστήριον (hilaskomai) as expiation because they do not believe that God can be angry or full of wrath because of

⁵⁵² **Romans 3:24** being justified freely by His grace through the redemption that is in Christ Jesus,

⁵⁵³ Harvey, J. D. (2000). Redemption. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), Eerdmans dictionary of the Bible (p. 1114). Grand Rapids, MI: W.B. Eerdmans.

⁵⁵⁴ Elwell, W. A., & Beitzel, B. J. (1988). Salvation. In Baker encyclopedia of the Bible (Vol. 2, p. 1885). Grand Rapids, MI: Baker Book House.

man's sins against Him.⁵⁵⁵ Paul⁵⁵⁶ and the apostle John⁵⁵⁷ spoke about Jesus being the offering for God's wrath to be turned away from man.

When man repents of his sins and believe in the redemptive work of the cross and believes in the perfect sacrifice of Jesus, he becomes justified before God.

Justification

Later this thesis will look at various religions and they will all have the same quest. How can mankind be just before God or the gods? Job asked the same question in **Job 9:2.**558 It is important to understand the nature of justification. In the same time, Christ came to declare man a sinner but also to show that man can be found "not guilty" before a righteous God. God's perfect righteousness is maintained through Christ and as such God does not overlook sin. Through Christ, the punishment for sin has been paid and it is just as if man did not sin.

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Morris, L. L. (1996). Propitiation. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 975). Leicester, England; Downers Grove, IL: InterVarsity Press.

Formula 3:25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, **Hebrews 2:17** Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

⁵⁵⁷ **1 John 2:2** And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. **1 John 4:10** In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

⁵⁵⁸ **Job 9:2** "Truly I know it is so, But how can a man be righteous before God?

Justification is the act of God in bringing sinners into a new covenant relationship with Himself through the forgiveness of sins.⁵⁵⁹ In common Greek, justification and justify are frequently forensic terms; that is, they relate to the law court and the act of acquitting or vindicating someone. It has to do with the innocence or virtue of a person. But more broadly it has to do with the norm of any relationship. This leads the sinner, who is now righteous before God, to be reconciled to Him.

Reconciliation

Reconciliation is the restoration of a harmonious relationship between two parties.⁵⁶⁰ In the New Testament, the term refers to God's restoration of his relationship with sinful humanity through Jesus Christ.⁵⁶¹ The restoration of the divine-human relationship is the central theme of the bible.

Jesus came and through His sacrifice has eliminated the hostility God had towards the sinner, thereby allowing God to participate in the sinner's affairs again. Through reconciliation the two parties reconciled, God and man can have a relationship again.⁵⁶² The problem with the deception that the devil has brought into Christianity, is that

⁵⁵⁹ **Elwell, W. A., & Beitzel, B. J.** (1988). Justification. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1252). Grand Rapids, MI: Baker Book House.

⁵⁶⁰ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 875). Grand Rapids, MI: Eerdmans.

⁵⁶¹ **2 Corinthians 5:18** Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

⁵⁶² **Romans 5:10** For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

reconciliation is taught as the end game. That as long as you are forgiven you are okay with God. But the end result of salvation is not to get the believer to heaven, but to restore the relationship between God and man.

So now the sinner has been restored to God. He is forgiven and reconciled to have a relationship with God. But he is still living in a sinful world with a fallen body, and so he has to be sanctified.

Sanctification

The Greek term for sanctify, ἀγιασμός (hagiazō), means to "set apart" for God's special use, or "to make distinct from what is common." It is the process by which believers are made like God who is distinct from all else and therefore holy.

The difference between justification and sanctification needs to be understood. Justification refers to the sinner standing justified without sin before God because his sin has been dealt with, but sanctification is the process of gradual purification from sin and progressive spiritual growth that should mark the life of the believer.⁵⁶⁴ The doctrine of sanctification

⁵⁶³ **Carpenter, E. E., & Comfort, P. W.** (2000). In *Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained* (p. 385). Nashville, TN: Broadman & Holman Publishers.

Mangum, D. (2016). Sanctification. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein,
 D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*.
 Bellingham, WA: Lexham Press.

draws on New Testament passages⁵⁶⁵ that emphasize a move toward holy and righteous living that characterizes following Christ in faith.

The ministry of the Holy Spirit is to bring the whole nature more and more under the influences of the new gracious principles implanted in the soul in regeneration. In other words, sanctification is the carrying on to perfection the work begun in regeneration, and it extends to the whole man. The body will be made new in heaven and the spirit has been reborn. That is why the soul has to be sanctified. It is the ministry of the Holy Spirit in the plan of redemption to carry on this work in believers. 567

Another agent of sanctification is the ministry of the Holy Spirit through the fruit of the Spirit. In the previous chapter the fruit of the Spirit was discussed and through each one of them, there can be no sin. That is why Paul said, "against such, there is no law". It is the ministry of the Holy Spirit to bring reconciliation between God and man and to spread the good news of Jesus Christ on the earth. But after the person has repented and become a believer it is then the Spirit's work to sanctify

Thessalonians 4:3-8 For this is the will of God, your sanctification: that you should abstain from sexual immorality; (4) that each of you should know how to possess his own vessel in sanctification and honor, (5) not in passion of lust, like the Gentiles who do not know God; (6) that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified. (7) For God did not call us to uncleanness, but in holiness. (8) Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit.

⁵⁶⁶ Easton, M. G. (1893). In Easton's Bible dictionary. New York: Harper & Brothers.

⁵⁶⁷ **1 Corinthians 6:11** And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. **2 Thessalonians 2:13** But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

that believer and make him holy to be separated unto God for a relationship.

It is important to understand that the believer will never attain full sanctification while here on earth. For believers, there is constant warfare going on inside of them.⁵⁶⁸ In the next chapter on spiritual warfare the battle for holiness against the world, the flesh and Satan himself will be discussed more in detail.

Glorification

In **2 Corinthians 3:18**⁵⁶⁹ sanctification is described as a changing from glory to glory. Glorification is implied as the last event in the change from glory to glory. In the process of salvation, Paul lists glorification as the last and final event.⁵⁷⁰ Glorification is the completion, the consummation, the perfection, the full realization of salvation.⁵⁷¹ Glorification is sanctification perfected.

⁵⁶⁸ Easton, M. G. (1893). In Easton's Bible dictionary. New York: Harper & Brothers.

⁵⁶⁹ **2 Corinthians 3:18** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

⁵⁷⁰ **Romans 8:29-30** For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. **(30)** Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

⁵⁷¹ **Ramm, B. L.** (1988). Glorification. In *Baker encyclopedia of the Bible* (Vol. 1, p. 869). Grand Rapids, MI: Baker Book House.

2.3.5 The Christian and Sin

Christians know that sin is forgiven, that they are dead to it, and that sin itself has lost its power. Yet there is still sin in the life of the believer. 572 Jesus came to set the sinner free, not just of the results of sin but also of its power over the believer. Jesus healed the man at the pool of Bethesda and told him to "sin no more". 573 After He spoke to Mary Magdalene and told her that He will not judge her, He also told her to go and "sin no more". 574 Jesus had the expectation that believers would **stop sinning.** He gives believers the presence and power of the Holy Spirit. Then the ministry of the Holy Spirit in sanctifying the believer is all about progressively dealing with sin in the life of the believer. But the believer has to have a specific attitude towards sin, and that is to hate it and to fight against it.575 Jesus said that believers must deny themselves,⁵⁷⁶ take up their cross and follow Him daily. Christians should strive to eradicate sin out of their lives. All sin can be eradicated through the perfection of the fruit of the Spirit. That is why Paul said, "against such, there is no law".

⁵⁷² **Bromiley, G. W.** (Ed.). (1979–1988). Sin. In *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 524). Wm. B. Eerdmans.

⁵⁷³ **John 5:14** Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

⁵⁷⁴ **John 8:11** She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

⁵⁷⁵ **Milne, B. A. with J.M.** (1996). Sin. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1108). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁵⁷⁶ **Matthew 16:24** Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

All throughout scripture believers are called to be dead to sin.⁵⁷⁷ In the third chapter, the ongoing war with the flesh will be discussed where believers are to reckon themselves dead to the lusts of the flesh and the desires of life.⁵⁷⁸ Paul even in his letter to the Romans⁵⁷⁹ tells them that they must renew their minds because the carnal mind (still being sanctified) is an enemy of God.⁵⁸⁰

2.4 Marriage as An Example of Relationship

The scriptures are full of references to marriage and the idea of marriage, where there is a covenant between two parties and the one party is taken to be with the other party in the covenant forever.⁵⁸¹ Ezekiel connects the idea from God where covenant and marriage go

For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, **(6)** knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. **(7)** For he who has died has been freed from sin. **(8)** Now if we died with Christ, we believe that we shall also live with Him, **(9)** knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. **(10)** For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. **(11)** Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

⁵⁷⁸ **Romans 6:12** Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

⁵⁷⁹ **Romans 12:2** And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

⁵⁸⁰ **Romans 8:7** Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

⁵⁸¹ **Bower, R. K., & Knapp, G. L.** (1979–1988). Marriage; Marry. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 261). Wm. B. Eerdmans.

hand in hand.⁵⁸² In the Old Testament God viewed the Israelites as His bride. Through the prophet Jeremiah, God stated that He "is married to Israel".⁵⁸³ Jeremiah reminisced about the relationship and the way God viewed the Israelites in the desert.⁵⁸⁴

In the New Testament Jesus tells the parable of the wedding feast and likens the Kingdom of God to a marriage ceremony. Jesus also told the parable of the ten virgins in the book of Matthew. How five were foolish and five were wise. The virgins had to wait for the bridegroom which is shown later on in the passage as Jesus. And when the five foolish virgins did not prepare to wait for the Bride, they missed the wedding. They knocked on the door and Jesus makes a very profound statement towards them concerning the relationship. He said, "I do not

⁵⁸² **Ezekiel 16:8** "When I passed by you again and looked upon you, indeed your time was the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord GOD.

⁵⁸³ **Jeremiah 3:14** "Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.

⁵⁸⁴ **Jeremiah 2:2** "Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD: "I remember you, The kindness of your youth, The love of your betrothal, When you went after Me in the wilderness, In a land not sown.

⁵⁸⁵ **Matthew 22:2** "The kingdom of heaven is like a certain king who arranged a marriage for his son,

⁵⁸⁶ **Matthew 25:1** "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

know you". ⁵⁸⁷ Jesus uses these words again in other passages to show the effects of believers not having a relationship with Him. ⁵⁸⁸

Even when believers are doing all the works that the Bible lists. Driving out demons, healing the sick, teaching people about God, making disciples. The list of works is extensive. The fact that God requires a relationship cannot be overlooked or ignored. Jesus sternly warned against having such an attitude towards Him.⁵⁸⁹

In the book of Revelation, the picture is concluded with the end time marriage between Jesus and believers.⁵⁹⁰ Also in the book of Revelation is the picture created of the Holy Spirit standing next to Jesus calling us as His bride to come and be married to Him. The ministry of the Holy Spirit to call believers to become married to Christ is very clear.⁵⁹¹

⁵⁸⁷ Matthew 25:12 But he answered and said, 'Assuredly, I say to you, I do not know you.'

Luke 13:24-27 "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. (25) When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' (26) then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' (27) But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

Matthew 7:21-23 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. (22) Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' (23) And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

⁵⁹⁰ **Revelation 19:7** Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

⁵⁹¹ **Revelation 22:17** And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

A very large aspect of marriage is sexual intimacy. The act of intimacy is what sets a marriage, or a relationship with God, apart from any other. Jesus also describes His followers as people who will know Him.⁵⁹²

Intimacy between Jesus and believers are essentially what God created Mankind for.⁵⁹³ The Bible describes this act of marriage as getting "to know" one another.⁵⁹⁴ Jesus' final prayer in the garden of Gethsemane shows exactly what eternal life is all about, and it is to know God.⁵⁹⁵ Without knowing God, without having intimacy with Him, one will not enter heaven. Salvation is not the end but the means to the end.

Intimacy is derived from the Latin word *Intimae*⁵⁹⁶ meaning inner or innermost and as such many Christian organizations have used the

⁵⁹² **John 10:5** Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

⁵⁹³ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

based of Abel, whom Cain killed." Judges 19:25 But the men would not heed him. So the man took his concubine and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go. 1 Samuel 1:19 Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and she bore a son are conceived and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go. 1 Samuel 1:19 Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her.

⁵⁹⁵ **John 17:3** And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

⁵⁹⁶ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary.* (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

phonetic speaking of the word to use the phrase In-To-Me-U-See.⁵⁹⁷ In other words, God wants believers to open up their innermost beings to Him, and He will also open up Himself to them in the same way.

In the next section, this thesis will look at what kind of relationships are shown in the Old Testament.

2.5 God's Relationships with Man In The Old Testament

2.5.1 Relationships in the Pentateuch

Adam and Eve

The first two people God created lived in the Garden of Eden and was also the only people besides for Jesus that was sinless, up to a point. So their relationship with God before the Fall already gives believers an indication of what exactly God wants from mankind, and what level of intimacy God longs for.

Genesis 2:16⁵⁹⁸ already shows that even in man's perfect existence there are commandments from God that are expected to be followed. Then further in **chapter 3**,⁵⁹⁹ Adam and Eve are hiding from God

http://www.eligiblemagazine.com/2012/02/29/intimacy-in-to-me-see/ and https://www.focusonthefamily.com/marriage/preparing-for-marriage/what-it-means-to-be-intimate/what-it-means-to-be-intimate

⁵⁹⁸ **Genesis 2:16** And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

Genesis 3:8-10 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. (9) Then the LORD God called to Adam and said to him, "Where are you?" (10) So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

because they could recognize His walk, and not just His walk but also His voice calling them because they were hiding. This level of intimacy where the believer can recognize God in the room, where he can hear and know God's voice is not often preached in churches anymore.

Another aspect of the relationship between Adam, Eve and God is the fact that even when God removes them from the Garden He still provides for them as a loving Father would provide for his children.⁶⁰⁰ Believers so often find it difficult to trust and believe that God will provide for them. But a strong relationship with God builds that trust and creates assurance of God's provision in times of trouble.

Cain and Abel

Cain and Abel are the direct sons of Adam and Eve and as such should have had all these stories of their parents encountering God in the Garden as night time stories. So they were taught from an early age on how to approach and relate to God. This is where two very opposite attitudes towards God is shown. Abel on the one side brought of his firstborn without blemish, as an offering to God, to seek to honor and worship God.⁶⁰¹ He had faith when he approached God to be closer to God.⁶⁰² On the other side, Cain had a rebellious attitude towards God.

 $^{^{600}}$ **Genesis 3:21** Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

⁶⁰¹ **Genesis 4:4** Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

⁶⁰² **Hebrews 11:4** By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

and the way he spoke to God showed his level of relationship with God.⁶⁰³

Enoch

Here is a story about a man that walked with God, but did not just walk with God, but walked with God to such a level that he was taken away without dying because he was so close to God. Even in the New Testament, he is mentioned as the person that pleased God through his faith. He must have been so close to God that it was as if he was in heaven already and God saw no reason to keep him here on earth. All believers should seek to walk with God to such an extent that they are as close to Him as what is possible to achieve while here on earth.

Noah

The scriptures give a picture of what the earth was like at the time of the flood.⁶⁰⁶ Men sought to do only evil continually,⁶⁰⁷ but one man stood out from amongst them all, Noah. Noah was righteous, believing God, and

⁶⁰³ **Genesis 4:9** Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?"

⁶⁰⁴ **Genesis 5:24** And Enoch walked with God; and he was not, for God took him.

⁶⁰⁵ **Hebrews 11:5** By faith Enoch was taken away so that he did not see death, "AND WAS NOT FOUND, BECAUSE GOD HAD TAKEN HIM"; for before he was taken he had this testimony, that he pleased God.

⁶⁰⁶ **Pratico, G.** (1979–1988). Noah. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 543). Wm. B. Eerdmans.

⁶⁰⁷ **Genesis 6:5** Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

walked with God.⁶⁰⁸ His relationship with God is seen in his actions. He was obedient doing everything that God commanded him to do.⁶⁰⁹ He had faith that what God told him to do is the right thing to do.

After Noah went through the flood and God saved him and his family, his level of relationship with God is again seen in his actions. Noah has at this time spent three hundred days in the ark. This is calculated from the six hundredth year, the second month, the seventeenth day of the month⁶¹⁰ until the six hundredth and one year, the first day of the first month.⁶¹¹ Noah saw that the earth was dried up as he removed the covering of the ark. But still, Noah did not open the ark and took his family out. He waited on God to tell him when he is allowed to do so. This only happened fifty-seven days later when God allowed him to leave the ark.⁶¹² Noah trusted his life to God. **He did nothing without the consent of God.** After three hundred days in the ark, Noah must have felt that God would protect him if he leaves the ark, which is what many Christians in today's society do. But Noah did not do that, he

⁶⁰⁸ **Genesis 6:9** This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

⁶⁰⁹ **Genesis 6:22** Thus Noah did; according to all that God commanded him, so he did.

⁶¹⁰ **Genesis 7:11** In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

⁶¹¹ **Genesis 8:13** And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

⁶¹² **Genesis 8:14-16** And in the second month, on the twenty-seventh day of the month, the earth was dried. **(15)** Then God spoke to Noah, saying, **(16)** "Go out of the ark, you and your wife, and your sons and your sons' wives with you.

waited for God to tell him that he can now go out. He had a living relationship with God. He walked with God.

Abraham

Abram was born to Terah in the land of Ur of the Chaldeans.⁶¹³ His father took them out of the land and went on to the land of Canaan but died on the way there in Haran. God then told Abram to leave his family and to go to the land that He will show him.⁶¹⁴ God made a covenant with Abram and changed his name to Abraham, meaning father of nations.⁶¹⁵ Through Abraham's life, God revealed a program of "election" and "covenant" which culminated in the work of the Messiah Jesus Christ. In other words, Abraham was the example of the type of relationship God wanted as well as the means to achieve it.

The means show the election and covenant God has in the New Covenant (testament) through faith in Jesus. God draws people to Himself through the ministry of the Holy Spirit. Then through the Holy Spirit introduces them to Jesus and the relationship that the Trinity wants with man. During the covenant ceremony with Abraham God was the only one moving through the pieces of the animals. What God was

⁶¹³ **Allen, R. B.** (1988). Abraham. In *Baker encyclopedia of the Bible* (Vol. 1, p. 11). Grand Rapids, MI: Baker Book House.

⁶¹⁴ **Genesis 12:1** Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.

⁶¹⁵ **Genesis 17:5** No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

⁶¹⁶ **John 6:44** No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

saying is that He will fulfill both sides of the covenant with Abraham.⁶¹⁷ This is the same in the New Covenant. God supplies the lamb for the slaughter and the Holy Spirit for the strength to be a part of the covenant.

The type of relationship that Abraham had, shows one of intimacy and obedience. Abraham received a promise of God that through his son Isaac his descendants will be as much as the sand in the ocean or as the stars in the sky. Then God tested him and required that he sacrificed that son.⁶¹⁸ Because of their relationship Abraham was obedient,⁶¹⁹ even willing to sacrifice his only son, his promise from God.⁶²⁰ The same obedience is seen in the words of Jesus,⁶²¹ that His followers, which is the believers today, will show ultimate obedience.

Another aspect of their relationship is the fact that God calls Abraham His friend and that He will not hide from him what He is doing. 622 God

⁶¹⁷ **Allen, R. B.** (1988). Abraham. In *Baker encyclopedia of the Bible* (Vol. 1, p. 13). Grand Rapids, MI: Baker Book House.

⁶¹⁸ **Harrison, R. K.** (1979–1988). Abraham. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 17). Wm. B. Eerdmans.

⁶¹⁹ **Wiseman, D. J.** (1996). Abraham. In D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer (Eds.), *New Bible dictionary* (3rd ed., p. 5). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁶²⁰ **Hebrews 11:17** By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

⁶²¹ **John 14:15** "If you love Me, keep My commandments. **John 15:14** You are My friends if you do whatever I command you.

⁶²² Genesis 18:17 And the LORD said, "Shall I hide from Abraham what I am doing,

desires closeness with mankind. When mankind ignores that, they ignore the purpose they were created for.

Isaac

Not much is said about the relationship between Isaac and God, but Isaac is always recalled in scripture as having the same God. Isaac also blesses his sons with the same blessing Abraham was blessed with. A very significant picture is his part in Abraham going to sacrifice him on Moriah. He kept on asking where the sacrifice will come from but also trusted that God said He will provide.

Jacob

Jacob is shown all throughout scripture that he was a shrewd scheming and "supplanting" person.⁶²³ His relationship with God is shown as the same as the relationship that Abraham had. He is always named in the same sentence. God also did not hide from him what he was going to do and gave him a vision of the coming Messiah in the ladder and angels dream⁶²⁴ at Bethel. He was extremely stubborn, but trusted that what God said He will do, He will do. We see that in his life with his uncle Laban, as well as in his pursuit of Rachel. Then it highlights in his

⁶²³ **Millard, A. R.** (1996). II. Biography. In D. R. W. Wood, I. H. Marshall, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 537). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁶²⁴ **Genesis 28:12** Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

wrestle with God⁶²⁵ and when his name is changed to Israel.⁶²⁶

Josef

Josef was the oldest son of Jacob and Rachel and was also the favorite of all Jacob's sons.⁶²⁷ Obviously, Jacob spent most of the time with Joseph telling him all the stories of his interactions with God. These stories would have included the dream about the ladder, the blessings at Laban's house and God's protection with Esau. From these stories, Joseph trusted God and God could use him to save the nation of Israel.

Because of Joseph's relationship with God, he ran away from Potiphar's wife when she seduced him. He knew what God wanted from him. Sinning was not an option for Joseph. Joseph knew that it would have an impact on his relationship with God. He hated sin as believers today should.

Moses and Aaron

Moses is without question the most influential figure in the Old Testament and extends into the New Testament.⁶²⁸ He was raised in the

⁶²⁵ **Genesis 32:24** Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

⁶²⁶ **Lasine, S.** (2000). Israel. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 655). Grand Rapids, MI: W.B. Eerdmans.

⁶²⁷ **Genesis 37:3** Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors.

⁶²⁸ **Elwell, W. A., & Beitzel, B. J.** (1988). Moses. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1489). Grand Rapids, MI: Baker Book House.

house of Pharaoh as a prince of Egypt. As such he was taught all the different gods of the Egyptian culture. His Egyptian mother did not hide his heritage from him as the scripture says that Moses went out to his brethren to see their burdens. So Moses is seen as having compassion on his people already.

The first time scripture shows Moses meeting God, is at the burning bush at the mountain of God in Horeb. God introduced Himself as the God of Moses' father and that of Abraham, Isaac, and Jacob. Remember that Jacob lived more than 400 years earlier.

Moses is given the task of being Israel's deliverer and as God speaks to him from the burning bush, he argues with God and God starts to get angry with him. On the way back to Egypt with his wife, God seeks to kill Moses. But because of Zipporah's actions, God does not kill Moses. The image that this event makes in one's mind is really mind-blowing. Here is Moses arguing with God and God slowly starts to get angry with him but continues to argue with him to pursuade him. After which, God must have pondered about Moses' insolence and got so angry that He sought to kill him. This picture is important because it is the starting point of God's relationship with Moses.

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⁶²⁹ **Exodus 2:11** Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.

⁶³⁰ **Exodus 3:1** Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.

⁶³¹ **Exodus 4:24** And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him.

In **Exodus 6:3**⁶³² while Moses is in the midst of the plagues dealing with Pharaoh, God comes and reveals Himself to Moses again. This time He says that He is revealing something new to Moses that He did not reveal to Abraham, Isaac, and Jacob. Now, this shows another aspect of the relationship between Moses and God. The Hebrew word used for LORD is יהוה (Yehovah or Yahweh) and shows the covenant⁶³³ name of the God of Israel.⁶³⁴ God was declaring to Moses and the people of Israel that there was a covenant and that He will fulfill that covenant.

Throughout the plagues, the picture of Moses' trust grew more and more in God. His relationship with God climaxed in him asking to see the glory of God and God showing Moses His back.⁶³⁵ In between all of this Moses spent more than forty days and forty nights in the presence of God, so much that his face shined with the glory of God.⁶³⁶

Now on the other side of the coin is Aaron. Aaron is three years older

⁶³² **Exodus 6:3** I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them.

⁶³³ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (pp. 1074–1075). Grand Rapids, MI: Eerdmans.

⁶³⁴ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition.* Anaheim: Foundation Publications, Inc.

⁶³⁵ **Exodus 33:21-23** And the LORD said, "Here is a place by Me, and you shall stand on the rock. **(22)** So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. **(23)** Then I will take away My hand, and you shall see My back; but My face shall not be seen."

⁶³⁶ **Exodus 34:28** So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments.

than Moses and was born before the command came to drown the Hebrew babies. Aaron was with Moses dealing with Pharaoh and also saw God's hand against the Egyptians through the plagues, but he did not grow in his relationship with God. On the contrary, the scriptures do not speak of any relationship between Aaron and God. Although Aaron was a Levitical priest, he is not shown to have known God.

While Moses tarried on Mt. Sinai, the people below became impatient and skeptical about his return, so they went to Aaron and asked him to make an idol for them to worship. They contributed the gold jewelry they were wearing, and Aaron fashioned the gold into the shape of a calf and presented it to them with the words, "This is your god, O Israel, who brought you up out of the land of Egypt!". 637 Aaron had no fear of God whatsoever and even lied to Moses when he was confronted with his actions. He told Moses that he threw the gold into the fire and the calf just came out by itself, 638 to imply that it was an act of God and not him. Aaron is the complete opposite of Moses. Moses showed a fear and reverence for God and Aaron had no fear, respect, or love for God and His commandments.

Joshua

The first mention of Joshua is a military field commander under Moses in

⁶³⁷ **Exodus 32:4** And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, "This is your god, O Israel, that brought you out of the land of Egypt!"

⁶³⁸ **Exodus 32:24** And I said to them, 'Whoever has any gold, let them break it off.' So they gave it to me, and I cast it into the fire, and this calf came out."

Israel's battle with Amalek.⁶³⁹ Joshua then joins Moses as his spiritual disciple and goes with him on the mountain to receive the Torah. Joshua succeeds Moses as ruler of Israel and the scripture shows that he also spent time in the presence of God on Mount Sinai. But his relationship with God is seen in his trust that God will win the battle for them against the Canaanites. He had unwavering trust in the Lord.

2.5.2 Relationships in the Period of the Judges

Deborah

Deborah was a prophetess who judged Israel⁶⁴⁰ around 1200 BC during a period of Canaanite oppression.⁶⁴¹ She is the only figure in Judges called a prophet. As we have seen through the ministry of the Holy Spirit that one could not have been a prophet without the Holy Spirit's ministry in one's life. In her famous song in **Judges 5**, she calls the people to love God.⁶⁴² Her desire was for others to be like her, loving God.

Samson

Samson was born a Nazirite and as such was not allowed any strong

⁶³⁹ **Waltke, B. K.** (1979–1988). Joshua. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 2, p. 1133). Wm. B. Eerdmans.

⁶⁴⁰ **Judges 4:4** Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time.

⁶⁴¹ **Meyers, C.** (2000). Deborah. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 331). Grand Rapids, MI: W.B. Eerdmans.

⁶⁴² **Judges 5:31** "Thus let all Your enemies perish, O LORD! But let those who love Him be like the sun When it comes out in full strength." So the land had rest for forty years.

drink or wine, no ceremonially unclean food and no razor was to touch his head. Samson judged the people for twenty years and the Spirit of God came upon him a number of times to give him the strength to overcome his enemies. But Samson was not obedient to the commands of God and is seen to visit harlots. He married outside of Israel and God still used him. The only place a relationship with God is shown is at the end when he was captured by the Philistines and he prays to God to give him strength one last time. It is also evident that he did not ask God to slay the Philistines for their worship of a false God, but for vengeance against them taking his eyes. In other words, it was a prayer out of desperation, not a relationship.

Gideon

Gideon is mentioned with the heroes of faith in **Hebrews 11:32**⁶⁴⁶ but nothing is noted of his relationship with God. He does trust in God but many people have trusted in God without having an intimate relationship with Him. The book of Hebrews does however speak of his faith in God.⁶⁴⁷

⁶⁴³ **Elwell, W. A., & Beitzel, B. J.** (1988). Samson. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1889). Grand Rapids, MI: Baker Book House.

⁶⁴⁴ **Judges 16:1** Now Samson went to Gaza and saw a harlot there, and went in to her.

⁶⁴⁵ **Judges 16:28** Then Samson called to the LORD, saying, "O Lord GOD, remember me, I pray! Strengthen me, I pray, just this once, O God, that I may with one blow take vengeance on the Philistines for my two eyes!"

⁶⁴⁶ **Hebrews 11:32** And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets:

⁶⁴⁷ **Hebrews 11:33** who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

2.5.3 Relationships with Kings

Saul

Saul starts out as having a humble spirit. He is picked by Samuel and the people for his physique and his looks.⁶⁴⁸ Saul later turns his back on God by not obeying God's commandment given through Samuel. In the book of Samuel, Saul is touched by the Holy Spirit and rises up against the Ammonites. Through this act, Saul is anointed as King. Israel at the time needed a warrior king to guide the people and set them free from the Philistine rule. God used Saul to accomplish that.

There are however two instances where Saul disobeyed God. Firstly, it was at Gilgal where Samuel was to make the sacrifice for the people to have victory over the Philistines. Secondly, was in the war against the Amalekites where Samuel commanded him to spare no one. The people, the king, and even the animals had to die, but Saul spared King Agag and the choice animals because he felt he knew better than God. Saul even went so far as to lie and to try and deceive Samuel by telling him that he had done what God commanded him to do. God then

⁶⁴⁸ **Weir, T. H., Payne D. F.** (1979–1988). Saul. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 346). Wm. B. Eerdmans.

⁶⁴⁹ **1 Samuel 13:13-14** And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever. **(14)** But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him *to be* commander over His people, because you have not kept what the LORD commanded you."

rejected Saul as king over Israel.650

The most significant statement about Saul is seen in **1 Samuel 15:21** and **30**⁶⁵¹ where he does not claim relationship to God but speaks to Samuel and calls God his God. Saul never showed a relationship with God even when the Spirit came upon him and he prophesied. This shows that being used by God and called for service is not a sign of relationship.

David

David is the one man that God says is a man after His own heart.⁶⁵² To understand more about what the relationship was between God and David one has to look at what David wrote about God that is recorded in the Book of Psalms.

What does it mean to be a man after God's own heart? For someone to

⁶⁵⁰ **1 Samuel 15:23** For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king."

⁶⁵¹ **1 Samuel 15:21** But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the **LORD your God** in Gilgal." **1 Samuel 15:30** Then he said, "I have sinned; yet honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the **LORD your God.**"

⁶⁵² **1 Samuel 13:14** But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you." **Acts 13:22** And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I HAVE FOUND DAVID THE SON OF JESSE, A MAN AFTER MY OWN HEART, WHO WILL DO ALL MY WILL.'

be after one's own heart is to say that they are in agreement in will and intent. David must have been in many ways like God in the way he thought, his actions and in his heart towards sin. David showed humility in his actions.⁶⁵³ He was always dependent on God for every breath he had.⁶⁵⁴ David trusted in God and in God's character.⁶⁵⁵ What is also very prominent is the love he had towards God.⁶⁵⁶

David also praised God and testified about God's works in his life.⁶⁵⁷ The Psalms also show that he was faithful,⁶⁵⁸ obedient⁶⁵⁹ and had a repentant heart.⁶⁶⁰

David showed much about his relationship with God. In **Psalm 139:7-8**⁶⁶¹ David speaks to God about the Holy Spirit and declares that he not

⁶⁵³ **Psalms 62:9** Surely men of low degree are a vapor, Men of high degree are a lie; If they are weighed on the scales, They are altogether lighter than vapor.

⁶⁵⁴ **Psalms 31:9** Have mercy on me, O LORD, for I am in trouble; My eye wastes away with grief, Yes, my soul and my body!

⁶⁵⁵ **Psalms 27:1** The LORD *is* my light and my salvation; Whom shall I fear? The LORD *is* the strength of my life; Of whom shall I be afraid?

⁶⁵⁶ **Psalms 18:1** I will love You, O LORD, my strength.

⁶⁵⁷ **Psalms 9:1** I will praise You, O LORD, with my whole heart; I will tell of all Your marvelous works.

⁶⁵⁸ **Psalms 23:6** Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever.

⁶⁵⁹ **Psalms 119:34** Give me understanding, and I shall keep Your law; Indeed, I shall observe it with my whole heart.

⁶⁶⁰ **Psalms 25:11** For Your name's sake, O LORD, Pardon my iniquity, for it is great.

⁶⁶¹ **Psalms 139:7-8** Where can I go from Your Spirit? Or where can I flee from Your presence? **(8)** If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.

only knows the Spirit but that he knows he cannot flee from Him. He knew the Holy Spirit up close and personal as distinct from God the Father.⁶⁶²

Solomon

The scriptures show that Solomon had a relationship with God. At his birth God declared that He loves him. Solomon is a bit of a conundrum. The Bible declares that he loved God, He married an Egyptian Pharaoh's daughter and worshipped other Gods. The scripture shows many times that Solomon worshipped God and did many works for Him, but it never gives any indications of a relationship between them. In his old age his many wives turned his heart towards false gods. This shows that works and even good discipline is not an indication of a relationship. Relationship is two people sharing intimacy with one another.

⁶⁶² Elwell, W. A., & Beitzel, B. J. (1988). David. In *Baker encyclopedia of the Bible* (Vol. 1, p. 586). Grand Rapids, MI: Baker Book House.

⁶⁶³ **2 Samuel 12:24** Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the LORD loved him,

⁶⁶⁴ **1 Kings 3:3** And Solomon loved the LORD, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.

⁶⁶⁵ **Grafius, B.** (2016). Solomon, King of Israel. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

2.5.4 Relationships with Prophets

Samuel

Samuel is the only prophet with a detailed account of his childbirth. His mother Hannah was barren and went to the temple to make a vow before God that if He gave her a son, that she would give the son over to Him. Eli the prophet prayed for her and she became pregnant with a son. ⁶⁶⁶

She called the son Samuel and after he was weaned was taken to be raised in the temple by Eli. God called Samuel one night but Samuel did not know God's voice which shows that although he was working in the temple doing the work of God, he did not know God.⁶⁶⁷

Later in scripture, Samuel is accepted as a prophet and he is shown as talking to God, knowing His voice. Samuel speaks to God as one would speak to a friend and share the same friendship relationship with God as Abraham.

Elijah

Elijah is a famous prophet for two reasons. Everyone knows him for his defeat over the Baal prophets and for going to heaven on a chariot of

⁶⁶⁶ **Diffey, D. S., & Custis, M.** (2016). Samuel the Prophet. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁶⁶⁷ **1 Samuel 3:5** So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down.

fire. He is also the prophet that ran twenty-seven kilometers to get away from Jezebel.

His trust and faith in God gave him victory over 400 Baal prophets and he knew that God would do what He said He would do. Before he was taken up in the chariot, he tries to persuade Elisha that he must turn back, because God already told him what was going to happen. He had a close relationship with God seen in the same light as Moses and Enoch.

On the mount of transfiguration, Elijah appeared with Moses and together they conversed with Jesus⁶⁶⁸ about the passion that He was about to suffer in Jerusalem.⁶⁶⁹ Obviously, they had a close relationship with God, one that all believers should aspire to have.

Elisha

Elisha was chosen by Elijah to take up his mantle and to be his disciple. The scriptures show many miracles performed by Elisha after Elijah left him. There are no scriptures giving us a better view of his relationship with God than the one in **2 Kings 3:14**⁶⁷⁰ where he says that he stands before the Lord of Hosts. He realizes that his call is to be in the presence

⁶⁶⁸ Mark 9:4 And Elijah appeared to them with Moses, and they were talking with Jesus.

⁶⁶⁹ **Stek, J. H.** (1979–1988). Elijah. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 2, p. 67). Wm. B. Eerdmans.

⁶⁷⁰ **2 Kings 3:14** And Elisha said, "As the LORD of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you.

of God. In the same way, believers must realize that they are called to be in the presence of God and have a relationship with Him.

Job

The first mention of Job is in the introduction of the Book of Job.⁶⁷¹ The introduction shows us four aspects of him. He is seen as blameless, upright, God-fearing and shuns evil.

To be blameless means that one cannot be blamed of any wrongdoing before God and man.⁶⁷² God calls Job blameless, upright, God-fearing and a hater of evil⁶⁷³ which shows that God had nothing against Job. God was actually bragging about Job to the devil. Job made a sacrifice to God daily for himself and for his family.

To be upright means to have unchanging standards.⁶⁷⁴ That one is straightforward and honest. Nothing is hidden in the person. What you see is what you get.

⁶⁷¹ **Job 1:1** There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.

⁶⁷² **Carpenter, E. E., & Comfort, P. W.** (2000). In *Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained* (p. 19). Nashville, TN: Broadman & Holman Publishers.

⁶⁷³ **Job 1:8** Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

⁶⁷⁴ **Lee, G. A.** (1979–1988). Upright. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 949). Wm. B. Eerdmans.

The character of being God-fearing means that you have a total commitment to the one true God.⁶⁷⁵ Then lastly God calls him a hater of evil. This attitude is seen in everybody who has a good relationship with God.

Clearly in the book of Job, God and Job has one on one conversations and God does not hide away from Job but reveals Himself to Job. This relationship is based on Job's four characteristics mentioned in the first paragraph. All believers should strive to have the same four characteristics. Jesus makes the believer blameless and the Holy Spirit helps the believer to have unchanging standards. The last two characteristics can only come to the believer by making the choice for it.

Isaiah

The prophet Isaiah is considered one of the major prophets in scripture. His writings express a deep awareness of God's majesty and holiness. His commitment to God is seen in him denouncing not only Canaanite idolatry but also the religious observances of his own people that were external ceremonies only and lacking in sincerity. He also wanted the people to love God with their hearts and not just in duties and ceremonies. Because of his close relationship with God he had the

⁶⁷⁵ **Sacks, S. D.** (1988). Fear. In *Baker encyclopedia of the Bible* (Vol. 1, p. 782). Grand Rapids, MI: Baker Book House.

⁶⁷⁶ **Isaiah 29:13** Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men,

⁶⁷⁷ **Elwell, W. A., & Beitzel, B. J.** (1988). Isaiah (Person). In *Baker encyclopedia of the Bible* (Vol. 1, p. 1046). Grand Rapids, MI: Baker Book House.

privilege of seeing Jesus before Jesus came to the earth. In the book of Isaiah Jesus revealed Himself to Isaiah as a peaceful prince, and as a suffering, obedient servant.⁶⁷⁸

Ezekiel

Ezekiel's call as a prophet has similar characteristics with Moses' call at the burning bush. God appears to Ezekiel and speaks to him as a person would speak to him. So God reveals Himself also to Ezekiel and sends him as a prophet to the house of Israel.⁶⁷⁹ Even in the valley of the dry bones, Ezekiel has absolute faith in God.

Every chapter in the book of Ezekiel begins with "and the Word of the Lord came to me". This shows that God was speaking to Ezekiel but also that Ezekiel knew God good enough to have recognized His voice.

Jeremiah

The book of Jeremiah follows the same pattern as the book of Ezekiel, where God speaks to Jeremiah and Jeremiah gives the message to the people of Israel. Nothing else is shown except that Jeremiah knew the voice of God and God revealed Himself to Jeremiah.

Daniel

⁶⁷⁸ **Isaiah 53:3** He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

⁶⁷⁹ **Klein, R. W.** (2000). Ezekiel, Book of. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 447). Grand Rapids, MI: W.B. Eerdmans.

Daniel was brought from Jerusalem with the siege by the King of Babylon, Nebuchadnezzar. He was about 16 years old and was already God fearing. He immediately rejected the King's diet that was given to them but decided to rather honor God. With every dream the King had, Daniel was able to go to God and depend upon Him for the revelation. God spoke to Him. Even when Daniel was found praying to God and thrown into the lion's den, he did not give up on his relationship and his faith in God. If God was not real to him, he would not have been able to do so. Many people have Christian religious acts, but their normal lives do not show that they believe God is real.

The Minor Prophets

I have decided to group the twelve minor prophets together namely: Hosea, Joel, Amos, Jonah, Obadiah, Nahum, Habakkuk, Micah, Zephaniah, Haggai, Zechariah, and Malachi. They all have the same factors in their relationships with God. God speaks to them. They hear His voice and recognize it as God's voice. Their closeness with God is shown in their actions towards Him.

2.5 Relationships In The New Testament

In the New Testament, there are several people interacting with Jesus as well as the Holy Spirit. This thesis will explore both relationships with Jesus and the Holy Spirit because the ministry of the Holy Spirit is to continue the ministry that Jesus had while here on earth. This section of

⁶⁸⁰ **Elwell, W. A., & Beitzel, B. J.** (1988). Daniel (Person). In *Baker encyclopedia of the Bible* (Vol. 1, p. 571). Grand Rapids, MI: Baker Book House.

the thesis will also analyze these relationships, to see if they add anything to the believer's relationships that he can, and should have, with the Holy Spirit today.

Mary and Martha

Mary and Martha are grouped together because of the contrasting relationships they have with Jesus. Keep in mind that this is Mary of Bethany and not Mary Magdalene, who will also be discussed separately. **Luke 10:38-42**⁶⁸¹ tells the story of two women who met with Jesus and His disciples and served them. Martha chose to stand and make all the preparations for them. She chose to do the works. Mary, on the other hand, chose to sit at the feet of Jesus. When Martha told Jesus to tell Mary to help her, Jesus responded that Mary chose the better part. He told her that the fact that Mary sat at Jesus' feet is the one thing that is needed.

From this interaction between Mary, Martha, and Jesus it is important to note the relationship aspect. On the one side, Martha thought she was blessing Jesus by the works she was doing. While Mary on the other hand, just wanted to be with Jesus and Jesus saying that wanting to be

⁶⁸¹ **Luke 10:38-42** Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. **(39)** And she had a sister called Mary, who also sat at Jesus' feet and heard His word. **(40)** But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." **(41)** And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. **(42)** But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

with Him is all that is needed. This clearly shows the difference between having a relationship with God and just being in Christian service.

Mary was also the one that anointed Jesus for the crucifixion and impending death.⁶⁸² This means that she was actually listening when He spoke.

Mary Magdalene

In **Mark 16:9**⁶⁸³ the scripture says that Mary Magdalene was the one that Jesus casts seven demons out of. She followed Jesus everywhere. She was also the first one that saw Jesus after His resurrection. She was also one of the people at the foot of the cross.⁶⁸⁴ Her relationship with Jesus is obviously one of love and adoration. In **Luke 7:47**⁶⁸⁵ Jesus declares about this woman that where there are many sins forgiven that we will love much. The same is seen in believers relationships with God. If believers realize how much God loves them, they will love Him more.

Peter

Peter was one of the three closest disciples. In the Gospel of John Jesus

⁶⁸² **John 12:3** Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

⁶⁸³ **Mark 16:9** Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

⁶⁸⁴ **Matthew 27:56** among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

⁶⁸⁵ **Luke 7:47** Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

asks them if they also want to leave Him and Peter's remarks show their relationship.⁶⁸⁶ In the same way, believers must depend upon God and stay with Him forever. Peter had many scenes with Jesus where he shared pivotal moments with Him. He was in the inner circle of Jesus.

Peter would have been the one person along with the apostle John that could recognize the voice of Jesus in a crowd of people. In the book of Acts, Peter makes a statement that shows that he knew the Holy Spirit as a separate person than Jesus. In **Acts 11:12**⁶⁸⁷ he reports back to the church in Jerusalem and states that it was the Spirit that sent him to the Gentiles.

Paul (Saul)

Before Saul became Paul he was educated under one of the most prominent Jews of his time, Gamaliel.⁶⁸⁸ Gamaliel knew the Torah back and forth and was a well-respected leader in the Sanhedrin.⁶⁸⁹ Here is a man who was well educated and taught the law and the prophets. He could not see the message of Jesus in the writings and persecuted the apostles to such a point that he was the one who led the charge against

⁶⁸⁶ **John 6:68-69** But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. **(69)** Also we have come to believe and know that You are the Christ, the Son of the living God."

⁶⁸⁷ **Acts 11:12** Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.

⁶⁸⁸ **Acts 22:3** "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today.

⁶⁸⁹ **Nunnally, W. E.** (2000). Gamaliel. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 481). Grand Rapids, MI: W.B. Eerdmans.

them.690

Then all of a sudden he has an encounter with Jesus on the road to Damascus and his relationship with Jesus starts. Paul wrote 27 of the New Testament books because of his relationship with Jesus and the Holy Spirit. Paul later also makes a distinction between Jesus and the Spirit in **Acts 13:2.**⁶⁹¹ He clearly identifies the Spirit as a separate person than Jesus.

The Apostle John

This apostle is with Peter as one of the disciples in the close inner circle of Jesus. His relationship with Jesus is seen in the statement he makes about himself in **John 13:23**⁶⁹² that he had his head on the chest of Jesus at the last supper. His relationship with Jesus was so close that when the other disciples wanted to ask Jesus something, but was too scared, that they would ask John to ask Jesus instead. That was the close relationship that Jesus wanted with all His disciples, but John was the only one to choose it and press in to achieve it.

This brings the relationships in the scriptures to an end and we see that with every person mentioned having a relationship with Jesus or with the Holy Spirit, that it was people of faith with a reputation of renown. It is

⁶⁹⁰ **Acts 8:3** As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison.

⁶⁹¹ **Acts 13:2** As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

⁶⁹² **John 13:23** Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

clear that the people who had a close relationship with God had so because they placed Him first in their lives.

Next, in the thesis we will look at the opposite of relationship and that is religion, and how religion destroys the relationship when it is placed with more importance than a relationship.

2.6 Religion

In this section of the thesis, the author will look at what constitutes religion and why it is in contrast to relationship. It will also look at various religions mentioned in scripture and what God thought of them. Then the thesis will look at various world religions and compare them to a Christianity based on relationship.

2.6.1 What Is Religion

Merriam-Webster's⁶⁹³ dictionary states that religion is an institutionalized system of religious attitudes, beliefs, and practices. MH Manzer states that religion is a set of beliefs, a form of worship, ritual, prayer and a code of moral behavior.⁶⁹⁴ In other words, your religion will dictate your outward attitudes, practices and moral standard

⁶⁹³ https://www.merriam-webster.com/dictionary/religion

⁶⁹⁴ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

and behavior. JB Job states that religion is the outward expression of one's belief system but not the content of it. ⁶⁹⁵

In the English translations we have today, there are various Greek terms that are translated as religion or religious. ⁶⁹⁶ In **Acts 25:19** ⁶⁹⁷ the Greek word used is $\delta \epsilon \iota \sigma \iota \delta \alpha \iota \mu \omega \nu$ (deisidaimōnia) and was commonly used in Hellenistic culture for observances offered to a deity. In **Acts 17:22** ⁶⁹⁸ Paul uses an adjectival form to tell the Athenians that "they are very religious".

On another occasion, Paul uses a different form of the word to describe Judaism. In **Acts 26:5**⁶⁹⁹ the Greek word $\theta \rho \eta \sigma \kappa \epsilon i \alpha$ (*thrēskeia*) is used because Paul here speaks specifically about the Jewish worship of God,⁷⁰⁰ which in itself had its own outward manifestations to explain that

⁶⁹⁵ **Job, J. B.** (1996). Religion. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1007). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁶⁹⁶ **Achtemeier, P. J.,** Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary* (1st ed., p. 860). San Francisco: Harper & Row.

⁶⁹⁷ **Acts 25:19** but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.

⁶⁹⁸ **Acts 17:22** Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;

⁶⁹⁹ **Acts 26:5** They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.

Schmidt, K. L. (1964–). θρησκεία, θρῆσκος, ἐθελοθρησκεία. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (electronic ed., Vol. 3, p. 156). Grand Rapids, MI: Eerdmans.

he lived as a Pharisee. This word is also used in **James 1:26-27**⁷⁰¹ to describe undefiled or pure religion.

Then finally in **1 Timothy 3:16**⁷⁰² the Greek word εὐσεβής (eusebeia) is used to refer to religious devotion and behavior, but is more often used to refer to religious attitudes that stem from faith.⁷⁰³

In the end, it is safe to say that religion is the outward actions people see other people do that refers to their worship of their God or god or gods.

2.6.2 Religion in The Old Testament

Throughout the Old Testament Judaism is described as the worship of the one true God. All other religions are marked as false religions and named so, for they worshipped false gods. The people of God were the Israelites and Abraham was the patriarch. As the thesis has shown the relationship between Abraham and God, it has also shown that all of the heroes of faith had close relationships with God. This thesis will also look at what the Israelite people did outwardly as a sign of their worship and intimacy with God. Then it will look at the other religions mentioned in the Old Testament.

7

⁷⁰¹ James 1:26-27 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. (27) Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

⁷⁰² **1 Timothy 3:16** And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

⁷⁰³ **Powell, M. A.** (2011). religion, religious. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary (Revised and Updated)* (Third Edition, p. 872). New York: HarperCollins.

Judaism/Religion of Israel

Judaism is also called the religion of Israel as it shows their outward conduct relating to God. The religion of truly pious Israelites was based upon their relationship and commitment to their Lord. Many of the less devoted Hebrews exercised faith in Jehovah without being in a relationship with Him. This wasn't true to the ideals of biblical religion.⁷⁰⁴ A very good example of this was seen in the life of King Saul.

This raises the question then: What religious acts did Israel do that was recorded in the Scriptures and could they have done them without having a relationship with God?

The most common religious act was making sacrifices to God. The first sacrifices mentioned was made by Cain and Abel and the scripture was clear that Abel made His sacrifice out of relationship and Cain didn't. Abel's sacrifice pleased God and Cain's didn't. A relationship in religious acts makes all the difference.

Another religious act is that of circumcision. God commanded that even newborn babies be circumcised as a sign of this covenant. The problem with circumcision is that it is a sign of commitment to the covenant between God and Abraham, but the parent makes it on behalf of the baby, which means the relationship must be from the parent and not the baby. The origin and basis of Judaism are found in the Abrahamic covenant that God initiated with the people of Israel that started with

⁷⁰⁴ **Elwell, W. A., & Beitzel, B. J.** (1988). Israel, Religion Of. In *Baker encyclopedia of the Bible* (Vol. 1, p. 1067). Grand Rapids, MI: Baker Book House.

Abraham.⁷⁰⁵ This religious act must also be based on the relationship, but it is one of the acts that have the blessing of God even if it isn't done out of the relationship.⁷⁰⁶

The next religious act seen in the Israelite religion is that of tithing. Abraham gave a tenth of his spoils in the war against Elam.⁷⁰⁷ Jacob was also seen later to tithe in **Genesis 28:22.**⁷⁰⁸ In other words, he was taught by Abraham to tithe because Abraham knew the value of it. In both instances, it is done to say thanks to God for His provision. Later in the law, Moses⁷⁰⁹ stated that the tithe was considered holy unto the Lord.⁷¹⁰ In the book of Malachi, we see God's heart towards tithing. In

⁷⁰⁵ **Hagner, D. A**. (1996). Judaism. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 622). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁷⁰⁶ **Genesis 17:10-14** This *is* My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; **(11)** and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. **(12)** He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. **(13)** He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. **(14)** And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

⁷⁰⁷ **Genesis 14:20** And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.

⁷⁰⁸ **Genesis 28:22** And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."

⁷⁰⁹ **Leviticus 27:30** And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD's. It is holy to the LORD.

⁷¹⁰ **White, R. E. O.** (1988). Tithe, Tithing. In *Baker encyclopedia of the Bible* (Vol. 2, p. 2071). Grand Rapids, MI: Baker Book House.

Malachi 3:10⁷¹¹ God declares that believers have the right, on this one thing only, to test Him. Again there is a blessing that comes with the act of tithing. This is another religious act, that if done out of a relationship, it shows a deep commitment and a heart of thankfulness to God. It can also be done as an act out of obligation without having a relationship with God,⁷¹² but both instances will still carry the blessing that God says people can test Him in.

The next religious acts that the nation of Israel observed was that of the feasts and the festivals. There are seven feasts celebrated by the nation of Israel in the Old Testament. The first is the Passover feast⁷¹³ or the feast of unleavened bread.⁷¹⁴ This feast was established to commemorate the historical deliverance from Egypt. It was one of three annual festivals and for seven days unleavened bread was eaten and no servile work was done. It was observed on the fourteenth day of the first month, Nisan, which is March to April.⁷¹⁵

⁷¹¹ **Malachi 3:10** Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.

⁷¹² **Carpenter, E. E**. (1979–1988). Tithe. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 862). Wm. B. Eerdmans.

⁷¹³ **Leviticus 23:5** On the fourteenth day of the first month at twilight is the LORD's Passover.

⁷¹⁴ **Exodus 23:15** You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);

⁷¹⁵ **Freeman, D.** (1996). Feasts. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 366–367). Leicester, England; Downers Grove, IL: InterVarsity Press.

The second feast was the **Feast of Weeks**, also called the feast of the harvest⁷¹⁶ and "the day of first fruits".⁷¹⁷ The Festival of Weeks, which occurred at the beginning of the wheat harvest seven weeks after the presentation of the barley omer⁷¹⁸ Later it was known as Pentecost because it was celebrated on the fiftieth day from the Sabbath beginning the Passover.

The third feast is the **Feast of Tabernacles** or the feast of booths and is also called the feast of ingathering.⁷¹⁹ It lasted for seven days after the processing of the grain at the threshing floor and the grapes in the winepress.⁷²⁰ The fruit was gathered in and people dwelt in booths made of branches and boughs of trees. It extended from the fifteenth to the twenty first of the seventh month (Sep/Oct).⁷²¹

⁷¹⁶ **Exodus 23:16** and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.

⁷¹⁷ **Numbers 28:26** 'Also on the day of the firstfruits, when you bring a new grain offering to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall do no customary work.

⁷¹⁸ **Wright, D. P.** (2011). festivals, feasts, and fasts. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary (Revised and Updated)* (Third Edition, p. 286). New York: HarperCollins.

⁷¹⁹ **Harrison, R. K.** (1988). Feasts and Festivals of Israel. In *Baker encyclopedia of the Bible* (Vol. 1, p. 786). Grand Rapids, MI: Baker Book House.

⁷²⁰ **Deuteronomy 16:13** "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

⁷²¹ **Kalland, E. S.** (1992). Deuteronomy. In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel* (Vol. 3, p. 111). Grand Rapids, MI: Zondervan Publishing House.

The fourth feast was the **Feast of the Sabbath** or called the "Sabbath of rest" and although it was only a day, and happened every Sunday, it was still regarded as a feast in **Leviticus 23:2-3**.⁷²²

Another feast was the **Feast of Trumpets**.⁷²³ It was a "memorial of blowing of Trumpets"⁷²⁴ and a Sabbath. It commemorates the fall of Jericho's walls and God giving the children of Israel victory over their enemies.

The sixth feast was the **Feast of the Day of Atonement** in which the Priest would enter the Holy of Holy's place in the temple to make atonement for the people before God. This would take place once a year.⁷²⁵

The last feast is the **Feast of Purim** and was established by Mordecai in the time of Ahasuerus to commemorate the remarkable deliverance from the intrigues of Haman, this was a day of feasting and gladness.

⁷²² **Leviticus 23:2-3** "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts. **(3)** 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

⁷²³ **Numbers 29:1** 'And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets.

⁷²⁴ **Leviticus 23:24** "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation.

⁷²⁵ **Exodus 30:10** And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD."

The extra-biblical feast of Hanukkah is the celebration of the recovery and cleansing of the Jerusalem Temple by Judas Maccabaeus in 164 BC, after its desecration by Antiochus Epiphanes. It is also called the 'festival of lights'.⁷²⁶

After all these feasts and festivals are observed it is quite evident that they can all be attended to, promoted and adhered to without the person observing it having a relationship with God.

Another quite large religious act is the following of the law. There are 613 laws in the Old Testament relating to several categories. The nation was rebellious, and God used the Law as his righteous instrument to teach, in a very specific way, what sin is. 727 As the thesis has shown previously that sin is a hindrance to the relationship between God and Man. The Law revealed at Mt Sinai was intended to lead Israel closer to God. Remember, anybody can outwardly follow the law out of obligation without a relationship. This is what Jesus was warning the Pharisees about in **Matthew 12:34**. 728

The next religious practice is that of the sacred places of worship. The religion of Israel designated certain geographical localities and certain

⁷²⁶ **Harrison, R. K.** (1988). Feasts and Festivals of Israel. In *Baker encyclopedia of the Bible* (Vol. 1, p. 785). Grand Rapids, MI: Baker Book House.

⁷²⁷ **Elwell, W. A., & Beitzel, B. J.** (1988). Law, Biblical Concept Of. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1316). Grand Rapids, MI: Baker Book House.

⁷²⁸ **Matthew 12:34** Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

physical conditions as proper to the worship of God.⁷²⁹ The temple as a place of worship was holy for the nation of Israel. That is why the Pharisees wanted to kill Jesus when He said that He will break down this temple and in three days raise it up again.⁷³⁰ Just because a Jew goes to the temple and worships there does not mean that he has a relationship with God.

The religious acts and moral behavior of the Nation of Israel in the Old Testament do not prove that they had a relationship with God although the religious acts would have been a means to create intimacy and fellowship between the Jew and God.

Canaanite Religion

The Canaanite religion was polytheistic in nature. In the Canaanite list of their gods, they served the most prominent one mentioned in scripture, Baal. Baal was the god of fertility but his sphere of influence included agriculture, animal husbandry, and human sexuality. King Ahab married Jezebel of Tyre and Baal worship became prominent in the Northern Kingdom of Israel. The worship of Baal was strongly fought

⁷²⁹ **Elwell, W. A., & Beitzel, B. J**. (1988). Israel, Religion Of. In *Baker encyclopedia of the Bible* (Vol. 1, p. 1071). Grand Rapids, MI: Baker Book House.

⁷³⁰ **John 2:19** Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

⁷³¹ **Vos, H. F.** (1988). Baal. In *Baker encyclopedia of the Bible* (Vol. 1, p. 239). Grand Rapids, MI: Baker Book House.

⁷³² **1 Kings 16:31** And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him.

against by the prophet Elijah, and God utterly mocked and destroyed the Baal prophets on Mount Carmel.

Other Canaanite gods included Anath and Athirat who was related to one another.⁷³³ They were also related through marriage to Baal and was also worshipped with him. The Canaanite gods, according to traditions became at war with one another and killed one another.

The first test is the relationship test and the Baal followers can quite obviously not have a relationship with a god that does not exist although they can worship him as the worship was one-sided. It would also have been possible for demons to portray themselves as the Baal god and so deceive the people to think that they are having a relationship with Baal.

The second test is whether the Baal worshippers could have performed their religious acts without having a relationship with Baal and the answer is yes, they could have. As the gods they worshipped were responsible for acts of nature any sign of rain or hail or snow or drought could have been seen as communication from their god.⁷³⁴

Egyptian Religion

The Egyptians also believed in a vast number of gods and were therefore also polytheistic. The Egyptians depicted their gods in a variety

⁷³³ Elwell, W. A., & Beitzel, B. J. (1988). Canaanite Deities and Religion. In *Baker encyclopedia of the Bible* (Vol. 1, p. 411). Grand Rapids, MI: Baker Book House.

⁷³⁴ **Steiner, B.** (2016). Canaanite Religion. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

of ways, including human (anthropomorphic), animal (zoomorphic), hybrid, and composite forms. The gods were depicted in various forms, although usually, one was more dominant than the others.⁷³⁵

There were also numerous festivals held on the birthdays of these gods. During these festivals, the gods would be taken out of their temples and shown to the people.⁷³⁶ The ten plagues of Egypt was God's way of showing the people His power over these false gods of Egypt.⁷³⁷

All these festivals and demonstrations of their gods needed no relationship and also could not foster any type of relationship.

2.6.3 Religion in The New Testament

The New Testament saw a great number of new religions as well as new religious acts. This era saw the religion of Israel continued as well as the birth of Christianity. Various other religions became prominent as Christianity continued to grow.

⁷³⁵ **Bryant, D.** (2016). Egypt, Religion of. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁷³⁶ **Archer, G. L., & Lasor, W. S.** (1979–1988). Religions of the Biblical World: Egypt. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, pp. 106–107). Wm. B. Eerdmans.

⁷³⁷ **Numbers 33:4** For the Egyptians were burying all their firstborn, whom the LORD had killed among them. Also on their gods the LORD had executed judgments.

Greek Religions

In the centuries before Jesus was born various religions through the conquests of Alexander the Great were spread to the area where Jesus lived and ministered. The New Testament letters give glimpses of these false religions that invaded the church. The Greeks saw their gods as much as themselves. They were superhuman, but not all-powerful, all-knowing or everywhere present. The will of one god could be frustrated by the other gods, and all of them had very limited perceptions of the future. The humans lived to please the gods so as not to incur their wrath, but a relationship was not something the people sought after. Sacrifices made to the twelve gods of Olympus was only done to appease them. By definition of relationship, it would not be possible to have a relationship with these false, fallible gods of Olympus.

Astrology

Astrology is a Pseudoscience dealing with the supposed influence of the heavenly bodies on human character and destiny. These influences are based on the movement of the sun and planets through the zodiac, an arbitrary division of the celestial sphere into twelve segments identified with twelve major constellations. As the sun travels in its path, it cuts across the zodiac at various points. This movement of the sun and the

⁷³⁸ **Vos, H. F.** (1979–1988). Religions of the Biblical World: Greco-Roman. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 107). Wm. B. Eerdmans.

planets in relation to the zodiac provides astrologers with patterns or "aspects" from which their interpretative schemes are drawn. 739

Astrologists told people that the movement of the sun, moon, and planets determined their lives and could predict their futures. In **Acts 19:19**⁷⁴⁰ in Ephesus, there was a book burning ceremony that caused a riot. These books may have included astrological writings.⁷⁴¹ Astrology became a religion when the adherents of them began to worship and consult the stars for their lives. **Galatians 4:3**⁷⁴² and **Colossians 2:20**⁷⁴³ speaks of deliverance from these "rudimentary elements of the world".

No form of relationship can be sought with various planets and stars circling our solar system. This sounds exactly like the warning Paul gave **Timothy**⁷⁴⁴ about deceiving demons bringing in new religions.

⁷³⁹ Bass, C. B., & McComiskey, T. E. (1988). Astrology. In *Baker encyclopedia of the Bible* (Vol. 1, p. 223). Grand Rapids, MI: Baker Book House.

⁷⁴⁰ **Acts 19:19** Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

⁷⁴¹ **Wright, J. S.** (1979–1988). Astrology. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 343). Wm. B. Eerdmans.

⁷⁴² **Galatians 4:3** Even so we, when we were children, were in bondage under the elements of the world.

⁷⁴³ **Colossians 2:20** Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations—

⁷⁴⁴ **1 Timothy 4:1** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

Stoicism

Stoicism with its followers called Stoics were a widespread Greek and Roman philosophy. The earliest Stoics were primarily concerned with the study of nature's origin and its laws. They were materialists who believed that all things came from the one basic element of fire. The scope and power of its influence are indicated by the fact that the Roman emperor Marcus Aurelius was himself a Stoic, some of whose philosophical writings have survived.

The stoic religion is described as a form of materialistic pantheism or monism. To them, god is the immanent all-pervading energy by which the natural world is created and sustained.⁷⁴⁶ Because they believe that everything that happened in the universe was governed by this universal law of nature or providence, all humans were considered to be brothers and sisters in this universal living body.⁷⁴⁷

This religion has very large similarities with the Asian religion of Buddhism which will be discussed later in the thesis as well. There is no religious act in this religion that promotes relationship as there is no real god to serve, just an impersonal force or energy that must be obeyed and feared.

⁷⁴⁵ **Elwell, W. A., & Beitzel, B. J.** (1988). Stoics, Stoicism. In *Baker encyclopedia of the Bible* (Vol. 2, p. 2000). Grand Rapids, MI: Baker Book House.

⁷⁴⁶ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1555). Oxford; New York: Oxford University Press.

⁷⁴⁷ **Perkins, P.** (2011). Stoicism. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary (Revised and Updated)* (Third Edition, p. 993). New York: HarperCollins.

Epicureanism

Epicurean philosophy is a system of philosophical ethics founded by the Greek thinker Epicurus (342-270 BC). The philosophy proposes that the purpose of life is to experience tranquility through maximizing pleasure and minimizing pain. Attainment of tranquility was the purpose of life. Epicureans believed that tranquility was achieved through learning about and then practicing that which constitutes a virtuous life: having close friends, avoiding negative people, and having no fear of the distant gods, judgment, or the afterlife. This obviously shows that religion is all about the acts of the religion, but nothing more. Paul encountered the Epicureans in **Acts 17:18**⁷⁵⁰ and proclaimed the Gospel to them.

Gnosticism

Gnosticism is a term derived from the Greek word *gnōsis* meaning knowledge.⁷⁵¹ Gnosticism is a religion distinguished by claims to obscure mystical knowledge emphasizing redemption through knowledge over

⁷⁴⁸ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 556). Oxford; New York: Oxford University Press.

Parker, N. T. (2016). Epicureanism. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein,
 D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*.
 Bellingham, WA: Lexham Press.

⁷⁵⁰ **Acts 17:18** Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection.

⁷⁵¹ **J.W.D.** (1996). Gnosticism. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 415). Leicester, England; Downers Grove, IL: InterVarsity Press.

faith.⁷⁵² In the beginning Gnosticism was the perverting of Christian truth but did not originate in the church, instead, it came from outside the church infiltrating it from the outside.⁷⁵³ As a religion, it is quite empty and has no substance for promoting a relationship or even has a god to aspire to.

Christianity

Background: Christianity began with the biblical account of the person, life, and work of Jesus as the Christ. Although Jesus never called His followers Christians. The term was first used in **Acts 11:26**⁷⁵⁴ in Antioch. Acceptance of Jesus as the Messiah and Lord differentiated Christians from Jews and from other religions in the area.

Doctrine: The Christian doctrine consist of several aspects. The basis for it is found in the Word of God that is infallible and inspired. Christianity believes that the bible is, in its original writing, fully inspired of God and

⁷⁵² **Borchert, G. L.** (1988). Gnosticism. In *Baker encyclopedia of the Bible* (Vol. 1, p. 873). Grand Rapids, MI: Baker Book House.

⁷⁵³ **Renwick, A. M.** (1979–1988). Gnosticism. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 2, p. 484). Wm. B. Eerdmans.

⁷⁵⁴ **Acts 11:26** And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

⁷⁵⁵ **MacGregor, K. R.** (2016). Christianity, Overview of Early. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

accepts it as the final authority for faith and life. Christianity also believes that the scriptures contain no errors.⁷⁵⁶

Christian doctrine also believes in the concept of the Trinity. This is a belief in one God, eternally existing in three distinct persons being the Father, the Son, and the Holy Spirit. All three are equal to one another but still, each one has their own role and function. The Father is a spiritual being that is omnipresent, omniscient, eternal, loving and infinitely good. He has life in Himself and gives life to all things. The Son is Jesus Christ who came to earth to die for the sins of Man. He died on a cross taking the punishment for sin on Himself and rose again on the third day in a bodily resurrection. Many Christians have the misconception that their sins just vanish, when in fact they have to be punished for them. That is why Jesus had to die on the cross, in order for justice to take place, and sin still to be punished. Jesus Christ ascended to heaven and sends His Holy Spirit to mankind to continue His ministry on earth.

⁷⁵⁶ **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, **(17)** that the man of God may be complete, thoroughly equipped for every good work.

⁷⁵⁷ **Matthew 3:16-17** When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. **(17)** And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

The Holy Spirit has a ministry of sanctification towards all believers, but it is a progressive sanctification⁷⁵⁸ to restore mankind back to the relationship God wants with man.

Christianity believes that God created man in His own image⁷⁵⁹ but man sinned and thereby incurring the penalty of death.⁷⁶⁰ Christianity also believes that all people are born with a sinful nature.⁷⁶¹ Salvation from this eternal death can only be obtained through faith in the substitutionary sacrifice of Jesus Christ on the cross.⁷⁶² Only His blood can provide justification.⁷⁶³ All people who repent of their sins, receive

⁷⁵⁸ **2 Thessalonians 2:13** But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, **Hebrews 2:11** For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, **Hebrews 10:14** For by one offering He has perfected forever those who are being sanctified. **2 Corinthians 3:18** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

⁷⁵⁹ **Genesis 1:26-27** Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." **(27)** So God created man in His own image; in the image of God He created him; male and female He created them.

⁷⁶⁰ **Romans 6:23** For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

⁷⁶¹ **Bromiley, G. W., & Orr, J.** (1979–1988). Christianity. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 658). Wm. B. Eerdmans.

⁷⁶² **John 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

⁷⁶³ **John 3:5** Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

Jesus as their Lord and Saviour, and are born again through the Holy Spirit.

Christianity also believes in the resurrection of the just and the unjust.⁷⁶⁴ The just shall inherit eternal life in heaven or the new earth, while the unjust will receive eternal life in punishment away from God in a place called hell that is made for Satan and his demons.

Christianity also believes in the one true church that started in the Book of Acts and is the complete number of individuals who have been redeemed by the blood of Christ and regenerated by the Holy Spirit. The church is the body of Christ ministering on earth to be the organism through which He will complete His ministry to reach all mankind.⁷⁶⁵

Religious acts: Christianity has several religious acts that are listed in the scriptures and each one will be looked at here. The first one to be discussed is seen in the life of Jesus first, and that is baptism. Jesus was baptized by John the Baptist and He told John that it must be done to fulfill all righteousness.⁷⁶⁶ Later in the New Testament Paul writes to the Ephesian church⁷⁶⁷ and tells them that there is only one baptism. He

⁷⁶⁴ **John 5:29** and come forth— those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

⁷⁶⁵ **Romans 12:5** so we, being many, are one body in Christ, and individually members of one another.

⁷⁶⁶ **Matthew 3:14-15** And John *tried to* prevent Him, saying, "I need to be baptized by You, and are You coming to me?" **(15)** But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

⁷⁶⁷ **Ephesians 4:5** one Lord, one faith, one baptism;

explains it more when he wrote in Colossians⁷⁶⁸ and also to the Roman church⁷⁶⁹ and explained to them that the baptism is an outward sign of an inward confession of faith in the resurrection power of Jesus.⁷⁷⁰ It is the laying down of the old nature and taking up the new nature in Christ. It speaks of a nature that is not in bondage to sin as Jesus has overcome sin.

The next religious act is seen in repentance. Repentance is the first step needed in receiving salvation. John the Baptist preached repentance.⁷⁷¹ Jesus also preached a message of repentance.⁷⁷² Later in the gospel message, Jesus also sent out His disciples into the neighboring towns with the same message of repentance.⁷⁷³ The call for repentance is a call for man to return to the original state he was in before the fall.⁷⁷⁴ The

⁷⁶⁸ **Colossians 2:12** buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

⁷⁶⁹ **Romans 6:4** Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁷⁷⁰ **Osborne, G. R.** (1988). Baptism. In *Baker encyclopedia of the Bible* (Vol. 1, p. 258). Grand Rapids, MI: Baker Book House.

⁷⁷¹ **Matthew 3:1-2** In those days John the Baptist came preaching in the wilderness of Judea, **(2)** and saying, "Repent, for the kingdom of heaven is at hand!"

⁷⁷² **Matthew 4:17** From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

⁷⁷³ **Matthew 11:20** Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent:

⁷⁷⁴ **Dunn, J. D. G**. (1996). Repentance. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1007). Leicester, England; Downers Grove, IL: InterVarsity Press.

state of him walking with God having a relationship with Him. Repentance is more than just a change in actions or plans and intentions, but it is a change in the whole personality from a sinful course of action to an action dependent on God.⁷⁷⁵

Repentance can be seen as a religious act when seen by other people. The difference is in the heart of the person repenting. Repenting as a religious act is just remorse, but true repentance in the heart changes the person inwardly towards a right standing with God.

Another religious act is that of prayer. Prayer can be seen as a religious act because it is something done in public and people see it as an act of worship between the believer and God.

On the other hand, Jesus actually warned against prayer as a religious act,⁷⁷⁶ which shows that prayer is an intimate experience between the believer and God. In the Lord's prayer that Jesus taught His disciples to pray, it is clear that prayer is meant to build the relationship between the believer and God.⁷⁷⁷

⁷⁷⁵ **Helm, P.** (1988). Repentance. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1836). Grand Rapids, MI: Baker Book House.

⁷⁷⁶ **Matthew 6:5** "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

⁷⁷⁷ Matthew 6:9-13 In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. (10) Your kingdom come. Your will be done On earth as it is in heaven. (11) Give us this day our daily bread. (12) And forgive us our debts, As we forgive our debtors. (13) And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Jesus instituted the act of communion at the last supper⁷⁷⁸ and stated that believers are to do "this" as often as they can, in remembrance of Him.⁷⁷⁹ Taking the bread and the wine is symbolic of partaking in the same trials and tribulations as Jesus did. Taking communion is an act the believer does to remind him of what Jesus did on the cross for him and to remain thankful and humble. The act of communion can be done without having a relationship but is very dangerous⁷⁸⁰ and can have severe consequences.⁷⁸¹ The act of communion also has a significant role in spiritual warfare which will be discussed in the next chapter.

In the book of Acts, the act of giving and thereby helping the poor is seen as a just and noble act. The New Testament church sold all their possessions and gave to the church leaders to help establish the poor Christians and Jews.⁷⁸² They even selected Spirit-filled believers like Stephen to be responsible for the act of giving.⁷⁸³

⁷⁷⁸ **Elwell, W. A., & Beitzel, B. J.** (1988). Lord's Supper, The. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1352). Grand Rapids, MI: Baker Book House.

⁷⁷⁹ **Luke 22:19** And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

⁷⁸⁰ **1 Corinthians 11:29** For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

⁷⁸¹ **Wallace, R. S.** (1979–1988). Lord's Supper (Eucharist). In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 166). Wm. B. Eerdmans.

⁷⁸² **Acts 2:45** and sold their possessions and goods, and divided them among all, as anyone had need.

⁷⁸³ **Acts 6:5** And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch,

Another religious act is seen in the spreading of the Gospel. Evangelism is one of the ministries of the Holy Spirit. Jesus also charged His disciples with the task of spreading the Gospel in **Matthew 28:19-20.**⁷⁸⁴ Straight after the Holy Spirit came unto the disciples in the upper room, they went out and evangelized around the city.

The final religious act to be discussed is the act of fasting. Jesus gave clear instructions on fasting⁷⁸⁵ and warned the hypocrites on the wrong way to fast. According to the instructions Jesus gives fasting is a personal act between God and the person fasting.⁷⁸⁶ Jesus must have grown up with the religious fasts of the Jews and new it meant nothing. He was led into the wilderness by the Holy Spirit and fasted Himself.⁷⁸⁷

Conclusion: Now is the question: What religious acts did the New Testament church perform that they could have done without having a relationship with God? The answer is: all of them. Every religious act of New Testament Christianity could have been done without having a

⁷⁸⁴ Matthew 28:19-20 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (20) teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

⁷⁸⁵ Matthew 6:16-18 "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. (17) But you, when you fast, anoint your head and wash your face, (18) so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

⁷⁸⁶ **Bass, C. B.** (1988). Fast, Fasting. In *Baker encyclopedia of the Bible* (Vol. 1, p. 781). Grand Rapids, MI: Baker Book House.

⁷⁸⁷ **Matthew 4:1-2** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. **(2)** And when He had fasted forty days and forty nights, afterward He was hungry.

relationship with God. But all the acts, when done out of a relationship, will automatically create more intimacy between the believer and God. They are not just some empty acts that cannot have meaning.

2.6.4 World Religions

In this section of the thesis, it will look at various world religions and discuss their origins to see where and how they were started. It will also look at their doctrine to establish what they believe, and in doing so, it will be seen if a relationship is possible within the framework of the religion. Then the religious acts will be investigated and discussed to see if the acts promote relationship or could they have their origins in deceiving demons.

Roman Catholicism

Origins: The Roman Catholic Church itself traces its history back to Jesus Christ and the Apostles. At one level, of course, the interpretation of Roman Catholicism is closely related to the interpretation of Christianity as such. The Church presents itself as an organized hierarchy of bishops and priests with the Pope at its head.⁷⁸⁸ The Pope's position has been traced back to the power bestowed upon Peter by Jesus.⁷⁸⁹ The Popes succession is traditionally regarded as the same line.⁷⁹⁰ The Roman Catholic church's line of authority is taken as follows:

⁷⁸⁸ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1418). Oxford; New York: Oxford University Press.

⁷⁸⁹ **Matthew 16:18** And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

⁷⁹⁰ https://www.britannica.com/topic/Roman-Catholicism

Jesus told Peter that he was the rock that the church was to be built upon. To him was given the power of the keys, which meant he alone could open the doors to heaven.⁷⁹¹ Tradition says that he became the first bishop of Rome and as such the authority that was given to Peter was passed on the line of succession to the bishops and popes.⁷⁹²

The problem is that there is little evidence for Peter starting the church in Rome. Both Paul and Peter is said to have been in Rome during the start of the Church. Tertullian (160-225 AD) speaks of Peter living at Jerusalem then Antioch and finally came to Rome where he was crucified upside down. At the close of the Book of Acts, the Apostle Paul arrives in Rome. So we have a definitive scriptural reference of Paul being in Rome. The argument has always been that Rome should be honored because of its position as the capital of the Roman Empire. As Jerusalem was called the "church from which every church took its part", Rome took the title as the metropolis of the citizens of the New Covenant.

There are several problems with this premise as well. When the newly converted emperor Constantinople died in 337 AD the prerogative of the emperor devolved upon the Pope. The council of Constantinople in 381AD and the council of Chalcedon in 451AD recognized the position

⁷⁹¹ **Matthew 16:19** And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

⁷⁹² **Dreyer, F. C. H, & Weller, E.** (1960). *Roman Catholicism In The Light of Scripture*. (p.41) Chicago: Moody Press.

⁷⁹³ https://www.britannica.com/topic/Roman-Catholicism

of the church in Constantinople but the Church in Rome refused to acknowledge their legitimacy.

There were also external forces that encouraged the emergence of the Roman Catholic church as a distinct entity. In 476 the Western Roman Empire collapsed and the Eastern Roman Empire with its capital at Constantinople survived until 1453.

Today the Roman Catholic religion boast an estimated number of 1.2 billion followers with 40% of the people living in Latin America.⁷⁹⁴ This means that if the religion has gone astray then so many people are living religious lives and not living in a relationship with God. The next section on their doctrine should give more clarity.

Doctrine: The Roman Catholic religion consists of Seven Sacraments to mention the first part of the doctrine. These seven sacraments are Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Ordination, and Matrimony.⁷⁹⁵

Sacraments are a word derived from the Latin word *sacramentum* which is translated from the Greek word μυστήριον meaning mystery. In other words, the sacraments are what the Roman Catholic Church partake of to be in the 'mystery of Christ'.⁷⁹⁶ The fundamental mystery is the

⁷⁹⁴ http://www.bbc.com/news/world-21443313

⁷⁹⁵ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1500). Oxford; New York: Oxford University Press.

⁷⁹⁶ **Colossians 1:26** the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.

"Incarnation of Christ" through which He communicates Himself to mankind. This communication is accomplished through certain symbolic acts called the sacraments interpreted by the Gospel and the response of faith.⁷⁹⁷

Religious Acts: The Roman Catholic religious acts are loosely based on the seven sacraments listed above. The first sacrament is **baptism**. Because the Roman Catholic church bases its start on the apostle Peter and Christ, it is necessary for this thesis to trace the evolution of baptism within the Roman Catholic religion. In **Matthew 3:15**⁷⁹⁸ Jesus is baptized by John the Baptist. As we have seen earlier that Paul wrote to the Colossians⁷⁹⁹ and the Romans⁸⁰⁰ and explained to them that the baptism is an outward sign of an inward confession of faith in the resurrection power of Jesus.⁸⁰¹ This is then the reason for which baptism is entered into. Infant Baptism was already witnessed in the first century Church. The Roman Catholic belief that infants must be baptized is then nonsensical and unscriptural for no infant baptism examples are ever

⁷⁹⁷ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1445). Oxford; New York: Oxford University Press.

⁷⁹⁸ **Matthew 3:15** But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

⁷⁹⁹ **Colossians 2:12** buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

⁸⁰⁰ **Romans 6:4** Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁸⁰¹ **Osborne, G. R.** (1988). Baptism. In *Baker encyclopedia of the Bible* (Vol. 1, p. 258). Grand Rapids, MI: Baker Book House.

found in scripture.⁸⁰² In the second century, a religious formula was added to the baptism where the individual had to undergo a preparatory fast and vigil. This was then followed by a confession of sins and the renunciation of the devil. Then only did the immersion take place. The baptism candidate was then anointed, and the minister placed his hands on them. After this, the person was given a symbolic meal of milk and honey.⁸⁰³

From the 2nd to the 4th century AD proper seasons for baptism was added where only Easter and Pentecost were open for baptism. In cases of necessity, baptism could be administered by any Christian, however not a woman. In the fourth and fifth century, clinical baptism fell into disuse owing to the increasing practice of infant baptism. The real reason for baptism was ignored as explained in the Gospels and only the practicality of the act was followed as a mere religious act.

⁸⁰² **Dreyer, F. C. H, & Weller, E.** (1960). *Roman Catholicism In The Light of Scripture*. (p.99) Chicago: Moody Press.

⁸⁰³ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., pp. 151–152). Oxford; New York: Oxford University Press.

The second sacrament to be discussed is **confirmation**. The basic belief started in the Roman Catholic Church that confirmation is the laying on of hands as seen by John and Peter in Jerusalem in **Acts** 8:14-17⁸⁰⁴ and by Paul in Ephesus in **Acts** 19:1-6⁸⁰⁵ after the person has been baptized.

In the Roman Catholic Church, the doctrine of confirmation recognizes and completes the grace received at baptism. The bishops would anoint the forehead, nose, ears, and breast with oil and the belief is that the person would then receive the Holy Spirit.

Since the middle ages, the usual practice in the Roman Catholic church has been to confer Confirmation as soon as is convenient after the seventh birthday. Since 1971 it has been open to national Conferences of bishops to decide on a later age. In some places, the sequence of Baptism, Confirmation, and first Communion has been restored.

⁸⁰⁴ **Acts 8:14-17** Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, **(15)** who, when they had come down, prayed for them that they might receive the Holy Spirit. **(16)** For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. **(17)** Then they laid hands on them, and they received the Holy Spirit.

Acts 19:1-6 And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples (2) he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit." (3) And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism." (4) Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." (5) When they heard *this*, they were baptized in the name of the Lord Jesus. (6) And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

According to the 1971 rite, Confirmation is normally administered during Mass.⁸⁰⁶

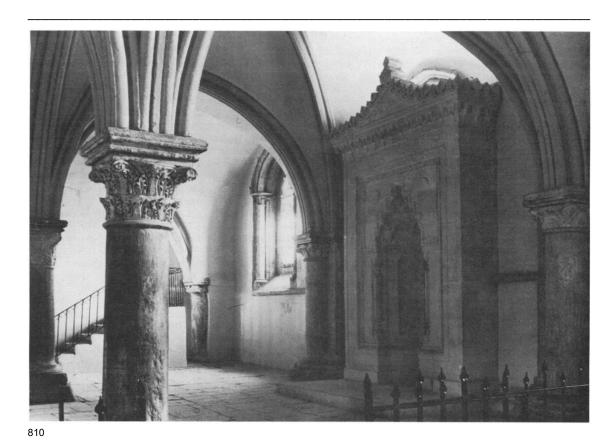
The third sacrament is the **Eucharist**. This religious act is based on the Lord's Supper that Jesus shared with the disciples a few hours before he was arrested and taken to his trail and death.⁸⁰⁷ This is the ceremony that Christians call taking of communion⁸⁰⁸ or the breaking of bread.⁸⁰⁹

⁸⁰⁶ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 399). Oxford; New York: Oxford University Press.

⁸⁰⁷ **Elwell, W. A., & Beitzel, B. J**. (1988). Lord's Supper, The. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1352). Grand Rapids, MI: Baker Book House.

⁸⁰⁸ **1 Corinthians 10:16** The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

⁸⁰⁹ **Acts 2:42** And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.



The Traditional Site of the Lord's supper

Late in the first century, the Eucharist was regarded as the Gentiles "pure offering" referring to **Malachi 1:11**.811 The Eucharist consisted of prayers, thanksgiving, and offerings of gifts for the needy. The Supper signified a bond of brotherly union as the church was thought to make its spiritual sacrifice to the Lord.812

⁸¹⁰ **Elwell, W. A., & Beitzel, B. J.** (1988). Lord's Supper, The. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1353). Grand Rapids, MI: Baker Book House.

⁸¹¹ **Malachi 1:11** For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations," Says the LORD of hosts.

⁸¹² **Wallace, R. S.** (1979–1988). Lord's Supper (Eucharist). In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, pp. 166–167). Wm. B. Eerdmans.

From the third century onward, the church paid more attention to the words of the institution which led to the bread and wine identified with the body and the blood of Christ and they attached the real presence of Christ to the elements. In the fourth and fifth century Cyril of Jerusalem (ca 315–386), Gregory of Nyssa (ca 330–395), Chrysostom (ca 347–407), and the most influential exponent, Ambrose (ca 339–397), tended to identify the bread and wine with the body and blood of Christ by alluding to a transformation of the elements themselves. They used the miracle of the water turning to wine as an analogy to justify the reason for the transformation. Augustine (354–430), still emphasized the distinction between the sign and the thing signified, the visible and invisible realities, of which the latter were apprehended by faith alone.⁸¹³

Ninth Century developments of the doctrine followed Ambrose's lead and identified the bread with the historical body of the Lord and the real presence takes place in the changing of the elements.

In 1215 the Fourth Lateran Council asserted that the body and blood of Christ "are truly contained in the sacrament of the altar under the forms (*sub speciebus*) of bread and wine, the bread is transubstantiated into the body and the wine into the blood by divine power, so that for the accomplishment of the mystery of unity we ourselves receive from his what he himself received from ours."⁸¹⁴

⁸¹³ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., pp. 1258–1259). Oxford; New York: Oxford University Press.

⁸¹⁴ **Wallace, R. S.** (1979–1988). Lord's Supper (Eucharist). In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, pp. 166–167). Wm. B. Eerdmans.

The next act to be discussed is the act of **Penance**. The earliest history of the Sacrament of Penance is very little known. By the third century, it has developed as a system of public penance and was regarded as a "second baptism". The sinner would ask the bishop for penance and as punishment would be excluded from Communion, submitted to a severe course of prayer, fasting and almsgiving. At the end of the punishment, he was reconciled to the congregation and prohibited forever from going to war and marrying. Because of these characteristics, the system broke down and Penance became postponed until the eve of death.

As a result, a new system was developed in the West through the influence of Celtic or Anglo-Saxon monk-missionaries. In this system, the added three features were abolished but the penance remained public, long and arduous. From this developed the modern 'private Penance', with its confession, absolution, and a light formal Penance.⁸¹⁵

Another religious act is **extreme unction**. This is the process of anointing with oil for a religious significance and was done by a bishop or a priest.⁸¹⁶ It became a process where the anointing of oil was mostly done for the sick following the example of Jesus' twelve disciples.⁸¹⁷ It

⁸¹⁵ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., pp. 1258–1259). Oxford; New York: Oxford University Press.

⁸¹⁶ **Ibid** p. 1668

⁸¹⁷ **Mark 6:13** And they cast out many demons, and anointed with oil many who were sick, and healed them.

became an "extreme" unction when the patient was *in extremis* because of the sickness.⁸¹⁸

The First English Book of Common Prayer (BCP) in 1549 allowed for a form of unction for the visitation of the sick if the person so desired it. It contained a prayer for healing of body and mind, forgiveness and spiritual strengthening. In the 1552 and later versions, there was no provision made for unction. The revised Scottish and American Prayer Books (1929) and later Anglican liturgies make provision for unction of the sick. In Britain in 1935 a 'Form of Unction and the Laying on of Hands' was approved by the Convocations of Canterbury and York subject to due diocesan sanction. The 1969 canon allows again for the unction of the sick, with the anointing of oil on the forehead made with the sign of the cross.⁸¹⁹

The next religious act is the Sacrament of **Ordination**. According to the traditional Catholic theology, the gift of Order is a Sacrament. The Council of Trent Session 22 defined it as a Sacrament instituted by Christ. The cleric, through the gift of Order, does not lose his title and position if he does get downgraded for whatsoever reason. From the Clerical Disabilities Act of 1870 and from the viewpoint of the Church he remains a priest or deacon.⁸²⁰

⁸¹⁸ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1668). Oxford; New York: Oxford University Press.

⁸¹⁹ **Ibid**. p.1669

⁸²⁰ **Ibid** p. 1196

The Ordination traces its origin back to the Lord's commissioning of the Twelve⁸²¹ and the Seventy.⁸²² After the martyrdom of Paul and Peter, the Roman church adopted the appointing of bishops and elders in the local church.

By the middle of the third century, the system of appointing bishops and elders or presbyters were considerably evolved. Under Pope Cornelius, there were, besides the bishop, 46 presbyters, 7 deacons, 7 sub deacons, 42 acolytes and 52 exorcists, readers, and doorkeepers. Various places had different amounts of orders.

By the middle ages, the prevalent view was that there should only be eight orders grouped into two groups. The "major" orders were the bishop, priest, deacon, and sub deacon. The "minor" orders were the acolytes, exorcists, readers and the doorkeepers. The distinction in modern speech between 'consecration' to the episcopate and 'ordination' to the other Orders has been dropped in the current official Roman Catholic documents.⁸²³

Matthew 10:1-5 And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. (2) Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; (3) Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; (4) Simon the Cananite, and Judas Iscariot, who also betrayed Him. (5) These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.

⁸²² **Luke 10:1** After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go.

⁸²³ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1196). Oxford; New York: Oxford University Press.

The seventh Sacrament is the Sacrament of **Matrimony**. The Sacrament of Matrimony is the Christian equivalent of marriage. The purpose of matrimony has traditionally been understood as threefold: fidelity, the procreation of children, and union of the parties in the marriage.⁸²⁴ The Roman Catholic Church generally enforces celibacy for their clerics.

Various other religious acts outside of the seven Sacraments are also observed. One such act is the veneration of Mary. The Roman Catholic Church also worships Mary in the same degree, if not more, than Jesus. Jesus is called the Righteous King and Mary the Merciful Queen of heaven who intercedes with the King that she brought forth.⁸²⁵

Prayers were first offered to Mary at the end of the fourth century and during the fifth century, her worship was added. The Roman Catholic church has fourteen feasts in honor of Mary. She is also remembered every Saturday and the month of May is dedicated to her. Because many mothers can influence their sons it is the belief of the Roman Catholic Church that Mary could also influence Jesus and therefore they see her as a mediator between themselves and Jesus.

Conclusion: The origin of the Roman Catholic Church shows that they started out as a Christian Church. Their current religious acts are far from biblical and as the history of the acts have shown that they slowly

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⁸²⁴ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1061). Oxford; New York: Oxford University Press.

⁸²⁵ **Dreyer, F. C. H, & Weller, E.** (1960). *Roman Catholicism In The Light of Scripture*. (p.99) Chicago: Moody Press.

over time added traditions to it that made it into the religion we have today. None of these acts and traditions that were added are found in Scripture and have no value in building the believers relationship with God. **Addendum A** in the addendum section shows the timeline from the start of the Christian church going towards the Roman Catholic Church we see today and precisely shows when these added traditions and acts were added to the church. **Addendum B** shows the clear doctrinal differences between the Christian Church and the Roman Catholic Church. It is clear from the above analysis of the Roman Catholic church that the warning given to Timothy⁸²⁶ by Paul has come true in this religion.

Islam

Origins: The origins of Islam start with the birth of Muhammad in Mecca, Central Arabia in 570AD.⁸²⁷ He was Semitic by race and a descendant of Abraham through Ishmael. Tradition says he was of medium height, with black eyes and a thick beard with a light brown complexion.⁸²⁸ As a young man, Muhammad worked for a wealthy widow named Khadija. He led her trade caravans visiting Syria and Palestine repeatedly. He gained a good reputation and won Khadija's admiration. She was forty-

⁸²⁶ **1 Timothy 4:1** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

⁸²⁷ **Geisler, N. L.** (1999). Islam. *In Baker encyclopedia of Christian apologetics* (p. 368). Grand Rapids, MI: Baker Books.

⁸²⁸ **Halm, H., & Smith, J. I.** (1999–2003). Islam. In *The encyclopedia of Christianity* (Vol. 2, p. 749). Grand Rapids, MI; Leiden, Netherlands: Wm. B. Eerdmans; Brill.

three years of age and already had two husbands when Muhammad married her when he was only twenty-five years old.

The pagan religions of Muhammad's tribe caused him great distress. Many times Muhammad was drawn to solitary meditation in nearby caves to be away from people. On one of these occasions, he had one of his fearful experiences. He went into a trance and a voice spoke to him, giving him instructions.⁸²⁹ After this revelation, he had no experiences for another two years.

After the two years, the visions and voices reappeared again and Muhammad thought that he was possessed by a *jinn* (*spirit*), who were commonly believed to have possessed the Arab soothsayers and poets. Then he thought it was the Divine Allah himself, but was later convinced that it was the angel Gabriel (*Jibril*) that visited him to proclaim to him that he was Allah's prophet. It is believed that Gabriel also gave him the Qur'an.

Islam means "submission" and a follower of this religion is called a Muslim or a "submitted one". Muslims believe Muhammad to be the last prophet of God, who supersedes Christ who was a prophet before him.⁸³⁰

Doctrine: Although Muslim apologists hold that Allah revealed himself in the Jewish Law (*Torah*), the Psalms (*zabur*) and the Gospels (*injil*), they claim that the Bible today is corrupted in so far as it differs from the

⁸²⁹ Sura 96:1-5 (Quran)

⁸³⁰ **Geisler, N. L.** (1999). Islam. *In Baker encyclopedia of Christian apologetics* (p. 368). Grand Rapids, MI: Baker Books.

Qur'an. The Qur'an is divided into 114 chapters or *suras* and is almost the size of the New Testament.

There are basically five Muslim beliefs or pillars. They are as follows:

- 1. There is one and only one god.
- There have been many prophets, including Noah, Abraham, Moses, Jesus, and Muhammad.
- 3. God created angels (jinn), some of which are good and others evil.
- 4. The *Qur'an* is god's full and final revelation.
- 5. A final day of judgment is coming, followed by heaven for the faithful and hell for the lost.

Religious Acts: Besides the five central beliefs of the Muslim religion, there are also five basic pillars of Islamic practice. They are:

- 1. All that is needed to become a Muslim is to confess the Shahadah:

 "There is no god but Allah, and Muhammad is his messenger."
- 2. One must pray the salat, usually five times a day.
- 3. One keeps an annual fast (*sawn*) through the ninth lunar month of *Ramadan*.
- 4. One gives alms (sakat) to the needy, one-fortieth of one's income.
- 5. Every able Muslim must make one pilgrimage during his life to Mecca.

Another religious act is seen in the belief in jihad or holy war. Some radical Muslim groups have exalted it to the level of a pillar.⁸³¹

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⁸³¹ **Geisler, N. L.** (1999). Islam. In *Baker encyclopedia of Christian apologetics* (pp. 368–369). Grand Rapids, MI: Baker Books.

Conclusions: In **Addendum C** the list of differences between Christianity and Islam is clearly defined. The religious acts or pillars of Islam do not promote relationship but instead create more work the Muslim must do to attain eternal life in paradise. There are so many different Islamic sects that do not agree with one another, but not one of them pursues a relationship with Allah.

Atheism

Origins: The word atheism was originally used in Greece for all those who disbelieved in the gods of the state, and not necessarily whether they believed in God or not. The most popular atheist was Socrates. Until the expression 'agnosticism' came into general use in the nineteenth century, the term 'atheist' was used, at least popularly, to describe also those who thought of the existence of God as an unprovable theory.⁸³² Modern atheism is interpreted to mean a denial of the existence of God, a disbelief in God which is the opposite of theism.⁸³³

Doctrine: Although atheism does not have a doctrine per se, there is the existence of various forms of atheism.

⁸³² **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 122). Oxford; New York: Oxford University Press.

⁸³³ **Major Contributors and Editors.** (2016). Atheism. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

- 1. Classical atheism does not necessarily mean the denial of the existence of a divine being but rather the denial of the existence or reality of the god of a particular nation. The early Christians were charged with atheism when they denied the existence of the gods of heathenism.
- 2. *Philosophic atheism* does not necessarily imply the lack of belief in a divine being but it is in contrast to the theism that affirms that God is a person, a self-conscious being and not merely an impersonal force.
- 3. *Dogmatic atheism* is the absolute denial of the existence of God. This is the modern view that has been prevalent in society today.⁸³⁴
- 4. *Practical atheism* is to live as though there is no God. This form of atheism is also widely known in order for men not to take responsibility for their actions.⁸³⁵

Religious Acts: The atheistic religion has no religious acts except to disprove the existence of God.

Conclusion: The atheistic religion is classified as a religion because of the basic tenets or doctrine that the adherents of atheism stand on. Since there is no god in the religion it is quite obvious that a relationship with their "creator" is nonexistent.

⁸³⁴ **Geisler, N. L.** (1999). Atheism. In *Baker encyclopedia of Christian apologetics* (pp. 55–56). Grand Rapids, MI: Baker Books.

⁸³⁵ **Kapp, J. W.** (1979–1988). Atheism. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 350). Wm. B. Eerdmans.

New Age Theology

Origins: The expression "new age" came into existence in the 1970s and 1980s. It was promoted by the circulation of a new age journal and a book by Mark Satin called New Age Politics. Marilyn Ferguson's best-selling Aquarian Conspiracy was a presentation of the social agenda and philosophical vision of the New Age. Ferguson's writing attained status as the unofficial scripture of the movement. 837

The New Age movement is not new but a recycling of beliefs and practices of eastern philosophies. This movement also parallels aspects of ancient Gnosticism and Catharism with connections to the occult movements like Wicca and paganism.⁸³⁸

Doctrine: The doctrine of the New Age has its roots in various Eastern religions that seek to bypass the mind. They believe that the new perception comes from the "third eye" which gives spiritual insight. A New Age guru is someone who has trained his "psychic self" to ignore messages from the mind or to see that the mind is actually creating its own reality.

This perception of "self-realization" or "self-help" theology has infiltrated the church in quite a large scale. We see this in the prosperity

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⁸³⁶ https://www.gotquestions.org/new-age-movement.html

⁸³⁷ **Drane, J. W.** (2000). New Age. In *The dictionary of historical theology* (p. 391). Carlisle, Cumbria, U.K.: Paternoster Press.

⁸³⁸ Ibid.

movement that believes if you just say it and believe it then God must do it and it will happen. This will be discussed in the fourth chapter as well.

The New Ager believes very much in a pantheistic nature of things where he is a god and everything around him is gods. Everything is of the same divine essence.

New Age teaches a cosmic evolutionary optimism where a new world order with a new world government will be established. They also believe that one day there will be a progressive unification of world consciousness.

Religious acts: To speak of the religious acts of a movement, is a bit strange, but they still have certain beliefs that result in actions. Because they believe that they can create their own reality by what they believe, all moral boundaries are erased. There is also no absolutes because good and evil do not exist, only their reality says what is the truth. They also used mediums as "channelers" and demons as "spirit guides".

Conclusion: The New Age Movement is one that has twisted Christian doctrine to make individuals think that they are God or Godlike because they can create their own realities. This self-righteousness is straight from the pit of hell and the devil has convinced Christians to not rely on God anymore because they can just believe, and it will happen.

Buddhism

Origins: The founder of Buddhism was Siddhartha Gautama Buddha (563-483 bc), who was born into royalty in Nepal. His parents guarded

him against the outside world and wanted him to be spared from the influences of religion and protected from pain and suffering. One day he had a vision of an aged man, a sick man, and a corpse. Shortly after these, he had a fourth vision of a peaceful ascetic monk (one who denies luxury and comfort). Seeing the monks peacefulness, he abandoned his wealth and affluence to pursue enlightenment through austerity. He was skilled at this sort of self-mortification and intense meditation and a leader amongst his peers. Finally, he ended with one final gesture. He decided to "indulge" himself with a last bowl of rice and then sat beneath a fig tree to meditate until he either achieved enlightenment or died. 839 The next day he achieved enlightenment and became known as the "enlightened one" or the "Buddha". 840

There are two main branches of Buddhism called Mahayana ("the greater vehicle") and Hinayana ("the lesser vehicle"). The most influential form of Buddhism is known as *Zen Buddhism* which is a combination of Mahayana Buddhism and Taoism. This form of Buddhism has made the most inroads into Christianity.⁸⁴¹

⁸³⁹ **Geisler, N. L.** (1999). Zen Buddhism. In *Baker encyclopedia of Christian apologetics* (p. 788). Grand Rapids, MI: Baker Books.

⁸⁴⁰ https://www.gotquestions.org/buddhism.html

⁸⁴¹ **Geisler, N. L**. (1999). Zen Buddhism. In *Baker encyclopedia of Christian apologetics* (p. 788). Grand Rapids, MI: Baker Books.



This is a statue of Siddhartha Gautama Buddha preaching, from the Greco Roman era.

Doctrine: Buddhism has several beliefs. They believe in Nirvana, which they believe is also god and to achieve it is to realize one's essential oneness with the absolute one.⁸⁴²

They also believe in reincarnation, because one has to become a better person until you can be absorbed into the absolute one again.

Then Buddhism has the four noble truths. The first one is that life consists of suffering which entails pain, misery, sorrow, and the lack of fulfillment. The second noble truth is that nothing is permanent or unchanging in the world and we suffer because we desire that which is not permanent. The third noble truth is that the way to liberate oneself is by eliminating all desire or cravings for what is temporal. Then the last noble truth, is that desire can be eliminated by following the Eightfold Path. This path will be discussed as a religious act.

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⁸⁴² **Geisler, N. L.** (1999). Zen Buddhism. In *Baker encyclopedia of Christian apologetics* (pp. 790–791). Grand Rapids, MI: Baker Books.

Religious Acts: Because Buddhism believes in reincarnation when they die and only seek to become better people, their religious acts are seen in their actions. The eightfold path is divided as follows:

WISDOM:

- 1. Right Speech
- 2. Right Thought

ETHICAL CONDUCT:

- 3. Right Speech
- 4. Right Action
- 5. Right Livelihood

MENTAL DISCIPLINE

- 6. Right Effort
- 7. Right Awareness
- 8. Right Meditation⁸⁴³

Conclusion: The origins of Buddhism with a monk all by himself as a mere mortal man receiving enlightenment overnight, seems dubious to say the least. It is quite obvious that deceiving demons visited him and gave him these "revelations" of sorts. Buddhism focuses solely on works, with salvation being a disappearing act into the eternal oneness. Without a god, there is no striving for a relationship or even religious acts that seek to become closer to this said god.

⁸⁴³ **Geisler, N. L.** (1999). Zen Buddhism. In *Baker encyclopedia of Christian apologetics* (p. 788). Grand Rapids, MI: Baker Books.

Hinduism

Origins: Hinduism has many things in common with Buddhism as both are pantheistic religions. Hinduism is one of the oldest known religions dating back to 1400-1500 BC.⁸⁴⁴ Much of its history is uncertain with its roots in nomadic, Indo-European tribes invading Northern India from Russia and Central Asia.⁸⁴⁵ They brought the religion of Vedism (an ancient religion that includes chanting and sacrifices). Their religion mixed with the native Indian beliefs forming what is known today as Hinduism.

Doctrine: Hinduism believes in reincarnation alongside Buddhism, as well as the belief in multiple gods.⁸⁴⁶ As many as 330 million gods. It also has "one" god called Brahma. This Brahma is believed to inhabit every portion of reality and exists throughout the entire universe. They also believe in the spiritual unity of humanity. Brahma is believed to be both impersonal and unknowable and exist in three separate forms: Brahma - the creator, Vishnu - the preserver and Shiva- the destroyer.⁸⁴⁷

There are also different sects of Hinduism each with its own belief system. The Sankara school of Hinduism believe in a monistic theological system where only one thing exists. The Brahmanism school

⁸⁴⁴ https://www.gotquestions.org/hinduism.html

⁸⁴⁵ https://www.compellingtruth.org/what-is-Hinduism.html

⁸⁴⁶ https://www.compellingtruth.org/what-is-Hinduism.html

⁸⁴⁷ **Geisler, N. L.** (1999). Hinduism, Vedanta. In *Baker encyclopedia of Christian apologetics* (p. 316). Grand Rapids, MI: Baker Books.

believe in pantheism where god is in everything. The third school of Ramanujan's is panentheistic where they believe that everything is a god. There is also a fourth sect called the school of Bhakti Hinduism which believes that Hinduism should be theistic only with one god but still being distinct from creation.⁸⁴⁸ Other smaller sects also exist within the main branch of Hinduism that can also be atheistic, deistic and nihilistic. With such a variety of beliefs within one religion it is difficult to pinpoint what makes them a religion, but within Hinduism is the tradition that if one believes in the Vedas then one would be considered a Hindu.

The main text of Hinduism is called the Vedas which is considered as their most important writings. Veda literally means "wisdom" or "knowledge". The Vedas contain hymns, prayers and ritual texts. The four Vedas are the Rigveda, Samaveda, Yajurveda and the Atharvaveda.

The next important writing is called the Upanishads. These are a collection of writings that is believed to have been composed between 800 - 600 BC. They mark a change to mystical ideas about humanity and the universe, especially about the Brahman and the Atman (soul). These writings have also greatly influenced Gautama Buddha.⁸⁴⁹

Then there are two writings that share the two epic tales of India. These are the Ramayana and the Mahabharata. The Ramayana was written by

⁸⁴⁸ https://www.gotquestions.org/hinduism.html

⁸⁴⁹ **Geisler, N. L.** (1999). Hinduism, Vedanta. In *Baker encyclopedia of Christian apologetics* (p. 316). Grand Rapids, MI: Baker Books.

a sage poet named Valkimi and consists of 24,000 couplets describing the life of Rama, a king who was supposedly the incarnation of the god Vishnu. Mahabharata tells the stories of the deeds of the Aryan clans with over 100,000 versus composed over a period of 800 years.⁸⁵⁰

The last sacred writings are called the Bhagavad Gita and are the most sacred of all Hindu books. It is the most read book of all India. These writings describe man's duty, which if carried out, will bring nothing but sorrow. These writings have the most impact on Hindu's with regard to obtaining salvation through their duties.⁸⁵¹

Religious Acts: Hinduism views mankind as divine and as such views all men as gods. All of the reality outside of Brahman is considered an illusion. The goal of a Hindu is to become one with Brahma. This means that all his actions will be for the good of others to make sure that Karma places him in a better life when he gets reincarnated after this life. Until he was so good that he gets absorbed again into Brahma to cease to exist.⁸⁵²

Conclusion: It is sad to see that people can be so misled. To strive your whole life for the hope of being in a better life the next. Then at the end to become nothing and to disappear into nothingness.

⁸⁵⁰ https://www.compellingtruth.org/what-is-Hinduism.html

⁸⁵¹ https://www.compellingtruth.org/what-is-Hinduism.html

⁸⁵² https://www.gotquestions.org/hinduism.html

This religion has no prospect of a relationship, no salvation and only hope of something better, if Karma is not against you. Why would anybody be in a religion that offers nothing? It can only be thinkable if the highest level of deception has taken place.

African Traditional Religions

Origins: The Traditional Religions based on the African continent is very diverse and complex. It has no founders or reformers and is based mainly on oral transmission from one generation to the next. It is not written on paper but on people's hearts and minds.⁸⁵³

Africa is divided into numerous political and cultural regions with a diverse set of histories, ethnicities, languages, beliefs, attitudes, and behaviors. Its various indigenous spiritual systems are many. Despite their seemingly unrelated aspects, there are common features to these systems, suggesting that African traditional faiths form a cohesive religious tradition.⁸⁵⁴

Doctrine: Unlike the other world religions we are looking at, African Traditional Religions have no predominant doctrinal teachings. They have certain vital elements that function as core beliefs. They all believe in origin myths, the presence of deities, ancestral worship, and divination. They also believe that there is a Supreme God who is helped

⁸⁵³http://www.studiesincomparativereligion.com/public/articles/What_is_African_Tradition al_Religion-by_Joseph_Omosade_Awolalu.aspx

⁸⁵⁴https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/african-traditional-religions

by a number of lesser deities. They also believe that the ancestor spirits play a role in community affairs and ensure the link between each clan and the spirit world.⁸⁵⁵

Religious Acts: African Traditional Religion practices are the same throughout Africa. They use traditional healers and they own and believe in the powers of sacred objects. They also participate in ceremonies to honor ancestors while they worship them and ask them for advice through mediums and diviners. They also participate in traditional puberty rituals. These rituals may include some kind of ordeal or torture. It also includes special marks and tattoos to identify the child as an adult in the community.

They also consider birthing a rite of passage with certain kinds of religious activities surrounding the newborn baby. These include rituals and magic chants to protect the child from spiritual danger.⁸⁵⁷

Another rite of passage comes at the death of a person, when the rituals performed are intended to convey the person into the spirit world.

Conclusion: Since this religion has no basis but only oral traditions to stand on, it's very difficult to doctrinally justify their actions. The only form of relationship that this religion is promoting is the relationship the

⁸⁵⁵ https://www.lausanne.org/content/west-african-case-study

⁸⁵⁶ http://www.pewforum.org/files/2010/04/sub-saharan-africa-chapter-3.pdf

⁸⁵⁷https://www.biblicaltraining.org/library/introduction-african-traditional-religion/essentials-african-traditional-religions/timothy-tennent

person must continue to have with his ancestors. It is however only a relationship based on fear in order to seek approval and guidance from these ancestors. No religious practices make any sense to even promote these relationships with their ancestors.

Mormonism

Origins: In short, the religion of Mormonism started with a minister of the gospel Rev. Solomon Spaulding who, during a period of bad health, wrote the Book of Mormon as religious fiction, intending to publish it as a romance. He, however, died without sending it to a publisher and as a result, it was discovered by Joseph Smith who published the book as if it was sent by God.858

Mormonism is the popular name for the "Church of Jesus Christ of Latter-Day Saints". They were founded in Manchester, New York in 1830 by Joseph Smith (1805-1844). He claimed to be given the book of Mormon through revelation.859

Doctrine: The Mormon doctrine has at its canon of scripture a couple of books. Firstly, they use the Bible, but their translation only. Then the Book of Mormon received through Joseph Smith as well as Doctrine and Covenants and The Pearl of Great Price.

⁸⁵⁸ Tan, P. L. (1996). Encyclopedia of 7700 Illustrations: Signs of the Times (p. 414). Garland, TX: Bible Communications, Inc.

⁸⁵⁹ Cross, F. L., & Livingstone, E. A. (Eds.). (2005). In The Oxford dictionary of the Christian Church (3rd ed. rev., p. 1122). Oxford; New York: Oxford University Press.

When it comes to *atonement*, Mormons believe that Jesus paid for their sins when He suffered in the Garden of Gethsemane (Laurel Rohlfing, "Sharing Time: The Atonement," Friend, March 1989, p. 39.). They also believe that they accept Christ's atonement by repenting of their sins, go through baptism, receive the Holy Spirit and obey all the commandments (Gospel Principles, Corporation of the President of the Church of Jesus Christ of Latter-day Saints, 1979, p. 68.). 860

Mormons also believe in baptizing the dead. (Doctrines of Salvation, vol. II, p. 141). They practice baptizing each other in place of non-Mormons in order for the newly baptized non-Mormon to enter into a higher level of Mormon heaven.

Mormons also believe that the *Book of Mormon* is more correct than the Bible. (History of the Church, 4:461).

When it comes to Mormon doctrine with regards to Satan, they believe that the Devil was born as a spirit after Jesus "in the morning of pre-existence" (Mormon Doctrine, p. 192). According to Mormon teaching, Satan and his army of supporters were cast down to earth from the premortal spirit world. Mormons believe that they are real persons that have spirit bodies and are humans brothers. (Joseph F. Merrill, Conference Reports, April 1941, p. 49). Mormons also believe that Satan and Jesus are brothers with Jesus being the older brother as He was created first. (Jess L. Christensen, "I Have a Question," Ensign, June 1986, p. 25).

⁸⁶⁰ https://carm.org/teachings-of-mormonism

According to Mormons on the doctrine of God. They believe that God used to be a man on another planet. (Mormon Doctrine, p. 321; Joseph Smith, Times and Seasons, vol. 5, p. 613-614; Orson Pratt, Journal of Discourses, vol. 2, p. 345; Brigham Young, Journal of Discourses, vol. 7, p. 333). They also believe that the Father has a body of flesh and bones as tangible as man. 861 According to the teachings of Joseph Smith (Teachings of the Prophet Joseph Smith, p. 345), God Himself was once as we are now, an exalted man. Mormon theology teaches that God the Father had a father (Joseph Smith, History of the Church, vol. 6, p. 476; Heber C. Kimball, Journal of Discourses, vol. 5, p. 19; Milton Hunter, First Council of the Seventy, Gospel through the Ages, p. 104-105). They also believe that God lives on a star called Kolob (Pearl of Great Price, p. 34-35; Mormon Doctrine, p. 428), and He had sexual relations with Mary to conceive Jesus in a bodily form (Brigham Young, Journal of Discourses, vol. 4, 1857, p. 218; vol. 8, p. 115).

Joseph Smith also taught that after you become a Mormon you have the potential to become a god (Teachings of the Prophet Joseph Smith, p. 345-347, 354.; D&C 132:20.).

Mormon theology teaches that there are multiple gods which makes them a polytheistic religion. (Mormon Doctrine, p. 163). In their bible in the book of Abraham 4:3 it says: "And they (the Gods) said: Let there be light: and there was light,"

⁸⁶¹ https://carm.org/teachings-of-mormonism

Mormons also believe that there is a mother god (Articles of Faith, by James Talmage, p. 443) who is married to God the father and together they have spirit children (Mormon Doctrine, p. 516).

When it comes to the Trinity, Mormons believe that they are three separate Gods.⁸⁶² They are physically distinct from one another and are separate individuals. (Articles of Faith, by James Talmage, p. 35).

Mormon doctrine (p348) also teaches that there are three levels of heaven, namely: telestial, terrestrial and celestial.

Mormonism's largest deception comes when their doctrine on Jesus is read. They believe that He was the first spirit to be born in heaven. (Mormon Doctrine, p. 129). Mormon theology also teaches that Jesus and Satan are brothers and we are all born as siblings to them. (Journal of Discourses, vol. 6, p. 8; Gospel Through the Ages, p. 15). The biggest difference between Mormonism and Christianity is that Mormons believe that Jesus' sacrifice was not able to cleanse us from our sins, except for murder and adultery. (Journal of Discourses, vol. 3, 1856, p. 247). 863

Religious Acts: The biggest difference in religious acts between Christianity and Mormonism is the baptism of the dead discussed earlier and the allowance of polygamy.

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⁸⁶² **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1122). Oxford; New York: Oxford University Press.

⁸⁶³ https://carm.org/teachings-of-mormonism

Conclusion: When the doctrine of Mormonism is looked at it is in quite a contradiction to Christianity. Although the names of Jesus and the Holy Spirit is used frequently, it is not the Jesus and Holy Spirit of scripture. They might as well have named a pen Jesus and prayed to it. Just because their god is also called Jesus it does not provide them the same salvation, blessings, and relationship that the Christian scriptures afford the Christian believer.

Jehovah's Witness

Origins: This is the popular name given since 1931 to the Watch Tower Bible and Tract Society. Their origin traces back to 1870s when the American lay preacher Charles Taze Russel preached his Adventist doctrine as part of a bible student movement.⁸⁶⁴ When his teachings differed from the traditional Christian views the Jehovah's Witness religion was born.⁸⁶⁵

Doctrine: His main claim was that Jesus Christ had returned invisibly to earth in 1874 and was preparing the Kingdom of God which was expected to materialize after the battle of Armageddon in 1914.

They use their own Bible translation called The New World Translation and confess that no other religion uses their translation.

⁸⁶⁴ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 870). Oxford; New York: Oxford University Press.

 $^{^{865}}$ https://www.christianity.com/church/denominations/10-things-everyone-should-know-about-jehovah-s-witnesses-and-their-beliefs.html

Jehovah's Witnesses also do not believe in the Trinity as they state that the word Trinity is not in the bible and the concept only developed over a number of years.

With regards to Jesus, they do not believe that He is God because they do not believe in the Trinity but believe that God (Jehovah) is Jesus' God. 866

Jehovah's Witnesses believe that the Kingdom of God is a real government in heaven and not a condition in the hearts of Christians. It will replace human governments and accomplish God's purpose for the earth. They believe that Jesus is the King of God's kingdom in heaven and based on **Revelations 11:15**867 believe that He started to rule in 1914.

One of the largest controversies in the religion is seen in the 144 000 theology. They believe that only a selected number of 144 000 Jehovah's Witnesses will be resurrected to be in heaven with Jesus.868 The question then remains: Who will that be and why must people still convert to this religion if salvation in heaven is not guaranteed?

⁸⁶⁶ https://www.jw.org/en/jehovahs-witnesses/faq/jehovah-witness-beliefs/

⁸⁶⁷ **Revelation 11:15** Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"

⁸⁶⁸ https://www.jw.org/en/jehovahs-witnesses/fag/jehovah-witness-beliefs/

With regards to the Holy Spirit, Jehovah's Witnesses do not believe that He is a person or part of the Trinity or even a God but classify Him as only a force used by God.

Religious Acts: Jehovah's Witnesses have similar practices to the Mormons and the Christians, in that they also pray, read and study the bible (only their translation), meditate on scripture, meet together to pray and sing, helping those in need, constructing and maintaining their facilities similar to Christian churches, and sharing in disaster reliefs. They also believe in the door to door spreading of their gospel. 869

However, they do not practice baptisms for the dead or the collection of tithes and offerings in their meetings. They solely function only on donations. They also believe that the elders in the church should not be paid a salary for the work they do. It is also against their religion to receive blood transfusions and to participate in war.

Conclusion: It is seen from their origins, that one man was deceived and started to view scripture not in line with other scripture. The movement went so far as to create their own translation of scripture to validate their belief system. Because they do not believe in Jesus and the Holy Spirit as God, they cannot have any form of a relationship with Them, and can only hope that they are one day one of the selected 144 000 that will spend eternity in heaven with God.

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⁸⁶⁹ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 870). Oxford; New York: Oxford University Press.

2.7 Conclusion

Previously in this chapter, we looked at the meaning of relationship and saw that a relationship is between two or more people that share a closeness and a level of intimacy. In order for two people to walk together, they must be of the same nature. This is why God created man in His own image, which gives man the same nature as God. It does not make man a God, but just means that God and man share the same nature. They can relate to one another.

Another aspect we looked at was that in order for man and God to have a relationship they must be in agreement. This means they must have the same goals and the same understanding.

The thesis also looked at the hindrances to the relationship between man and God and established that sin is the largest contributor of that hindrance. Because God created man for intimacy, He had to create a way for man to be able to approach Him free from sin. This meant that, He had to come in the form of a man in Jesus Christ and give mankind a way to be free from the results and the effects of sin. The results of sin are death and the effects are a separation from God. Jesus came to bring salvation to all. The thesis also showed that salvation is not the end but only the means to the end, where the end is a relationship.

Then the thesis looked at various people's relationships with God in both the Old and the New Testaments. It is very clear that God created man for intimacy and closeness. From the Garden of Eden, He created for

Adam and Eve, to the way He called Paul and Peter to reach the Gentiles. God wants to have a relationship with mankind.

The second half of this chapter was to define religion and to contrast that with the relationship defined previously. Merriam-Webster's⁸⁷⁰ dictionary states that religion is an institutionalized system of religious attitudes, beliefs, and practices. In other words, it is the acts of the person in that religion that shows he is religious and then to what religion he belongs to. Your religion will dictate your outward attitudes, practices and moral standard and behavior.

The best example of the contrast between relationship and religions was seen between Mary and Martha. On the one side of the spectrum is Mary who just wanted to sit at Jesus' feet and be with Him. On the other side of the spectrum is Martha who thought that to serve Jesus was the best option. Jesus made it clear that Mary chose the better option.

Then in the second half of this chapter, the thesis looked at various world religions and analyzed their origins, their doctrine, and their religious acts. The origin was investigated to see how they started and to conclude if the way they started could have been influenced by demonic forces, or if it was only a man looking for honor and recognition. Then their doctrine was discussed to see how they were influenced and deviates from Christianity and from other world religions. Their religious

⁸⁷⁰ https://www.merriam-webster.com/dictionary/religion

acts were analyzed to see if it could add to a relationship or if it were just acts based on deception and pride.

In the end, after looking at both sides of relationship and religion, I can only conclude that a relationship with God will produce religious outward actions, but outward religious actions are not a sign of an inward relationship with God.

What all the world religions have in common is a trust in self to become righteous without a supreme being needed to be a part of that salvation process. The supreme being is only there to judge and conclude goodness.

In the next chapter, the thesis will look at spiritual warfare. Because the deception brought in by the devil to create a divide between man and God, there will be a war between God and Satan for the attention of man. If the devil can succeed in taking man's attention away from the relationship with God that he was called for, then by definition he will win man's focus and attention. Satan is jealous of the relationship that God wants with man as man has the same nature as God and Satan does not. This means that Satan cannot have a relationship with God.



OPHIAE DOCTOR
OTHER

Chapter Three SPIRITUAL WARFARE





Chapter 3: Spiritual Warfare

3.1 Introduction

In the first chapter, we discussed the ministry of the Holy Spirit to see that the Holy Spirit has a ministry towards man and towards God. The Holy Spirit's ministry towards man is to get man to a place where he is able (same nature) to have a relationship with God and then He makes man His home to live inside of Him and conclude the salvation process through sanctification. The Holy Spirit's other part of His ministry is towards Jesus to glorify Him and to give of what is Jesus' to believers.

In the second chapter, we looked at the picture of the relationship that the Holy Spirit's ministry intends to initiate and keep with mankind, with His creation. We then looked at several world religions that take away that ministry by bringing in religious acts as the main focus of their religions.

In this chapter we will look at the war that has been ongoing since the beginning of man, and to see how that war affects the ministry of the Holy Spirit and breaks down on the relationship between man and God and then also the ministry of the Holy Spirit to glorify Jesus and point all men to Him.

Before we can start with the war we have to understand where that war comes from and why it is there. We have to look at God's characteristics and why He cannot tolerate evil. Then we will look at Satan and his origin to understand the opposite side of the warfare. After this, we will look at the two kingdoms in this warfare.

Then we will look at its results during biblical history and how it still affects man today. We will define the enemy from man's perspective as well as look at the remedies man has to deal with this war and how scripture, and ultimately God, wants man to deal with the war, and the results of it.

3.2 Defining Spiritual Warfare

Firstly, spiritual warfare can only be defined from a Christian viewpoint. In scripture, it is explained as the cosmic war between good and evil. It is the war between God and Satan, between good and evil, between the Christian church and the world system, between the Holy Spirit and the lusts of the flesh. If the believer ignores this war it does not mean it will not affect him or that he will not be attacked by the enemy.

In order for one to understand the war between God, Satan, and man, there is a certain aspect of it that will have to be taken as truth. It is the

existence of a spirit world. This is the world that humans cannot see with their eyes unless God chooses to reveal it to them as seen by the servant of Elisha.⁸⁷¹ This is the *axiom* of this thesis and will not need further proof.⁸⁷²

3.3 God and His Angels

3.3.1 God's Existence

The record of the existence of God is only found in scripture. When one looks at that record it must be understood that scripture does not prove the existence of God, it assumes it.

Since God Himself wants a personal relationship with mankind, it is also possible for mankind to have a personal relationship with God. In order for that to take place we have to take strong heed to the words found in **Hebrews 11:6:** "without faith it is impossible to please God, for he who comes to God must believe that He is,". In other words, when a person comes to God, he must believe that He exists. Then the rest of the passage says: "and that He is a rewarder of those who diligently seek Him". This statement is crucial to the discussion on the existence of God. As the bible states that the existence of God is accepted by faith. God says

⁸⁷¹ **2 Kings 6:16-17** So he answered, "Do not fear, for those who are with us are more than those who are with them." **(17)** And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha.

⁸⁷² **Hubbeling, H. G.** (1999–2003). Axiom. In *The encyclopedia of Christianity* (Vol. 1, p. 175). Grand Rapids, MI; Leiden, Netherlands: Wm. B. Eerdmans; Brill.

that if mankind will search for Him, they will find Him.⁸⁷³ This is the conundrum in the Atheistic worldview. Because they declare that God does not exist, God cannot reveal to them that He does. But when an Atheist with an open heart towards the truth seeks God, then God will reveal Himself to them, which has happened to many Atheists in the past.

One of the largest contributors to the existence of God is creation itself. Several arguments arise out of creation. Firstly is the argument from cause.⁸⁷⁴ When one observes the interdependency from all systems created, not just on earth, but in the universe, it has to ask the question: what has caused it? All the systems that interact with one another in such an intricate way, can't just happen by itself. All the systems needing one another shows that there is a cause behind each one. Each unit brings balance to one another and helps the other exist.

Secondly is the argument from design. The earth is tilted at a precise twenty three degree angle to sustain life on earth and to give us different seasons.⁸⁷⁵ If the orbit of the sun was out by a couple of kilometers the temperature on some places of the earth would be uninhabitable. The same way a house does not form by bricks and mortar and pipes and cables falling into the correct places. There were an architect, engineer

⁸⁷³ **Jeremiah 29:13** And you will seek Me and find Me, when you search for Me with all your heart.

⁸⁷⁴ **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (p. 52). Los Angeles, CA: L.I.F.E. Bible College.

⁸⁷⁵ **Water, M.** (2001). *The Bible and Science made easy* (p. 43). Alresford, Hampshire: John Hunt Publishers Ltd.

and some sort of intelligent design behind it. The same way mankind with its complex DNA structures shows an intelligent designer behind it. For evolution to be true the question arises: what evolved first?

Another argument for the existence of God comes from the moral nature of man.⁸⁷⁶ The moral argument states that man's conscience is evidence of the existence of God. Man's moral obligation is connected to his perception of what is right and wrong. It also states that his moral nature involves personal responsibility. Mankind does not impose conscience on itself but rather seeks for ways to excuse it or ignore it.

3.3.2 God's Essence

God's essence refers to His qualities or traits that scripture reveals about Him. Mankind with its fallen nature cannot fully comprehend what the essence of God truly is. These qualities are that God is a Spirit, He is self-existent, infinite, He is one and perfect.

3.3.2.1 God is Spirit

This is the most important part of Gods essence as the chapter and thesis speak about spiritual warfare. Because God is a spirit and the warfare takes place on a spiritual level, we need to look at these aspects of God being a spirit.⁸⁷⁷ Firstly, we need to understand that because He is a spirit, He is alive. He is also a personal God and invisible. These

⁸⁷⁶ **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (p. 54). Los Angeles, CA: L.I.F.E. Bible College.

⁸⁷⁷ John 4:24 God is Spirit, and those who worship Him must worship in spirit and truth."

attributes are all important to get a bigger picture of spiritual warfare.

He is Alive

When people think about a spirit, they think about someone being dead, but that is not the case with God. God is a spirit and we as believers are alive in spirit. That means that when we die one day it is our spirits and our souls that will go to heaven. There are many controversies in the theological arena around the area of the soul. Many denominations do not believe that man has a soul and that his soul will also be in heaven. Jesus told a parable about the rich man and Lazarus in **Luke 16:19-31** and in this parable, the rich man has all his memories and emotions while in Hades. These are all in the soul. Then the process of sanctification also takes place in the area of the soul. This shows an area of spiritual warfare that mankind needs to be aware of.

It is important to keep in mind that God as a spirit is eternal, He does not have a beginning or an end. Man is a spirit, has a soul and lives in a body, but man has a start date and only lives eternally because of God allowing it. God and man are similar in the sense that God is alive⁸⁷⁸ and man's spirit is made alive in the born-again experience through the power of the Holy Spirit.

He is Personal

To say that God is personal means that He has a personality and is a

⁸⁷⁸ **Jeremiah 10:10** But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth will tremble, And the nations will not be able to endure His indignation.

thinking being. Personality includes intellect emotions and a will. We have already seen in the first chapter of this thesis that God is a personal God. This is important to keep in mind with spiritual warfare. Because God has intellect, He will have a plan for Christians to be victorious in spiritual warfare. Because He has emotions, He understands the effects of spiritual warfare on His children and because He has a will, He chooses to make a way for His children to be free from the attacks of the enemy.

It is also this personal aspect of God that shows that He wants to have a relationship with man.

He is Invisible

The thesis have already shown that God is alive and personal and because He cannot be seen around people, it is important to understand and remember that He is invisible. This brings the thesis to the spiritual realm around us.

Paul has also stated that "no man can see God"⁸⁷⁹ because He is a spirit. It is because of this reason that the devil has succeeded in deceiving mankind by getting man to create images of God to "remind" themselves of God.

Then man starts to worship these images as God and forgets about the one true God. God says that man should never make any images to

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⁸⁷⁹ **1 Timothy 6:16** who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

remind themselves of Him.⁸⁸⁰ In a spiritual war, the weapons are given to believers by God on a spiritual dimension and will be discussed later in this thesis.

3.3.2.2 God is Self-Existent

To be self-existent means that God does not depend upon anything or anyone for His existence.⁸⁸¹ All things in creation are dependent upon something or someone or more than one of these to exist. God's existence is in every way independent. He always has been and always will be. Jesus said that the Father is the source of life and gives life to everything else.⁸⁸² Satan owes his existence to the Father and has denied that he was created by thinking that he is better than God.

3.3.2.3 God is Infinite

To say that God is infinite means that there are no limits to His divine nature. This is the one attack of Satan's plans because if people believe

Beuteronomy 4:15-19 "Take careful heed to yourselves, for you saw no form when the LORD spoke to you at Horeb out of the midst of the fire, (16) lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female, (17) the likeness of any animal that is on the earth or the likeness of any winged bird that flies in the air, (18) the likeness of anything that creeps on the ground or the likeness of any fish that is in the water beneath the earth. (19) And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage.

⁸⁸¹ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 63, p. 7). Tustin, CA: Ariel Ministries.

⁸⁸² **John 5:26** For as the Father has life in Himself, so He has granted the Son to have life in Himself,

that God is not infinite then all the "Omni" attributes disappear. 883 God is infinite in respect of two areas. Firstly God is infinite in relation to space and secondly in relation to time.

In Relation to Space

When theologians refer to God's infinity in relation to space, they refer to His immensity. His immensity means that He is not limited by space. It also means that He cannot be contained by space and that nothing can be added to Him. He cannot be increased.

In Relation to Time

This part of the essence of God refers to His eternity. God cannot be limited by time or be contained by it. God exists outside of time. Time is only relevant on earth in a physical world where the movement of the earth around the sun creates time that can be measured. God Himself declares that He is the "high and holy God who lives forever". 884 This means that He has no beginning and also no end. Moses declared in **Psalm 90:2** that God is the "everlasting God". 885 He has always existed and will exist forever.

⁸⁸³ **Morey, R. A.** (2004). *The encyclopedia of practical Christianity* (p. 65). Las Vegas, NV: Christian Scholars Press.

⁸⁸⁴ **Isaiah 57:15** For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

⁸⁸⁵ **Psalms 90:2** Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from everlasting to everlasting, You are God.

3.3.3 God's Moral Attributes

When the thesis speaks about God's moral attributes it is referring to His holiness, His righteousness, His truth, His goodness, His justice, and His faithfulness. These attributes are very important to know and to keep in mind as they are not just the cause of spiritual warfare but also the reason why the war with Satan will end.

Holiness

Holiness is defined as anything that is dedicated to religious use; belonging to or coming from God; consecrated; sacred; spiritually pure; untainted by evil or sin.⁸⁸⁶ In the scriptures, God declares Himself Holy and expects His children, to also be holy.⁸⁸⁷ In other words, God expects his children to be untainted from evil, to be without sin. The only way that can happen is if people believe in the saving grace of Jesus' sacrifice on the cross. Then they must also have a relationship with God. The relationship is the key.

God's manifestation of His holiness is His hatred of sin. He separates Himself from it and from the sinner.⁸⁸⁸

⁸⁸⁶ **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (p. 74). Los Angeles, CA: L.I.F.E. Bible College.

⁸⁸⁷ **Leviticus 11:44-45** For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. **(45)** For I am the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.

⁸⁸⁸ **Lloyd-Jones, D. M.** (1996). *God the Father, God the Son* (p. 69). Wheaton, IL: Crossway Books.

Some scholars believe that the purpose of the Old Testament is the revelation of God's holiness. The giving of the law shows the need for man to be holy. He separated a people unto Himself and revealed Himself to them. All the instructions seen in scripture about the making of the tabernacle, where each division shows more of a move towards holiness, with the end in the holiest of holy and only a sinless priest being able to enter once a year.

It is also important to remember the ceremonial laws with all its clean and unclean animals. God created a clear separation between clean and unclean items. The prophets also taught the holiness of God. It was their burden to spread that message. The prophet Habakkuk summed it up perfectly.⁸⁸⁹

In the New Testament, it is the ministry of the Holy Spirit to declare the holiness of God and to work with believers through the process of sanctification to ensure that they become holy.⁸⁹⁰

It is at this point that the devil tries to attack man. If he can destroy man's holiness where man is no longer separated for God then man cannot have a relationship with God and eternal separation from God is the result. Later the thesis will define the enemy and see how the devil attacks man in the area of holiness.

⁸⁸⁹ **Habakkuk 1:13** You are of purer eyes than to behold evil, And cannot look on wickedness.

⁸⁹⁰ **Berkhof, L.** (1938). *Systematic theology* (p. 74). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

Righteousness

When Christians hear the word righteousness, they associate it with the meaning of righteousness in relation to God, which says that man must be in right standing with God. But when we look at God's moral attribute of righteousness, it speaks of the fundamental idea of righteousness as the highest possible standard of law to which He is the subject. This means that God is infinitely righteous in Himself.⁸⁹¹

In the scriptures, righteousness is the idea of conformity to perfection. Many scholars speak of God's righteousness and His justice as the same thing, but in this thesis, it is separated as two different moral attributes. Many places in scripture God is spoken of as the righteous one. 892 It is sometimes said that God's righteousness is His holiness in action and His justice is His righteousness in rule and government. 893

⁸⁹¹ **Berkhof, L.** (1938). *Systematic theology* (p. 75). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

⁸⁹² Ezra 9:15 O LORD God of Israel, You are righteous, for we are left as a remnant, as it is this day. Here we are before You, in our guilt, though no one can stand before You because of this!" Psalms 119:137 Righteous are You, O LORD, And upright are Your judgments. John 17:25 O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. 2 Timothy 4:8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. 1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

⁸⁹³ **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (pp. 75–76). Los Angeles, CA: L.I.F.E. Bible College.

Truth

Jesus declared in **John 14:6**⁸⁹⁴ that "He is the way, the TRUTH, and the life". In order for us to understand this, we have to understand what is the truth. The Oxford English Dictionary defines truth as

- the quality or state of being true
- that which is true as opposed to false
- and a fact or belief that is accepted as true.⁸⁹⁵

When we speak of God as the truth, we mean that He is the quality of systematic consistency. This gives the idea that God is steadfast and stable, and His actions flow logically and naturally out of what He is: truth. God is truth and Jesus embodied that when He was on earth.⁸⁹⁶

Three applications arise out of the fact that God is the truth:

1. Because God is the truth, His Word is the truth. It is the true revelation of His nature, His will, His purpose for man and His plan of salvation.⁸⁹⁷

⁸⁹⁴ **John 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

⁸⁹⁵ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

⁸⁹⁶ **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (pp. 78–79). Los Angeles, CA: L.I.F.E. Bible College.

⁸⁹⁷ **Psalms 119:89** Forever, O LORD, Your word is settled in heaven. **John 17:17** Sanctify them by Your truth. Your word is truth.

- Because God is truth, He is the only true God and the Creator of everything. He should be the only object of man's worship. All idolatry is born out of a lie and a deception from the devil.⁸⁹⁸
- 3. Because God is the truth, He is faithful to keep all His promises and covenants. God cannot and will not lie. Because He is omnipresent and omnipotent, He is able to keep all His promises. Christians must remember that many of the promises in the Bible are conditional and God is not unfaithful if He withholds the blessings associated with the promises.⁸⁹⁹

Goodness

The goodness of God is generally treated as a generic concept but it consists of several aspects. We speak of something as good when it answers in all parts to the ideal.⁹⁰⁰ In other words, He is in all aspects, in every way, all that He as God, should be. **He is the perfection of the ideal expressed in the word "God".**

God is not just the source of all good, but he is also the highest good for all His creation, though in different degrees and according to the measure in which they answer to the purpose for their existence.

⁸⁹⁸ **John 4:23-24** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. **(24)** God is Spirit, and those who worship Him must worship in spirit and truth."

⁸⁹⁹ **Duffield, G. P., & Van Cleave, N. M.** (1983). *Foundations of Pentecostal theology* (pp. 78–79). Los Angeles, CA: L.I.F.E. Bible College.

⁹⁰⁰ **Berkhof, L.** (1938). *Systematic theology* (p. 70). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

The aspects that speak of this perfection in good towards His creation is His love, His grace, His mercy, and His longsuffering. Let's discuss the *goodness in general* first. This defined as the part of God's character that causes Him to deal bountifully and kindly to all His creation. The scripture says that the "rain falls on the just and the unjust". Hing David knew very well that God is good to all. This shows that God is good to the sinner that just raped a baby as well as the evangelist that just led 300 people to salvation. God loves both equally. Yes, there is justice for both as well, but one needs to keep in mind this character of God when one seeks to understand why the baby killer gets to live on this earth and is not instantly wiped out by God.

This leads to the second attribute that stems from God's goodness, His *love*. 904 This love can be defined as that perfection of God by which He is eternally moved to self-communication. **This means that God's love cannot find complete satisfaction in any object that falls short of absolute perfection.** That is why God made man in His image that man has the ability to love God back. 905

⁹⁰¹ **Matthew 5:45** that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

⁹⁰² **Psalms 145:9** The LORD is good to all, And His tender mercies are over all His works.

⁹⁰³ **Lloyd-Jones, D. M.** (1996). *God the Father, God the Son* (pp. 74–76). Wheaton, IL: Crossway Books.

⁹⁰⁴ **Berkhof, L.** (1938). *Systematic theology* (pp. 70–73). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

⁹⁰⁵ **Ibid.** p73

The third aspect of the goodness of God is seen in the *grace of God*. According to scripture, it is manifested not only by God but also by man when one man shows favor to another. The difference between a man showing favor to another man and God showing favor to man is that God's favor is unmerited. This is seen when unmerited goodness or love of God is shown to those who have forfeited it, and by nature are under condemnation. The grace of God is the source of all spiritual blessings that man receives from God. The grace of God is seen in the *grace of God*.

The fourth aspect is the *mercy of God*. Where the grace of God gives man what he does not deserve, the mercy of God withholds from man what he deserves. The scriptures speak of God's tender mercy towards man.⁹⁰⁹ It gives the picture of a pitiable man in need of help. In other words, the mercy of God is the goodness of God shown to those who are in misery or distress, irrespective of whether or not they deserve it.

⁹⁰⁶ **Genesis 33:8** Then Esau said, "What do you mean by all this company which I met?" And he said, "These are to find favor in the sight of my lord." **1 Samuel 1:18** And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her face was no longer sad.

⁹⁰⁷ **Lloyd-Jones, D. M.** (1996). *God the Father, God the Son* (pp. 74–76). Wheaton, IL: Crossway Books.

⁹⁰⁸ **Ephesians 1:6** to the praise of the glory of His grace, by which He made us accepted in the Beloved.

⁹⁰⁹ Psalms 51:1 To the Chief Musician. A Psalm of David When Nathan the Prophet Went to Him, After He Had Gone in to Bathsheba. Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. Luke 1:78 Through the tender mercy of our God, With which the Dayspring from on high has visited us;

By using the word *tender* with mercies, shows us that God is a compassionate God that is soft-hearted towards His creation.⁹¹⁰

The last aspect of the goodness of God is His *longsuffering*. This means that God is slow to anger.⁹¹¹ **Other words, God bears with evil in spite of having the ability to destroy it.** It is this aspect of God that causes the Holy Spirit to strive with man for a relationship.⁹¹²

Justice

The justice of God implies that God will treat every man according to what he deserves. It is because of this moral characteristic of God that Jesus had to come to earth and be the propitiation offering for man. In the book of Romans, Paul speaks of the righteousness that man can achieve apart from the law, for the law declares that everyone has sinned and in time will be judged by a righteous and Holy God who, according to His nature, has to punish sin.⁹¹³ In the law, provision was

⁹¹⁰ **Berkhof, L.** (1938). *Systematic theology* (pp. 70–73). Grand Rapids, MI: Wm. B. Eerdmans publishing co.

⁹¹¹ **Psalms 145:8** The LORD is gracious and full of compassion, Slow to anger and great in mercy.

⁹¹² **Lloyd-Jones, D. M.** (1996). *God the Father, God the Son* (pp. 74–76). Wheaton, IL: Crossway Books.

⁹¹³ **Romans 3:21-26** But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, **(22)** even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; **(23)** for all have sinned and fall short of the glory of God, **(24)** being justified freely by His grace through the redemption that is in Christ Jesus, **(25)** whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, **(26)** to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

made for cleansing through the sacrificial system,⁹¹⁴ but the sin itself can only be taken away by a sacrifice bigger than animals or man himself.⁹¹⁵

Faithfulness

This is the last piece of the moral nature of God. It is the one part of the nature that includes all His other aspects of His moral nature. Because God is faithful, He will therefore also be faithful to His justice, His righteousness, His grace, His mercy, and His truth. This also speaks of God's immutability, which makes Him the same yesterday, today and forever.⁹¹⁶

To correctly understand the faithfulness of God is to look at **Mark 11:22**⁹¹⁷ through the eyes of Hudson Taylor. He believes that Jesus was actually saying that man should hold on to the faithfulness of God.⁹¹⁸

This concludes the segment on God and His nature. Next, the thesis will discuss the opposite side of good and look at evil.

Duffield, G. P., & Van Cleave, N. M. (1983). Foundations of Pentecostal theology (pp. 76–77). Los Angeles, CA: L.I.F.E. Bible College.

⁹¹⁵ **Hebrews 10:4** For it is not possible that the blood of bulls and goats could take away sins.

⁹¹⁶ **Hebrews 13:8** Jesus Christ is the same yesterday, today, and forever.

⁹¹⁷ Mark 11:22 So Jesus answered and said to them, "Have faith in God.

⁹¹⁸ **Lloyd-Jones, D. M.** (1996). *God the Father, God the Son* (pp. 76–79). Wheaton, IL: Crossway Books.

3.4 Satan and His Demons

In this section, the thesis will look at God's opposing force in the universe and here on earth. It will start by looking at the origin of Satan and then move to look at his nature and his characteristics in order to compare it with the nature and character of God.

3.4.1 Origin of Satan

When Satan is discussed, the only trustworthy source of his history and origins is the scriptures. Scripture shows that he was an angel and a created being.

These scriptures show that Satan/Lucifer was cast out of heaven because of evil in his heart.⁹¹⁹ He fell because of pride that originated from his desire to be God instead of a servant of God.⁹²⁰ Nowhere in

⁹¹⁹ Isaiah 14:12-15 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! (13) For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; (14) I will ascend above the heights of the clouds, I will be like the Most High.' (15) Yet you shall be brought down to Sheol, To the lowest depths of the Pit.

⁹²⁰ **Ezekiel 28:12-19** "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. **(13)** You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. **(14)** "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. **(15)** You were perfect in your ways from the day you were created, Till iniquity was found in you. **(16)** "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. **(17)** "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. **(18)** "You

scripture does it clearly say that Satan is an angel, but it does call him a guardian cherub and speaks of him and his angels.⁹²¹

Jesus Himself testified of Satan's existence when He was led into the wilderness to be tested by him. The same is said of his demons tormenting people. Satan is not omnipresent and therefore cannot be everywhere at the same time. He has to use the demons to do his work.

There are two different views with regards to demons and their origins. The first theory is that the angels that rebelled with Lucifer became the fallen angels spoken of in scripture⁹²⁵ and sometimes also translated as

defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. **(19)** All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever." ' "

- ⁹²¹ **Matthew 25:41** "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:
- ⁹²² **Matthew 4:1** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.
- ⁹²³ **Luke 8:27-29** And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. **(28)** When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" **(29)** For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.
- ⁹²⁴ **Morris, L. L.** (1996). Satan. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1064). Leicester, England; Downers Grove, IL: InterVarsity Press.
- ⁹²⁵ **Revelation 12:9** So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

demons. The other theory is that fallen angels are not demons and that demons came from Noah's flood when the "sons of God" had children with the daughters of men. 926 In the book of Job, the "sons of God" that surrounded the throne and spoke to God is a clear reference of angels being with God. 927 That is where the theory comes from as the creation from these angels and women are called Nephilim in **Genesis 6**, and when they died in the flood they became the demons we have today. 928

Regardless of whether demons and fallen angels are the same, the fact remains that the spiritual war is between God and Satan and therefore also his demons and mankind.

The existence of God and Satan are both evident in scripture and as such the thesis will look at scripture to define the contrast set between God and Satan as the war is based on their contrast. Firstly, the scriptures teaches that God has no beginning and also no end. 929 Satan on the other end is an angel and as such was created by God, in other words, Jesus Christ created him.

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⁹²⁶ **Genesis 6:2** that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.

⁹²⁷ **Job 1:6** Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

⁹²⁸ **Breytenbach, C., (I, IV), & Day P. L., (I–III).** (1999). Satan. In K. van der Toorn, B. Becking, & P. W. van der Horst (Eds.), *Dictionary of deities and demons in the Bible* (2nd extensively rev. ed., p. 727). Leiden; Boston; Köln; Grand Rapids, MI; Cambridge: Brill; Eerdmans.

⁹²⁹ **Revelation 4:8** The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" **1 Timothy 1:17** Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.

3.4.2 Identity and Characteristics

3.4.2.1 Personality

Many churches teach that Satan is just an entity or teach that he is an angel. Scripture also shows that he has a personality. All three aspects for the evidence of a personality namely: intellect, emotions and a will are present.⁹³⁰

The first aspect is that of *intellect*. In **Job 1 and 2**, Satan is seen to debate with God over the righteousness of Job. God allows Satan to reason with Him. This shows intellect and pride, thinking that he can outsmart God.

In **Matthew 4:6**⁹³¹ Satan is seen quoting scripture to Jesus when Jesus was in the wilderness and tempted by him. In **2 Corinthians 11:3**⁹³² Paul describes Satan as crafty, able to corrupt Christians with the simple faith they have in Jesus. In **Ephesians 6:11**⁹³³ Paul also warns believers of the tricks of the devil. All these show that he has intellect.

⁹³⁰ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, pp. 11–13). Tustin, CA: Ariel Ministries.

⁹³¹ **Matthew 4:6** and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'HE SHALL GIVE HIS ANGELS CHARGE OVER YOU,' and, IN THEIR HANDS THEY SHALL BEAR YOU UP, LEST YOU DASH YOUR FOOT AGAINST A STONE.' "

⁹³² **2 Corinthians 11:3** But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

⁹³³ **Ephesians 6:11** Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

The second aspect of his personality is *emotions*. Paul preaches in **1 Timothy 3:6**⁹³⁴ that Satan has the ability to be puffed up. Puffed up is an emotion of pride. Then the apostle John also wrote about Satan's emotions in **Revelation 12:12**⁹³⁵ and describes the wrath of Satan, which displays his anger towards God and His creation. This all shows that Satan has emotions.⁹³⁶

The last aspect of his personality is his will. Satan has shown in his rebellion towards God that he chooses to do evil. In **Isaiah 14:13-14**⁹³⁷ Satan declares five times "*I will*". Satan also has the power to give the kingdoms of this world to anyone he wills. Paul also speaks to Timothy⁹³⁸ and tells him that people can be captivated by the will of Satan. The apostle Peter⁹³⁹ also warns believers that the devil is looking for and choosing his victims based on his will.

⁹³⁴ **1 Timothy 3:6** not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.

⁹³⁵ **Revelation 12:12** Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

⁹³⁶ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, pp. 11–13). Tustin, CA: Ariel Ministries.

⁹³⁷ **Isaiah 14:13-14** For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; (14) I will ascend above the heights of the clouds, I will be like the Most High.'

⁹³⁸ **2 Timothy 2:26** and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.

⁹³⁹ **1 Peter 5:8** Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Another very important aspect of the personality of Satan, and also the reason for the war between God and Satan, is the fact that Satan is treated as a morally responsible individual. Believers know that Satan will be accountable for his actions because Jesus says in **Matthew 25:41**⁹⁴⁰ that Satan is due to have his judgment in the everlasting fire along with his angels.⁹⁴¹ The apostle John⁹⁴² also wrote that he is judged.

This proves that Satan is an individual with a personality and that he will receive his due judgment and punishment in due course.

3.4.2.2 Designations

For the purpose of this thesis we will group the designations into four groups, looking at his names, his titles in scripture, the way scripture describes him and the animals he represents in scripture.

His Names

The first name to discuss is the name *Lucifer*. 943 This was his name prior to the fall and it means "star of the morning" or "shining one". In the

⁹⁴⁰ **Matthew 25:41** "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

⁹⁴¹ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, pp. 11–13). Tustin, CA: Ariel Ministries.

⁹⁴² John 16:11 of judgment, because the ruler of this world is judged.

⁹⁴³ **Isaiah 14:12** "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!

Christian church, this passage in Isaiah is connected with Jesus' saying in **Luke 10:18**: "I saw Lucifer fall like lightning from heaven." 944

The second name is the name *Satan*. The name *Satan* appears nineteen times in the Hebrew Old Testament. One such example is seen in **Zechariah 3:1**.945 The Greek *Satanas* appears thirty-six times in the Greek New Testament and means adversary or resistor.946 This emphasizes Satan as the leader of the Kingdom of Darkness that opposes the Kingdom of God.

The third name to discuss is the name, *Devil*. The Greek word *diabolos* are used thirty-five times in the Greek New Testament⁹⁴⁷ and means *accuser* or *slanderer*. This shows the devil is the one who accuses the believers before God.

In **2 Corinthians 6:15**⁹⁴⁸ the apostle Paul writes and calls him *Belial*. This name means "worthlessness" and shows us what God thinks of him.

⁹⁴⁴ **Efird, J. M.** (2011). Lucifer. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary* (*Revised and Updated*) (Third Edition, p. 572). New York: HarperCollins.

⁹⁴⁵ **Zechariah 3:1** Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him.

⁹⁴⁶ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, p. 17). Tustin, CA: Ariel Ministries.

⁹⁴⁷ **Matthew 4:1** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

⁹⁴⁸ **2 Corinthians 6:15** And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

The last name found in scripture is *Beelzebub*. This name originated from the Hebrew *Baal Zvuv*⁹⁴⁹, which literally means Lord of the Flies. It was originally one of the Philistine gods and the rabbis wanted to poke fun at him by giving him this name.⁹⁵⁰ This name shows that Satan is the lord of the fallen angels and demons.⁹⁵¹

His Titles

Altogether there are ten specific titles given to Satan. The first one is the one shown in Isaiah 14 where he is called the *son of the morning* or the *day star*. Some scriptures translate this as Lucifer but some scholars believe that the title emphasizes his beauty and splendor in his original state.

The second title in scripture is *the destroyer*. This title is seen in **Revelation 9:11**⁹⁵² where both Greek and Hebrew forms are given. The Hebrew word *Abbadon* and the Greek word *Apollyon* means the same, *destroyer*. He is the destroyer of both the physical and the spiritual.⁹⁵³

⁹⁴⁹ **2 Kings 1:2** Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury."

⁹⁵⁰ **Matthew 10:25** It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household!

⁹⁵¹ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, p. 17). Tustin, CA: Ariel Ministries.

⁹⁵² **Revelation 9:11** And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

⁹⁵³ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, p. 17). Tustin, CA: Ariel Ministries.

The third title is seen in **John 12:31**⁹⁵⁴ where Jesus calls him the *prince* of this world. The Greek term used for the world is *cosmos* and shows that God has His kingdom and Satan his.

Satan is also called the prince of the power of the air in **Ephesians 2:2**⁹⁵⁵ by Paul. This shows two things: firstly that Satan is the prince of the atmospheric heavens and secondly, that he is also the prince over all the angels that fell with him.

The fifth title for Satan is the *god of this age*. Paul uses it in **2 Corinthians 4:4**⁹⁵⁶ and the Greek used is *aion* and not *cosmos*. The difference emphasizes the philosophy which is in contrast to God. Satan determines the characteristics of this world. Paul goes on in **Galatians 1:4**⁹⁵⁷ telling believers that they are delivered from this present evil age. In other words, believers are not subjected to the world system of philosophy.

The sixth title is seen in **Matthew 6:13**958 where Jesus teaches His disciples how to pray, and calls the devil *the evil one*. The Greek word

⁹⁵⁴ **John 12:31** Now is the judgment of this world; now the ruler of this world will be cast out.

⁹⁵⁵ **Ephesians 2:2** in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

⁹⁵⁶ **2 Corinthians 4:4** whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

⁹⁵⁷ **Galatians 1:4** who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

⁹⁵⁸ **Matthew 6:13** And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

poneiros emphasizes Satan's corrupt nature. This shows that he is the source of evil everywhere. 959

The seventh title is when Satan is called *the anointed cherub*. ⁹⁶⁰ This title shows two very important aspects of the nature of Satan. It shows firstly to what order of angels he belongs. There are only three guardian cherubs in the scripture, and they are Michael, Gabriel, and Lucifer. God is sometimes described as the One who sits above the cherubim, which shows that His throne is held up by angels. Here Satan is seen as the covering over the throne of God.

His eight title called the *prince of demons*⁹⁶¹ showed earlier as well that he is the ruler of those who came to earth with him.

The second last title is seen in the book of Ezekiel where he is called the *king of Tyre*. 962 This signifies his earthly control over the kingdoms of this world.

⁹⁵⁹ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, p. 17). Tustin, CA: Ariel Ministries.

⁹⁶⁰ **Ezekiel 28:14** "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones.

⁹⁶¹ **Matthew 12:24** Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."

⁹⁶² **Ezekiel 28:12** "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty.

The last title is where he is called the *king of Babylon* in **Isaiah 14:4**⁹⁶³ which also emphasizes his control over the nations.⁹⁶⁴

His Descriptions

The third designation is the descriptions in scripture. There are a total of five descriptions of Satan in scripture.

He is first described as the *accuser of the brethren* in **Revelation 12:10.**965 Whenever a believer falls into a state of unconfessed sin, Satan will appear before God and accuse that believer of that sin. That is why Jesus is at the right hand of the father as High Priest and Advocate. This is part of the spiritual warfare that Jesus deals with for the believer at the throne of God.

The second description is in **2 Corinthians 11:14**⁹⁶⁶ where Paul speaks about the devil as the *angel of light*. This description emphasizes Satan's deceptive nature and the reason for this thesis. Satan is the angel of darkness but appears to man as an angel of light. Man cannot trust anything that is out of the borders of the scriptures. The second chapter

⁹⁶³ **Isaiah 14:4** that you will take up this proverb against the king of Babylon, and say: "How the oppressor has ceased, The golden city ceased!

⁹⁶⁴ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, p. 17). Tustin, CA: Ariel Ministries.

⁹⁶⁵ **Revelation 12:10** Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

⁹⁶⁶ **2 Corinthians 11:14** And no wonder! For Satan himself transforms himself into an angel of light.

of this thesis has shown how people became deceived and created false religions.

The third description is that of *the tempter*⁹⁶⁷ where Jesus is seen to be tempted by the devil in the desert. This title emphasizes the role Satan plays in enticing people to do evil. He tempts mankind to commit acts of sin so that there will be a divide between man and God.

Then the fourth description is that of *the deceiver*,⁹⁶⁹ and again is very fitting for this thesis. Because this describes his nature, it shows that everything he does is to deceive God's people and mankind in general.

The last description of Satan is when he is called *the spirit that now works in the sons of disobedience* in **Ephesians 2:2.**970 This description emphasizes two things. Firstly it shows that Satan is a spirit and for believers to partake in spiritual warfare they have to be aware that there is indeed a spirit world around them. Secondly, it says that Satan works in the sons of disobedience. In other words, Satan works in nonbelievers. When believers get redeemed from the kingdom of darkness to the kingdom of light, they get set free from the working of

⁹⁶⁷ **Matthew 4:3** Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

⁹⁶⁸ **Fuller, D. P.** (1979–1988). Satan. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 342). Wm. B. Eerdmans.

⁹⁶⁹ **Revelation 12:9** So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

⁹⁷⁰ **Ephesians 2:2** in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Satan in their lives. Satan no longer works in believers but against them.⁹⁷¹

The Animal-Like Representations of Satan

The first animal simile of Satan in scripture is when he is seen as a *serpent* in the garden of Eden.⁹⁷² God calls him the craftiest of all the beast He created, and it shows his nature of deception and subtlety is ingrained in him. Believers need to remind themselves as his enemy, that he will approach them as an angel of light looking to subtly deceive them at every facet of their lives.

The second representation is that of the *great red dragon*.⁹⁷³ When the book of Revelation calls him a dragon it is to emphasize his ferocity and his power. Believers need the power and ministry of the Holy Spirit in their lives to overcome the evil one.

The third representation in scripture is that of *a roaring lion*. The Apostle Peter describes him as a lion who walks about seeking whom he may devour. ⁹⁷⁴ This shows the nature of Satan as one who wants to do harm

⁹⁷¹ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, pp. 13–17). Tustin, CA: Ariel Ministries.

⁹⁷² **Genesis 3:1** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

⁹⁷³ **Revelation 12:3** And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

⁹⁷⁴ **1 Peter 5:8** Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

to believers because he is looking for specific people. He is destructive by nature.⁹⁷⁵ This also asks the question, that when Satan is looking for believers that are easy targets, how will he identify them? Later in the chapter the enemies of man is identified to explain this question.

3.5 Origins of The War Between God, Man, and Satan

History of Spiritual Warfare

The conflict between God and Satan started when Satan wanted to be elevated to the same position and glory as God. His pride got him to think that he is just like God. This led him to be thrown out of heaven to earth. Jesus stated that He saw Satan cast out of heaven like lightning. With him, a third of the angels rebelled against God and was sent to earth as well.

Since this "exile" took place Satan has fought for the destruction and annihilation of mankind. The scripture says that he wants to steal from man, to kill man and to totally destroy him.⁹⁷⁸ The question then is what does he want to steal and why does he want to destroy mankind?

⁹⁷⁵ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 77, p. 17). Tustin, CA: Ariel Ministries.

⁹⁷⁶ **2 Thessalonians 2:4** who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

⁹⁷⁷ **Luke 10:18** And He said to them, "I saw Satan fall like lightning from heaven.

⁹⁷⁸ **John 10:10** The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

In the Garden of Eden Satan wanted Adam and Eve to disobey God by deceiving them about the truth that God told them. God said that they will die when they eat of the tree of the knowledge of good and evil. ⁹⁷⁹ Satan then lied to Eve and said that she will not die, ⁹⁸⁰ but will become like God, knowing good from evil. ⁹⁸¹ This was an obvious deception by Satan as Adam and Eve, and all who are born from them, are born spiritually dead and needs to be re-born.

To understand why Satan wanted Adam and Eve to sin is to look at the results of what happened when Adam and Eve sinned. Firstly, they lost their place in the Garden of Eden. This is the place that God created for them to come and have closeness and intimacy with them. In other words, Satan wanted to destroy the special close relationship that God had with mankind by bringing sin into the equation. The thesis has already shown that sin separates man from God.

Then the second thing they lost was the dominion or authority that they had over everything God created. God gave them dominion over creation and commanded them to subdue it. 982 Later when Jesus was

⁹⁷⁹ **Genesis 3:1-3** Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" **(2)** And the woman said to the serpent, "We may eat the fruit of the trees of the garden; **(3)** but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' "

⁹⁸⁰ **Genesis 3:4** Then the serpent said to the woman, "You will not surely die.

⁹⁸¹ **Genesis 3:5** For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

⁹⁸² **Genesis 1:28** Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

tempted by the devil, the devil tells Jesus that if He worships him, then he will give Him all the earth. Jesus did not refute the fact that the devil claimed dominion over the earth but only that man must worship God alone. The apostle John also stated that the devil has dominion over this world. Jesus

The third effect of the fall was the adding of sorrow and suffering to the daily lives of those on earth. Satan wanted God's creation to suffer and live in perpetual sorrow. Then it is easy to manipulate them and to control them. All he has to do is promise them fame and fortune in exchange for their souls.

The last effect of the fall shows the start of the spiritual war between God and Satan. After God cursed Satan for his part in the deception of Adam and Eve, God stated⁹⁸⁵ that there will be a war between man and Satan forever until he is crushed in the end.

All these reasons show that Satan wants to rule mankind in the same way mankind had dominion over him in the beginning. He wants to destroy the relationship that man has with God and destroy man's hopes

⁹⁸³ **Matthew 4:8-10** Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. **(9)** And he said to Him, "All these things I will give You if You will fall down and worship me." **(10)** Then Jesus said to him, "Away with you, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY YOU SHALL SERVE.' "

⁹⁸⁴ **1 John 5:19** We know that we are of God, and the whole world lies under the sway of the wicked one.

⁹⁸⁵ **Genesis 3:15** And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

of spending eternity with God. He wants to have praise and honor from man that is supposed to go to God.

War in Scripture

Previously the thesis looked at the origins of evil, and the devil, and why he wants to wage war against God. Most people find it hard to accept that a loving God can wage war and have it in Him to make war, and as such, the thesis needs to look at God's nature when it comes to war. In the Old Testament, there are several places where God told the Nation of Israel to wage war against their enemies.

In the life of Noah, it shows that God did not tolerate evil and when the demons (sons of God) had intercourse with the daughters of men, that God destroyed them off the face of the earth. In the life of Abraham, scripture shows⁹⁸⁶ that Abraham took all his men to fight against the kings that captured Lot and stole his goods. He fought against them and chased them as far as Dan to free his brother's son Lot.

Later in the book of Exodus God declares that Moses will free the Nation from the bondage of the Egyptians. He does not do this quietly but with great signs and wonders ending in the death of all the firstborn male children of Egypt. This leads to the Egyptians first chasing them out of Egypt and then chasing after them to recapture them again. God had to

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⁹⁸⁶ **Genesis 14:14-16** Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan. **(15)** He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus. **(16)** So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

open the Red Sea and after the Israelites passed through, He closed it again on the Egyptian war chariots to destroy them. This is why Moses knows God as a God of war. 987

During the forty years in the desert, God delivered Israel from many enemies. During one of these encounters Moses is said to lift up his arms to God on a mountain top,⁹⁸⁸ and whenever he does this God will win the battle for them, but when he drops his hands the Amalekites will advance against Israel. When Moses got tired people stood on his side and kept his hands up until they destroyed the enemy.

During the times of the judges, it is mentioned numerous times how God raised up someone to wage war on behalf of God's people to set them free from the oppression of there enemies. When the nation was oppressed by the Midianites, God raised up Gideon and his three hundred men to wage war against them. When the Philistines oppressed Israel, God used Samson to defeat them. God also used David to kill Goliath and bring freedom from the Philistines.

⁹⁸⁷ **Exodus 15:3** The LORD is a man of war; The LORD is His name.

⁹⁸⁸ **Exodus 17:11** And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

⁹⁸⁹ **Judges 7:7** Then the LORD said to Gideon, "By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the other people go, every man to his place."

⁹⁹⁰ **Judges 15:15** He found a fresh jawbone of a donkey, reached out his hand and took it, and killed a thousand men with it.

Spiritual Warfare in Scripture

The same way the above passage shows God's attitude in war on a natural plane. God also has a spiritual warfare component to Him. Because spiritual warfare is closely linked to the powers of darkness, we have to understand the essence of it.

In the natural world when two countries go to war there are no neutral parties that can wear some form of clothing to say that they are not involved in the war and as such the enemy will not attack them. It is ludicrous to even think that something to that effect could happen. All parties on both sides of the war, are in the war, and as such affected by it. For believers to then realize that they have a target on their back, and to stand up and fight, is for them to understand their role in the war.

The book of Daniel shows that Daniel prayed for twenty-one days, and when the angel finally comes to him, the angel declares that he would have come earlier, but was stopped because of the opposing demonic forces.⁹⁹¹

Nature of Spiritual Warfare

It is spiritual. Believers need to understand that the physical battle takes place in the spiritual realm around them. The apostle Paul writes to the

⁹⁹¹ **Daniel 10:12-13** Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. **(13)** But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

Ephesian⁹⁹² believers and explains to them exactly where this war takes place. Paul also teaches the Corinthian⁹⁹³ church about the same principal. Believers must realize that just because the battle takes place in a realm they do not see, it does not mean the consequences of this battle cannot affect them.⁹⁹⁴

It is personal. The biggest mistake believers make is to think that the raging devil will not come to them because they do not matter. Even if the believer is not actively engaging in ministry, he is still, because of his association with the Holy Spirit, a threat to the devil. Jesus warned Peter⁹⁹⁵ that the devil is specifically coming for him. Satan takes the fight very personally and even went to God and asked permission to attack Job.⁹⁹⁶

⁹⁹² **Ephesians 6:12** For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

⁹⁹³ **2 Corinthians 10:3-4** For though we walk in the flesh, we do not war according to the flesh. **(4)** For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,

⁹⁹⁴ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

⁹⁹⁵ **Luke 22:31-32** And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. **(32)** But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren."

⁹⁹⁶ **Job 1:12** And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD.

It is strenuous. The writer to the Hebrews⁹⁹⁷ speaks about the nature of the war as ongoing and so continual that it leads to bloodshed on a spiritual level.

It is continual. The war does not stop, ever. As long as Satan is not yet locked up in the fiery pit created for him and his angels, believers need to walk circumspectly, making sure that they are covered by the blood of Jesus. Paul warned Timothy⁹⁹⁸ that he must endure the trials and tribulations that await him.⁹⁹⁹

3.6 Defining the Enemy

There are several key factors to consider in defining the enemy from a Christian perspective. The three most obvious enemies are named in scripture as *the Devil, the world and the flesh*. Above that are deceptions that the devil has brought into the Christian religion to create even more enemies.

In the current age, pastors preach from the pulpit that because the devil has already been defeated by Jesus, that believers need not worry about him. This creates *a passivity* from Christians that is in itself an

⁹⁹⁷ **Hebrews 12:4** You have not yet resisted to bloodshed, striving against sin.

⁹⁹⁸ **2 Timothy 2:3** You therefore must endure hardship as a good soldier of Jesus Christ.

⁹⁹⁹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

enemy. The devil wants believers not to think that there is an enemy and through passivity have removed them from the battlefield. 1000

Another enemy in the war for the attention of mankind is man's **sinful nature**. This thesis will distinguish **the flesh** from the sinful nature as two separate enemies as the one creates sin and the other takes time and focus away from man that should be focused on God.

Enemy Number One: The Devil

This thesis has extensively looked at the devil and his attributes. This part of the thesis seeks to explore how he relates to believers and nonbelievers as an enemy.

Firstly, he wants believers to backslide. God does however, declare that He is married to the backslider in the book of Jeremiah. Being backslidden means that one has waned in his religious commitment, or has turned away from the faith he once had, or that one becomes less upright in one's morals.

¹⁰⁰⁰ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 122). Pretoria: CMJ Brand

¹⁰⁰¹ **Jeremiah 3:14** "Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.

¹⁰⁰² **Elwell, W. A., & Beitzel, B. J.** (1988). Backsliding. In *Baker encyclopedia of the Bible* (Vol. 1, p. 250). Grand Rapids, MI: Baker Book House.

¹⁰⁰³ **Torrey, R. A.** (1897). *The New Topical Text Book: A Scripture Text Book for the Use of Ministers, Teachers, and All Christian Workers* (New, revised and enlarged edition, p. 25). Chicago; New York; Toronto: Fleming H. Revell.

In the book of Revelation chapter 2 and 3, there are seven letters written to seven churches and Jesus has something against each one of them. These letters show the results of the works of Satan in the life of the believer or the church as the letters are all written to churches in the New Testament world.

To the **first church**, Jesus writes in **Revelation 2:4-5**¹⁰⁰⁴ that they have left their first love. This statement could mean that their enthusiasm for the faith is gone. This is the largest church in Asia and was situated in Ephesus. Jesus does, however, commend them for their works. Which shows that they were doing abundant works, but have left the relationship and passion they had for Jesus in the beginning. This is one of the tactics of Satan. He throws believers with guilt about the number of works they do, in order to get them to focus too much on works and less on the relationship that should be the basis of the works.

The **second letter** went to the church in Smyrna. Jesus warns them that tribulation is upon them.¹⁰⁰⁷ He also encourages them that if they endure until the end, they will receive the crown of life. Satan brings tribulations

¹⁰⁰⁴ **Revelation 2:4-5** Nevertheless I have this against you, that you have left your first love. **(5)** Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.

¹⁰⁰⁵ **Jeremiah 2:20** "For of old I have broken your yoke and burst your bonds; And you said, 'I will not transgress,' When on every high hill and under every green tree You lay down, playing the harlot.

¹⁰⁰⁶ Yeatts, J. R. (2003). Revelation (p. 58). Scottdale, PA: Herald Press.

¹⁰⁰⁷ **Revelation 2:10** Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

and persecutions upon believers, but believers should take courage when that takes place, for Paul stated that it produces Godly character in them.¹⁰⁰⁸

The church in Pergamum received the **third letter**. Here Jesus shows that the church had members in that died for their faith, but still, the church allowed Satan to be there and followed wrong doctrines.¹⁰⁰⁹ The church of the last days has to be very vigilant to make sure that they do not allow Satan to be active in their church.

Jesus wrote the **fourth letter** to the church in Thyatira. He also commended them for their works, but He abhorred them for their following of false doctrine. This thesis has shown in the second chapter how the devil deceived people into creating new religions that do all sorts of works but have forsaken true doctrine and relationship.

¹⁰⁰⁸ **Romans 5:3-5** And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; **(4)** and perseverance, character; and character, hope. **(5)** Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

¹⁰⁰⁹ **Revelation 2:13-14** "I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells. **(14)** But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

¹⁰¹⁰ **Revelation 2:20** Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

The **fifth letter** is written to the church in Sardis. Here Jesus doesn't even find good works, they are just a dead church. ¹⁰¹¹ The devil has created within them something that looks like a church but there is nothing. They have no life, no Holy Spirit in them. This is another tactic of the Devil. He wants believers to feel that they are having church, but he gets them to deny and forget the life needed to have a relationship with God. The Holy Spirit. Without the Holy Spirit, there is no life and also no relationship.

The **sixth letter** goes to the church in Philadelphia where Jesus commends them for their works. He says that they have kept His Word and have not denied His name. He realizes that they are weak but have relied on His strength to keep the faith. This shows that Satan wants to break down believers and get them tired to a point where they cannot function in a normal environment. This is what some Christians experience as burn out. Where they are so tired of the works of Christianity that they forget the reason for Christianity.

The last letter is written to the church in Laodicea. Here Jesus is rebuking them because they have become lukewarm. 1013 The passage

¹⁰¹¹ **Revelation 3:1** "And to the angel of the church in Sardis write, 'These things says He who has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead.

¹⁰¹² **Revelation 3:8** "I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

¹⁰¹³ **Revelation 3:15-17** "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. **(16)** So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. **(17)** Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—

explains that to be lukewarm is to not depend upon God but on your own strength. To think that you do not need God. 1014 This is exactly what the devil has achieved with many people in the world. He gives them fame and fortune and makes them think that they are "good" people that do not need a Saviour or a God. People that are cold, know that they are wretched and cold towards God, and God can work with that by breaking them. But people that are lukewarm is like the water that God wants to vomit out because there is nothing that God can do with that.

Enemy Number Two: The World

In order to define the world, we need to look at how scripture defines it. There are numerous places where the writers of scripture speak about the world as an enemy of God.

James wrote in his gospel that to even be friends with the world is to be an enemy of God.¹⁰¹⁵ Utley¹⁰¹⁶ describes the term "world" as metaphorical of human society, organized and functioning apart from

¹⁰¹⁴ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹⁰¹⁵ **James 4:4** Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

 ¹⁰¹⁶ Utley, R. J. D. (2000). Jesus' Half-Brothers Speak: James and Jude (Vol. Volume 11, p. 54). Marshall, TX: Bible Lessons International.

God. Manser¹⁰¹⁷ says that it refers to the sinful human race, hostile to the truth and to the people of God.

It is quite clear that the world hates Christians. Jesus even warned his followers that the world will hate them because it first hated Him. 1018 When believers realize that the world hates their Saviour, there should be no doubt for them on how to relate to the world.

The world also seeks to seduce Christians to sin.¹⁰¹⁹ Because the devil is the lord of this world, the world will have the same attributes he has. It will seek to kill and destroy believers. Jesus said that this world will pass away¹⁰²⁰ and a new earth will come.

Enemy Number Three: The Flesh

The word flesh is a distinctly Pauline term and he uses it ninety-one times in his letters out of 147 in the New Testament. The Greek term $\sigma \acute{\alpha} \rho \xi \; (sarx)^{1021}$ has a wide spectrum of meaning. In **Romans 3:20**¹⁰²² it

¹⁰¹⁷ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹⁰¹⁸ **John 15:19** If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

¹⁰¹⁹ **1 John 2:16** For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

¹⁰²⁰ Matthew 24:35 Heaven and earth will pass away, but My words will by no means pass away.

¹⁰²¹ **Schweizer, E., & Baumgärtel, F.** (1964–). σάρξ, σαρκικός, σάρκινος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 7, p. 98). Grand Rapids, MI: Eerdmans.

means human being. In Romans 6:191023 it means a human weakness and moral-spiritual inadequacy. The dominant use of the term is when it is used in a negative sense to denote the sinful inferior mode of living, specifically a way of life that is controlled by a power that is opposed to God and in direct opposition to the Holy Spirit. 1024

This raises the question of why the flesh is an enemy of God and of believers? To answer this question, believers must look at what scripture teaches. In Romans 8:5¹⁰²⁵ Paul says that those who are of the flesh set their minds on the flesh and are in contrast to someone who lives according to the Spirit, who will have their minds on the Spirit. What this is saying then is it shows where the believer's focus will be. Paul goes on by saying that to set your mind on the flesh is death 1026 because the carnal mind is an enemy of God. This is why Paul says that it is the duty of the believer to renew their minds. 1027

¹⁰²² Romans 3:20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

¹⁰²³ Romans 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.

¹⁰²⁴ **Toews, J. E.** (2004). *Romans* (pp. 379–380). Scottdale, PA: Herald Press.

¹⁰²⁵ Romans 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

¹⁰²⁶ Romans 8:6 For to be carnally minded is death, but to be spiritually minded is life and peace.

¹⁰²⁷ Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Scripture also speaks about the lusts of the flesh. In **1 John 2:16**¹⁰²⁸ the apostle John describes the lusts of the flesh in the same breath as the lust of the eyes and the pride of life. To lust for something is to have a strong intense longing for that something that does not belong to you. ¹⁰²⁹ In other words, the flesh lusts for sinful acts against God that satisfies something in man that is a copy of what man needs to get from God. That is why the flesh is an enemy of God. ¹⁰³⁰ Just like its father the devil, it imitates what God intended for man, by giving man death through rebellion towards God. Peter also warned of the nature of the flesh and contrasted it with the soul. ¹⁰³¹ Later the thesis will look at the weapons of warfare for the believer.

Enemy Number Four: Passivity

The first instance of passivity is seen in the book of Genesis when Adam passively stands by and allows the devil to tempt Eve into sin. He idly stood by and did not protect his wife from her temptations. How different things would have been if Adam was not passive?

¹⁰²⁸ **1 John 2:16** For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

¹⁰²⁹ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary*. (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

¹⁰³⁰ **Day, A. C.** (2009). *Collins Thesaurus of the Bible*. Bellingham, WA: Logos Bible Software.

¹⁰³¹ **1 Peter 2:11** Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

 $^{^{1032}}$ **Genesis 3:6** So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Francis Frangipane states that "passivity in our spiritual lives is a powerful, insidious, destructive enemy." 1033

The apostle Peter in the New Testament warned that believers might get passive and deny the existence of Satan or an enemy in general. Any enemy has already won the war if they can get the opposite side to think that they, as an enemy, do not exist. This is where passivity comes into play.

Believers must realize that even if they have a close relationship with God, they can still be deceived. That is why Paul said to test everything and hold on to what is from God. Ohristians must realize that they are the main target for the devil to be deceived. The end result in passivity is the ultimate deception.

Passivity must not be confused with a quiet and meek spirit which is very precious in the sight of God.¹⁰³⁷ Believers who are open to passivity are those who have surrendered their lives fully to God and have been baptized in the Holy Spirit. They believe that by being passive, they are not exercising their wills, but live according to the

¹⁰³³ https://www.preachitteachit.org/articles/detail/passivity-satans-secret-weapon/

¹⁰³⁴ **1 Peter 5:8** Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

¹⁰³⁵ **1Thessalonians 5:21** Test all things; hold fast what is good.

¹⁰³⁶ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 125). Pretoria: CMJ Brand

¹⁰³⁷ **1 Peter 3:4** rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

scripture that says that they must deny themselves and take up their cross.¹⁰³⁸ The origin of passivity that gives the devil the chance to deceive, is when believers wrongfully interprets scripture.

One of the problems of passive Christians is that they are too passive to test the spirits behind things and situations. The devil might place thoughts of sin in the mind of the believer and the passive believer will not recognize it for what it is, or not fight against it. If a suggestion for sin is taken as truth and acted upon, the enemy moves in and binds the believer in that sin. Passivity may affect the whole man – body, mind, spirit, and will.

Passivity of the will: Connie Brand states that "passivity of the will originates from a wrong concept of what surrender to God means". 1040 The effects of this choice are that the believer then thinks that they are glorifying God when they do nothing because they are "waiting for God" to lead them. This leads to no decisions being made in daily life, and no decisions in matters that demand action. The devil entangles him up to the point where no power of will exists to protest or resist evil.

The believer who seeks to do the will of God must be reminded that God works through the will of man, and not for the will of him. The believer

¹⁰³⁸ **Luke 9:23** Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

¹⁰³⁹ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 123). Pretoria: CMJ Brand

¹⁰⁴⁰ **Ibid**. P129

will be faced with matters that require action as the devil tries to paralyze him with fear of being out of the will of God.

Passivity of the mind: This occurs when the believer has an incorrect place for the mind in a life of obedience and surrender to God. 1041 Christians have a wrong theology when they believe that, because the carnal mind is an enemy of God, God cannot use the mind of the believer. God used Paul to write 13 books of the New Testament and he was one of the greatest intellects of his time. God used him to lay the foundation of the church in the Gentile world.

The effects of a passive mind are seen in inactivity when there should be action, over thinking simple decisions already clarified in scripture, hesitation or rashness, lack of concentration leading to deception, lack of judgment and a bad memory.

Passivity of the mind also causes the imagination to become out of control. The scripture says that believers must take every thought captive and place it under the feet of Jesus. 1042 The devil uses the believer's imagination to distract him from what God is busy doing and what God is busy saying to him.

¹⁰⁴¹ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 131-132). Pretoria: CMJ Brand

¹⁰⁴² **2 Corinthians 10:5** casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

Passivity does not change the nature of a faculty but rather hinders its normal functions. Believers must remember that the mind must be in subject to the believer's spirit and not the person/spirit be controlled by their thought life.

The mind creates filters whereby every thought is first processed through these filters and is a gateway for the devil to bring deception into the life and theology of the believer.

Passivity of the Conscience: Passivity of conscience occurs in two ways. Firstly, the believer allows small sin to get a hold in his conscience without being vigilant in repenting and being sensitive to the Holy Spirit working through His conscience. The Bible speaks about conscience being "seared as with a hot iron". 1044

The second way this happens is when a believer thinks they are guided by a higher law, one that is not subjected to the proof of scripture and the conscience gets ignored because they are following "God". Scripture is clear that believers must test everything to see the spirit of it, and when they need confirmation, two to three witnesses must confirm what God spoke. Pride can also cause passivity of the conscience as the believer may think that they are always right and not be teachable.

¹⁰⁴³ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 132). Pretoria: CMJ Brand

¹⁰⁴⁴ **1 Timothy 4:2** speaking lies in hypocrisy, having their own conscience seared with a hot iron,

¹⁰⁴⁵ **2 Corinthians 13:1** This will be the third time I am coming to you. "BY THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD SHALL BE ESTABLISHED."

Passivity of Spirit: Passivity of spirit is closely related to the passivity of the mind because there is a close relationship between the mind and the spirit. 1046 Through the ministry of the Holy Spirit 1047 and the cleaning power of the blood of Jesus, 1048 man is able to dominate the members of his body, his emotions, his will and his mind.

When a person becomes a believer their spirits are reborn, and they become alive again. This means that their spirits should control their lives, their emotions, and their will.

Passivity of spirit could be caused by so many factors, and the bornagain believer might not even be conscious of the problem. After the baptism of the Holy Spirit, the believer might even be aware of the spirit realm for a short while and then, unknowingly sink into the passivity of the spirit again.

This condition means that the believer will be powerless in the fight against the powers of darkness. 1049 It manifests in four different ways:

¹⁰⁴⁶ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 134). Pretoria: CMJ Brand

 $^{^{1047}}$ **John 20:22** And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit.

¹⁰⁴⁸ **1 John 1:9** If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

¹⁰⁴⁹ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 134). Pretoria: CMJ Brand

- 1. Ignorance of the laws of the spirit and how to keep in the freedom of the spirit,
- 2. Not being able to discern whether feelings are based on physical, soulish or spiritual sources,
- 3. Drawing upon the soulish life instead of the spirit,
- 4. Quenching the spirit through ignoring the spiritual senses.

Passivity of the Body: This means a cessation of consciousness because passivity of the body affects sight, hearing, smell, taste, and feeling. In this condition, the conscience becomes dead or dulled. The believer is dead to what he is supposed to be alive too. The believer then manifests unconscious habits that could be repulsive or peculiar.

When a person becomes possessed by evil spirits and the condition reaches its climax, the passivity of parts of the body may result, such as stiff fingers, lost elasticity of the frame of walking, heaviness or stooping of the back and spine. These people also cannot look others in the eyes and only look from side to side.

This section shows that believers should strive to have no passivity in their beings. Carefully doing introspection on a regular basis will help identify areas of passivity that could have crept into their everyday lives and ultimately damage their relationships with God.

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¹⁰⁵⁰ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 135). Pretoria: CMJ Brand

Enemy Number Five: The Sinful Nature

Many scholars classify the sinful nature and the flesh as the same thing but, this thesis will make a distinction between the two for the following reason. Firstly, the flesh is seen as a separate enemy because not all things the flesh does is classified as a sin in scripture, but it has a selfish nature that craves attention that makes it an enemy against the relationship that God wants with man. Secondly, the sinful nature of man wants man to blatantly sin because it has the same nature as the devil that wants to steal kill and destroy man and his relationship with God.

Man's sinful nature comes from the *original sin*. The term "original sin" has two meanings and can be used in two different ways. It can refer to the first sin committed by a human being and is emphasized in **Romans 5:19**¹⁰⁵¹ as Adam. In this sense, it means that Adam's sin brought the original guilt and pollution that caused total depravity and inability so that even the best works by man is still radically defective and unacceptable.¹⁰⁵²

The second term is what this thesis means in the sinful nature as an enemy. It refers to the sinful nature that started with Adam and flows from them to their children and keeps on being transmitted from parents to children, all through the generations. All people commit sin because of their sinful natures received from their parents.

¹⁰⁵¹ **Romans 5:19** For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

¹⁰⁵² **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 95, pp. 12–13). Tustin, CA: Ariel Ministries.

This brings another topic that is very important to this section. God gave a warning through Moses in the book of Deuteronomy¹⁰⁵³ and the book of Numbers.¹⁰⁵⁴ God said that He will visit the sins of the fathers unto the third and fourth generations. What this means is that when people are tempted with sins they are more likely to be tempted with the same sins that their fathers failed in. An alcoholic wife-beating father will probably produce a son that is either an alcoholic or has a definitive addictive nature. He could also be prone to beating his wife one day.

The sin nature can be defined as having the capacity to do all things, good or bad, that in no way commends a person to God. The sin nature corrupts every essence of man.¹⁰⁵⁵ It is however not an essential part of man and man can, and will, live without it. Adam and Eve lived for a period of time without the sin nature.¹⁰⁵⁶

¹⁰⁵³ **Deuteronomy 5:9** you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

¹⁰⁵⁴ **Numbers 14:18** 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.'

¹⁰⁵⁵ **Anders, M.** (1999). *Galatians-Colossians* (Vol. 8, p. 320). Nashville, TN: Broadman & Holman Publishers.

¹⁰⁵⁶ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 95, pp. 12–13). Tustin, CA: Ariel Ministries.

That sums up the enemies of God and man. Believers need to work hard towards fighting these enemies daily, 1057 otherwise, complacency will kick in and a lukewarm spirit could be the result.

3.7 Demonization and Spiritual Warfare

The Collins dictionary defines demonization as the act of turning someone into a demon and the representation of someone or something as demonic. This raises two important points. The first being the effects that demons have on people and the second point is the effects demons have on objects and situations.

Believers should be aware of these two instances of demonization as spiritual warfare is different in the two instances.

3.7.1 In People

With regards to demonization in people, there are two different examples of what happens in these situations. People can be either possessed by a demon or demons or they can be oppressed by demons.

Demonic Possession

Being possessed by spirits is a very well-known phenomenon in the world. Some individuals like shaman's, witch doctors and spirit mediums

¹⁰⁵⁷ **Pentecost, J. D.** (2001). *Designed to be like Him: understanding God's plan for fellowship, conduct, conflict, and maturity* (pp. 99–100). Grand Rapids, MI: Kregel Publications.

¹⁰⁵⁸ https://www.collinsdictionary.com/dictionary/english/demonization (September, 2018)

seek it deliberately. It could also happen to people who do not seek it deliberately but receive it through their actions. Both cases are called demonic possession and the person involved will behave in a way that is not normal to him or her. 1059

The Oxford dictionary states that possession means the visible power or control of something, the unlawful ownership of something or someone by someone else.¹⁰⁶⁰

In Judaism, Jesus and the early church accepted demons as real and as man's enemy. In the Hellenistic tradition, the terms *daímōn* and *daimónion* were understood as spirit beings but were accepted as both malevolent and benevolent. In the New Testament, the primary function of demons was seen to possess people and harm them.¹⁰⁶¹

Demonic possession can take place in believers and non-believers. Many Christian scholars believe that a person who is born again cannot be possessed by a demon. This thesis does not seek to clarify if a believer can or cannot be possessed but will presuppose that believers can be possessed and will, therefore, treat the two different people as the same.

¹⁰⁵⁹ **Wright, J. S.** (1996). Demon-Possession. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 270). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹⁰⁶⁰ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹⁰⁶¹ **Aune, D. E.** (1979–1988). Demonology. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 922). Wm. B. Eerdmans.

The following scriptures deal with examples that show the nature of demonic possession and how it was dealt with.

Now there was a man in their synagogue with an unclean spirit. And he cried out, (24) saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!" (25) But Jesus rebuked him, saying, "Be quiet, and come out of him!" (26) And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.

Mark 1:23-26

Here Jesus deals with a man from Capernaum who was possessed by an unclean spirit, or demon, as we know it today. The picture shows that the demon itself spoke through the man with supernatural power. The demon showed cringeworthy cowardice and abject fear of Jesus. He was also in total subjection to Jesus and had rage because he knew his time was short. The man himself showed a wretched condition as the demon made him convulse and scream before leaving him. ¹⁰⁶²

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¹⁰⁶² **Torrey, R. A.** (1907). *Studies in the life and teachings of our Lord* (pp. 44–45). Los Angeles: Bible Institute of Los Angeles.

The next scripture also shows more of the nature of possession.

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way.

(29) And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" (30) Now a good way off from them there was a herd of many swine feeding. (31) So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." (32) And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

Matthew 8:28-32

Jesus encounters two men who came out of tombs in the country of the Gergesenes. They must have known who Jesus was when they saw Him but was not aware of Him in the spiritual realm. This shows that demons that possess people are limited in their awareness of the spiritual realm unless they are in contact with other demons at that time. The demons used the men to inflict fear and destruction of the people in the area. The demons also know what their end punishment will be and await it with fear. They also know that Jesus has the power to cast them

¹⁰⁶³ **Spence-Jones, H. D. M.** (Ed.). (1909). *St. Matthew* (Vol. 1, pp. 329–330). London; New York: Funk & Wagnalls Company.

out of the men.¹⁰⁶⁴ When they asked for permission to enter the swine standing by, they showed their subjection to Jesus.

This passage also shows that more than one demon can inhabit a person and that animals can also be possessed and used by demons. This is important for believers to remember when they pray for their children on a daily basis. So many news reports show how dogs have attacked people and killed them. Then lastly the reaction of the swine after they were then possessed shows that even in killing their hosts, the demons cannot help themselves but to destroy that which they inhabit.

The next passage shows the correlation between illnesses, disabilities and demonic possession.

As they went out, behold, they brought to Him a man, mute and demon-possessed. (33) And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"

Matthew 9:32-33

The man they brought to Jesus was mute because of demon possession. The Gospel of Matthew records that Jesus only did deliverance and not healing. This shows that the disability was due to the demon living inside the man stopping him from speaking. This does not mean that all illnesses and disabilities are because of demonic

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¹⁰⁶⁴ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 19, p. 11). Tustin, CA: Ariel Ministries.

possession. It does, however, let the believer know in spiritual warfare to be sensitive to the Holy Spirit leading him towards a certain area.

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. (17) This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." (18) And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.

Acts 16:16-18

In the book of Acts, Paul was annoyed by a girl possessed with a divination spirit. The spirit inside her could not help but reveal to everybody around them that they bring the message of salvation. Today believers wouldn't even think that she has a demon and that the words she speaks are coming from a demon because it is proclaiming the Gospel, but Paul was sensitive to the Holy Spirit and saw the source of the message.

Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.

Luke 22:3

This passage shows the believer that even Satan can possess people and it means that fallen angels and demons can possess people. It just

depends on them. Therefore, Jesus said concerning deliverance that for this type can only go out with prayer and fasting. Prayer and fasting are some of the tools available to the believer in spiritual warfare that this thesis will discuss later.

And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

Acts 19:15

This passage tells the story of the sons of the Jewish High Priest Sceva that were also doing deliverance on people and tried to use the name of Jesus. The problem is that they did not know Jesus and the demon's response shows the reality in the spiritual world. Believers who have a relationship with Jesus can use the name of Jesus. Spiritual warfare without a relationship with God becomes very dangerous. Jesus is the source of the power behind deliverance.

Demonic Oppression

To describe the difference between demon possession and demonic oppression is to understand that possession denotes ownership. 1066 It is on this basis that several scholars disagree on whether a Christian who belongs to Christ can, in fact, be demon possessed. How can the devil have ownership over a life that belongs to Christ?

¹⁰⁶⁵ Matthew 17:21 However, this kind does not go out except by prayer and fasting."

¹⁰⁶⁶ **Virkler, H. A.** (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 327). Grand Rapids, MI: Baker Books.

The answer is quite simple. When a believer gives his life to Jesus he can only give what belongs to him. Through idol worship, occultic practices, spells cast by another person, or sorcery to name but a few examples, a non-believer can be possessed by a demon as he has given up a part of himself to Satan through his actions.¹⁰⁶⁷

Through the process of sanctification, God does bring healing to the brokenness caused by Satan in the life of the believer. Through that process, God shines a light on the areas of man that he needs to be delivered from and for restoration to take place.

Oppression in the dictionary means to persecute, to aggrieve, or to weigh down. This does not imply any ownership but only speaks of influence on the person. There are several scriptures that Satan has the power to influence believers to have negative actions and emotions.

¹⁰⁶⁷ **Virkler, H. A.** (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 327). Grand Rapids, MI: Baker Books.

¹⁰⁶⁸ James 5:13-16 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. (14) Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. (15) And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. (16) Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

¹⁰⁶⁹ **Merriam-Webster, I.,** 1996. *Merriam-Webster's collegiate thesaurus*.

¹⁰⁷⁰ James 4:7 Therefore submit to God. Resist the devil and he will flee from you. **Ephesians** 6:11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

The different areas that Satan can oppress Christians are in the mind, the emotions and the body. All the above will have negative effects on the person's spirit, which is the ultimate goal of Satan. These manifestations of oppression could cause blindness and hardness of heart towards the gospel, 1071 apostasy and doctrinal corruption, 1072 and indulging in sinful, defiling behavior. 1073 White 1074 suggests that there are four ways by which people can become demonically oppressed. These are a habitual moral compromise, such as involvement in the occult, nurturing bitterness or hatred, persistent sexual sin or fleshly indulgences; 1075 family involvement in the occult; victimization by others (rape, incest, violence, exposure to satanic rituals); or ministry activities that draw attention away from Satan.

The Mind: Paul warns believers against the enemy putting thoughts into their minds. 1076 Christians are to judge every thought that comes into

¹⁰⁷¹ **2 Corinthians 4:4** whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

¹⁰⁷² **1 Timothy 4:1** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

¹⁰⁷³ **Virkler, H. A.** (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 327). Grand Rapids, MI: Baker Books.

¹⁰⁷⁴ **White, T. B.** (1990). *The believer's quide to spiritual warfare.* P.150 Ann Arbor, MI: Vine.

¹⁰⁷⁵ **Ephesians 4:26-27** "BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath, **(27)** nor give place to the devil.

¹⁰⁷⁶ **2 Corinthians 10:4-5** For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, **(5)** casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

their minds. They can have any thought that is not just in direct contradiction with the Word of God but also has effects in behavior of the person that is in contradiction with the Word. Beyond Satan placing direct thoughts into the believer's mind, he also uses the person's eyes and ears to place thoughts into their minds.

It is for that reason that believers must renew their minds as mentioned earlier and will be discussed later as tools for Christians to use in spiritual warfare.

The Eyes: Jesus taught the people in **Luke 11:34**¹⁰⁷⁷ that the eyes affect the soul. If the believer fills his soul with negativity through what he views daily, then the soul and emotions will become negative. God was very proud of Job and the scriptures show that Job made a covenant with his eyes not to lust after women. This shows that Christians have a responsibility towards their spirits, and the Holy Spirit living inside of them, to not abuse them by the content that goes in through their eyes.

The Body: There are a couple of ways the devil attacks and oppresses Christians through their bodies. Satan causes mental illnesses through depression and oppression.¹⁰⁷⁹ The most well-known one is simply

¹⁰⁷⁷ **Luke 11:34** The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness.

¹⁰⁷⁸ **Job 31:1** "I have made a covenant with my eyes; Why then should I look upon a young woman?

¹⁰⁷⁹ **Virkler, H. A.** (1999). Demonic Influence, Sin, and Psychopathology. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology & counseling* (2nd ed., p. 327). Grand Rapids, MI: Baker Books.

making them sick or tired. He did this to many people as examples in the scriptures. 1080

3.7.2 On Objects

When this thesis speaks about the demonization of objects it is saying that demons attach themselves to objects to infiltrate homes and corrupt and destroy people by gaining ground in their lives through the object they allowed into their homes.

In the Old Testament when the Israelites entered Jericho God would not allow them to keep any of the objects that belonged to the Canaanites as they worshiped false gods. God even withdrew His blessing from the nation because of it. Man by the name of Achan took objects as spoils of the war. These objects from the Canaanites were garments, silver, and gold. There is nothing wrong with silver, gold, and clothing, but because these belonged to the Canaanites who worshiped false

¹⁰⁸⁰ **Matthew 10:1** And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

¹⁰⁸¹ **Joshua 7:1** But the children of Israel committed a trespass regarding the accursed things, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed things; so the anger of the LORD burned against the children of Israel.

¹⁰⁸² **Joshua 7:11** Israel has sinned, and they have also transgressed My covenant which I commanded them. For they have even taken some of the accursed things, and have both stolen and deceived; and they have also put *it* among their own stuff.

¹⁰⁸³ **Joshua 7:21** When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."

gods, there were demons attached to them that defiled them and God did not want those demons in the nation of Israel.

There are three Greek words that connect demonism with the world of the occult. The word *deisidaimonia* speaks about reverence for demonic things as seen in **Acts 25:19**. The second-word *deisidaimonesteros* speaks more about a reverence for the demons themselves as seen in **Acts 17:22**. The last Greek word is *daimoniodeis* and literally means demonic things such as the occultic objects spoken of in **James 3:15**. The last Greek word is

In today's culture, there are several objects that can enter a Christian home that carries demons with it. 1088 Mostly it is objects or artifacts from other religions. In the book of Ephesians 1089 Paul speaks about the principalities and powers in the air that are associated with regions and areas. Christians need to be sensitive to the Holy Spirit and make sure

¹⁰⁸⁴ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 82, p. 24). Tustin, CA: Ariel Ministries.

¹⁰⁸⁵ **Acts 25:19** but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.

¹⁰⁸⁶ **Acts 17:22** Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;

¹⁰⁸⁷ James 3:15 This wisdom does not descend from above, but is earthly, sensual, demonic.

¹⁰⁸⁸ https://www.youtube.com/watch?v=fC6TVczb8Uc

¹⁰⁸⁹ **Ephesians 6:12** For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

that they do not have any demonized objects in their houses that give ground to the enemy. 1090

3.7.3 In Entertainment

When this thesis speaks about entertainment, it is defined as any item that brings entertainment to people. This includes but is not limited to video gaming, movies, television, and music. This does not mean that all entertainment is demonic, but some entertainment can be demonized.

Pat Robertson from the Christian Broadcasting Network had a show where people could call in and testify of how they were set free from demonic control from watching X-rated movies and horror movies.¹⁰⁹¹

The Bible speaks about a spirit of lust, 1092 spirits of harlotry 1093 and a spirit of fear 1094 to name but a few. These spirits attach themselves to

¹⁰⁹⁰ **Deuteronomy 7:25-26** You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the LORD your God. **(26)** Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it is an accursed thing.

¹⁰⁹¹ https://www.charismamag.com/spirit/spiritual-warfare/20010-disturbing-entertainment-can-give-demons-permission-to-haunt-says-pat-robertson

¹⁰⁹² **Matthew 5:28** But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

 $^{^{1093}}$ **Hosea 4:12** My people ask counsel from their wooden idols, And their staff informs them. For the spirit of harlotry has caused them to stray, And they have played the harlot against their God

¹⁰⁹⁴ **2 Timothy 1:7** For God has not given us a spirit of fear, but of power and of love and of a sound mind.

demonic movies and when the person watches the movies they open the door for the devil to oppress them and haunt them.

The same is said for music. When we look at music and their lyrics it is quite obvious that a song that sings about Satan will be demonized. Testimonies from musicians like Johnny Cash, Bono, Alice Cooper¹⁰⁹⁵ and Jeff Fenholt¹⁰⁹⁶ to name but a few.

Another form of entertainment that has billions in followers is video gaming or just gaming in general. Global Games Market Report states that over 2.2 Billion people are actively gaming in the world as of 2017. Some quite obvious demonic titles include Daemonica, Demon Gaze, Demon Crest, Doom and Necrovision to name but a few. Christians who allow these games in their homes open up doors for demons to enter and for the players to either be demonically oppressed or possessed or both.

3.7.4 In Medicine and Drugs

What demonization in medicine and drugs says is that there are certain medications and drugs that open up the person's spirit to be possessed or oppressed by demons. The problem with drugs and certain medicine is that it takes away the control of the person by inhibiting the individual's senses and will, to resist anything. By the person not being "conscious" it

¹⁰⁹⁵ https://www.youtube.com/watch?v=VnjzJdDlaqo

¹⁰⁹⁶ https://www.youtube.com/watch?v=q5ahFjDwsxs

 $^{^{1097}}$ https://newzoo.com/insights/articles/newzoo-2017-report-insights-into-the-108-9-billion-global-games-market/

is possible, and very likely, that something is in control at that time. Scripture says that people must be sober-minded¹⁰⁹⁸ for the devil to not get a position in their lives. Self-control is, after all, a fruit of the Holy Spirit.

In **Revelation 9:21**¹⁰⁹⁹ and **Galatians 5:20**¹¹⁰⁰ the scripture warns about certain sins that takes control away from the person. It warns against sorcery. The Greek word used for sorcery is the word φαρμακεία (pharmakeia)¹¹⁰¹ which is where the English language gets the word pharmacy from. This is because in the biblical times, and even today, witches and mediums use psychedelic drugs to help them into a trance-like state, so they become more receptive to demonic control.¹¹⁰² This does not mean that normal medicines like cough syrup or pain medications as examples, is unsafe. There is good medicine that God created for the wellbeing of mankind. It is the devil who has been deceiving mankind through taking what God meant for the wellbeing of man, and distorted and perverted in such a way that it does harm to

¹⁰⁹⁸ **1 Peter 5:8** Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

¹⁰⁹⁹ **Revelation 9:21** And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

¹¹⁰⁰ **Galatians 5:20** idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

¹¹⁰¹ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

¹¹⁰² https://www.youtube.com/watch?v=aXNW1MtqeF0

man. An example of good medicine is seen in the life of the Prophet Ezekiel. 1103

Various testimonies from people who have been demonically oppressed and even possessed because of using drugs and certain medicine show that what the scriptures state is true.¹¹⁰⁴ It is not the object of this thesis to clarify which medicine and drugs can lead to demonic control but simply to state the fact that it does. This is why God called for man to be vigilant and stay away from all appearances of evil.¹¹⁰⁵

3.7.5 With Certain Practices

In the same way objects, entertainment, and certain drugs and medicine open up the user to demonic control, various practices do the same. It is not the point of this thesis to name all the practices that can create an atmosphere for demons to enter the person but will discuss a few to give examples of how it takes place. These practices are called occultic practices. As soon as the user of these practices relinquishes control over to something else, even if he thinks it is his own spirit, then he is opening himself up for control by demons, as angels will never seek to control people.

¹¹⁰³ **Ezekiel 47:12** Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine."

¹¹⁰⁴ https://www.youtube.com/watch?v=KU4UIhzaWYM&has_verified=1

¹¹⁰⁵ **1 Thessalonians 5:21-22** Test all things; hold fast what is good. (22) Abstain from every form of evil.

Many occultic practices are named in **Deuteronomy 18:9-14:**

"When you come into the land which the LORD your God is giving you, you shall not learn to follow the abominations of those nations. (10) There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, (11) or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. (12) For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. (13) You shall be blameless before the LORD your God. (14) For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you.

Deuteronomy 18:9-14

In this passage of scripture, it is shown that divination, fortune telling, enchanting, magic, witchcraft, charmers, hypnotist, consulting familiar spirits, mediums controlled by demons, and Necromancing are practices that are demonically inspired, and **they will leave a footprint wherever they go.**¹¹⁰⁶

¹¹⁰⁶ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 19, p. 15). Tustin, CA: Ariel Ministries.

The word occult means to conceal or hide from view, to do something in secret.¹¹⁰⁷ It also refers to something mysterious. Occult practices is, therefore, an attempt to go beyond the senses to gain hidden knowledge and understanding.¹¹⁰⁸ God forbids believers to have anything to do with the occult or any occultic practice. What follows are some examples of these practices.

Water witching

This is also known as "dowsing" and is the practice of finding water underground with the use of a stick. Practitioners of this cult admit that it only works if the person using it believes that it works. That statement immediately places water witching out of the realm of science and into the realm of the spiritual. The question then is which spirits are controlling the stick to show where the water is. Again, it is an attempt by man to gain knowledge beyond his senses. ¹¹⁰⁹

Astrology

Astrology is an ancient system of divination based on the belief that the celestial bodies; the sun, the moon, the planets and the stars (collectively called the stars) all have a supernatural influence on the

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¹¹⁰⁷ **Merriam-Webster, I.** (2003). *Merriam-Webster's collegiate dictionary.* (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.

¹¹⁰⁸ **Fruchtenbaum, A. G.** (1983). *The Messianic Bible Study Collection* (Vol. 82, p. 24). Tustin, CA: Ariel Ministries.

¹¹⁰⁹ **Ibid** (Vol. 19, pp. 18–19)

sublunar world.¹¹¹⁰ Astrologists believe that the stars can influence the fate and behavior of men and the general course of human events. This belief system was common to the Babylonians, Egyptians, Assyrians, and Chaldeans.¹¹¹¹ The prophet Isaiah lists three classes of astrological practitioners

You are powerless in spite of the advice you get. Let your astrologers come forward and save you—those people who study the stars, who map out the zones of the heavens and tell you from month to month what is going to happen to you.

Isaiah 47:13

The three above is the astrologers, the stargazers and the monthly prognosticators. Proper Astrology can be divided into four categories namely:

- 1. Genethlialogical (one's horoscope at birth)
- 2. Catarchic (position of the stars at the beginning of an action)
- 3. Interrogatory (horoscope when a question is presented)
- 4. General (effects on groups, nations, or the world). 1112

Ancient astrologers worshipped the stars as gods, and their influence on men was understood as a religious phenomenon. Whether or not one worships the stars or believe in their influence, it is still an occultic

¹¹¹⁰ Jones, F. S. (2000). Astrology. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 123). Grand Rapids, MI: W.B. Eerdmans.

¹¹¹¹ **Negev, A.** (1990). In *The Archaeological encyclopedia of the Holy Land* (3rd ed.). New York: Prentice Hall Press.

¹¹¹² Ibid

practice opening up both the user and the believer in the practice to demonic control and influence.¹¹¹³

Yoga

The word Yoga comes from the Sanskrit word *yuj*, meaning "bind together" or "yoke". This term is used of any ascetic technique or discipline of meditation. It derives from an Indian system of religious philosophy aiming at the union of the soul with the divine spirit by means of concentration to the exclusion of all sense perception.¹¹¹⁴

In modern times, the practice is more associated with postures and breathing. This is where the deception enters the practice. Just because a person is not told that the poison they are drinking is in fact poison, it will still kill them. Christian speaker/author Laurette Willis tells everyone she meets about the dangers of yoga. On her website www.praisemoves.com she testifies about yoga being a new age practice and the dangers connected to it.

It comes down to the basics again. If something wants to let you lose control of your basic senses, then it seeks to control you on a subconscious level, and the question arises: who or what will be in control?

¹¹¹³ Bass, C. B., & McComiskey, T. E. (1988). Astrology. In *Baker encyclopedia of the Bible* (Vol. 1, p. 223). Grand Rapids, MI: Baker Book House.

¹¹¹⁴ **Cross, F. L., & Livingstone, E. A. (Eds.).** (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 1786). Oxford; New York: Oxford University Press.

¹¹¹⁵ https://www.todayschristianwoman.com/articles/2005/march/truth-about-yoga.html

Divination

Divination is defined as the art of science of inferring the future or the unknown through the observation and interpretation of some facet of nature or human life. Divination can take many forms and are all mentioned in scripture as an abomination to God.

Rhabdomancy: This is the use of staff, a rod or arrows that gets thrown up into the air and omens were deducted from the way they fell.¹¹¹⁷ The king of Babylonia used arrows to tell him what was going to happen in **Ezekiel 21:21**.¹¹¹⁸ God also spoke against it through the prophet Hosea.¹¹¹⁹

Hepatoscopy: This is the practice of inspecting a sacrificial animal's liver as it was supposed to give guidance. 1120 It was common amongst the Mesopotamians, the Hittites, the Romans, and the Greeks. Only the

¹¹¹⁶ **Aune, D. E.** (1979–1988). Divination. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 971). Wm. B. Eerdmans.

¹¹¹⁷ **Ibid.** p. 973

¹¹¹⁸ **Ezekiel 21:21** For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes the arrows, he consults the images, he looks at the liver.

¹¹¹⁹ **Hosea 4:12** My people ask counsel from their wooden *idols*, And their staff informs them. For the spirit of harlotry has caused them to stray, And they have played the harlot against their God.

¹¹²⁰ **Wright, J. S.** (1996). Divination. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 279–280). Leicester, England; Downers Grove, IL: InterVarsity Press.

priests were allowed to perform the ritual and inspect the liver after the sacrifice was done. 1121

Teraphim: This the practice of worshipping cultic images to seek for guidance and counsel. God warns against this in the book of Zechariah. Zechariah.

Necromancy: Necromancy is the consultation of the dead.¹¹²⁴ King Saul asked the witch of Endor to call up Samuel, so he could consult with him. She recognized the real Samuel and her reaction shows that she was not expecting it to be a real person, but probably one of her demons that would give her information, as if it was the dead person she was supposed to call up.¹¹²⁵

It is important for a believer to realize that the devil wants to steal, kill and destroy them. They need to be aware of the traps and deceptions of the devil in their world they live in. Demonized objects in their houses, music, and entertainment they fill themselves with, and the practices

¹¹²¹ **Aune, D. E.** (1979–1988). Divination. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 973). Wm. B. Eerdmans.

¹¹²² **Ibid** (Vol. 1, p. 974).

¹¹²³ **Zechariah 10:2** For the idols speak delusion; The diviners envision lies, And tell false dreams; They comfort in vain. Therefore the people wend their way like sheep; They are in trouble because there is no shepherd.

¹¹²⁴ **Wright, J. S.** (1996). Divination. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 279–280). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹¹²⁵ **1 Samuel 28:12** When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you are Saul!"

they do, are all areas the devil uses to gain a foot in the door of the believer's lives which gives the demons the right to oppress and torment the believers.

3.8 Authority in Spiritual Warfare

3.8.1 Defining Authority

Because this thesis deals with spiritual warfare, it is important to look at the authorities of both parties in the war, as well as their delegates. First, the term authority has to be defined for the thesis to explain what the parties involved in the war have allocated to themselves through the authority.

AC Myers¹¹²⁶ and **GW Bromiley**¹¹²⁷ state that authority is the possession of, and right to exercise power by someone or something in a sphere within which that power may be exercised. **CMJ Brand**¹¹²⁸ states that authority is the right to command and enforce obedience, the right to act officially, to authorize, to sanction and to commission. There are several Greek terms in the scriptures relating to authority. The word *exousía* is derived from the word *éxestin* and means "power".

¹¹²⁶ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 108). Grand Rapids, MI: Eerdmans.

¹¹²⁷ **Bromiley, G. W.** (1979–1988). Authority. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 365). Wm. B. Eerdmans.

¹¹²⁸ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 469). Pretoria: CMJ Brand

Other words that are translated as the English word "authority" is *epitagé* and is seen in **Titus 2:15**,¹¹²⁹ *hyperoché* in **1 Timothy 2:2**,¹¹³⁰ *dynástēs* in **Acts 8:27**¹¹³¹ and *authentéō* in **1 Timothy 2:12**.¹¹³²

These words suggest two things. Firstly, it is a possibility of doing (or not doing) something because nothing can hinder it, or it has the necessary permission and authorization. Secondly, is that of authorization. This means that the power has been conferred by a superior power, whether it be political (by a king or ruler), judicial (through the law), or spiritual (God and the scriptures). Authorized power may be conferred upon corporately or individually and constitutes a right. This is the right of officials, parents, property owners, or rulers. 1133

3.8.2 Authority of God

Authority can be characterized as either *intrinsic* authority or *delegated* authority. Intrinsic authority is that authority derived from one's character and nature. Delegated authority is when the one with the intrinsic

¹¹²⁹ **Titus 2:15** Speak these things, exhort, and rebuke with all authority. Let no one despise you.

¹¹³⁰ **1 Timothy 2:2** for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

¹¹³¹ **Acts 8:27** So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship,

¹¹³² **1 Timothy 2:12** And I do not permit a woman to teach or to have authority over a man, but to be in silence.

¹¹³³ **Bromiley, G. W.** (1979–1988). Authority. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 365). Wm. B. Eerdmans.

authority delegates a certain authority away. Only God has pure intrinsic authority as the Creator and Sustainer of all life.¹¹³⁴ He has sovereignty and dominion over all things.¹¹³⁵ Delegated authority is by definition not authoritative; it is only authority derived from the one whose authority is intrinsic.¹¹³⁶

God's authority is part of His unalterable, universal and eternal dominion over the world He created. His authority over mankind resides in His unchallengeable right and power to dispose of men as He pleases, plus His indisputable claim that men should be subject to Him and live for His glory. His

In the Old Testament God exercised His authority over His people through the prophets, priests, and kings. He proclaimed His messages through the prophets and His will through the Law. 1139 He stated His

¹¹³⁴ **Lemke, S. W.** (2003). Authority, Divine Authority. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 145–146). Nashville, TN: Holman Bible Publishers.

¹¹³⁵ **Matthew 9:8** Now when the multitudes saw *it,* they marveled and glorified God, who had given such power to men.

¹¹³⁶ **John 19:11** Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

¹¹³⁷ **Exodus 15:18** You, LORD, will be king forever and ever."

¹¹³⁸ **Packer, J. I.** (1996). Authority. In D. R. W. Wood, I. H. Marshall, A. R. Millard, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 106). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹¹³⁹ **Malachi 2:7** It is the duty of priests to teach the true knowledge of God. People should go to them to learn my will, because they are the messengers of the LORD Almighty.

authority very clearly to Job when he questioned Him about his life and the results of his life. 1140

3.8.3 Authority of Jesus

Origin

In **Matthew 28:18**¹¹⁴¹ Jesus declares that His authority has been given to Him by God the Father. He speaks and acts on behalf of the Father in forgiving sin, pronouncing judgment and granting eternal life to those who believe in Him.¹¹⁴²

Jesus also stated that His authority is limited by the Father in **Mark 10:40,**¹¹⁴³ and questioned by others.¹¹⁴⁴ Jesus' divine status in the Trinity declares a certain authority to Him.¹¹⁴⁵

¹¹⁴⁰ Job 38-40

¹¹⁴¹ **Matthew 28:18** And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

¹¹⁴² **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹¹⁴³ Mark 10:40 but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared."

 $^{^{1144}}$ **John 2:18** So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

¹¹⁴⁵ **Colossians 2:10** and you are complete in Him, who is the head of all principality and power.

Seen in His Works

Over Nature: Jesus showed His authority over nature when He calmed the storm on the sea in **Matthew 8:23-27**. 1146 Jesus also showed His authority over nature when He walked in the water. 1147

Over Sin: This is the one aspect of His authority that caused the major conflict between Him and the religious rulers of His days. ¹¹⁴⁸ They knew that only God can forgive sins and on multiple times Jesus declared the sinner free from his guilt. ¹¹⁴⁹

Over Sickness: Jesus declared His authority over sickness by healing a magnitude of people during His ministry. Every person that approached Him for healing was healed.

¹¹⁴⁶ **Matthew 8:23-27** Now when He got into a boat, His disciples followed Him. **(24)** And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. **(25)** Then His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing!" **(26)** But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. **(27)** So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

¹¹⁴⁷ **Matthew 14:26-27** And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. **(27)** But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

¹¹⁴⁸ Luke 7:48 Then He said to her, "Your sins are forgiven."

¹¹⁴⁹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

There was no sickness that He could not heal. He even healed the Centurion's servant over a distance when the Centurion only believed.¹¹⁵⁰

Over Death: Jesus showed His authority over death in two ways. Firstly, He raised up Lazarus¹¹⁵¹ after being dead for four days and Jairus daughter¹¹⁵² as well. Secondly, He rose himself from the grave after being dead for three days.¹¹⁵³

Over Evil: This is the one area of spiritual warfare that is needed to be victorious and be sure that as a believer you are on the right side of the

¹¹⁵⁰ **Luke 7:1-10** Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. **(2)** And a certain centurion's servant, who was dear to him, was sick and ready to die. **(3)** So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. **(4)** And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, **(5)** "for he loves our nation, and has built us a synagogue." **(6)** Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. **(7)** Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. **(8)** For I also am a man placed under authority, having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it.*" **(9)** When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!" **(10)** And those who were sent, returning to the house, found the servant well who had been sick.

¹¹⁵¹ **John 11:43-44** Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" **(44)** And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go."

¹¹⁵² **Mark 5:41** Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise."

¹¹⁵³ **John 20:17** Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and *to* My God and your God.' "

war.¹¹⁵⁴ Jesus sent out His disciples and when they returned they were so amazed that the demons had to obey them.¹¹⁵⁵

In His Teaching

Jesus made several claims in His teachings that show His authority. He used the phrase "I tell you the truth"¹¹⁵⁶ to emphasize the authority of His words. He also showed His authority in his "I am" sayings,¹¹⁵⁷ showing that He was the "I am" that spoke to Moses in Exodus.

Of the Exalted Christ

After Jesus was raised from the grave, He became the exalted Christ seated at the right hand of the Father. This position gives Him certain authority shown in scripture. Scripture declares Him as Lord, and also the Lord of Creation. Paul declares that Jesus is the Lord of the

¹¹⁵⁴ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹¹⁵⁵ **Luke 10:17** Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

¹¹⁵⁶ **John 16:7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

¹¹⁵⁷ **John 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

¹¹⁵⁸ **Colossians 3:1** If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.

¹¹⁵⁹ **Ephesians 1:20** which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,

¹¹⁶⁰ **Colossians 1:16-17** For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. **(17)** And He is before all things, and in Him all things consist.

Church.¹¹⁶¹ The apostle Luke declares that He is now also the judge.¹¹⁶² After His resurrection, Jesus can now be the Saviour because He has already taken mankind's punishment for all sin.¹¹⁶³ He is the believer's High Priest¹¹⁶⁴ and intercedes¹¹⁶⁵ for them.¹¹⁶⁶

The Name of Jesus

The name of Jesus is the most powerful tool that a believer can use. It is the name above all names. It is the name that believers use that gives them authority over Satan and his demons. It is the name of Jesus that breaks the chains of darkness that enslaves people. It is

¹¹⁶¹ **Colossians 1:18** And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

¹¹⁶² **Acts 10:42** And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

¹¹⁶³ John 3:15 that whoever believes in Him should not perish but have eternal life.

¹¹⁶⁴ **Hebrews 4:14** Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.

¹¹⁶⁵ **Hebrews 7:25** Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

¹¹⁶⁶ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹¹⁶⁷ **Philippians 2:9** Therefore God also has highly exalted Him and given Him the name which is above every name,

¹¹⁶⁸ **Psalms 116:16** O LORD, truly I am Your servant; I am Your servant, the son of Your maidservant; You have loosed my bonds.

Jesus even said that the name of Jesus should be used in prayer to make requests from the Father and that the Father will grant it because of His name.¹¹⁶⁹

The Blood of Jesus

Scripture shows the authority that lies in the Blood of Jesus. The blood of Jesus forgives sins. 1170 It also takes the believer into the New Covenant where grace and mercy come into effect over sin. In **Revelation 12:11**1171 the blood of Jesus is used as a weapon in spiritual warfare to overcome the devil. The believer cannot underestimate the power that the Blood has.

3.8.4 Authority of Satan

Throughout scripture, Satan is shown as the prince of this world. A title he did not deserve but stole from Adam and Eve in the Garden of Eden. He has power over demons and godless people. His

¹¹⁶⁹ **John 16:23** "And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

¹¹⁷⁰ **Ephesians 2:13** But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

¹¹⁷¹ **Revelation 12:11** And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

¹¹⁷² **2 Corinthians 4:4** whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

¹¹⁷³ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹¹⁷⁴ **Matthew 12:24** Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons."

authority is not intrinsic but is subjected to God's sovereignty and is therefore limited, and his rule temporary. He cannot do more than what God allows. Satan has authority to bring sicknesses on people and is responsible for death. He also has a kingdom and a throne. He also has a kingdom and a throne.

3.8.5 Authority of Scripture

Biblical authority is the view that the bible is the Word of God and should be believed and obeyed as such. Paul wrote to Timothy and declared that all scripture is divinely inspired.¹¹⁸¹ This is the presupposition that God's will is made known through the form of valid truths. The authority

¹¹⁷⁵ **Romans 16:20** And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

¹¹⁷⁶ **Job 2:6** And the LORD said to Satan, "Behold, he is in your hand, but spare his life."

¹¹⁷⁷ **Luke 13:16** So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?"

¹¹⁷⁸ **Hebrews 2:14** Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

¹¹⁷⁹ **Matthew 12:26** If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

¹¹⁸⁰ **Revelation 2:13** "I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells.

¹¹⁸¹ **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, **(17)** that the man of God may be complete, thoroughly equipped for every good work.

of Scripture is regarded as universally valid truths for all mankind everywhere. 1182

Because of the presupposition that Scripture is divinely inspired, it also follows that there are no errors in content. The Bible remains the most extensively printed, widely translated and most frequently read book in the world. All who have received its gifts of wisdom and promises of new life was once strangers to it. That speaks of the authority of the Word of God. 1184

3.8.6 The Christians Authority

Based on the New Covenant

The Christians authority comes from the establishment of the New Covenant. The New Covenant is a fulfillment of the Old Testament promised Messiah, as Jesus said He came to fulfill.

¹¹⁸² **Henry, C. F. H.** (1988). Bible, Authority of The. In *Baker encyclopedia of the Bible* (Vol. 1, p. 298). Grand Rapids, MI: Baker Book House.

¹¹⁸³ **Ibid.** (Vol. 1, p. 300).

¹¹⁸⁴ **Bromiley, G. W.** (1979–1988). Scripture, Authority of. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 4, p. 362). Wm. B. Eerdmans.

¹¹⁸⁵ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 507). Pretoria: CMJ Brand

¹¹⁸⁶ **Matthew 5:17** "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

The word Testament is the English word translated from the Greek signifying a covenantal administration of God. Before Christ, God made a covenant with Abraham. It was the "old covenant/testament" and after Christ is the "new covenant/testament".

When the Old Testament was translated into Greek the translators had a problem with the word covenant. The Hebrew word for covenant could be translated into two words. The one-term denotes an agreement often between two equal individuals. This was found to be obviously not appropriate. The second term denoted a "last will and testament" which contained certain important theological implications. 1187

Firstly, a testament was not an agreement between two "equal" individuals but was exercised solely by the testator. Secondly, the testament became effective upon the death of the testator. Thirdly, the testament was irrevocable.

As a testament becomes valid at the death of the testator, ¹¹⁸⁸ believers have the benefits of the new covenant after the death and crucifixion of Jesus Christ. ¹¹⁸⁹

¹¹⁸⁷ **Elwell, W. A., & Beitzel, B. J.** (1988). Testament. In *Baker encyclopedia of the Bible* (Vol. 2, p. 2046). Grand Rapids, MI: Baker Book House.

¹¹⁸⁸ **Ibid** p. 2046.

¹¹⁸⁹ **1 Corinthians 11:25** In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me."

The Old Covenant placed man in a place of being justified under the law. If he did not fulfill the law, he was cursed. Jesus came and fulfilled all the righteous requirements of the law. He obeyed every word. He was without sin. This qualified Him to be the author of mankind's salvation and give it as a free gift.

Paul wrote in Romans

because the law brings about wrath; for where there is no law there is no transgression.

Romans 4:15

And because the law has ended, Satan can no longer use man's sins against him. 1190

Scriptures Describing the Authority

There are several scriptures in the Word of God telling believers what the authority is that they possess to deal with Satan. Here is a couple of them.

¹¹⁹⁰ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 508). Pretoria: CMJ Brand

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." (27) Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. (28) For this is My blood of the new covenant, which is shed for many for the remission of sins. (29) But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Matthew 26:26-29

This passage shows that the new covenant was not made between God and each individual, but is a covenant between God the Father and Jesus. 1191

For the law was given through Moses, but grace and truth came through Jesus Christ.

John 1:17

Here the Apostle John explains that because Jesus fulfills the Mosaic covenant, He cancels it and brings mankind into a new dispensation of grace. Only through Jesus do believers have the authority from the New Covenant.

¹¹⁹¹ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement* in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 509). Pretoria: CMJ Brand

if indeed you have heard of the dispensation of the grace of God which was given to me for you, (3) how that by revelation He made known to me the mystery (as I have briefly written already, (4) by which, when you read, you may understand my knowledge in the mystery of Christ), (5) which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

Ephesians 3:2-5

This passage explains beautifully how the Holy Spirit brings the dispensation of grace to believers and helps them understand the authority and blessings that come from the new covenant. As **CMJ Brand**¹¹⁹² explains that it is the grace of God that accomplishes the eternal purposes of God in relation to man for all who receive and believe. It is this reality that believers must face in spiritual warfare as it is not by their might or power or anything they do, but only through the grace and power of the Lord Jesus manifested through the Holy Spirit in the Body of Christ.

For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

James 2:10

Believers should realize that their authority lies in their relationship with God. As James state in this scripture that no person can fulfill the law and be righteous, but to be righteous, is only through Jesus. This is where the authority comes from, relationship.

¹¹⁹² **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 510). Pretoria: CMJ Brand

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Matthew 28:18

Here Jesus confirms that *all authority* has been given to Him, in heaven, and on earth. This shows that the believer can also have the same authority in Jesus because of his relation to Him. Jesus conquered the devil and death and believers have nothing to fear. They should stand on His authority in spiritual warfare.

3.8.7 Transference of Authority

Believers need to understand that all authority belongs to God. He had, He has and always will have all authority in Heaven and on earth and beyond. Because God's authority is a pure intrinsic authority, all other authority is delegated authority from God.

In the beginning, all authority was in God's hands, but in the garden of Eden, God delegated some authority to man, and He has never taken it back. This is why God does not stop people from sinning and doing all kinds of evil.

To understand how the authority was transferred is to analyze the beginning. When God created man in the Garden, He created him different than animals. He gave mankind a free will with dominion and authority. God set out the boundaries of man's authority right from the

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¹¹⁹³ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 472). Pretoria: CMJ Brand

start of creation in Genesis.¹¹⁹⁴ This delegation of authority did not take away from God's authority. He will always have all the authority. Paul explains in **Romans 13:1**¹¹⁹⁵ that all authority comes from God and no authority exists without Him.

The psalmist¹¹⁹⁶ explains that God retained all authority in heaven and gave the authority on earth to man. This leads to what happened in the Garden. Satan was in the garden as a serpent and viewed what transpired between God and man. Man had something of value. He had a delegated authority from God. Satan wanted this authority and pursued Adam and Eve for it. He had to get Adam and Eve to disobey God and lose the authority that God gave them. In the same way, God transferred some of His authority to man, man transferred it to Satan.

Although man gave his authority to Satan, Satan can only use that authority through man. Satan can only influence the world to the degree that man chooses to sin and live in disobedience to God. 1197 It is for this reason that Satan has to work his deceptions through man

¹¹⁹⁴ **Genesis 1:28** Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

¹¹⁹⁵ **Romans 13:1** Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

¹¹⁹⁶ **Psalms 115:16** The heaven, even the heavens, are the LORD's; But the earth He has given to the children of men.

¹¹⁹⁷ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 476). Pretoria: CMJ Brand

when he wants to create false religions and ensnare men in doing works that do not conform to what God has for man.

3.9 The Christians Tools in Spiritual Warfare

God equips the believer for the warfare that he is a part of. He has not left man to fend for himself. This section will look at the tools that God has given man to stand up and resist the devil.

3.9.1 The Armor of God

In the book of Ephesians, the apostle Paul speaks about the enemy:

Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. (14) Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, (15) and having shod your feet with the preparation of the gospel of peace; (16) above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. (17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Ephesians 6:13-17

In this passage, the armor is named: belt of truth, the breastplate of righteousness, preparation of the gospel, shield of faith, the helmet of the salvation and the sword of the Spirit.

Truth

The word truth in Greek is ἀλήθεια (alētheia) and it means to have nothing hidden. It is the quality of being in accord with what is true,

dependable and upright. 1198

In order for believers to "stand" and "be strong in the Lord", Paul tells them to put on the full armor of God. It is important to note that it comes from God. 1199 God supplies the armor. It is not the believer's warped sense of what is truth etc.., but it is what God says it is. **John 1:17**1200 says that truth came through Jesus Christ. This means that man can only have the truth if it is in Jesus. Jesus also said that He is the truth. 1201

Paul here says to "gird your waist" with the truth. The waist is the center of the body. It controls everything, and all the limbs are connected to it. In other words, to be in truth, Jesus must be in the center of your being. If believers stay focussed on Jesus it becomes easier to see the lies of the Devil around them. 1202 That is why Jesus said that the truth shall set you free if you know the truth. 1203 This thesis has shown that deception

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¹¹⁹⁸ **Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W.** (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 42). Chicago: University of Chicago Press.

¹¹⁹⁹ **O'Brien, P. T.** (1999). *The letter to the Ephesians* (p. 462). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

¹²⁰⁰ **John 1:17** For the law was given through Moses, *but* grace and truth came through Jesus Christ.

¹²⁰¹ **John 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

¹²⁰² **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 476). Pretoria: CMJ Brand

¹²⁰³ John 8:32 And you shall know the truth, and the truth shall make you free."

came in with other religions when those religions were founded not on Jesus.

Breastplate of Righteousness

In biblical times soldiers would wear breastplates, also called scale armor, to cover their front and back shoulders and torso. The breastplate was made of metal, layered cloth, reeds or leather. The breastplate covers all the vital organs. Without these organs being protected the soldier would surely die in battle.

God Himself spoke to the prophet Isaiah and said that He also wears this armor. 1204 No person can have life without righteousness from God. God gives the believer righteousness and the devil wants to destroy that righteousness by bringing guilt and condemnation to the believer. 1205 When the believer stands strong in his righteousness in Jesus, the devil cannot take away the righteousness that the believer has in Jesus. 1206

Preparation of the Gospel

This part of the passage speaks about covering your feet with the

¹²⁰⁴ **Isaiah 59:17** For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.

¹²⁰⁵ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 476). Pretoria: CMJ Brand

¹²⁰⁶ **Hatfield, L. G.** (2003). Breastplate. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 236). Nashville, TN: Holman Bible Publishers.

readiness to share the Gospel of peace. Paul admonished Timothy¹²⁰⁷ to be ready to preach the Gospel at any time. The reason that this is important is that it keeps on reminding people what the Gospel is all about. People need to hear the basics of the Gospel, so the devil cannot influence, deceive or distort the good news. In spiritual warfare, the believer needs to be vigilant for deception. Any "almost" truth is not true anymore.

Shield of Faith

A shield is not meant as a weapon. One cannot throw it and it is difficult to hit someone with it. But it is mighty to stop an attack from hitting the one who carries it. In olden days the soldiers would create a shield wall where all the shields would be locked into one another to form one big solid wall.

It is important to note that the previous pieces cover a selected part of the body, while the shield covers the whole of the body. The psalmist eluded to this in **Psalm 5:12**,

For You, O LORD, will bless the righteous; With favor You will surround him as with a shield.

Psalms 5:12

This shows that every part of the Christian is shielded by his faith. 1208

¹²⁰⁷ **2 Timothy 4:2** Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

¹²⁰⁸ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 682). Pretoria: CMJ Brand

The apostle Peter¹²⁰⁹ warned believers to stay steadfast in the faith, and in doing so, the faith will strengthen them, perfect them, establish them and settle them.

The word used here to speak about faith signifies the object of the believer's faith. The strength to do all the above comes from the object of the believer's faith, which should always be Jesus. When the believer starts to place his faith for his everyday living in himself, his abilities, his finances or anything that is not Jesus, the devil will gain a reason for grounds in the life of that believer.

This practice was even seen in the Bereans. In **Acts 17:11**¹²¹⁰ they are compared to the church at Thessalonica, who listened to other doctrines and forgot their faith in Jesus and the scriptures. They even tested everything that Paul and the Apostles told them.

Helmet of Salvation

A helmet is used to protect the head. The question then is why is the head associated with salvation? The head is where the choices are made. The head is where the devil places thoughts into the mind of the believer. A very important scripture in this regard is

¹²⁰⁹ **1 Peter 5:9-10** Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. **(10)** But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

¹²¹⁰ **Acts 17:11** These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily *to find out* whether these things were so.

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Romans 12:2

Paul writes to the Church in Rome and explains exactly why the mind is so important. The carnal/worldly mind is an enemy of God. Paul here compares the spiritual mind with the fleshly mind. The spiritual mind has the ability to test and judge what is the good and acceptable perfect will of God. The mind that is focussed on the Spirit can discern lies and deception from the world and the devil.

It is on the battlefield of the mind that the believer loses the war against Satan even before he began. All spiritual war begins with a choice in the mind to stand firm against anything that the devil can bring.

Sword of the Spirit

The sword of the Spirit is the Word of God. This is the only part of the armor that is used for both defense and offense. The sword is used more than any other part of the armor.¹²¹² As the sword is the Word of God, we need to look at both uses for the sword.

¹²¹¹ **Romans 8:7** Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

¹²¹² **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 687). Pretoria: CMJ Brand

For Defence

Although the Christian is wearing armor, it is the sword that keeps the enemy at bay first. The sword defends against close combat attacks. The best-known example of using the defense of the Word is seen when Jesus was tempted in the desert.

Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." (4) But He answered and said, "It is written, 'MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS FROM THE **MOUTH OF GOD.'"** (5) Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, (6) and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'HE SHALL GIVE HIS ANGELS CHARGE OVER YOU,' and, IN THEIR HANDS THEY SHALL BEAR YOU UP, LEST YOU DASH YOUR FOOT AGAINST A STONE.' " (7) Jesus said to him, "It is written again, 'YOU SHALL NOT TEMPT THE LORD YOUR GOD.' " (8) Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. (9) And he said to Him, "All these things I will give You if You will fall down and worship me." (10) Then Jesus said to him, "Away with you, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY YOU SHALL SERVE.' "

Matthew 4:3-10

This passage shows exactly how Jesus used the Word of God as a defense against the attacks of the enemy. The devil came and tested Jesus to deceive Him, but Jesus knew the Word because He wrote it. He then used the scriptures in context with one another to expose the deception that the devil brings.

This is exactly how believers need to use the Word of God as a

defensive tool. Believers must know and live in the Word of God. The Word of God must dwell richly in them. ¹²¹³ For a believer to allow the Word to dwell in them, they are allowing the Word to be their defense as the Holy Spirit will bring to remembrance when it is needed. ¹²¹⁴

King David stated the same use of the Word as his defense: 1215

Concerning the works of men, By the word of Your lips, I have kept away from the paths of the destroyer.

Psalms 17:4

It is the Word of God that detects temptations and trials. If believers look at everything around them through the eyes of the Word, it is easy to see the deceptions the devil brings in to confuse and destroy.

For Offence

As the sword defends the soldier it also attacks the enemy. The word keeps the believer from surrendering to temptations if the believer uses the word to complete the victory.

Paul gives a description of how the Word can be used as an offensive

¹²¹³ **Colossians 3:16** Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

¹²¹⁴ **John 14:26** But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

¹²¹⁵ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 688). Pretoria: CMJ Brand

weapon.

So then faith comes by hearing, and hearing by the word of God.

Romans 10:17

When the believer stands on the Word and speaks it, it builds up his spirit. His faith is strengthened as his spirit hears the words through his ears. The scriptures declare very clearly that there is power in the tongue. 1216

A sword is just as good as its ability to cut and pierce the enemy. That is why it is the responsibility of the believer to make sure that the word dwells richly in him. The Holy Spirit cannot recall something to the believer that he has not heard before.

3.9.2 Prayer

SE Balentine¹²¹⁷ defines prayer as the primary means of communication that binds together God and humankind in an intimate and reciprocal relationship. Its foundational assumption is the belief that the Creator of the world is both available for human address and committed to a divine-human partnership that sustains, and when necessary, restores the world in accordance with God's creational design.

The believer needs to remember his role in prayer. It is God who

¹²¹⁶ **Proverbs 18:21** Death and life *are* in the power of the tongue, And those who love it will eat its fruit.

¹²¹⁷ **Balentine, S. E.** (2000). Prayer. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 1077). Grand Rapids, MI: W.B. Eerdmans.

initiated prayer.¹²¹⁸ When the believer starts to pray it is already the second step that has taken place in prayer. Jesus is always busy interceding for the believer.¹²¹⁹ When the believer then starts to pray, he must tap into the relationship that already exists between himself and God.¹²²⁰

The result of warfare prayer is the destruction of evil and the release of God's glory. Prayer is when the intercessor, and believer, believe the future into being. Prayer brings the spiritual realm to attention. When the believer prays the angels and demons take note.

This is also why the ministry of the Holy Spirit plays such a vital role in the life of the believer. Paul writes to the Roman church:

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. (27) Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

Romans 8:26-27

The believer cannot know what is happening in the spirit realm without

¹²¹⁸ **Thomson, J. G. S. S.** (1996). Prayer. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 947–948). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹²¹⁹ **Romans 8:34** Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

¹²²⁰ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 612). Pretoria: CMJ Brand

being prompted or warned through the Holy Spirit that lives inside of him. This makes the Holy Spirit a key person in the believer's life when he takes part in prayer as a tool for spiritual warfare.

The believer's task in prayer is to give utterance to the leading of the Holy Spirit in him. Jesus is the head of the body of Christ and as such the body needs to act as a body and be the instrument that God can use to make a difference in this world. Prayer is a powerful warfare tool for all believers to have and those that do not use it, are like a soldier walking blindly into a minefield hoping he won't trigger one.

3.9.3 Fasting

In scripture, the word used for fasting is νηστεία (nēsteia) and νηστεύω (nēsteuō) meaning a hunger and abstinence from food. Other expressions used in the Old Testament is "to not eat bread" and "to afflict one's soul". The latter scripture signifies a lowering or humbling of oneself through self-denial as a proper expression of repentance. 1224

¹²²¹ **Thomas, R. L.** (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

¹²²² **1 Samuel 28:20** Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.

¹²²³ **Leviticus 16:29** "*This* shall be a statute forever for you: In the seventh month, on the tenth *day* of the month, you shall afflict your souls, and do no work at all, *whether* a native of your own country or a stranger who dwells among you.

¹²²⁴ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 578). Pretoria: CMJ Brand

Various people have fasted in scripture for differing reasons. David fasted when his son was ill, as he was imploring from God to heal him.¹²²⁵ He also fasted for God to deliver him from his enemies. Daniel fasted to show God's power in their lives when he stood before Nebuchadnezzar. He also fasted for the sins of the people as a sign of repentance.¹²²⁶ Various prophets fasted to hear from God.¹²²⁷

Jesus made a very important statement regarding fasting

So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. (21) However, this kind does not go out except by prayer and fasting."

Matthew 17:20-21

And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?" (29) So He said to them, "This kind can come out by nothing but prayer and fasting."

Mark 9:28-29

Here Jesus says what fasting is for. It shows the heightened ability to raise the spirit and subdue the flesh. Jesus combined fasting with prayer. If the believer does not add extra prayer with the fasting, then the fasting is just dieting. By fasting the flesh is not fed and starts to "die".

¹²²⁵ **2 Samuel 12:16** David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground.

¹²²⁶ **Daniel 9:3** Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

¹²²⁷ **Day, A. C.** (2009). *Collins Thesaurus of the Bible*. Bellingham, WA: Logos Bible Software.

The spirit is then fed through prayer and starts to overshadow or overpower the flesh and the believer is more spirit conscious.

Fasting naturally seemed to reinforce the attitude of repentance and heartfelt confession, in the same way sackcloth and ashes did.

During fasting, the spiritual senses are more heightened. The godly man doing it will experience more spiritual concentration and sensitivity to the spiritual environment around him.

To conclude this tool in spiritual warfare. Fasting is a personal issue in the life of the believer who walks with God in an intimate personal relationship. Although it is seen as a religious act, it is also very powerful if born out of a relationship.

3.9.4 Sanctification

The term sanctification means being made holy or purified. It is a broad term in the Christian experience that most theologians use in a restricted sense to distinguish it from related terms such as regeneration, justification, and glorification. 1228

¹²²⁸ Elwell, W. A., & Beitzel, B. J. (1988). Sanctification. In *Baker encyclopedia of the Bible* (Vol. 2, p. 1898). Grand Rapids, MI: Baker Book House.

A comprehensive definition of sanctification is seen in the New Hampshire Baptist Confession of 1833:

"We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer"

This definition distinguishes sanctification from regeneration and explains exactly what sanctification is about. It is the working of the Holy Spirit in the life of the believer for the purpose of setting the believer free from sin and making him more holy.

The question then is in what way does sanctification become a tool for the Christian in spiritual warfare? The two major facets of sanctification are relationship and obedience.¹²²⁹

The sons of Sceva has proven that using the name of Jesus, without a relationship with Him, has no power. The opposite is also true. The closer the believer is to Jesus, the more power he will have in the spiritual realm.

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¹²²⁹ **Brand C.M.J.** (2005). *An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective.* (p. 109). Pretoria: CMJ Brand

Paul spelled out sanctification very clearly:

My little children, for whom I labor in birth again until Christ is formed in you,

Galatians 4:19

The process of sanctification is for the believer to become more Christ-like. 1230 As the thesis have already shown that the Holy Spirit has a ministry to the believer in the process of sanctification, it is the relationship and obedience to Christ through the relationship with the Holy Spirit, that enables sanctification. 1231

Counseling, which is the next tool to be discussed, contributes to a large portion of sanctification.

3.9.5 Counselling

Webster's dictionary states that counseling is the act of giving advice or counsel, or recommending positive actions from one person to another. Many believers are trapped in bondage to sin and the devil keeps on tempting them with their weaknesses. Through counseling the believer can be set free from these bondages and gain understanding of

¹²³⁰ **Brower, K. E.** (1996). Sanctification, Sanctify. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., pp. 1057–1058). Leicester, England; Downers Grove, IL: InterVarsity Press.

¹²³¹ **1 Corinthians 6:11** And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

¹²³² **Merriam-Webster, I.** (1996). *Merriam-Webster's collegiate thesaurus*. Springfield, MA: Merriam-Webster.

how the devil attacks them and learn discernment in their lives.

Through counseling the believer can be spiritually set free from demonic possession as well as oppression. It is through this process where exploration takes place and the believer is taken to a new level of spiritual awareness and a closer intimate relationship with God.

God has used counselors as far back as Moses' uncle Jethro giving him counsel. People going through problems and bad situations are most often too close to the situation to see clearly what is actually happening and also not able to use discernment to see if the devil needs to be dealt with.

3.9.6 Discernment

Defining Discernment

Discernment is defined as a sound judgment to distinguish good from evil and to recognize God's right ways for His people. It is necessary for

¹²³³ **Exodus 18:13-19** And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. **(14)** So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" **(15)** And Moses said to his father-in-law, "Because the people come to me to inquire of God. **(16)** When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws." **(17)** So Moses' father-in-law said to him, "The thing that you do is not good. **(18)** Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. **(19)** Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God.

the understanding of spiritual realities and, on a practical level, for the right government and the avoidance of life's pitfalls. 1234

Jesus defined the source of His discernment:

Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

John 5:19

Therefore, the source of the Christians discernment can only be God. The first chapter looked at the ministry of the Holy Spirit and showed that the gift of discernment is given for believers precisely for this purpose, to discern right from wrong. 1235

Spiritual discernment is the grace to see into the unseen and to perceive from the spirit that is guided by the Holy Spirit. The moral and redemptive will of God is clear in scripture. That begs the question then as to what the Christian must discern. The human condition is very complex as the body, soul, and spirit interact with the world, the flesh and the devil. As the fallen nature is not complete in perfection yet, it is

¹²³⁴ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹²³⁵ **Dennison, J. T., Jr.** (1979–1988). Discern; Discerning; Discernment. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 1, p. 947). Wm. B. Eerdmans.

¹²³⁶ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 138). Pretoria: CMJ Brand

imperative that the Christian rely solely on the guidance of the Holy Spirit living inside of him. The need for a relationship is vital.

What to Discern

The believer needs to understand that walking in this world means he is walking in a physical world with physical people, as well as a spiritual realm with demons and angels. These people could be saved or not. This means that their bodies, souls, and spirits influence their surroundings and the spiritual realm around them and himself.

All these factors around any believer coupled with the believer's history and insecurities, make it impossible for the believer to correctly judge or evaluate any situation around him.

Multitudes are oppressed in various degrees and is not aware of it, because they attribute the spiritual manifestations around them to natural causes, themselves, or sin. In some cases, these manifestations get accepted as the norm and turn into oppression or even possession. It is the duty of the believer to be vigilant, spiritually sensitive and take note of what is happening around him.¹²³⁷

The believer has a responsibility to get into the Scriptures and equip himself with knowledge. God said that His people perish because of a lack of knowledge. One of the well-known deceptions that have

¹²³⁷ **Day, A. C.** (2009). *Collins Thesaurus of the Bible*. Bellingham, WA: Logos Bible Software.

¹²³⁸ **Proverbs 5:23** He shall die for lack of instruction, And in the greatness of his folly he shall go astray. **Hosea 4:6** My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me;

entered the body of Christ is when unbelievers tell believers that they are not supposed to judge. They base this on the famous parable of Jesus in Matthew 7.¹²³⁹

But scripture interprets scripture and in many other scriptures believers are told to "judge wisely" 1240 or to "test everything and hold on to what is good". 1241 A believer cannot use discernment without making a judgment.

Because the devil brings deception and wrong teaching into the church it is imperative that believers use the gift of discernment to judge the teachings of the church and to see what practices are taking place in the body of Christ. Having said that, there is no perfect church and all churches will make mistakes. That is why a reliance on the wisdom of the Holy Spirit is so important.

3.9.7 Binding and Loosing

The concept of binding and loosing is first seen when Peter makes the confession of all time. He told Jesus: "You are the Christ, the Son of the

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¹²³⁹ Matthew 7:1-6 "Judge not, that you be not judged. (2) For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. (3) And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? (4) Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your own eye? (5) Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. (6) "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

¹²⁴⁰ John 7:24 Do not judge according to appearance, but judge with righteous judgment."

¹²⁴¹ **1 Thessalonians 5:21** Test all things; hold fast what is good.

living God".¹²⁴² In a very clear sentence, Peter was proclaiming that Jesus is God.¹²⁴³ Jesus commended Peter for it but also added that he could not have known that by himself and the revelation was given to him through the Holy Spirit. On this basis, Peter was given the authority to bind and to lose.

Jesus gave the same authority to bind and to lose to all His disciples. 1244 The Aramaic words used by Jesus signifies "to condemn or imprison" for the word bound and "to absolve or set free" for the word lose. 1245 In Jewish customs, the Scribes were the guardians of the kingdom since the knowledge of God has been entrusted to them. 1246 They misused this trust and did not fulfill it according to Jesus which led to Jesus taking it away from them and giving it to Peter, the disciples and indirectly to all His followers. 1247 The body of Christ is entrusted with the task of opening

¹²⁴² **Matthew 16:16** Simon Peter answered and said, "You are the Christ, the Son of the living God."

¹²⁴³ **Carpenter, E. E., & Comfort, P. W.** (2000). In *Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained* (p. 235). Nashville, TN: Broadman & Holman Publishers.

¹²⁴⁴ **Matthew 18:18** "Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

¹²⁴⁵ **Carpenter, E. E., & Comfort, P. W.** (2000). In *Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained* (p. 235). Nashville, TN: Broadman & Holman Publishers.

¹²⁴⁶ **Matthew 23:13** "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

¹²⁴⁷ **Tongue, D. H.** (1996). Binding and Loosing. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 141). Leicester, England; Downers Grove, IL: InterVarsity Press.

the kingdom of God to all seekers and also to protect it from the forces of evil. 1248

Defining "Whatever"

The scripture where Jesus handed the authority to bind and to lose is seen in Matthew.

And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Matthew 16:19

The English word "whatever" used in the New King James Version is used to emphasize a lack of restriction in referring to anything, no matter what. The word "whatever" is neuter in both times fits better with things than with people. This means that the Spirit inspired church has the authority to allow things and to forbid things. Jesus was telling Peter how the church should make the decisions on what can be bound and what can be loosed.

¹²⁴⁸ **Carpenter, E. E., & Comfort, P. W.** (2000). In *Holman treasury of key Bible words: 200 Greek and 200 Hebrew words defined and explained* (p. 235). Nashville, TN: Broadman & Holman Publishers.

¹²⁴⁹ **Soanes, C., & Stevenson, A.** (Eds.). (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

¹²⁵⁰ **France R. T.** (1985) *The Gospel according to Matthew* (p. 256) Leicester and Grand Rapids, MI

¹²⁵¹ **Morris, L.** (1992). *The Gospel according to Matthew* (p. 426). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

It is important to remember that although God did not place a restriction on what can be bounded and loosed, they only received the authority to do so when they were in touch with the Spirit.

3.9.8 Repentance

Repent therefore and be converted, that your sins may be blotted out,

Acts 3:19

This passage in the book of Acts explains repentance and its effects. True repentance and faith in the precious Blood of Jesus is the only way a person can be cleansed from sin.

Sin cannot fight against sin. Only righteousness can replace sin and evil. Only a sinless Saviour could pay the full price for man's sin. No man, angel or sacrifice can atone for the sins of man against God.

Jesus said that believers are the "salt of the earth" and the "light of the world":

"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. (14) "You are the light of the world. A city that is set on a hill cannot be hidden. (15) Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. (16) Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Matthew 5:13-16

Jesus also warns that salt can lose its flavor and light can be hidden under a bushel. This means that the believer can be either effective or ineffective. 1252 The apostle James says:

Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

James 5:16

This passage shows that someone struggling with an unchecked sin in their lives will have powerless prayers. The believer needs to repent and pray. Repentance is a major weapon against Satan. Repentance breaks the power of darkness not just in the life of the repentant believer, but also in the life of the person the believer ministers to.

3.9.9 Preaching

Jesus gave the great commission:

And He said to them, "Go into all the world and preach the gospel to every creature. (16) He who believes and is baptized will be saved; but he who does not believe will be condemned. (17) And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; (18) they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Mark 16:15-18

¹²⁵² **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 567). Pretoria: CMJ Brand

This passage shows that the right preaching will get people to believe and be saved. Then the saved people will be effective in spiritual warfare. It all starts with the right preaching.

The question then is: "What should be preached?" The answer lies in the passage above: THE GOSPEL. The apostle Paul wrote to the church in Galatia that if any other gospel is preached that the person preaching it will be cursed. 1253

In the 1st century church and in the writings of Paul in the New Testament the word "gospel" refers to the whole Christian message with the center being the saving plan of God in the death and resurrection of Jesus. 1254 Preaching any other method of salvation is in contradiction with the message from scripture and will lead to false salvation that is powerless.

The last chapter of this thesis will look at false doctrines in the last days that has infiltrated the Church.

3.9.10 Reacting the Right Way

Another way Christians can do active spiritual warfare is by reacting in the correct way. Because Christians live in a fallen world, bad things

¹²⁵³ **Galatians 1:8-9** But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. **(9)** As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

¹²⁵⁴ **Tuckett, C.** (2000). Gospel, Gospels. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 522). Grand Rapids, MI: W.B. Eerdmans.

happen.¹²⁵⁵ God does not promise that His children will be free of hardships, but He does promise them deliverance from it when it does happen.¹²⁵⁶

It is important to understand how Satan works sometimes. Because he is not God and is not omnipresent, he cannot be everywhere at all times. This means he has to work in a specific way with attacking Christians. What he does is to cause bad things to happen that will trigger certain reactions in the believer being attacked. The reactions then spiral out of control and cause other negative effects that he does not have to be present for it to take place, and he can continue again somewhere else.

When the believer is spiritually awake and stands on the word of God, he will react with God's view in mind. There are two important scriptures in this regard:

in everything give thanks; for this is the will of God in Christ Jesus for you.

1 Thessalonians 5:18

and

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Romans 8:28

¹²⁵⁵ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 570). Pretoria: CMJ Brand

¹²⁵⁶ **Psalms 34:19** Many *are* the afflictions of the righteous, But the LORD delivers him out of them all.

When these two scriptures are combined the believer can trust in God that when trials and tribulations come that God will use it for his good and remember to thank God for the trial because there must be something that can be learned from it and more growth to be like Jesus taking place.

Every trial is an opportunity for the Christian to have the right reactions. Sometimes God allows the trials to come because He wants the believer to have victory in that particular circumstance. This means that the believer will not grow up spiritually until that trial has been overcome.

As **Brand** states: "the battle today is for the minds of men, women and children and the believer needs, more than ever, to keep their focus on the Lord Jesus Christ." ¹²⁵⁷

3.9.11 Giving

The act of giving is linked to spiritual warfare in the following passage:

Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.

(11) "And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field," Says the LORD of hosts;

Malachi 3:10-11

¹²⁵⁷ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 571). Pretoria: CMJ Brand

The devil seeks to destroy people financially. He is involved in the economy and his influence will increase. When the incarnate devil comes in the Antichrist he will be in absolute control of the economy. The "mark of the beast" will be connected with all buying and selling. 1258

Satan wants to feed people's fleshly desires and the easiest way to do that is to pry on their selfishness and to feed their greed. The scriptures do not say that "the love of money is the root of evil" for nothing. 1259

It is the love of money that is the problem, not money itself. Money is a morally neutral item and it is the way the believer handles it that creates the evil. God has called believers to be stewards of that which He has given them, and that includes the money they receive. 1260

Giving is the opposite of greed and selfishness. When a believer gives away his finances it shows that money does not have a hold on him and God can trust him with money. **The seed of greed is planted when people become discontented with what God has given them.** They feel they deserve more. But God has called the believer to "lay down his life", "to deny himself." 1261

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¹²⁵⁸ **Revelation 13:17** and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

¹²⁵⁹ **1 Timothy 6:10** For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

¹²⁶⁰ **Luke 16:11** Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

¹²⁶¹ **Matthew 16:24** Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

Greed is not just a sin seen in the wealthy. It can be everywhere where people live beyond their means, or makes unwise choices, mortgaging their future for the present. 1262

God instructed His children to "owe no man anything". 1263 God knows the destructive power of debt. When a believer makes debt, he becomes a slave again. He is in bondage again to something that he has to answer to. Jesus explains this perfectly:

"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

Luke 16:13

Money becomes the master when greed is present and because the believer can easily make debt, it takes away God's ability to say no to the believer by just not providing the finances needed.

3.9.12 Unity

The power of unity in spiritual warfare is seen in:

How could one chase a thousand, And two put ten thousand to flight,

Deuteronomy 32:30

¹²⁶² **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 585). Pretoria: CMJ Brand

¹²⁶³ **Romans 13:8** Owe no one anything except to love one another, for he who loves another has fulfilled the law.

The scripture says that "unity commands blessing". 1264 When people achieve unity synergy takes place. Synergy is explained as the combined efforts of a group in unity working together to achieve more than the total power achieved by each working separately. 1265

In layman's terms: "if one person can pull a car weighing 500kg and another person can pull a car weighing 600kg. On paper, they can together pull a car weighing 1100kg. But if they pull together in unity and synergy is achieved, they can probably pull a car weighing 2000kg. In the same way, when Christians stand together in unity, they are more effective in their spiritual warfare than either is separate.

The story of the tower of Babel is an excellent example. Because the people had one common goal and worked together, God said that "nothing will be withheld from them". 1266 Other translations say that nothing will be impossible for them.

This is the reason the devil brings in deception into the body of Christ. Through deception, the people become divided and unity is broken. 1267

Psalms 133:1-3 How wonderful it is, how pleasant, for God's people to live together in harmony! (2) It is like the precious anointing oil running down from Aaron's head and beard, down to the collar of his robes. (3) It is like the dew on Mount Hermon, falling on the hills of Zion. That is where the LORD has promised his blessing—life that never ends.

¹²⁶⁵ https://dictionary.cambridge.org/dictionary/english/synergy

¹²⁶⁶ **Genesis 11:6** And the LORD said, "Indeed the people *are* one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.

¹²⁶⁷ **Brand C.M.J.** (2005). An Exposition of Biblical Warfare Central to Christian Involvement in a Theodicy Considered from a Philosophic-Theologic Perspective. (p. 593). Pretoria: CMJ Brand

God said that people in unity must be in agreement over their purpose, otherwise, there can be no unity. 1268

3.10 Conclusion

This chapter started by defining spiritual warfare and stated that it can only be defined from a Christian viewpoint. It is the war between God and Satan, between good and evil, the Christian church and the world system and between the Holy Spirit and the lusts of the flesh.

Then the chapter looked at the existence of God and His angels. It showed that God wants a personal relationship with mankind and in order to do so man has to believe in the existence of God. Several proofs were given for the existence of God and after His existence was proven, the chapter started to describe God.

Several characteristics of God was discussed. The chapter looked at His essence. This means the qualities of God that is revealed in scripture that speaks about Him as God. This included Him being a spirit, self-existent, infinite, one, and perfect.

With regards to God being a spirit, the thesis looked at Him being alive, personal and invisible until he became the incarnate God in Jesus Christ. For God to be self-existent is to say that God does not depend upon anybody or anything for His existence. The chapter also looked at God's quality of being infinite and looked at it in relation to space and time.

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¹²⁶⁸ **Amos 3:3** Can two walk together, unless they are agreed?

The following characteristics of God's moral attributes were discussed: His holiness, His righteousness, His truth, goodness, justice, and faithfulness.

Then the chapter looked at Satan and his demons in contrast to God. His origin was discussed to show his inferiority as created by God. Several of his characteristics were also discussed, namely his personality, His names, titles, descriptions in scripture and his animal-like representations also found in scripture.

Then the chapter looked at the origins of the war between God and Satan. The origins included the history of spiritual war found in scripture and general war also seen in scripture. It also looked at the nature of the war between God and Satan.

After this, the chapter had to define the enemy and defined it as the devil, the world, the flesh, passivity, and the sinful nature.

Then the chapter looked at demonization and spiritual warfare. Demonization was defined as the act of turning someone into a demon through possession and/or oppressing them. It was further defined as the representation of someone or something as demonic. Under this, the thesis looked at the demonization of objects, entertainment, medicine, and drugs as well as certain practices.

The thesis went on to analyze authority in spiritual warfare. It defined authority as the possession of, and right to, exercise power by someone or something in a sphere within which that power may be exercised.

The chapter then looked at the authority of Jesus in the origin of it as well as His works while on earth, in His teachings, in His name, and in His blood.

The chapter also looked at the authority of Satan and found that his authority is subjected to the sovereignty of God. It went further to look at the authority of scripture and the Christians authority. The chapter also found that the Christians authority is based on the covenant between God, through His Son Jesus, and man.

Then the chapter looked at the transference of authority where the authority of man was given to Satan in the Garden of Eden when he deceived them to sin before God.

Finally, the chapter discussed the various tools found in scripture to aid the Christian in the war with the devil. These tools were defined as the armor of God, prayer, fasting, sanctification, counseling, discernment, the power of binding and loosing, repentance, preaching, the believer's reactions, giving and unity.

In the next chapter, the thesis will look at defining the last days and then at what practices have the body of Christ been subjected to that are not biblical and is a clear deception from Satan.

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Chapter 4: The Last Days

4.1 Introduction

The title of this thesis is a biblical analysis of the ministry of the Holy Spirit in order to compare religion to relationship and to see if the devil has possibly removed the ministry of the Holy Spirit to mankind in the last days. The first chapter analyzed the scriptures about the Holy Spirit, while the second chapter compared religion to relationship. The third chapter looked at spiritual warfare. This chapter will now end the title by looking at the last days, and to see what deception has entered the Christian church that should not be tolerated.

Firstly, it will define the last days to see if the current church is in the last days. Then secondly, it will look at various practices found in the body of Christ that is considered to be heretical and not biblical. It will then

conclude if the devil has, or has not, indeed tried, or is trying to remove the ministry of the Holy Spirit to mankind.

4.2 Defining the Last Days

The term "last days" is first seen in **Acts 2:17**¹²⁶⁹ where Peter is preaching to the multitude and refers back to the prophecy from **Joel 2:28**¹²⁷⁰ to state that the "last days" have arrived. ¹²⁷¹ In other words, this expression describes the final period of the world as we know it today. ¹²⁷²

The Old Testament was the age of the Messianic fulfillment, 1273 and the New Testament writers regarded themselves as living in these days, the era of the Gospel and the Holy Spirit. The writer to the Hebrews also

¹²⁶⁹ **Acts 2:17** 'AND IT SHALL COME TO PASS IN THE LAST DAYS, SAYS GOD, THAT I WILL POUR OUT OF MY SPIRIT ON ALL FLESH; YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, YOUR YOUNG MEN SHALL SEE VISIONS, YOUR OLD MEN SHALL DREAM DREAMS.

¹²⁷⁰ **Joel 2:28** "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.

¹²⁷¹ **Brown, A. R.** (2000). Last Day(s), Latter Days. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 791). Grand Rapids, MI: W.B. Eerdmans.

¹²⁷² Elwell, W. A., & Beitzel, B. J. (1988). Last Days. In *Baker encyclopedia of the Bible* (Vol. 2, pp. 1310–1311). Grand Rapids, MI: Baker Book House.

¹²⁷³ **Isaiah 2:2** Now it shall come to pass in the latter days That the mountain of the LORD's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it.

declares: "God spoke of old to our fathers by the prophets, but in these last days has spoken to us by His Son. 1274

The last days can then be defined as the days of evangelical blessing in which the benefits of the salvation procured by the perfect life, death, resurrection, and glorification of Jesus Christ are freely available throughout the world. They are the days of opportunity for unbelievers to repent and turn to God, and of responsibility for believers to proclaim the gospel message throughout the world.

The last days also has another implication for God's people. Paul warns Timothy:

But know this, that in the last days perilous times will come:
2 Timothy 3:1

The last days are days of testing for the people of God, calling for faithful perseverance in the face of contempt and hostility from the ungodly. 1277 Peter also warned that "scoffers will come in the last days, walking

¹²⁷⁴ **Hebrews 1:1-2** God, who at various times and in various ways spoke in time past to the fathers by the prophets, **(2)** has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

¹²⁷⁵ **Brown, A. R.** (2000). Last Day(s), Latter Days. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 791). Grand Rapids, MI: W.B. Eerdmans.

¹²⁷⁶ Elwell, W. A., & Beitzel, B. J. (1988). Last Days. In *Baker encyclopedia of the Bible* (Vol. 2, pp. 1310–1311). Grand Rapids, MI: Baker Book House.

¹²⁷⁷ **Myers, A. C.** (1987). In *The Eerdmans Bible dictionary* (p. 643). Grand Rapids, MI: Eerdmans.

according to their own lusts." 1278 These are the final stages of the sequence of history.

4.3 Scriptures Concerning the Last Days

Here are several scriptures that's speaks about different aspects of the last days.

For the day is near, Even the day of the LORD is near; It will be a day of clouds, the time of the Gentiles.

Ezekiel 30:3

In the Old Testament, the day of the Lord marked the time of the Gentiles to enter the kingdom of God alongside the Jews. It spoke of the restoration of Israel as the prophets were expectant of The Day to arrive.

But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, (5) to redeem those who were under the law, that we might receive the adoption as sons.

Galatians 4:4-5

This passage speaks about God's perfect timing in sending Jesus to earth and to reveal His plan of salvation for man. 1279 It also shows that Jesus was born under the law and fulfilled the law to make the way open for sinners to enter the kingdom of God. This is the gospel message that

¹²⁷⁸ **2 Peter 3:3** knowing this first: that scoffers will come in the last days, walking according to their own lusts,

¹²⁷⁹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

must be preached in the last days. This is the message that is twisted by Satan in the body of Christ. Jesus Christ coming introduces the last days with the promise of the outpouring of the Holy Spirit.

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began (26) but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

Romans 16:25-26

In this passage, Paul states that the last days will be filled with revelation from God through His Holy Spirit.¹²⁸⁰ The Gospel will be made known to all the nations and God wants people to be obedient to it through faith.¹²⁸¹ See also **Ephesians 3:9.**¹²⁸²

He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Hebrews 9:26

¹²⁸⁰ **Brown, A. R.** (2000). Last Day(s), Latter Days. In D. N. Freedman, A. C. Myers, & A. B. Beck (Eds.), *Eerdmans dictionary of the Bible* (p. 791). Grand Rapids, MI: W.B. Eerdmans.

¹²⁸¹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹²⁸² **Ephesians 3:9** and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

God promises redemption in the last days through the sacrifice of His Son Jesus Christ. Many documented outpourings of God's Spirit have been seen in this day and age, and in history. See also **Acts 2:21.**¹²⁸³

Scripture speaks about several features that will be seen in the last days. These include godlessness, deception, and apostasy, as scoffing or mocking and persecution.

4.4 Practices Seen in the Last Days

In this section, the thesis will look at the current practices found in the Christian Churches today. It will look at what is relevant to the title of the thesis.

¹²⁸³ **Acts 2:21** AND IT SHALL COME TO PASS THAT WHOEVER CALLS ON THE NAME OF THE LORD SHALL BE SAVED.'

¹²⁸⁴ **Daniel 12:10** Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

¹²⁸⁵ **1 Timothy 4:1** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

¹²⁸⁶ **Jude 1:18-19** how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. **(19)** These are sensual persons, who cause divisions, not having the Spirit.

¹²⁸⁷ Mark 10:30 who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.

4.4.1 Prosperity Gospel

Defining the Doctrine

The prosperity gospel is also known as the Health and Wealth Gospel or by its most popular name "the Word of Faith" movement. What it basically states is that God rewards increases in faith with increases in health and wealth.¹²⁸⁸

Stephen Hunt¹²⁸⁹ explains that "in the forefront is the doctrine of the assurance of "divine" physical health and prosperity through faith. In short, this means that "health and wealth" are the automatic divine right of all Bible-believing Christians and may be procreated by faith as part of the package of salvation, since the Atonement of Christ includes not just the removal of sin, but also the removal of sickness and poverty."

Theological Errors Analyzed

Here are each of the theological errors and why they are biblically incorrect. **David Jones**¹²⁹⁰ outlines them as follows:

- 1. The Abrahamic covenant is a means to material entitlement.
- 2. Jesus's atonement extends to the "sin" of material poverty.
- 3. Christians give in order to gain material compensation from God.

¹²⁸⁸ **Ross, B., Jr.** (2009). Charismatics: Prosperity Gospel on Skid Row. *Christianity Today*, 53(2), 12.

¹²⁸⁹ https://legacy.wlu.ca/documents/6500/Winning Ways Globalisation.pdf

¹²⁹⁰ https://www.thegospelcoalition.org/article/5-errors-of-the-prosperity-gospel/

- 4. Faith is a self-generated spiritual force that leads to prosperity.
- 5. Prayer is a tool to force God to grant prosperity.

On Point 1: The Abrahamic covenant in Genesis 12, 15, 17 and 22 is one of the bases of the prosperity gospel. Prosperity theologians recognize much of scripture as the record of the fulfillment of the Abrahamic covenant. Unfortunately, they erroneously view the application of the covenant.

The prosperity gospel teaches that Christians are Abrahams spiritual children and through that heirs to the blessings of faith. They believe that the primary purpose of the Abrahamic covenant is in terms of material entitlements. To support this claim prosperity teacher's appeal to **Galatians 3:14** which reads as follows:

that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Galatians 3:14

They focus on the first part of the scripture but ignore the second part which says that the blessings in Jesus Christ are the promise of the Holy Spirit through faith. Paul is clearly reminding the Galatians of the spiritual blessing of salvation and the Holy Spirit, not the material blessing of wealth. 1292

 $^{^{1291}\} https://www.thegospelcoalition.org/article/5-errors-of-the-prosperity-gospel/$

¹²⁹² **Calvin, J., Knox Bucer-Beza.** (2009). The Real Prosperity Gospel. *Christianity Today*, *53*(4), 58.

On Point 2: The prosperity gospel proclaims that both physical healing and financial prosperity is provided for in the atonement. They teach that God put our sin, sickness, disease, sorrow, grief, and poverty on the cross. This misunderstanding stems from two errors the prosperity gospel teachers make.

Firstly, they have a fundamental misconception of the life of Jesus. They teach that Jesus had a nice house and even wore designer clothes. Secondly, they misinterpret **2 Corinthians 8:9:**

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

2 Corinthians 8:9

At first glance, it appears that Paul was preaching an increase in material wealth, but when the context is viewed it shows that Paul speaks about the exact opposite. He was saying that because Christ has done so much for them through the atonement that they should empty themselves of material riches in service of Christ. 1293

On Point 3: One of the striking characteristics of the prosperity theology is the striking fixation on the act of giving. 1294 The teaching states that in order to receive more from God, one must give more, and the more you give the more God will give you back in return. That turns God into

¹²⁹³ **2 Corinthians 8:14** but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack—that there may be equality.

¹²⁹⁴ https://www.thegospelcoalition.org/article/5-errors-of-the-prosperity-gospel/

someone that must do what you tell them to do and man becomes the "god" of his own future.

The biggest problem with this theology is that man gets the glory for his state in life, because everything he has, his health and his wealth is a "sign" of his faith and his ability to give. 1295 Important scriptures are ignored in this theology. The problem is the motivation behind the giving. 1296 The prosperity participants give because God then owes them. 1297 They stand on **Mark 6:29-30** which reads:

So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, (30) who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.

Mark 10:29-30

Jesus taught his disciples to give, hoping for nothing in return:

But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

Luke 6:35

¹²⁹⁵ https://www.thegospelcoalition.org/article/5-errors-of-the-prosperity-gospel/

¹²⁹⁶ **Calvin, J., Knox Bucer-Beza.** (2009). The Real Prosperity Gospel. *Christianity Today*, *53*(4), 58.

¹²⁹⁷ **Asamoah-Gyadu, J. K.** (2009). Did Jesus Wear Designer Robes?: The Gospel Preached in Africa's New Pentecostal Churches Ends up Leaving the Poor More Impoverished than Ever. *Christianity Today*, *53*(11), 40.

Jesus also said that people will be known by their fruit, which is the fruit of the Spirit seen in the life of the believer.

On Point 4: Scripture says that faith is "the substance of things hoped for, the evidence of things not seen", 1298 and "without faith it is impossible to please God, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him". 1299 Christianity understands faith to be the trust and belief in the person of Jesus Christ. The belief that He is, and that if one seeks Him one will find Him.

Prosperity theology teaches something completely different. To them, faith is a spiritual force or a power that forces God to do things because men and woman wield it, "in faith". This viewpoint is seriously faulty and borders on heretical. Believers must remember that faith is not a tool to get stuff from God but rather a means to justification placed in the person and work of Jesus Christ.

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¹²⁹⁸ **Hebrews 11:1** Now faith is the substance of things hoped for, the evidence of things not seen.

¹²⁹⁹ **Hebrews 11:6** But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

¹³⁰⁰ https://www.thegospelcoalition.org/article/5-errors-of-the-prosperity-gospel/

On Point 5: Prosperity teachers quote very often **James 4:2** which reads as follows:

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.

James 4:2

Prosperity teachers proclaim that prayer is a key to get results as a Christian. They forget the next verse that reads:

You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

James 4:3

Man is not the focal point in prayer, but God is. God will not answer a selfish prayer that does not honor Him. Certainly, all requests should be made known to God, 1301 in the same way, a child asks his father for stuff. Then again, in the same way, a wise father does not give his child everything he asks, for his own goodwill or protection, God will not give the believer everything he asks for.

Conclusion

The prosperity gospels biggest flaw is their view on the relationship between God and man. If the prosperity gospel is true, then grace is obsolete, God is irrelevant, and man becomes the measure of all things. For them, the relationship between God and man becomes a *quid pro*

13

¹³⁰¹ **Philippians 4:6** Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

quo transaction. 1302

4.4.2 Universalism

Defining the Doctrine

The theology called universalism comes from the Greek word ἀποκατάστασις (*Apocatastasis*) which is the doctrine that ultimately all free moral creatures – angels, men, and demons will share in the grace of salvation. ¹³⁰³

The theology was first proposed by the unorthodox church Father, Origen (185-254 AD) but was condemned by the Fifth Ecumenical Council of Constantinople in 553 AD. The theology of Universalism should be distinguished from the Universalist Church, which is an extreme non-creedal movement born in colonial America and their doctrine extends far beyond the doctrine of universalism itself.¹³⁰⁴

Theological Errors Analyzed

Universalists appeal to two characteristics of God. They appeal to His Omnibenevolence and His Omnipotence.

¹³⁰² https://www.thegospelcoalition.org/article/5-errors-of-the-prosperity-gospel/

¹³⁰³ **Cross, F. L., & Livingstone, E. A.** (Eds.). (2005). In *The Oxford dictionary of the Christian Church* (3rd ed. rev., p. 84). Oxford; New York: Oxford University Press.

¹³⁰⁴ **Geisler, N. L.** (1999). Universalism. In *Baker encyclopedia of Christian apologetics* (p. 746). Grand Rapids, MI: Baker Books.

Omnibenevolence: This is the notion that a God of love would never allow any of His creatures to perish. C.S. Lewis in his book *The Great Divorce* states that the exact opposite is the case.

While God "so loved the world that He gave His only begotten Son"¹³⁰⁵ and He "does not desire that anyone should perish", ¹³⁰⁶ He does not force His love on anyone. Forced love is a contradiction in terms. Jesus said:

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

Matthew 23:37

This led to Lewis' profound statement: "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end. 'Thy will be done'".

¹³⁰⁵ **John 3:16** For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

¹³⁰⁶ **2 Peter 3:9** The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

Scripture also teaches that there is an eternal hell¹³⁰⁷ and that humans will enter it.¹³⁰⁸ Jesus taught more on hell than on heaven. His parable on the rich man and Lazarus speaks for itself.

Omnipotence: The other argument is from God's omnipotence. They argue that because God is all powerful and nothing is impossible for Him then it logically follows that all will be saved. Because God **wants** to save all, and He **can** save all, then He **will** save all. 1309

There are however two problems with this theory. Firstly, is the fact that God's attributes cannot contradict one another. God is eternally consistent in His nature. This means that His power must be exercised in accordance with His love. He cannot do what is unloving.

This leads to the second flaw in their theory because it is unloving to force someone to love someone else, God's love can also not be forced on someone that rejects Him. Love cannot work coercively but only persuasively. If some refuse to be persuaded, then God will not coerce them into His kingdom.

¹³⁰⁷ **2 Thessalonians 1:7-9** and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, (8) in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. (9) These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

¹³⁰⁸ **Matthew 25:41** "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

¹³⁰⁹ **Geisler, N. L.** (1999). Universalism. In *Baker encyclopedia of Christian apologetics* (pp. 746–750). Grand Rapids, MI: Baker Books.

¹³¹⁰ **Hebrews 13:8** Jesus Christ is the same yesterday, today, and forever.

Reformatory View of Justice: Origen stated that God's justice has reformation in view and not punishment. The punishment or purgation is for healing and not eternal punishment. People sent to hell may recover themselves and be restored to their condition of happiness.

Scripture again sites various contradictions to this view of Origen. **Hebrews 9:27** states that "it is appointed unto man to die once then the judgment." God's absolute judgment and holiness demand that a penalty is paid for sin.¹³¹¹ The reformatory view of justice does not accept Christ substitutionary death on the cross.¹³¹² Peter preached:

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

1 Peter 3:18

Paul also preached the same thing:

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

2 Corinthians 5:21

God is definitely into the reformation of people. Scripture calls it sanctification. The thesis has already shown that part of the ministry of the Holy Spirit is the sanctification of God's people.

¹³¹¹ **Leviticus 17:11** For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.'

¹³¹² **Geisler, N. L.** (1999). Universalism. In *Baker encyclopedia of Christian apologetics* (pp. 746–750). Grand Rapids, MI: Baker Books.

Scriptures Universalist Believes Support Their View

Universalists have used various text to claim their theology as true. One must remember the bible does not contradict itself and when text can be interpreted in more than one way it must be understood in the light of those that cannot.

A Psalm of David. The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."

Psalms 110:1

Universalist claim that even those who have not chosen God will still be with Him. The problem is that being used as a footstool speaks of subjugation, and not a person being saved. David here speaks of God's wrath on his enemies and not blessings for all people.

whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Acts 3:21

The universalists take this scripture to mean that it is the restoration of all things, the just and the unjust. The context, however, does not support such a conclusion. Nowhere in **Acts 3** does it remotely hint towards total salvation of all mankind. Then what does this mean? The second part of the passage: "which God has spoken by the mouth of His holy prophets since the world began", gives the meaning. The prophets

spoke about the fulfillment of the Abrahamic covenant, the restoration of all things to Israel. Paul affirms the same in **Romans 11:23-26**. 1313

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. (19) For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Romans 5:18-19

The universalists use this scripture to say that because Christ death is for all, it guarantees salvation for all. The context of the book of Romans is in complete contradiction. **Romans 1-2** speaks of the heathen who are "without excuse", and "upon them the wrath of God

¹³¹³ **Romans 11:23-26** And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. **(24)** For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree? **(25)** For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. **(26)** And so all Israel will be saved, as it is written: "THE DELIVERER WILL COME OUT OF ZION, AND HE WILL TURN AWAY UNGODLINESS FROM JACOB;

¹³¹⁴ **Geisler, N. L.** (1999). Universalism. In *Baker encyclopedia of Christian apologetics* (pp. 746–750). Grand Rapids, MI: Baker Books.

¹³¹⁵ **Romans 1:20** For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,

will fall". 1316 Paul also states that without justification by faith the world is "guilty before God." 1317

that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

2 Corinthians 5:19

Again, the universalists take one scripture out of context and use this one to state that God will not hold man's sins against him. So many other scriptures already mentioned shows that not all men will be saved and that justification is faith in Jesus' work on the cross.

that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, (11) and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:10-11

Universalists state that unbelievers are clearly the ones spoken of in this passage as the ones "under the earth". Orthodox Christianity does not deny that every one will confess that Jesus is Lord. Even Satan and his demons know that Jesus is Lord. 1318 However, Jesus was very clear that

¹³¹⁶ **Romans 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

¹³¹⁷ **Romans 3:19** Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

¹³¹⁸ **Geisler, N. L.** (1999). Universalism. In *Baker encyclopedia of Christian apologetics* (pp. 746–750). Grand Rapids, MI: Baker Books.

"not everyone that calls Him Lord will be saved". 1319 He also said that even people using His name to do miracles and help people will not be saved, but it is the ones He knows personally. 1320 This points to the reason for the ministry of the Holy Spirit, relationship.

Conclusion

The only conclusion to reach from the evidence is that there is no support for universalism. There are also decisive arguments against it. The biggest problem with universalism is the implications of being created in the image of God. This means that every angel, demon, and person have a free will. If they refuse to love God, then God will allow them to.

4.4.3 Legalism

Defining the Doctrine

Legalism is the belief that salvation demands or depends on total obedience to the letter of the law. 1321 Examples of these include an excessive concern for the minute details of the law and a preoccupation with human legal traditions.

¹³¹⁹ **Matthew 7:21** "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

¹³²⁰ Matthew 7:22-23 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' (23) And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

¹³²¹ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

Theological Errors Analyzed

Legalism doesn't understand the purpose of the law. Paul preached to the church in Rome¹³²² and Galatia¹³²³ and stated that the law is meant to point to Jesus as the ultimate sacrifice needed by all. Paul also stated that Jesus ended the law¹³²⁴ and that righteousness comes through faith in His sacrifice on the cross.¹³²⁵

Legalism is also contrary to the Gospel. Paul wrote to the Philippians¹³²⁶ and explained that the law contrasts with the work of Jesus, and Paul was a Jewish legalist.

Legalism also leads to spiritual pride, because when the law is fulfilled, the person who fulfills the law can boast in his own righteousness, and

¹³²² **Romans 3:20** Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

¹³²³ **Galatians 3:10-11** For as many as are of the works of the law are under the curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM." **(11)** But that no one is justified by the law in the sight of God *is* evident, for "THE JUST SHALL LIVE BY FAITH."

¹³²⁴ **Romans 10:4** For Christ *is* the end of the law for righteousness to everyone who believes.

¹³²⁵ **Manser, M. H.** (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

¹³²⁶ **Philippians 3:8-9** Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ **(9)** and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Jesus as the author of salvation is not needed.¹³²⁷ The Pharisees, through their pride, also received spiritual blindness and could not recognize Jesus for who He was.¹³²⁸ This also leads to hypocrisy.¹³²⁹

Conclusion

Legalism takes many forms in the body of Christ today. Some believe that their works will bring them closer to God and some believe that they must work and serve in the Kingdom of God to gain favor with God.

The problem with all of these is the exclusion of Jesus, mercy, and grace. Without faith in Jesus, no person can please God. This does not mean it is faith in Jesus plus anything else. It is only through faith in Jesus that Christians obtain righteousness. It is only through grace that believers receive the blessings from God that they do not deserve. It is because of mercy that believers do not get what they actually deserve.

¹³²⁷ **Luke 18:11-12** The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. **(12)** I fast twice a week; I give tithes of all that I possess.'

¹³²⁸ **John 9:16** Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

¹³²⁹ **Matthew 23:27** "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

4.4.4 Hyper-Grace

Defining the Doctrine

Hyper-grace is the opposite of legalism where God's grace gets abused. Many believers today are drawn to this doctrine and the churches that endorse it. These believers are not just looking for freedom from legalism but also from God's standards.¹³³⁰

Theological Errors Analyzed

Proponents of the theology claim that because God's grace is never ending, it gives them the license to live as they please. Paul preached in the book of Romans against such an attitude:

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, (21) so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 5:20-21

As well as:

What shall we say then? Shall we continue in sin that grace may abound? (2) Certainly not! How shall we who died to sin live any longer in it?

Romans 6:1-2

Believers should count themselves dead to sin as Jesus overcame sin. Does that mean that believers will not sin? Definitely not. John says that

¹³³⁰ https://www.charismanews.com/opinion/62856-6-false-teachings-bringing-deceptive-darkness-into-the-church

believers will still sin and if they claim that they do not, then they are liars.¹³³¹ This is the reason why the Holy Spirit has a ministry in sanctification. He helps Christians with their weaknesses. There is a big difference between weakness and wickedness.

Conclusion

With regards to legalism and its counterpart hyper-grace, it is evident that religion is at work instead of a relationship. Religion says follow this formula or steps and you will achieve righteousness. Relationship says that I do not want to hurt God by loving sin, but I hate sin and want to be holy because He is holy.



¹³³¹ **1 John 1:8-10** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **(9)** If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. **(10)** If we say that we have not sinned, we make Him a liar, and His word is not in us.



Conclusion

"The two most important days in your life are the day you are born, and the day you find out why."

Mark Twain

Mark Twain sums up the reason for this thesis. Man has questioned his existence since the beginning of time. When Eve was deceived in the Garden of Eden by Satan, his whole purpose was for mankind to never find their true purpose for God creating them.

The thesis started by looking at who the Holy Spirit is. Scripture identifies Him not just as God but also as a person. It shows that He is the third person of the Trinity. The Holy Spirit has the same divine qualities that God the Father and Jesus have. He also has human qualities that make Him a person, but not a human. He is a Spirit in the

spirit realm with divine and human qualities. Many churches preach that the Holy Spirit is just an entity or a power and to believe that is to have no way for a believer to enter a relationship with the Holy Spirit.

Jesus even called Him a "He", and churches cannot ignore that, but needs to step away from the deception that teaches otherwise.

This thesis then explored the reason for mankind's existence by analyzing scripture speaking about the ministry of the Holy Spirit. That ministry has shown that the Holy Spirit makes man able to have a relationship with God. It also showed that the Holy Spirit creates man and yearns for man.

The Holy Spirit has a ministry towards God, as well as man. Ministry is defined as the service the Holy Spirit does towards God and man. In the Old Testament, His ministry towards God was included in the act of creation that started the relationship that God strived for with man. His ministry towards man was to protect them as God's chosen people, as well as establishing the relationship between God and man. He did this through the sacrificial system and the prophets and judges He used to speak to people.

In the New Testament, the Holy Spirit's ministry starts with the act of reincarnating Jesus as a baby in Mary. Then He filled John the Baptist and used him to prepare the way for Jesus. The last act of the Holy Spirit in the Gospels was when He filled Jesus at His baptism and sent Him into the desert to be tested by Satan.

The rest of the Gospels shows Jesus preparing the way for the Holy Spirit again. The Book of Acts open up with the start of the ministry of the Holy Spirit when He is poured out on the 120 in the upper room on the day of Pentecost. The Book of Acts show how the Holy Spirit was instrumental in arranging the growth of the early church as well as the spreading of the Gospel to the Gentiles. He led the disciples into areas and also denied them other areas as He saw fit.

Further, in the New Testament, the ministry of the Holy Spirit is done through the gifts He develops in believers to minister as the Body of Christ to one another. He also facilitates His ministry through speaking and guiding believers on a one on one basis. The gifts are also used to bring unbelievers into a place where they are able to be reconciled with God, if they choose to.

The Holy Spirit also acts through the offices of the Spirit. He uses the pastors, teachers, evangelists, prophets and apostles as administrators of the body of Christ to enhance the church and to manage its members.

The Holy Spirit also acts through the fruits believers develop to be used by Him to bring unbelievers to a knowledge of the nature of God towards them. Fruits on a tree is symbolic of how hungry people can come to the knowledge of Christ by searching for the spiritual food they lack.

Fruit is also seen in the same light as the analogy Jesus used about the vine and the branches. He stated that as long as believers are grafted in the vine, they will bare much fruit. The fruit of the Spirit shows the character of Jesus and the more of this fruit is seen in the lives of

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believers, the more they will be like Jesus. Jesus did however state that believers must stay in Him, which clearly points to having a relationship with Jesus.

Then the thesis looked at relationship and what it means from a biblical perspective, why it is important, and also showed certain examples seen in scripture. The thesis also showed reasons for the relationship as well as various hindrances and that the devil plays a role in breaking down that relationship.

There are several factors that contribute to the breakdown, or impossibility of man having a relationship with God. Firstly, man has to have the same nature as God. This is only possible because man is made in the image of God. Then there should be free access between God and man as seen when Adam and Eve were in the Garden of Eden before the Fall. This means that there can be nothing that hinders God from approaching or being in the presence of man.

This thesis has shown that sin hinders the relationship between God and man and creates a divide between a holy God and a blemished creation. The thesis defined sin as missing the standard of God. That means that man has to be blameless and without sin to be of the same nature or standard as God.

The only way for man to be without blemish, or sin-free is for God Himself to create the way for man to approach God. Throughout the Old Testament God prepared man's heart and mind to accept the sacrifice of

His Son Jesus as the only way for man to be set free from the bondage of sin and the effects of it.

He showed man through the sacrificial system that all sacrifices are only temporary as they had to be repeated for every offense. This pointed to Jesus as the sacrificial Lamb of God that was slain for sin once and for all. Through His sacrifice man can be free from continual sin as Jesus' sacrifice is complete and can atone for all of the sin committed in the past, present and future. Man only has to believe in faith in the person of Jesus, and that His sacrifice as the only begotten Son of God can take away the hindrances between man and God. Through His sacrifice, the relationship can be restored. Man can find purpose again and realize his identity in Christ.

The culture that God created through the ministry of the Holy Spirit is one of hating sin and loving God, repenting and seeking God's face and one of relying on God as the author and finisher of your life. God showed the nation of Israel time and time again that if they sin, they need to repent and follow Him again. He is faithful to forgive them. This was not the end goal of the Holy Spirit's purpose but a means to the end. God did not tolerate man following false gods because He is a jealous God. He wants a relationship with man and if man follows another god then there is no faith and therefore no relationship. This fact is sometimes forgotten by people not realizing how much God wants to be their God and be with them.

Various Old Testament people who kept their hearts towards God moved unto the next step which was a relationship with God. God

showed his intent for man by calling people like Abraham His friend and saying that He will not hide from him what He is doing. God even loved and adored an adulterer and murderer in King David. He even called him a man after His own heart. All because David was always dependent on his relationship with God, and even though he had weaknesses, he repented and begged the Holy Spirit not to depart from him. David always depended on God for everything. God even punished him for his pride because God wanted David to honor Him.

Before the Holy Spirit came in the New Testament, Jesus came to create a ministry for three years. He did several things to bring people to a knowledge of who He is and why He came. He had to prepare man for the coming of the Holy Spirit. Not that the Holy Spirit would come to do anything different than Jesus was already doing. The Holy Spirit was not bound to an earthly body but living in all believers and it meant that believers as the Body of Christ could, through the ministry of the Holy Spirit, further the ministry Jesus started on earth.

All relationships between God and man in the New Testament showed that man had to become born again first. Nobody had a relationship with God without being saved through Jesus first. These relationships were seen as a measure of closeness between the person and God and as a result of the relationship several religious acts would have to follow.

The most influential example of the relationship that God wants with mankind is seen in the difference between Mary and Martha. Martha did all the works to serve Jesus and when she got upset about Mary not answering her, Jesus' answer shows the essence of Christianity. He

stated: "Martha Martha, only one thing is needed, and Mary has chosen that good part".

These religious acts included prayer, worship, fellowship with God and man, fasting, outward ministry to others and unbelievers, tithing, and caring for others. When religion and relationship were compared it was seen that both Christianity and all other religions had religious acts.

Religion was defined as an institutionalized system of religious attitudes, beliefs, and practices. All other religions based there existence and way of salvation on their respective religious acts to show their commitment. The biggest difference between Christianity and other religions is that a Christian does his religious acts because he has a relationship, and his relationship with God is the bases of his salvation. His salvation is not based on whether he does any religious acts or not. No other religion explored in the thesis could boast the same values. No other religion bases the relationship above religious acts.

This is where the deception from Satan comes into the equation. Satan has from the start worked his deception into this area of man. He wants man not to have a relationship with God. He systematically started breaking the relationship down by bringing in sin. He deceived Eve and then Adam and then humanity as a whole. Every person after the Fall is, and always will be, born with a sinful nature. That sinful nature person cannot have fellowship with God unless the sin has been dealt with.

If this wasn't enough Satan went and created other belief systems to contradict the one true system God created through the sacrifice of

Jesus. Jesus stated in **John 14:6**: "Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me". Only the one true Jesus can give salvation. The salvation offered by any other world religion or belief system that does not go through the Jesus Christ of scriptures alone is false and cannot bring relationship. It can only create religious acts that give a false deceptive innocence that Satan has created throughout history.

This thesis looked at 17 major world religions and investigated their origins, their doctrine, and their religious acts. No religion other than true Christianity had divine origins. They are all a deceptive false theology created by man and inspired by Satan. They do not have the ability to create man as a sinless, blameless being in order for man to approach God.

The deception from Satan towards man has not stopped there. The thesis explored the ministry of the Holy Spirit in the area of spiritual warfare and saw that Satan has not stopped attacking Christians with one thing in mind: to stop them from having a relationship with God. He has brought in different cultures into Christianity that only have one central theme, to make works and what people do for God as more important than the relationship that they are suppose to have with God.

Certain theological practices in the last days have crept into the body of Christ. From the prosperity teachings to universalism, people have been deceived to add to the Gospel of Jesus Christ for own personal gain. This mistake has yet to be rectified by the body of Christ and removed from it forever.

It is with sadness to see that people do not know God and claim to do so. It is sad that the body of Christ can still be deceived by Satan and that Christians do not equip themselves to know God and to love Him alone. The word is indeed true that "my people perish because of a lack of knowledge". I pray that this thesis will open people's eyes and ears to hear what the Holy Spirit wants to say to them.

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Addendums

ADDENDUM A

HISTORICAL CHART OF THE GROWTH OF THE RELIGIOUS ACTS OF THE ROMAN CATHOLIC CHURCH

The Birth of Christ

His Death on the Cross

His Resurrection and Ascension

The Coming of the Holy Spirit

The C	The Coming of the Holy Spirit					
	The Christian Church Established					
EARLY CHURCH	Persecution					
	AD 313	Emperor Constantine Proclaims Christian Freedom of Worship				
	324	Church Flourishes				
\	325	First General Church Council				
EAR	431	First Worship of Mary				
	593	Doctrine of Purgatory Introduced				
	600	Use of Latin in Worship Introduced				
	787	Worship of Images and Relics Introduced				
	788	Worship of Mary				
	819	First Observance of Feast of Assumption				
	1074	Priests Forbidden to Marry				
	1075	Compulsory Divorce of Wives Married to Priests				
GES	1100	Payment of Masses Introduced				
DARK AGES	1115	Confession Made an Article of Faith				
DAR	1190	Sale of Indulgences				
	1215	Transubstantiation Made an Article of Faith				
	1226	Elevation of the Host Introduced				
	1229	The Laity Forbidden to Read the Scriptures				
	1303	Roman Catholic Church Proclaimed as Only True Church and Only Salvation				
	1415	Declaration That Only Priests Might Say Masses				
	1439	Seven Sacraments and Doctrine of Purgatory Made Articles of Faith				
_	1546	Tradition Given Equal Authority with Scripture				
	1562	Mass Declared a Proprietary Offering, Confirmation of Worship of Saints				
MAT	1634	Canonization Procedure Promulgated				
ORN	1854	Promulgatio of the Doctrine Immaculate Conception				
REFORMATION	1864	Declaration of Temporal Authority of the Pope				
	1870	Declaration of Papal Infallibility				
	1950	Assumption of Mary made an Article of Faith				

ADDENDUM B

CHART OF DIFFERENCES BETWEEN DOCTRINES IN THE CHRISTIAN AND ROMAN CATHOLIC CHURCHES

<u>Subject</u>	Christian Church	Roman Catholic Church
Foundation	Christ, The Rock	Peter, the Stone
Headship	Jesus Christ	The Pope, as Christ's Representative
Mediator	Jesus Christ Alone	Jesus, Mary, Saints and Priests
Salvation	By grace through faith in Jesus, Born of the Holy Spirit, Free to All	By grace, through accumulating merit, Use of Money and Observances of Rites
Worship	According to the Scriptures, Spiritual	Ceremonial and Carnal
Teaching Authority	The Scriptures through the Holy Spirit	The Pope through the Church
Aim	To save men and build them up	To bring men unto the church, to accumulate wealth and power
Objects of Worship	God Alone	God, Mary, Saints, Images and Relics
Dynamic	Love	Fear and superstition
Mystery	None	Secret Organizations
Leadership	Teachers	Priests Indispensable
Results	Peace and Satisfaction	No Certainty, Anxiety
Ultimate Reality	To be with Christ	Purgatory for indefinite time

ADDENDUM C

CHART OF DIFFERENCES BETWEEN DOCTRINES IN THE CHRISTIAN AND ISLAMIC RELIGION

Doctrine	Christianity	Islam
Afterlife	In Heaven with resurrected bodies. Non-Christians will be in hell forever.	In Paradise (29:64) for faithful Muslims or Hell for those who are not.
Angels	Created beings, non-human, some fell into sin.	Created beings from light, without free will that serve God.
Atonement	The sacrifice of Christ on the cross through faith	No atonement work in Islam only confession and repentance.
Bible	The inspired and inerrant word of God in the original manuscripts.	Word of the prophets, Bible corrupted and only correct if agrees with Koran.
Crucifixion	The place where Jesus atoned for the sins of all men.	Jesus did not die on cross. God allowed Judas to look like Jesus, to be crucified instead.
Devil	A fallen angel opposing God. Also seeks to destroy humanity	Iblis, a fallen jinn. Jinn are not angels but created beings with free will and created from fire.
God	God is a trinity of persons: Father, Son, and Holy Spirit. The Trinity is not three gods in one god, nor is it one person who took three forms. There is no other God in existence.	God is known as Allah. Allah is one person, a strict unity. There is no other God in existence. He is the creator of the universe, sovereign over all.
Holy Spirit	Third person of the Trinity. The Holy Spirit is fully God in nature.	The arch-angel Gabriel who delivered the words of the Koran to Muhammad.
Jesus	Second person of the Trinity. He is the word who became flesh (John 1:1, 14). He is both God and man (Col. 2:9).	A very great prophet, second only to Muhammad. Jesus is not the son of God (9:30) and certainly is not divine (5:17, 75), and he was not crucified (4:157).
Judgment Day	Occurs on the day of resurrection (John 12:48) where God will judge all people. Christians go to heaven. All others to hell (Matt. 25:46).	Occurs on the day of resurrection where God will judge all people. Muslims go to paradise (3:142, 183-185, 198). All others to hell (3:196-197). Judgment is based on a person's deeds (5:9; 42:26; 8:29).

Koran, The	The work of Muhammad. It is not inspired, nor is it scripture. There is no verification for its accurate transmission from the originals.	The final revelation of God to all of mankind given through the archangel Gabriel to Muhammad over a 23-year period. It is without error and guarded from error by Allah.
Man	Made in the image of God (Gen. 1:26). This does not mean that God has a body, but that man is made like God in abilities (reason, faith, love, etc.).	Not made in the image of God (42:11). Man is made out of the dust of the earth (23:12) and Allah breathed life into man (32:9; 15:29).
Muhammad	A non-inspired man born in 570 in Mecca who started the Islamic religion.	The last and greatest of all prophets of Allah whose Qur'an is the greatest of all inspired books.
Original Sin	This is a term used to describe the effect of Adam's sin on his descendants (Rom. 5:12-23). Specifically, it is our inheritance of a sinful nature from Adam. The sinful nature originated with Adam and is passed down from parent to child. We are by nature children of wrath (Eph. 2:3).	There is no original sin. All people are sinless until they rebel against God. They do not have sinful natures.
Resurrection	The bodily resurrection of all people, non-Christians to damnation and Christians are resurrected to eternal life (1 Cor. 15:50-58).	Bodily resurrection, some to heaven, some to hell (3:77; 15:25;75:36-40; 22:6).
Salvation	A free gift of God (Eph. 2:8-9) to the person who trusts in Christ and His sacrifice on the cross. He is our mediator (1 Tim. 2:5). No works are sufficient in any way to merit salvation since our works are all unacceptable to God (Isaiah 64:6).	Forgiveness of sins is obtained by Allah's grace without a mediator. The Muslim must believe Allah exists, believe in the fundamental doctrines of Islam, believe that Muhammad is his prophet, and follow the commands of Allah given in the Koran.
Son of God	A term used to designate that Jesus is divine though he is not the literal son of God in a physical sense (John 5:18).	A literal son of God. Therefore, Jesus cannot be the son of Allah.
Trinity	One God in three persons: Father, Son, and Holy Spirit	The Father, Jesus, and Mary



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