

SUBJECT 3 – GOD AND THE WORLD

Outline of
Subject 3- God and The World

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

DOCTRINE OF GOD AND THE WORLD

INTRODUCTION

1. Under this general title we shall study during this semester:
 - (1) The world's natural relation to God as comprehended in His eternal plan and works of creation, preservation and providence, called by theologians the "Decrees and Works of God."
 - (2) The world's personal and intelligent creatures: angels, Satan, demons, and men.
 - (3) Their alienation through sin; and the problem of moral and physical evil.
2. The use of the term "World" in this study:

Not merely the material earth on which we dwell.
Nor the "kosmos" of the New Testament.
But the universe in its total sense including all it contains and all its phenomena.
3. All the possible relations of God to such a universe can be summarized in about four statements:
 - (1) God planned the world.
 - (2) God created the world.
 - (3) God preserves the world.
 - (4) God controls and guides the world to its appointed goal.
4. The best terms to indicate these relationships:
 - (1) Predestination (decrees)
 - (2) Creation
 - (3) Preservation
 - (4) Providence (including work of redemption)
5. These four subjects may be divided into two classes:
 - (1) The plan
 - (2) The execution of the plan (in creation, preservation and providence).

I. GOD’S PURPOSE AND PLAN

A. OUTLINE OF THE BIBLICAL MATERIAL

1. The Bible teaches that God planned the world. This is indicated by:-

- (1) Many direct statements of Scripture.
- (2) Various terms used to describe God’s relation to world.
- (3) Predictive prophecy.

2. All of God’s purposes and decrees for the world are parts of one single and comprehensive plan.

Eph. 1:11

Rom. 8:28

Note: No event can be absolutely isolated from stream of history.

3. This one plan is an eternal plan, and therefore has never been changed, nor can be changed.

Eph. 3:11

Rom.1:17

Psa. 33:11

Note: The suggestion of alternative plans to meet opposition and interference?

Criticize it:

4. This plan of God was freely made, not of necessity.

Eph. 1:11

Psa. 135:6

Note: meaning of “God is free”?

Compare pantheistic view.

5. This plan of God includes His actions, not His nature.

What God does, not what He is.

1 John 4:8

Rom. 9:15

Note: Explain relation of the Divine nature to the Divine acts.

6. This plan of God includes all things. Nothing in the universe, whether an entity or an action or an event, lies outside the plan of God. It includes:

- (1) Stability of material universe.

Psa. 119:89-91

(2) Seasons and boundaries of nations.

Acts 17:26

(3) Rise and fall of rulers.

Rom. 13:1

(4) Duration of man's life.

Job 14:5

(5) Circumstances of each life.

Jas. 4:13-15 with Rom. 1:10-13

(6) Manner of man's death.

John 21:19

(7) Good acts of men.

Eph. 2:10 with Isa. 44:28

(8) Evil acts of men.

Gen. 50:20 with Acts 4:27-28

(9) Salvation of Christian believers.

2 Thess. 2:13

(10) Perdition of ungodly men.

1 Peter 2:8

(11) The greatest world events.

Rev. 13:8

(12) Most trivial circumstances.

Prov. 16:33

(13) All things.

Eph. 1:11

Rom. 8:28

Note: Testimony of Bishop Hopkins

7. The ultimate goal of God's plan for the world is wise, gracious, and good - a redeemed society of holy persons.

Eph. 3:10-11

Eph. 2:7

Rom. 8:28-30

Eph. 1:4

8. The plan of God for the world is realized in and through Jesus Christ our Lord.

Eph. 1:4

Eph. 1:10

Eph. 1:5

Eph. 3:11

Eph. 1:9

B. PROBLEMS AND OBJECTIONS

1. Is it easier to believe that God foreknows all things than that He predestinates all things?
 - (1) Practically no difference - Logically much difference.
 - (2) Substitution of foreknowledge for predestination solves no problems. Why?
2. How can God plan and predestinate all that takes place without destroying man's freedom?
 - (1) Predestination leaves man free. How?
 - (2) Difference between predestination and causation. Explain.
3. Does not predestination make God the author of sin and relieve man of personal responsibility?
 - (1) Predestination does not necessarily compel. Explain.
Acts 2:23
 - (2) Predestination and responsibility.
Luke 22:22
Matt. 18:7
 - (3) God is not the author of sin. Explain Isa. 45:7.
4. Does not the doctrine of predestination discourage human effort?
 - (1) Explain this objection.
 - (2) Answer it.
cf. Acts 27:22-24, 31, 44.
5. Is not predestination the same as Fatalism?
Explain the difference:

C. OPPOSING THEORIES

1. Doctrine of a finite God: (Explain and answer it)
2. Doctrine of self-limited God: (Explain and answer it)

D. SOME PRACTICAL VALUES.

1. Gives the Christian confidence and assurance.
cf. Acts 4:23-28
2. Encourages the Christian to go on working. Why?
Phil. 2:13
3. Brings us to yield our lives to God. Why?
4. Cuts away the false hope of sinners. How?

cf. Spurgeon's view.

5. Exalts God.

E. HOW TO PREACH PREDESTINATION

1. Offer the Gospel first.

2. Do not become lop-sided.

3. Preach man's responsibility along with predestination.

4. Remember this is a truth mainly for the saved.

5. In dealing with this idea in connection with the phrase "will of God", you will find the following distinctions useful:

(1) God's desired will - 2 Pet. 3:9

(2) God's decreed will - Acts 2:23, 4:28

Note: Use caution in basing too much on Greek terms.

II. GOD'S WORK OF CREATION

A. OUTLINE OF BIBLICAL MATERIAL

1. There was a "time" when the world did not exist.

Psa. 90:2

John 17:5,24

Eph. 1:4

2. The world was created by God, and nothing exists not created by him.

Jer. 10:10-12

Rom. 11:36

Eph. 3:9

3. Each person of the triune God had a definite and distinctive part in this creative work.

(1) The Father - originated

1 Cor. 8:6

(2) The Son - mediated

1 Cor. 8:6

John 1:3,10

Col. 1:16

Heb. 1:2, 10

(3) The Holy Spirit - executed, completed

Job 26:13 cf. Ex. 31:1-5

Psa. 104:30

Gen. 1:2

Note: The Son has the preeminence in creation - Col. 1:16

4. The world was created at a definite point called “the beginning”, but the Bible makes no attempt to fix its chronological date.

Gen. 1:1

5. The method of creation was by the exercise of God’s wisdom, will, and word.

Jer. 10:12

Rev. 4:11

Psa. 33:6,9

Psa. 148:5

6. The world was created without the use of any pre-existing material - not “ex nihilo”

Heb. 11:3 - see Alford and Meyer

2 Cor. 4:6

Rev. 4:11 ARV

Note: On verb “bara”, see Strong 374-376.

7. The created universe is a standing revelation of God’s existence, power and glory, in the face of which all atheism and idolatry become inexcusable.

Psa. 96:5

Psa. 19:1

Rom. 1:20

Isa. 40:26

8. The great ultimate purpose of creation is for the glory of god Himself.

Isa. 43:7

cf. Gen. 1:10,12 etc.

cf. Orr, Christian View of God and World, pages 135-6

9. The present imperfect state of creation (in part) was due to moral evil.

Rom. 5:12

Rom. 8:20,22

Gen. 3:16-19

10. But this imperfect state is only temporary, extending to the coming of Christ.

Rom. 8;19,21

Note: This deliverance will be completed at close of Millennium.

B. INTERPRETATION OF THE GENESIS ACCOUNT OF CREATION - Two main views.

A. The “Progressive creation” Interpretation. (Many great names)

1. Creation of matter (1)

2. Nebulous state (2)
3. Force--Motion--Energy (2)
4. Light (3)
5. Firmament or Expanse (6-8)
6. Separation of Land and Seas (9-10)
7. Beginning of life.
 - (1) Vegetation (12)
 - (2) Marine Life (20)
 - (3) Birds (20)
 - (4) Land animals (24)
 - (5) Man (26)

Note: Problem of the sun and stars on fourth day? Explain:

B. The “Catastrophe” Interpretation
(Chalmers, John Pye Smith, Pember, Schofield, etc.)

1. A perfect original creation (1)
2. A catastrophe by divine judgment (2)
3. A reconstructive period of work (1:2-2:4)

Arguments:

- (1) Language of verse 1.
- (2) Only the earth “without form and void”.
- (3) God’s work is perfect (Deut. 32:4).
- (4) Hebrew words translated “without form and void” are used in Bible to describe a ruin produced by divine judgment. (Isa. 34:11 with Jer. 4:23)
- (5) Isa. 45:18 clearly an original creation in “Waste” condition.
- (6) The verb “was” in (2) may be translated “became” (2:7 A.V. and Sept.).
- (7) Compare condition of earth in Gen. 1:2 with 2 Pet. 3:1-7, Gen 9:11.
- (8) The “progressive” interpretation suggests the evolutionary hypothesis.
- (9) The “catastrophe interpretation provides explanation of demons.
- (10) The “catastrophe” interpretation agrees better with geological data.

Explain why:-

C. NATURE AND LENGTH OF THE SIX DAYS - three views.

1. Ordinary days of 24 hours - problem?
2. Long periods of time - arguments:
3. Revelatory Theory - A combination of 1 and 2 - Explain:

Note: See Bib. Sac., July 1929, p. 305-7 for all three and a defense of 3.

D. HARMONY OF THE GENESIS ACCOUNT AND SCIENCE.

1. The two extreme positions:
2. A reasonable position:

E. GENESIS AND THE THEORY OF EVOLUTIONISM.

1. Usage of the term “evolution”?
2. Genesis and these meanings?
3. A word of caution.

F. THEORIES OPPOSED TO BIBLICAL CREATION.

1. Emanation: Explain
2. Dualism: Explain
3. Eternal Creation - Explain:
4. Evolutionism: Explain:
 - (1) General definition:
 - (2) Two types of theory:
5. Mediate creation: Explain:

III. GOD’S WORK OF PRESERVATION

A. OUTLINE OF BIBLICAL MATERIAL

1. God continued to work even after He rested from the work of creation.

Gen. 2:2 with John 5:17

2. This continued work of God is described as a work of preservation. clearly distinguished from creation.

Neh. 9:6 - note the tenses.

3. God preserves in existence the entire creation, with all its laws, properties, powers, and processes.

(1) See direct statements:

John 5:17

Col. 1:17

Heb. 1:3

Psa. 104

(2) Compare words and expressions used:

I Tim. 6:13 ARV margin

Psa. 104:

Jer. 51:

John 5:17

Heb. 1:3

(3) All is in the “Hand” of God.

Job 12:10

Psa. 104:28

Psa. 145:15

Dan. 5:23

4. The Divine work of preservation includes and explains:

(1) Cohesion and stability of the universe and all it contains:

Col. 1:17 ARV margin

(2) Operation of laws and processes of nature:

Jer. 51:16

Psa. 104:30

Psa. 104.14

Psa. 104:28-30

Psa. 104:19-22, cf. Matt. 5:45

Job 12:10

Note: What is a “natural law”?

(3) Maintenance of man’s existence - physically and spiritually.

Acts 17:28 -

cf. Deut. 30:20

5. Preservation is a positive immediate and continuous putting forth of the Divine energy without which things would cease to exist.

Psa. 66:9

Note: cf. modern theory of matter.

6. Preservation is ascribed to each person of the triune God, but particularly to the Son as mediator of all the Divine work.

(1) To the Father - John 5:17

(2) To the Spirit - Psa. 104:30

(3) To the Son - John 5:17, Col. 1:17, Heb. 1:3

Note: See the nature miracles of Christ.

7. The method by which our Lord carries on the work of Preservation is “by the word of his power”.

Heb. 1:3

Note: Ultimate nature of the universe.

8. The work of Preservation displays God’s loving-kindness and faithfulness.

Psa. 36:5-7, cf. 9

Assumed by all scientific work.

A very practical doctrine.

Summary: Condense in one brief statement:

B. OPPOSING THEORIES

1. The Self-Sustaining Mechanism theory.

(1) Explain: -

(2) Answer: -

2. The Continuous Creation Theory:

(1) Explain: -

(2) Answer: -

C. PROBLEMS

1. How can God preserve the evil man in existence and power without being the cause of this evil acts?

IV. . GOD’S WORK IN PROVIDENCE

INTRODUCTION

1. The English word. (Acts 24:2)
2. The Biblical Idea: “The exercise of divine care and foresight in providing for the world’s movement to a pre-determined goal.”

A. OUTLINE OF BIBLICAL MATERIAL

1. The world, with all it contains, is constantly under the watchful eye and rule of God, who controls all things in such a way as to bring about His own eternal purpose and plan without failure.

Psa. 103:19

Psa. 66:7

Eph. 1:11

Psa. 33:13-22

2. God's providential work in the world is accomplished in three ways:

(1) By His own supernatural and miraculous acts.

Acts 2:4-11

Isa. 37:33-36

(2) By the laws and energies of nature.

Ex. 14:21

Psa. 148:8

(3) By the acts of free moral agents, men and angels, good and bad.

Acts 3:17-18

Question: Divine into two classes, and tell which class predominates.

3. The Bible teaches that nothing in the universe lies outside God's providential control. It includes:

Josh. 10:12-14

Jonah 4:6

Jonah 1:17, 4:7, Matt. 17:27

Jer. 1:5, Gal. 1:15-16

Deut. 32:48-50, John 21:19

Matt. 5:45, 6:8, 11, 26, Acts 14:27

Isa. 42:16, Hos. 2:6

Phil. 1:12

Acts 8:26-39, Philemon 15

Eph. 3:1

I Cor. 10:13

Rom. 15:30-32

Acts 12:23

Job 12:23-25, Psa. 75:6-7, Dan. 4:17, 25; Acts 17:26

Matt. 10:29-30, Esther 6:1

Phil. 2:12-13, Dan. 9:21

John 19:11, Acts 4:28, Psa. 76:10

Job 1:12, 2:6, I Kings 22:19-23

4. The Bible sets forth God's providential control in relation to the evil acts of non and Satan from four distinct aspects.

(1) Preventive.

Gen. 20:6

(2) Permissive.

Rom. 1:24

Acts 14:16

(3) Directive.

Gen. 50:20

Prov. 21:1

(4) Limitative.

Job. 1:12

2 Thess. 2:7

NOTE Isa. 10:5-15

5. The Bible writers, in speaking of God's providential control over the world, sometimes attribute to God directly that which He merely permits to be done.

I Chron. 21:1 with 2 Sam. 24:1

Job 1:12 with 1:21

I Kings 22:20-23

I Chron. 10:13-14 with 10:2-4

6. The providential work of God guarantees the Security of the Christian because in this work God is making all things in the Universe work together for good to than that love Him and who are called according to His purpose.

Rom. 8:28

2 Cor. 2:14

7. The Bible presents the providential work of God as a practical truth which is intended to give peace and comfort to the children of God, and also to lead them to work and live in godly fear, lest we be found opposing God.

Psa. 121:3

Psa. 4:8

Phil. 2:13

8. The working of God's providential control is wholly inscrutable, and unless revealed in advance by God Himself, can be clearly perceived only after the events have taken place.

Rom. 11:33

I Cor. 2:6-8

9. The work of providential is attributed to each Person of the Godhead, but especially to the Son who is called "the Father of the Ages."

(1) The Father Matt. 10:29

(2) The Spirit Gen. 6:3

(3) The Son Isa. 9:6

 Heb. 1:2

B. INADEQUATE AND OPPOSING THEORIES

1. Partial Providence

(1) Explain

(2) Answer

2. Chance

- (1) Explain
- (2) Answer

3. Fatalism

- (1) Explain
- (2) Answer

C. PROBLEM OF PHYSICAL EVIL

Is God responsible for the great disasters of Nature?

1. Two extreme views:

- (1) God had nothing to do with them.
- (2) God caused them as special judgments on those affected.

2. What the Bible teaches:

- (1) God upholds the natural laws and forces which bring about such disasters. (Isa. 45:7)
- (2) God is able to prevent such disasters, and has done so in the past (cf. storm on sea).
- (3) God has used forces of nature to inflict judgments (cf. flood).

3. What we should teach regarding such disasters occurring today.

- (1) We cannot safely pronounce such disasters as direct visitations of divine wrath upon certain groups because they are greater sinners than others. Why not?
cf. Luke 13:1-5
- (2) We can that God could have prevented it, but evidently permitted it for good reasons, such as -
 - a. Such things warn men natural dangers.
 - b. They stimulate men to seek ways of overcoming such dangers.
 - c. Bring out the better qualities of men.
 - d. Turn minds of men toward God by showing their helplessness without Him (Psa. 107:28, etc.)
 - e. To warn men of judgment to come (Luke 13:1-5)
 - f. Provide opportunities for display of God's power and mercy (John 9:1-4).
- (3) The classic example of a misinterpretation of a natural disaster:
cf. Acts 28:1-6

DOCTRINE OF ANGELS

I. EXISTENCE

1. In at least 34 books of the Bible, 17 in each Testament, the existence of angels is both assumed and directly taught.
2. The word “angel” along, to say nothing of other names, occurs about 250 times in the Bible.
3. Our Lord Jesus Christ never questions the existence of angels, but constantly assumes and teaches that are such beings.

II. NAMES APPLIED ANGELS

1. “Angels” - messenger in both Greek and Hebrew.
2. “Men” (Language of appearance) Gen. 18:2
3. “Sons of God” - Job 1:6 (cf. 38:7 - proof not men)
4. “Watchers” - Dan. 4:13, 17, 23
5. “Holy Ones” - Psa. 89:7 R.V.
6. “Sons of the Mighty” - Psa. 89:6
7. “God’s Host” - Gen. 32:1-2 (cf. “Lord of hosts”)
8. “Ministering Spirits” - Heb. 1:14
9. “Princes” - Dan. 10:13
10. “Principalities and Powers” - Eph. 1:21, 3:10, 6:12; Col. 1:16, 2:10, 15
11. They have individual names - Dan. 9:21, Rev. 9:11

III. ORIGIN

1. Angels are created beings - Psa. 148:2 with 5
2. Each one seems to have been a direct creation of God. Cf. “sons of God”
3. The time of their creation is not revealed, but we find that angels were already in existence when the earth was created.
Job 38:6-7

IV. NATURE

1. They have all the marks of personality.
intelligence, speak, rejoice, praise, worship.
2. They are a class of beings wholly distinct from man.
Heb. 12:22-23

3. Angels are deathless. (not in spiritual sense)

Luke 20:36

4. Angels are without sex in the physical sense.

Mark 12:25

NOTE: The purpose of sex is to bring new persons into existence, and to replace the ones taken by death. Neither of these necessities exist in case of angels. They are directly created, and they do not die.

5. Angels are primarily spiritual beings.

Heb. 1:14

V. APPEARANCE

1. Appear in a form similar to the human form.

Gen. 18:2

2. Resemble men in stature.

Rev. 21:17

3. Always masculine, never feminine.

Luke 24:4

NOTE: Popular representations.

4. Never pictured representations.

NOTE: This is an inference from Rev. 14:6

5. Youthful in appearance.

Mark 16:5

6. Often have a striking supernatural appearance.

Matt. 28:3-4

Acts 6:15

Rev. 18:1

7. Raiment often white and dazzling.

Matt. 28:3

Luke 24:4

VI. MORAL CHARACTER

1. Some angels are spoken of as “elect” and “holy”.

Mark 8:38

I Tim. 5:21

2. Others are called “the angels that sinned.”

2 Pet. 2:4

NOTE: (a) The Bible nowhere asserts directly that the angels were created holy in character, but this assumption is required by several considerations:

- (1) God is not the author of sin.
- (2) Angels are held accountable for sin, and this points to an original holiness of character.
- (3) The phrase “angels that sinned” certainly suggests an original holy character.

NOTE: (b) The plain inference from 2 Pet. 2:4 is that some angels did not sin, and these are doubtless the “elect” and “holy” angels.

NOTE: (c) We should remember that because angels have no bond of racial unity, Sin with them is wholly an individual thing. When Adam fell he involved the whole race of which he was the progenitor. But the sin of one angel could only affect other angels by way of external influence.

VII. POWERS

1. Their powers greatly exceed the powers of men, but these powers are strictly limited.
2 Pet. 2:11
Matt. 24:36
2. Unusual degree of intelligence.
2 Sam. 14:17, 20
3. Mighty in strength.
Psa. 103:20
Matt. 28:2 cf. Mark 16:3-4
4. Able to move with incredible swiftness.
Dan. 9:21
5. Power to appear suddenly.
Luke 2:14
Acts 1:10
6. Exercise certain supernatural powers.
Acts 12:7, 10
7. Inflict physical evil upon men.
Gen. 19:11
Acts 12:23
8. Control certain elements of nature.
Rev. 7:1
Rev. 14:18
Rev. 16:5
9. Power to assume and exercise functions common to man.
Gen. 19:1-3
10. Seen to differ as to extent of power.

Dan. 10:13

VIII. NUMBERS, ORGANIZATION, AND RANK

1. The number of angels is almost inconceivable.

Matt. 26:53 (72,000)

Dan. 7:10

Heb. 12:22

Rev. 5:11

NOTE: This will not seem at all exaggerated when we consider the size of the Universe as revealed even by man's puny instruments.

2. There is a definite organization among both good and evil angels.

Rev. 12:7

Psa. 89:5-7 "council" "assembly"

Eph. 6:11-12

Rev. 9:11

3. Angels differ in rank and position.

(1) There is an "archangel" - "chief angel"

1 Thess. 4:16

Jude 9

NOTE: Only one. See Dan. 10:13. "One" may mean "first" in point of time. See Dan. 9:1.

(2) There are "chief princes".

Dan. 10:13

(3) Some seem to stand closer to God than others.

Matt. 18:10

(4) Differences in rank are carefully observed even in the case of fallen angels.

Jude 8-9

IX. POSITION OF ANGELS IN RELATION TO MAN AND CHRIST.

1. In relation to MAN.

(1) Angels are higher than man in present powers.

2 Pet. 2:11

(2) Equal with man in service to God.

Rev. 22:9 "fellowservants"

(3) Lower than redeemed man in final destiny.

1 Cor. 6:3

Heb. 1:14

- (4) Angels are not to be worshipped.

Rev. 22:8-9

Col. 2:18

2. In relations to CHRIST.

- (1) As God, Christ is above the angels.

Col. 1:15-16

- (2) In His Incarnation, as Man, Christ is “made for a little while lower than the angels.”

Heb. 2:5-9 ARV margin

- (3) As a result of His redemptive work, Christ as Man is enthroned in the heavenlies far above all created beings.

1 Pet. 3:22

Phil. 2:9-11

NOTE: It is by virtue of our union with Christ, as the Head of a redeemed mankind, that we are exalted in final destiny far above the angelic world. No wonder the angels are interested in the work of Redemption.

X. OCCUPATIONS (IN GENERAL)

1. Of God Angels

- (1). They praise God.

Psa. 148:1-2

- (2) They worship God.

Psa. 29:1-2 ARV

- (3) They rejoice in the work of God.

Job 38:6-7

- (4) They appear before God at certain times.

Job 1:6, 2:1

- (5) They serve God.

Psa. 103:20

- (6) They are spectators of earthly affairs.

I Cor. 4:9

Dan. 4:13

2. Of Evil Angels.

- (1) They oppose the people of God.

Eph. 6:12

- (2) They seek to hinder the work of Good Angels.

Dan. 10:13

- (3) They support the work of Satan.
Rev. 12:7

XI. SPECIAL MINISTRIES OF GOOD ANGELS.

1. In relation to Jesus Christ.

- (1) Angels predict His birth. Matt. 1:20, Luke 1:26-35
- (2) Announce Birth to shepherds. Luke 2:10-15
- (3) Warn parents of danger from Herod. Matt. 2:13
- (4) Minister to Him in temptation. Matt.4:11
- (5) Strengthen Him in Gethsemane. Luke 22:43
- (6) Roll the stone from His tomb. Matt. 28:2
- (7) Announce His Resurrection. Matt. 28:6
- (8) Show deep interest in His Redemptive Work. 1 Pet. 1:12
- (9) Share His joy over the saved sinner. Luke 15:10
- (10) Predict His second coming. Acts 1:11
- (11) Attend Him at His second coming. Matt 25:31, Mark 8:38
- (12) Inflict judgment on His second coming. 2 Thess. 1:7, REV.
- (13) Prepare the world for His Kingdom. Matt. 13:39-40
- (14) Praise and worship Christ. Rev. 5:11-12, Heb. 1:6
- (15) Ready to defend Him. Matt. 26:53

2. In relation to the affairs of the Nations.

- (1) Act as watchers over rulers and nations.
Dan. 4:17
- (2) Guardians over certain nations. (Greatest over Israel)
Dan. 12:1
- (3) Agents in the execution of God's providential work in human history.
Dan. 10:31, 11:1

3. In relation to the people of God.

- (1) Minister to Christian believers.
On "Heirs" compare Gal. 3:28-29
- (2) Minister to individual churches.
Rev. 1:20, 2:1
- (3) Spectators of church worship, order, and ministry.
1 Tim. 5:21

1 Cor. 11:10

- (4) Bring new revelation from God.
Gal. 3:19
Rev. 1:1
- (5) Bring answers to prayer.
Acts 12:5-7
Dan. 9:21
- (6) Aid in work of soul-winning.
Acts 8:26, 10:3
- (7) Watch Christian work and sufferings.
1 Cor. 4:9
- (8) Encourage in times of danger.
Acts 27:23-24
- (9) Preserve them from dangers.
Psa. 91:11-12
- (10) Deliver them out of dangers.
Acts 5:19, 12:7-10
- (11) Care for righteous at death.
Luke 16:22
Jude 9
cf. body and spirit
- (12) Gather elect Israel at second coming.
Matt. 24:31
“after the tribulation” (29) - not the Church.

4. In relation to the unrighteous.

- (1) Announce impending judgments.
Gen. 19:3
Rev. 19:17-18
- (2) Inflict judgment upon them.
Acts 12:23
Rev. 16:1
- (3) Acts as “reapers” at close of age.
Matt. 13:39-40
- (4) Bind and imprison Satan
Rev. 20:1-2

XII. SPECIAL MANIFESTATIONS OF ANGELS

1. At creation of earth.

Job. 38:4-7

2. Beginning of chosen family. Abraham and Jacob.
3. Giving of the Law.
Gal. 3:19
Heb. 2:2
4. First coming of Christ.
Matt. and Luke
5. Beginning of Christian Church.
Acts.
6. Second coming of Christ.
Rev.

SUMMARY - Angels seem to be especially prominent when new epochs and ages are being inaugurated.

XIII. ABODE OF ANGELS

1. Holy Angels - in “heaven”.
Matt. 28:2
Luke 2:15
Mark 12:25
2. Evil Angels
 - (1) Some in “heavenly places” - Eph. 3:10
 - (2) Some in the “abyss” Rev. 9:11
 - (3) Some on earth - Rev. 9:14

XIV. JUDGEMENT AND PUNISHMENT OF EVIL ANGELS

1. Some already suffering punishment
2 Pet. 2:4, Jude 6
2. All shall be brought into judgment in “Great Day”
2 Pet. 2:4, Jude 6
3. The saints shall sit with Christ upon the judgment Seat.
1 Cor. 6:3
4. Committed to place of final punishment.
Matt. 25:41

NOTE: Reason to believe that all evil angels will be imprisoned during the Millennial reign of Christ, and thus reserved for judgment at close of that age.
Isa. 24:21-23

DOCTRINE OF SATAN

INTRODUCTION - Two questions should be settled before attempting to outline the doctrine:

A. IS SATAN THE SUBJECT OF Isaiah 14:1-20?

1. Two main views.
 - (1) Refers to the historic king of Babylon alone - Poetry.
 - (2) Refers to Satan alone who is addressed under the title “King of Babylon”.
2. My view. (I cannot accept either exclusive view)
 - (1) The passage is primarily prophetic. Note future tenses.
 - (2) It is addressed primarily to a future King of the final Babylon.
cf. 3-4
 - (3) In verses 12-15 the language goes beyond this future King of Babylon, and is addressed directly to Satan himself, by whose power and authority this King rises and rules.
In verses 15 ff. returns to the King of Babylon.
3. Arguments in favor of this view.
 - (1) Verses 1-4 prove the passage is prophetic, and belongs to the future day of Israel’s rest and triumph.
 - (2) The Bible teaches that there is a Babylon yet to come, and that its ruler will be Antichrist, the “beast” of Rev. 13 and 17:11-13.
 - (3) This coming King of Babylon will be supported and energized by Satan himself. Rev. 13:4
 - (4) Other passages show that Satan does sometimes influence or take possession of men, and in such cases the Bible addresses him through the person being used.
Gen. 3:14-15 Matt. 16:22-23 John 6:70
 - (5) The language of Isaiah 14 is appropriate only when applied to such a person.
 - (6) The language of Isaiah 14 is not appropriate applied to any ordinary man, even if we regard it as poetry.
 - (7) Compare name “Day-Star” with Rev. 1:20 and 9:1.
 - (8) In Rev. 12:9 and 13:1 the fall of Satan from heaven is put with the rise of the “beast” who rules over final Babylon.
also together in Isaiah 14 (14:12)
 - (9) Compare Isaiah 14:15 with Rev. 20:1-3.
 - (10) This literary method of beginning with an historic person, and then pro-

jecting the vision to another distant person who stands beyond as the antitype, is a common phenomenon of Scripture.

B. DOES EZEKIEL 28 REFER TO SATAN?

1. Most commentaries say this is a poetic description of historic King of Tyre.
2. My view - passage is addressed:
 - (1) To the Historic King of Tyre. 1-10
 - (2) Passes beyond to Satan who stood behind the King of Tyre to strengthen him in his blasphemous pride and opposition to God. 11-16
 - (3) In 17-19 the vision returns to the historic King of Tyre.
3. Arguments fro this view.
 - (1) Compare all general argument used in connection with Isa. 14. especially (4) and (10)
 - (2) It is possible for Satan to actually enter into a man and take possession of him. Luke 22:3
 - (3) The historic King of Tyre displays the marks of a man possessed by Satan.
 - 27:3 ----- ungodly claims
 - 28:2 ----- blasphemous ambition
 - 28:3-5 ----- great powers used for self
 - 28:5 ----- overweening pride
 - (4) Language of 11-16 cannot be confined to historic King of Tyre.
 - 12 -- “sealest the sum”
 - 13 -- “In Eden”
 - 14 -- “cherub that covereth”
 - 15 -- “perfect in character”
 - 17 -- pride cause of fall (cf. 1 Tim. 3:6)
 - (5) The Bible sometimes addresses an angelic being under the title of an earthly ruler.
 - cf. Dan. 10:13 - “prince of Persia”
 - with Ezekiel 28:12 - “King of Tyre”
 - Satan was the real King of Tyre - man was only a puppet.

I. EXISTENCE, PERSONALITY AND NATURE OF SATAN.

1. Existence

- (1) Taught by seven books of the Old Testament.
 - Genesis, 1 Chronicles, Job, Psalms, Isaiah, Ezekiel, Zechariah.
- (2) Taught by every writer of the New Testament.

- (3) Taught by the Lord Jesus Christ Himself.
25 out of 29 passages in Gospels He is the speaker.

2. Personality

- (1) Personal pronouns used in referring to him.
Job 1:6-12, etc.
- (2) He has all the marks of personality.
 - a. Power of speech. Matt. 4:1-12
 - b. Purposive will. Isa. 14:12-14
 - c. Reflective thought. 2 Cor. 11:3
- (3) Treated as a morally responsible being. Matt. 25:41

3. Nature

- (1) A created being. Ezek. 28:15
- (2) A spiritual being primarily. Eph. 6:11-12
- (3) Of the order of beings called “Cherubim”. Ezek 28:14
- (4) Higher in rank than any angelic being. Jude 8-9

II. NAMES APPLIED TO SATAN

- 1. Satan. (Adversary) 52 times
 - 2. Devil. (Slanderer) 35 times
 - 3. Evil one (wicked one in AV).
 - 4. Serpent. Rev. 12:9
 - 5. Dragon. Rev. 12:7
 - 6. Tempter. Matt. 4:3
 - 7. Prince of Demons. Matt. 12:24 with 26
 - 8. Beelzebub. Matt. 12:24
 - 9. “He that is in the world”. 1 John 4:4
 - 10. “The spirit of the world”. 1 Cor. 2:12
 - 11. “The Prince of this world”. John 12:31
 - 12. “the god of this world”. 2 Cor. 4:4
 - 13. “the Deceiver of the whole world”. Rev. 12:9
 - 14. “the Prince of the power of the air”. Eph. 2:2
 - 15. “the Power of darkness”. Luke 22:53
 - 16. “the Spirit that worketh in sons of disobedience”. Eph. 2:2
 - 17. “the Accuser”. Rev. 12:10
- (List Not Exhaustive)

III. MAIN PERIODS OF SATAN’S CAREER AND DESTINY

1. In “holy mountain of God”. Ezek. 28:14
2. In “heavenly places”. Eph. 6:11-12
3. In “the earth”. Rev. 12:9
4. In “the abyss”. Rev. 20:1-3
5. On earth again for a little season. Rev. 20:7-9
6. In the “lake of fire”. Rev. 20:10

IV. ORIGINAL STATE AND MORAL CHARACTER

1. Called the “Day-Star”. Isa. 14:12
2. “Annointed cherub that covereth”. Ezek. 28:14
3. Abode in “holy mountain of God”. Ezek. 28:14
4. Perfect in wisdom and beauty. Ezek. 28:12
5. Perfect in character and conduct. Ezek. 28:14-15

V. SATAN’S FALL AND ITS RESULTS

1. The Fall of Satan was caused by pride and unlawful ambition.
1 Tim. 3:6
Isa. 14:12-14 cf. Phil. 2:5-8
2. The results of Satan’s fall were:
 - (1) Sin enters the Universe with all its disorders. John 8:44
 - (2) Satan becomes the enemy of God and the Adversary of God’s people.
Matt. 13:25, 29
1 Peter 5:8

VI. PRESENT CHARACTER OF SATAN (SINCE THE FALL)

1. A “murderer” (main-killer). John 8:44
2. A “liar”. John 8:44
3. A confirmed sinner. 1 John 3:8
cf. John 8:44 “abode”, Grk. Perfect

VII. PRESENT ABODE OF SATAN

1. Dwells in “Heavenly places” Eph. 6:11-12
2. Access to God’s presence at stated times. Job 1:7, Zech. 3:1
3. Walks to and fro in the earth. Job 1:7, 1 Peter 5:8

VIII. THE PRESENT POSITION OF SATAN

1. In relation of Fallen Angels and Demons.

- (1) Has angelic followers. Matt. 25:41, Rev. 12:7
- (2) Has a demon kingdom. Matt. 12:24
2. In relation to the “world-system”.
 - (1) Exercises general control over all its aspects. 1 John 5:19
 - (2) Exercises political control. John 12:31
 - (3) Exercises ecclesiastical control.
 - 2 Cor. 4:4
 - 2 Cor. 11:13-15
 - Rev. 2:9
 - Rev. 2:13
 - Rev. 2:24
 - (4) Exercises spiritual control.
 - Matt. 13:38
 - John 8:44

IX. PRESENT POWERS OF SATAN

1. Great supernatural powers. 2 Thess. 2:9 (cf. RV marg.)
2. To use the forces of nature. Job 1:16-19
3. To use body of animal. Gen. 3:1
4. To influence men. (different) Acts 5:3
5. To inflict physical disease on men.
 - Luke 13:11, 16
 - Acts 10:38
 - 2 Cor. 12:7
 - 1 Cor. 5:5
6. To take possession of men. Luke 22:3
NOTE: Not against man’s will. Can “resist”.
7. To inflict death upon men. Heb. 2:14
NOTE: Cannot mean that he holds this exclusively.
Only permissively within limits.
Not “independent authority”.

X. PRESENT WORK AND METHODS OF SATAN

1. In relation to God.
 - (1) Slanders God. Gen 3:4-5
 - (2) Opposes the work of God. Matt. 4:1-10
 - (3) Counterfeits God and His work. 2 Cor. 11:14-15 cf. Rev. 16:13
 - (4) Energizes the “Man of Sin” in his final opposition to God. 2 Thess. 2:9
2. In relation to the Nations.
 - (1) Deceives them. Rev. 20:3
 - (2) Lays them low. Isa. 14:12

(3) Gathers them to “Armageddon”. Rev. 16:13-16

3. In relation to the People of God.

- (1) Accuses and slanders them. Rev. 12:10, Job 1:11
- (2) Hinders their work. 1 Thess. 2:18
- (3) Sows tares among them. Matt. 13:38-39 Tares?
- (4) Incites persecutions against them. Rev. 2:10
- (5) Tempts them to doubt, disbelieve, and disobey God. Gen. 3:1-5
- (6) Influences them to execute his purposes. Matt. 16:21-23
- (7) Employs his “wicked spirits” to defeat them in the Christian life.
Eph. 6:11-12
- (8) Tempts them to immoral acts. 1 Cor. 7:5

4. In relation to the Unsaved.

- (1) Blinds their minds to the Gospel of Christ’s Glory. 2 Cor. 4:4
- (2) Snatches away God’s Word from their hearts. Luke 8:12
- (3) Uses them to oppose progress of Christian faith. Acts 13:8-10

- (4) Tempts them to lie. Acts 5:3
- (5) Incites them to murder. 1 John 3:12

5. General Summary

(On subject of Satan’s work there are two extreme views: First, he is author of all crime and immorality. Second, he is not author of these, but works to distort and corrupt the pure faith of Christianity.)

Following seems the true view:

- (1) The primary activity of Satan is to oppose God and His truth.
- (2) When he incites men to deeds of crime and immorality, it seems to be for the purpose of defeating the work of God rather than because he loves crime and immorality in themselves. This last cannot be proved. But Satan hates God, and will do anything to defeat Him.
- (3) In but one passage do we find Satan tempting men to sexual immorality, and the objects of temptation are Christians (1 Cor. 7:5). Nothing hinders God’s work more than the lapse of a believer into immorality.
- (4) When he incites the unsaved to deeds of murder and lying, it is for the ulterior purpose of hindering and destroying the true “faith” (Acts 5:3, John 8:44)
- (5) We have good reason to believe that Satan’s supreme object is not to set up a kingdom of confusion and crime, but rather to set up a kingdom of his own which will endure without God. (2 Cor. 11:14-15) We cannot be wrong in assuming that Satan knows value of order and truth in establishing any permanent organization.

XI. SATAN AND THE REDEMPTIVE WORK OF CHRIST.

1. Christ was “manifested” to destroy his works. 1 John 3:8
2. By temptation Satan attempts to unfit Christ for His work.
Matt. 4:1-11 “Last Adam”
3. Christ sees in His power over the demon world an earnest of Satan’s final defeat. Luke 10:17-18
4. Uses a disciple to turn Christ aside from the cross. Matt. 16:21-23
5. Incites the Jewish leaders to destroy Him. John 8:40-41
6. Enters into Judas to betray Christ into hands of His enemies. John 13:27
7. Just before the cross, Satan comes to Christ, but finds nothing in Him.
John 14:30-31
8. By the Cross of Christ, Satan was “judged” and “cast out”.
John 12:31 John 16:11
9. By the Cross, Satan’s power of death was “brought to nothing”.
Heb. 2:14 “nullified”
10. Christ’s ministry of intercession, which is based on His redemptive work, stands between the Christian and the power of Satan.
Luke 22:31-32
11. The victory of the believer over Satan is found in “the Blood of the Lamb”.
Rev. 12:11

XII. THE LIMITATIONS OF SATAN

1. BY the fact that he is a finite being.
2. By the ability of man to resist his purpose.
3. By the divine limitations imposed upon the exercise of his God-given powers.
Job 1:12, 2 Cor. 12:7, 2:26

XIII. CHRISTIAN’S ATTITUDE TOWARD SATAN

1. Never speak of him contemptuously. Jude 8, 9
2. Regard him as only a limited being with no power except as given by God.
Job 1:21, 2:10, etc.
3. Remember that God uses Satan to carry out His providential work of “sifting” and “chastening”.
Luke 22:31, 2 Cor. 12:7
4. Remember that Christ’s intercessory ministry stands between us and Satan’s power. John 17:15 ARV
5. Pray for deliverance from Satan. Matt. 6:13

6. Be watchful and sober. 1 Pet. 5:8 cf. command to Peter - “Watch”
7. Yield no place to Satan. Eph. 4:27
8. Put on whole armour of God and resist him. Eph. 6:11-18, James 4:7
9. Remember that our means of victory is “the blood of Christ” and the “word of our testimony”. Rev. 12:11
10. Remember that we need divine help and that God is faithful in guarding us from the Evil One. 2 Thess. 3:3
11. Remember he is a “judged” and defeated foe.
12. Be careful not to give him too large a place in our Christian thinking and conversation. cf. Job

XIV. THE EXISTENCE OF DEMONS.

1. The Bible clearly teaches the existence of certain personal beings called “demons”, “evil spirits”, “familiar spirits”, and “unclean spirits”.
 - (1) Both Testaments assert their reality. Though different aspects are emphasized in the two Testaments, there are no disagreements. The majority of the references are found in N.T., and especially in the Synoptic Gospels. John has but three -all accusations against Christ.
 - (2) Our Lord’s teaching shows His belief in the existence of Demons. A large part of His ministry was given to the relief of the demons possessed. All attempts to show Christ only “accommodated” His teaching to superstitions of His day have failed.
2. The teaching of the Bible on this mysterious and difficult subject shows great reserve. It contains none of the exaggerated and morbid notions found in medieval theology or in the more modern ideas of “witchcraft”.

A. THEIR NATURE AND GENERAL CHARACTER.

1. Demons are spirits having the various characteristics of personality.
 - Matt. 8:31
 - Matt. 12:43
 - Mark 1:24
 - Luke 9:1
 - Jas. 2:19
2. Demons are not angels.
 - the names are never used interchangeably
 - careful study shows the two are different orders of being
3. Demons are not the spirits of dead men. cf. Theories

- (1) Spirits of men at death pass into another realm and do not return.
cf. Luke 16:26
- (2) Apparent exceptions are cases where good men are brought back to earth by God for special purposes. cf. Moses and Elijah.
- (3) The case of Samuel supposed to be different. I Sam. 28
-will explain later.

4. Demons seem to be disembodied spirits. Why?

- (1) Always seeking embodiment desperately. Mk. 5:12
- (2) To be cast out of a body brings great distress to them. Mk. 5:7-8

5. Demons in Bible always pictured as evil in character.

- never find a good demon in Bible. Explain Acts 23:9

6. They are malignant in character, but seem to differ in this.

Mark 9:17-18, 29

7. Demons are called “unclean” and seducing”.

Mark 1:27

I Tim. 4:1

8. The demons constitute part of a Kingdom led by Satan.

Matt. 12:25-27

B. POWERS AND ACTIVITIES.

1. To work miracles (signs)

Rev. 16:13-14

2. To communicate with human beings

Matt. 8:31

3. To trouble men

I Sam. 16:14, 23

4. Possibly instigate faction and disorder among God’s people.

Jas. 3:14-15 ARV marg.

5. Demons pander to man’s curiosity by answering questions

Acts 16:16

6. They may cause physical infirmities, disease, and mental disorders.

Matt. 9:32-33

Matt. 17:14-18 ARV

Mark 5:1-5, 15

7. Demons may take possession of men and control them.

- I Sam. 18:10
 cf. Judges 14:6
- Many N.T. texts

C. SOME CHARACTERISTICS OF DEMON-POSSESSION

1. Should not confuse those in O.T. who are said to “have a familiar spirit” with those in N.T. who are “possessed of demons.”
 - (1) Under the Law a person having “a familiar spirit” was held responsible and punishable by death. Lev. 20:27
 - (2) But in the N.T. men “possessed of demons” are treated compassionately and relieved by our Lord. Matt. 4:24
2. One man may be possessed by many demons.
 - Matt. 12:45
 - Luke 8:2
 - Mark 5:9

DOCTRINE OF MAN

I. ORIGIN OF MAN

1. The first man was brought into existence by creative and formative acts of God.

Gen. 1:26-27 cf. Matt. 19:4

Gen. 2:7

(1) Are there two contradictory accounts? Explain:

(2) Was man's creation immediate or mediate? Explain:

(3) Arguments for immediate (direct) creation:

a. Use of Hebrew verb "Bara" –Gen. 1:1, 27, 5:1-2. Cf. Strong 374-378

b. Simplest interpretation of Genesis account. 2:7

c. No hint of long evolutionary process.

d. Man formed out of "dust", not of some lower animal.

e. Compare the verbs "formed" and "breathed".

f. Man "became a living soul" by reason of the inbreathing of the "breath of life". This describes the beginning of man's physical life as well as spirit life. Man never had a mere animal life apart from spiritual existence. Cf. Rev. 16:3, Jas. 2:26.

2. The first woman was "created" potentially in the man, but was brought into individual existence by a special formative act of God.

Gen. 1:27

Gen 5:2 ARV

Gen. 2:21-22

I Tim. 2:13

(1) Why not a separate act of creation? Explain:

(2) A possible interpretation of the "rib" story-Explain:
cf. Keyser – "Problem of origins, p. 94-95.

3. The entire human race is descended from this original pair by natural generation (procreation).

Gen. 3:20

Gen. 9:19

Acts 17:26 ARV

(1) The one exception is our Lord:

1 Cor. 15:47

cf. creation of Eve as parallel

(2) Why so many different human types? Explain:

II. MAN WAS CREATED IN THE “IMAGE OF GOD”, AFTER HIS “LIKENESS”.

Gen. 1:26-27

- (1) Meaning of terms “image” and “likeness”?
- (2) Likeness to God gives to man his peculiar worth and dignity even as a fallen being. Jas, 3:9 ARV, Gen. 9:6
- (3) Does “image” have any reference to man’s physical form?
 - (a) God as invisible spirit has manifested Himself in external visible form.
cf. O.T. Theophanies – Phil. 2:6
N.T. Incarnation – Col. 1:15
 - (b) Marshall’s interesting theory in his “Nature of Christ.” Explain:
 - (c) A possible explanation:
Man’s body fashioned after an archetypal form in mind of God.
A form in which God purposed to manifest Himself in Incarnation.
This would make the Incarnate form of God the pattern of man’s created form, and give it logical priority if not priority in time.
2. Bible teaches in general that man has both a spiritual and a physical nature.
Matt. 10:28
Acts 2:27, 31; 7:59
3. More specifically man is spoken of as spirit, soul, and body.
1 Thess. 5:23
 - (1) Are there three distinct elements in man’s nature?
Explain Dichotomous and Trichotomous views:
 - (2) Arguments of Dichotomists:
1. Thess. 5:23 – but see Mark 12:30
My answer:
Interchangeable use of “spirit” and “soul”
My Answer:
 - (3) Argument for Trichotomy:
Heb: 4:12
Luke 1:46
Gen. 2:7
4. The “Spirit” of man is his closest point of likeness and contact with God.

John 4:24
I Cor. 2:11
Prov. 20:27
Rom. 8:16
5. Man’s “soul” seems to have been the product of the union of his spirit and body.
Gen. 2:7.

6. The “Body” of man is composed of elements taken from his material environment, and is an essential and permanent part of his complete nature.

Gen. 2:7

Psa. 139:15-16

I Cor. 6:12-20

Contempt for body not Biblical – 1 Tim. 4:8 ARV

7. Man is given power to reproduce children in his own “image” and “likeness”. Gen. 5:3

(1) Logically this must refer to the totality of his nature, not merely a part of it.

(2) Note the various theories as to origin of the soul and/or spirit:

- a. Pre-existence
- b. Creationism
- c. Traducianism

(3) Bible supports Traducianism

Acts 17:26

Heb. 7:9-10

Gen. 46:26

John 1:13, 3:6

(4) But man’s power thus to procreate is dependent on God’s activity in the work of preservation.

Zech. 12:1

Isa. 57:16

Psa. 139:13-14

8. Man was created with a moral side to his nature which tells him that he ought to do right

Gen. 2:16-17 (Explain)

Rom. 2:14-16

Note: Man’s moral nature can be marred, but never wholly obliterated. This is one appalling aspect of final retribution.

9. Man, even as a sinner, is regarded and treated by God as having a high dignity and worth because of what he is by creation.

Matt. 10:31

Matt. 12:9-12

Luke 9:24-25

Luke 15-Chapter

10. What is man’s natural relation to God by creation?

-Is he a son or child of God? Is God his father?

(1) Adam is called “the son of God” – Luke 3:38 – Explain:

- (2) Adam’s natural descendants never called “sons” or “children” except through new birth.
- (3) Explain texts which seem to teach universal sonship.
 - Acts 17:28
 - Heb. 12:9
 - Isa. 1:2, 63:16, 64:8
- (4) Stevens in his “Theology of New Test.” frankly admits “there is no passage in which Jesus explicitly speaks of God as the Father of all men.”
- (5) Whole of New Testament is absolutely opposed: cf. John 1:12, 8:40-44

III. MAN’S ORIGINAL ENVIRONMENT, AND HIS POSITION AND STATE WITHIN IT.

1. Man is the last and highest in the scale of created life forms.
 - Gen.1:27 with 2:2
2. The sexes were originally equal in relation to each other.
 - Gen. 3:16
 - Gen. 2:18, 20 ARV margin
3. Man was given “dominion” over all other forms of life on earth.
 - Gen. 1:26
 - Psa. 6:4-8
4. Man was commanded to “be fruitful”, “multiply and replenish” the earth with his progeny.
 - Gen. 1:28
5. Man was also commanded to “subdue” the earth.
 - Gen. 1:28
 - (1) Subdue the earth - not animal world
 - (2) Meaning of “subdue”? Divine Magna Charta of scientific research.
 - Explain:
 - (3) “Replenishing” the earth demands a progressive “subduing” of it.
 - Cf. Malthus Theory
6. Man was placed in a location favorable to his continued existence and enjoyment.
 - Gen. 2:8-9
7. The record suggests that man’s original environment was not precarious to life and safety.
 - (1) Plenty of food – Gen. 2:8-9
 - (2) Dominion over animals – Gen. 2:19-20) cf. our Lord as “Last Adam”
 - (3) Death not “natural” – Gen. 2:17
8. Work evidently was a part of God’s original plan for man, and his first assigned occupation was agriculture.

Gen. 2:5,15

- (1) Agriculture is basis to civilization
- (2) Nomadic peoples do not rise above certain stage without agriculture.

9. Man's food seems originally to have been entirely vegetable.

Gen. 1:29-30

- (1) This agrees with harmony of man with other life forms.
- (2) After the flood, something new is authorized.

Gen. 9:2-3

- (3) But see Genesis 4:2 for apparent conflict.

IV. MAN'S MENTAL ENDOWMENT BY ORIGINAL CREATION

1. The two extreme views:

- 1) A savage ape-like creature in beginnings or mental development.
- 2) A perfect being wholly developed mentally in every way.

2. The Biblical picture: Man was originally endowed by creation with a perfect capacity for reflective and creative intelligence, but was capable of further progress and growth in experience.

- (1) He understands, uses, and invents language symbols.

Gen. 2:16

Gen. 2:20

Gen. 2:20

- Explain:

- (2) He uses tools.

Gen. 2:7

- (3) He is able to see foresee consequences and take them into account before experiencing them.

Gen. 2:17

- (4) He is able to see connections between ideas, and reason out conclusions.

Gen. 2:23-24

- (5) He has an aesthetic sense.

Gen. 2:9; 3:6

- (6) Treated as wholly separate and different from animal world.

Gen. 2:20 ARV marg. note on 18

3. Endowment and experience are two different things:

-so capacity and learning.

(1) A perfect child must grow in experience.

(2) Even Christ needed experience to make Him a perfect Savior.

Heb. 5:8-9

(3) Some put Adam above Christ who grew in wisdom.

(4) The Genesis record reveals a very simple life.

(5) Think of progress possible if man had not fallen.

V. SOME DIFFERENCES BETWEEN MAN AND THE ANIMAL WORLD.

1. Self-Consciousness

2. Concepts

3. Language

4. Forms Judgments

5. Creates new Ideas

6. Intuitive Ideas

7. Self-Determination

8. Moral Sense

9. Religious Ideas and Feeling

10. Sense of Humor

Conclusion: Man is linked both to the animal world below him, and to God above him.

(1) A body – common with the brutes

(2) A spirit – common with God

VI. GOD’S PURPOSE IN CREATING MAN

1. Man created for God’s glory.

Isa. 43:7

cf. Rev. 4:11?

cf. shorter catechism – sometimes criticized as divine selfishness

2. Wrong interpretation of “for my glory” – to contribute to God’s glory

(1) Argument for – God needed man to complete Himself as a personality.

(2) Answer – True of a Unitarian God – but not the Trinity.

3. Right interpretation – to manifest God’s glory.

(1) God’s glory is the manifestation of what He truly is. Cf. John 1:14

(2) God is gracious, truth, love.

(3) For manifestation of these values see Eph. 2:7, 1 Pet. 2:9

VII. MAN’S ORIGINAL MORAL NATURE BY CREATION

1. The “Moral Balance” Theory”: neither good nor bad.

Man was created “on the fence” morally, with no positive inclination one way or the other.

2. The proper approach – If we are guided by the Word:

- We must not put man so high he cannot progress.

- Nor so low that he cannot fall.

3. Man was originally created with a moral nature which was positively good.

(1) Created in the divine image – Gen. 1:26-27, cf. Eph. 4:24

(2) Pronounced “very good” – Gen. 1:31

(3) Made “upright” – Ecc. 7:29

(4) Treated as a morally responsible being – Gen. 2:17

4. What was the precise nature of man’s original “goodness”?

(1) We must distinguish between moral “nature” and moral “character”.

“Nature” – a tendency to do right which is inherent.

“Character” – a tendency to do right which is acquired by moral experience, ie, i.e., right choices in face of moral tests.

(2) Man did not have a holy “character” by creation – why?

Man had not had any moral experience as yet.

(3) Man did have a holy “nature” by creation – that is an inherent tendency to do good, but with power to choose evil.

5. The difference between Adam’s original moral state and the moral the moral state of the redeemed in heaven at last.

Adam began with only a moral nature.

The saved get a new holy nature by the New Birth and then develop a holy character through moral experience.

VIII. THE MORAL TESTING OF MAN

1. The test consisted in two things:

(1) A positive command not to eat of a certain tree. Gen. 2:17

(2) Exposure to temptation by an evil spirit (Satan). Gen. 3:1

2. What was this “tree of the knowledge of good and evil”?

- mythological theory – Explain.

(1) Context demand a literal tree.

(2) Verses 16-17 do not suggest any “magical” tree – only one of the trees.

(3) Bible does not say that the physiological/effects of eating the fruit of this tree would bring knowledge or cause death. Gen. 2:17, 3:6-7.

(4) It was man’s act of disobedience, not the fruit itself, that did the damage.

Conclusion: The tree was just an ordinary literal tree which God used as a means of testing man in moral experience.

3. Did not the man have any “knowledge” of good and evil prior to the eating?

(1) There are two kinds of moral “knowledge”:

a. Descriptive knowledge

b. Experiential knowledge

(2) Did man have both kinds?

4. Could man have gotten this experiential knowledge of good and evil if he have not sinned?

(1)

(2)

5. What was God's purpose in thus testing man?

(1) Man was created with a holy nature, but with free will.

(2) He was tested in order that through moral experience he might have an opportunity to develop a holy character.

(3) This is still God's only way of producing a holy character.

Jas. 1:12

I Pet. 1:6-7

Heb. 12:11

(4) What would have happened if man had resisted successfully the temptation to disobey?

IX. THE TEMPTATION OF MAN

1. The Identity of the Tempter – Satan in the guise of an animal.

Gen. 3:1

Cf. Rev. 12:9

- not an implausible story – why?

2. The Method of the Tempter.

(1) Insinuates doubt as to God's goodness. Gen 3:1

(2) Boldly denies the truth of God. 3:4

(3) Attributes evil motives to God. 3:5a

(4) Promises personal benefit from disobedience. 3:5b

Note: The double lie.

3. The Avenues of Temptation.

(1) Appeal to three appetites:

a. "Good for food" – physical

b. "delight to eyes" – emotional

c. "to make one wise" – intellectual

(2) Are these appetites evil in themselves?

(3) Is there anything in life that cannot be put under these?

Note: How the sin came:-

(4) The nature of most religious error

X. THE FALL OF MAN GEN. 2:16-17, 3:1-6

1. Two possible courses were open to man:
 - (1) To yield to God the right to determine what is good for man.
 - (2) To claim that right for self.
2. Man's fall consisted in two things:
 - (1) An inward act of the will.
 - (2) An outward act of disobedience.Note: The essence of the sin – what?
3. How did man by his fall become like God?
 - (1) Entrance to the realm of moral experience.
 - (2) In arrogating to himself the prerogative of deity.

4. The Responsibility of the Man and the Woman.

The woman was “deceived” and led in the transgression.

The man was not deceived and followed in the transgression.

Gen. 3:6

2 Cor. 11:3

1 Tim. 2:14

5. How could a holy being fall?

There is no complete and satisfactory explanation.

Most helpful suggestion is Jas. 1:13-17

- (1) “Lust” in itself – not sin – only desire.
- (2) Man “is drawn away” instead of controlling the “lust”.
- (3) “Sin” is the progeny of “Lust” in control.
- (4) And “death” is the progeny of “sin”.

6. Two erroneous theories of the Fall.

- (1) The Fall was man's awakening to self-consciousness and moral judgment
- (2) Fall was a sexual act.
But cf, Gen. 1:28

XI. THE IMMEDIATE CONSEQUENCES OF THE FALL

1. Subjectively: Man becomes a sinner condemned by own conscience.
2. Objectively: A divine penalty is imposed on each involved:
 - (1) On the serpent: Gen. 3:14
 - a. Degraded below level of other life forms.
 - b. Probably a change of form.
cf. Isa. 65:25

- (2) On Satan: Gen. 3:15
 - a. Enmity between him and the woman – their seed
 - b. Ultimate defeat by “seed” of woman.
- (3) On the woman: Gen. 3:16
 - a. Multiplied conception and pain in motherhood.
 - b. Subjection to the husband.
- (4) On the Man: Gen 3:17-19
 - a. Material environment made unfavorable.
 - b. Subjection to laborious toil.
- (5) On both man and woman: Gen. 3:19, 22-24, 2:17
 - a. Exclusion from Eden and tree of life.
 - b. Death – Spiritual – immediately 2:17 (Define)
 - Physical – eventually 3:19 (Define)

3. Notes on the Biblical material.

- (1) The order of examination and penalties.
- (2) Nature of Tree of Life?
- (3) Man as sinner not to have immortality.
- (4) Labor-good thing for sinful race. Why?

XII. RESULTS OF THE FALL ON HUMAN RACE.

much controversy – See Strong – the Bible is clear.

- 1. The Fall brought SIN upon all men.
 - Rom. 5:12
 - Rom. 5:19
 - Gen. 5:3, 6:5, 11-12, 8:21
 - Psa. 51:5
- 2. The Fall brought CONDEMNATION upon all men.
 - Rom. 5:16
 - Rom. 5:18
- 3. The Fall brought DEATH upon all men.
 - Rom. 5:12,15,17
 - 1 Cor. 15:21-22
 - Gen. 5:5,8,11
- 4. How these three things passed to the race.
 - (1) Sin by Inheritance.
 - (2) Condemnation by Imputation.
 - (3) Death by Inheritance and Imputation.
- 5. Explain:
 - (1) “Sin”

- (2) “Condemnation” (1. unity of Adam and Race
- (3) “Imputation” – not mere legal fiction – cf. (2. Unity of Christ and Race
- (3. Unity of Christ and Believers

XIII. SOME QUESTIONS AND PROBLEMS

1. Does God actually hold us responsible for Adam’s sin?

- (1) Asserted by Scripture.
- (2) Proven by fact that God holds us responsible for personal sins.

Explain:

2. How can God justly hold men responsible for Adam’s sin?

- (1) There is such a thing as race sin.
- (2) Doctrine of Race Sin supported by actual facts of human life.
- (3) Race Sin and responsibility has exact parallel in justification.
- (4) Doctrine supported by biological facts of heredity.
- (5) Supported by fact that Infants die.
- (6) Remember Atonement goes as deep as Adam’s sin.
- (7) Bible begins with fact of personal sin, and then brings in Adamic sin to account for sin’s universality.

XIV. BEGINNINGS OF CIVILIZATION IN A FALLEN RACE. (GEN. 4)

- 1. First false religion 3-5
- 2. First murder 8
- 3. First city 17
- 4. First polygamy 19
- 5. First arts 21, 23-24
- 6. First crafts 22

Note: (1) Vices grow up with benefits.

(2) Arts and crafts come from line of Cain.

DOCTRINE OF SIN

I. THE NATURE OF SIN

1. Sin is described as manifested in three general forms:

(1) Sin as an act
Many texts

(2) Sin as a thought, intent, or impulse

Exo. 20:17
Lev. 19:17
Matt. 5:27-28

(3) Sin as a State or Disposition

Jer. 17:9
John 1:29
Jas. 4:17
Rom. 5:21
Rom. 7:9, 14, 17-18
Rom. 8:7

Note: In Matt. 15:19 all three forms –
cf. difference of the sequence in Adam and fallen man

2. Sin is regarded as an offence against three parties:

(1) Against the sinner himself
Prov. 8:36
“ 6:32

(2) Against his fellowmen (Society)
Rom. 5:12,19
I Cor. 15:33

(3) Against God
Luke 15:18
I Sam. 12:23
Gen. 20:6
Psa. 5:4 with II Sam. 12:13
I Cor. 8:12

Note: Biblical view is complete and balanced – Why?

3. The Nature of Sin in its manifestations is indicated by various Hebrew and Greek terms used to describe it:

(1) A missing of a mark

Psa. 51:4 (chata)

Rom. 3:23 (hamartano)

(2) a passing over a prescribed line

Dan. 9:11 (abvar)

Matt. 15:3 (para baino)

(3) A perversion of that which is right

I John 5:17 (adikia)

(4) A disobedience to a voice

Rom. 5:19 (parakouo)

(5) A rebellion

Isa. 1:2 (pasha)

(6) A fall when one should have stood upright

Eph. 2:5 (paraptoma)

(7) A debt (to divine justice)

Matt. 6:12 (opheilema)

(8) An ignorance of what one should have known

Heb. 9:7 A.R.V. Marg. (agnoema)

(9) lawlessness

I John 3:2 (anomia)

(10) A diminishing of what should have been rendered in full

I Cor. 6:7 (hettema)

Note: Not a complete list.

4. The basic and essential nature of all sin?

(1) Suggested answers:

(2) Correct answer: selfishness

-Choice of self as the highest good and supreme and of life

(3) Give examples in proof:

(4) Biblical proof:

Isa. 14:12-14

2 Thess. 2:3-4

Matt. 22:36-37

Gen. 3:1-6

Luke 12:13-21

John 7:18

2 Cor. 5:15

(5) After all that can be said, sin remains a “mystery” in a certain sense:

2 Thess. 2:7

5. Wrong Theories as to the Nature of Sin.

- (1) “Delusion” Theory –
 - (2) “Nagation” Theory –
 - (3) “Development” Theory –
 - (4) “Physical” Theory –
 - (5) “Action” Theory –
- Note: Bible doctrine refutes all these

II. ORIGIN OF SIN

1. In the Universe - Satan
Isa. 14:12-14
Ez. 28:11-17
I John 3:8
2. In the human Race – Adam
Rom. 5:12
cf. Gen. 3:1-6
3. In the individual person – An Evil heart
Mark 7:21-22

III. EXTENT OF SIN

Note: Study limited here to human race.

1. Old Test. writers regard sin as a universal experience among men.
I Kings 8:46
Prov. 20:9
Isa. 53:6
2. Our Lord constantly assumes the sinfulness of all men.
John 3:16, 36
John 16:8
Luke 11:13
3. New Test. writers teach clearly that all the world is under sin.
Rom. 1:18 – 3:20
I John 1:8, 10
4. Bible teaches that best and holiest of men are guilty of sin.
Job 42:6
Dan. 9:4-5

I Tim. 1:15

5. Bible teaches that sin can be present in heart even when men are wholly unaware of its presence.

Psa. 19:12

Psa. 90:8

Lev. 5:17-19

6. Explain certain texts which seem to teach that some men are not sinful

Matt. 9:12-13

Acts 10:35

Rom. 2:11-14

I John 3:9

Note: For men who seem unconscious of sin see Strong 577, 651

IV. CONSEQUENCES OF SIN

A. A PRELIMINARY SURVEY

1. Defilement	- Loss of Holiness	- man becomes	Unclean)	
2. Disorder	- " Normality	- " "	Deranged)	
3. Paralysis	- " Strength	- " "	Weak)	Natural
4. Bondage	- " Liberty	- " "	Slave)	
5. Misery	- " Happiness	- " "	Wretched)	
6. Guilt	- " Righteousness	- " "	Guilty)	Supernatural
7. Death	- " Life	- " "	Dead)	

Note: Salvation deals with each of these effects

B. THE BIBLICAL PROOF

1. Defilement

Psa. 38:3-5

Psa. 58:3

2 Cor. 7:1

Tit. 1:15

Matt. 7:17-18

2. Disorder

Rom. 8:7

I Cor. 2:14

Rom. 1:26-27

Jude 10

2 Tim. 3:3

Isa. 5:20

3. Paralysis

Eph. 4:18-19

I Tim. 4:2

Rev. 3:17

Heb. 3:13

4. Bondage

Prov. 5:22

John 8:31-36

Rom. 6:6 A.R.V.

Rom. 7:22-24

5. Misery

Gen. 3:16-17

Jer. 5:22

Isa. 57:20-21

Prov. 14:12-13

6. Guilt

Eph. 2:3

Rom. 3:19

7. Death

(1) Spiritual

John 5:24-25, 6:53

Eph. 2:1, 4:18, Isa. 59:2

(2) Physical

Rom. 5:12

(3) Everlasting

Rev. 20:14, 21:8

V. SOME PROBLEMS

A. IS MAN “TOTALLY DEPRAVED”?

-The expression should not be used without explanation

1. What the Bible does not teach:

(1) That the unsaved have no disposition whatever to do right.

cf. conscience. Rom. 2:14-15

(2) That the unsaved never do anything good.

cf. examples. Matt. 23:23

(3) That the unsaved commit every form of sin.

(4) That the unsaved are as bad as they can become.

2 Tim. 3:13

5) That all have made same progress in sinning.

2. But the Bible does teach:

(1) That all have sinned, and have a sinful nature which under

Subject 3 – God and the World - Doctrine of Sin

favorable conditions is capable of the worst sins.

Rom. 3:13

(2) That sin has affected the whole of man's being.

Isa. 1:4-6

(3) That when the unsaved does right it is generally for selfish motives, and never for God's glory alone.

Matt. 6:5

(4) That man is wholly without that "Love of God" which is the supreme and all-inclusive demand of divine law.

I John 4:7-10

(5) That the sinner is always becoming worse.

(6) That man has no means of recovery within himself.

Rom. 7:18, Eph. 2:8, 2 Pet. 2:14

B. WHY DID A HOLY GOD PERMIT SIN?

See Prof. Haven quoted in A.A. Hodge, "Outlines of Theology", 319, for two alternatives:

1. Either God could not prevent sin:

(1) In any kind of a world

(2) Or in a world with free agency

2. Or God did not choose to prevent sin – because:

(1) Sin is a good in itself

(2) or it is a necessary way to the greatest good

(3) or it can be over-ruled for good ultimately

(4) or to permit it bring less evil than to prevent it.

Note: Which view do you prefer?

VI. IS THERE SUCH A THING AS AN UNPARDONABLE SIN?

By Alva J. McClain

There has been so much discussion, often fruitless, surrounding what is called the "unpardonable sin", that one may justifiably hesitate to enter a field where well meaning men have widely disagreed. However, even lacking out of consideration those texts in the Synoptic Gospels about which much of

the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, “in Christ”, whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).
2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Savior and bring sinners into him (John 15:26, 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (1 Cor. 12:3).
3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ there can be nothing for the sinner but the wrath of God (John 3:36).
4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the Person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son; but rather that the Spirit’s peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who “hath done despite unto the Spirit of Grace”, there can be no help nor remedy for his sin (Heb. 10:26-29).
5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Savior (John 19:15, Acts 7:51-52).
6. Even the initial and single act of rejecting Christ as Savior, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: “he that believeth not is condemned already” (John 3:18). But such a sinner may yet be reached by the voice and ministry of the Holy Spirit if he is willing to hear (Heb. 4:7). The “door” is open, as wide as a sovereign /god can open it (John 10:9).
7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ARV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit’s testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner to say “No” to God for the last time, and, like Judas, perish while still upon earth (John 17:12 ARV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is “guilty of an eternal sin” (Mark 3:29 ARV).

9. It must be remembered, however, that only God can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (1 Cor. 4:5), and therefore no man has any right to point either to himself or to any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ who is the only place of pardon (Heb. 6:4-6, 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent: and then he perishes.