

SYSTEMATIC THEOLOGY (Second year)

Systematic : Theology :

“B” Course

~

Published by
Calgary Prophetic Bible Institute
516 Eighth Avenue West
Calgary - - Alberta

SYSTEMATIC THEOLOGY "B"

A. General Information.

- I. The Importance of a systematic study of Bible doctrine.
 - (a) The Bible is the only source of accurate and reliable information.
 - (b) A comprehensive knowledge of Bible doctrine is essential to:
 1. Normal spiritual development and progress.
 2. Effective fruitful Christian service.
 3. The defence of Bible truth against Modernism, scepticism, and infidelity.
 4. A practical understanding of Scripture in the perfection of its entirety and the interrelationship of its truths. II Tim. 3:16, 17.

2. A General outline of the Courses.

(a) Course "A" (first year) - "Distinctions that matter" - 2 Tim. 2: 15.

(b) Course "B" (second year).

"The Great Personalities Involved in Theology"

A comprehensive knowledge of the great personalities involved in the

eternal issues of life itself is fundamental to a clear understanding and appreciation of Bible doctrine. In the varied relationships existing between these personalities, all the complex problems of life have their origin, and hence their solutions can only be comprehended by those who understand the character and nature of the beings involved.

What man, truly understanding the marvelous personality of the Christ in all His unspeakable glory, eternal love and abounding grace, would decline a personal relationship with Him for continued association with the greatest enemy of man's life and soul?

When the student has completed this course he will have a different attitude towards the question of man's eternal destiny and a deeper appreciation of the work accomplished on Calvary's Cross.

(c) Course "C" (third year) - "The Great Doctrine of Salvation".

3. The Underlying Principles. (Must be noted carefully)

- (a) Doctrine and Practise must go hand in hand.
- (b) Mental assent is of little value until it produces its effect.
- (c) Sincere practise is cold, formal, and powerless apart from truth.
- (d) There must be action and reaction between doctrine and practise.
- (e) Systematic Theology enables the student to adjust and apply the truth rapidly.

B. Course "B" - Second Year.

1. There are four great Personalities involved.
 - (a) God, - the Creator, supreme and active.
 - (b) Man, - the Creature, lost in sin.
 - (c) Satan, - the Author of Sin - (and the Angels)
 - (d) Christ, - the Redeemer, and the atonement.
2. The relationship between these constitutes the science of Theology.

Section 1

"The Doctrine of God."

Lesson One - "The Fact of God's Existence"

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6

A . A General View.

Man possesses an inherent consciousness of God's existence and that he is deserving of reverence and worship. No man of intelligence is willing to remain in a state of blind and superstitious worship through ignorance of the truth. John 4: 22; Acts. 17: 22,23.

The materialist, by referring to the essential First Cause, acknowledges the existence of an eternal and self-existent Being, or influence, or energy as he chooses to contend.

The Bible in its opening statement introduces us to this first cause as a Being, an infinite Personality possessing divine characteristics and attributes and gloriously wonderful, beyond the comprehension of the mind of man.

B. There are Five Common Attitudes Towards God.

1. The agnostic Position.

(a) The agnostic contends that no one knows. That the question of God's existence is one that cannot be answered with certainty. He therefore neither admits or denies. The whole tenor of this position is a refusal to accept divine revelation.

(b) We challenge the Agnostic with the following points.

1. Bare nothing cannot produce, therefore there must have been an eternal first cause.
2. Man is a personality, he has knowledge and perception.
3. Things wholly void of intelligence and operating blindly could not produce a thinking creature. Therefore the eternal first cause must have knowledge and understanding. Further proof of this is revealed in the Universe itself. The mathematical accuracy of its operation bears testimony not only to the infinite wisdom of its designer, but also to His omnipotent controlling power. The Universe could not run by chance any more than it could have come into existence in its marvelous design without a Creator of infinite wisdom, intelligence and power.

4. The Bible points out two things:

(a) God cannot be fully known - Job 11:7; Rom. 11:33.

The infinite is essentially beyond the complete understanding of the finite mind.

(b) God challenges men to a revelation - John 7:17. Man's only reason for remaining in ignorance is his deliberate refusal to learn the truth.

2. The Atheist.

(a) The Atheist goes one step further than the Agnostic in that he denies the existence of God entirely.

To him, the evolutionary theory is a plausible explanation for the existence of the Universe and its mathematical operation, he attributes

to abstract laws embodied in nature itself. He denies a future life beyond the grave and contends that man and beast die alike, and that death is the termination of their existence. Hence he not only denies the Bible, but completely ignores the fact of man's inherent God-consciousness.

It is a striking thing that only in so-called Christian lands is the Atheist to be found. It is an appalling fact that the wisdom of this world, so prized, sought after and honored by civilization is apparently more destructive to man's faith in the existence of his Creator, than is the ignorance, the superstition and paganism of the lowest heathen.

(b) We present the following points:

1. The position is illogical and unintelligent.
N.B. See points 1 and 2 under challenge to the Agnostic.
2. The Bible exposes the folly of the Atheistic position - Psa. 14: 1.
N.B. It is sometimes asked, why refer to the Bible, since the Atheist will not accept its statements? The student is reminded that the Word of God is quick and powerful, and once successfully planted in the heart, will bear fruit despite adverse conditions. The Promise of God is sure. His word will not return unto Him void.
3. God reveals or declares himself in four ways:
 - (a) By his acts - Creation, etc. - Rom. 1:20.
 - (b) By the Constellations and the Pyramid. Isa. 19:24,25. Psa. 19: 1
 - (c) By his divine revelation - the Scriptures - Jno. 5: 39.
 - (d) By his Son - the Lord Jesus Christ - Jno. 14:9.

The Atheistic position is really one of ignorance (read Rom. 2: 22). No honest, intelligent investigator could long remain in this position. The Atheist cannot advance one logical and intelligent argument for mankind to build on as a foundation during this life, and nothing for the life to come. A dying Atheist, when exhorted by his likeminded friends to hold on to his convictions in the hour of death replied, "How can I, there is nothing to hold on to." Truly the man who denies the existence of his own Creator is a fool in every sense of the term.

3. The Pantheist.

- (a) The Pantheist denies the Personality of God and contends that God is merely energy or a radiating influence embodied in everything. In other words, the blind forces of nature are deified and called God.
N.B. This position is the ultimate outcome of modernism. The recognition of supreme being possessing divine attributes incommunicable to finite man, and supernatural in every respect, is gradually being undermined. The contention too frequently heard from modern pulpits that the heathen who bows down before an idol of wood and stone is worshipping God as truly as the regenerate believer on his knees in prayer, is a big step in this direction.
- (b) The following facts discredit this fallacy.
 1. God is intelligent, nature is blind force.
 2. Nature was created, God is essentially eternal existent.
See Challenge to the Agnostic, Point 2.
 3. God reveals himself in four ways, thereby proving that his existence is independent from his creation.
See Point 3 under Atheism.

The fact of God's personality is one of the first truths established by divine revelation and is fundamental to an intelligent understanding of man's relationship to his Creator.

4. The Deist.

- (a) The Deist recognizes that God is real and personal and the Creator of the universe. They contend that having brought the Universe into existence, God established natural laws to control its operation, and having thus set it running, He has left it to continue by itself. They hold that God has no further interest in his creation, but as a God "afar off" is divorced entirely from the world he has brought into existence. Hence man is left alone to work out his own salvation.
- N.B. This theory did not originate until the 17th century.

(b) We present the following points.

1. "Afar off" denotes indifference and therefore denies all purpose in Creation. What purpose could there be in creating a Universe in which he intended to take no further interest,
 2. The Bible declares that God created man to glorify himself - Lev. 10:3; Col. 1:15, 16. Jehovah is the self-existent one who reveals himself. His purpose in the creation of man was to have a creature who would be an expression of himself, and who could in some degree understand his affection and return his love.
 3. It rejects the revelation of the historic Christ. Luke 10:22, Col. 1: 15. Jesus Christ came into this world to reveal to mankind God's intense interest in their present and eternal welfare. In the light of the Cross of Calvary, the Deist position is inconceivable.
 4. The Bible declares that God is not "afar off". Jer. 23: 21-24; Acts 17: 22-28. The very heart of Christianity is a personal relationship to a living Christ.
5. The Theist - or Bible position.

The Bible declares from beginning to end that God is an eternal and self-existent personality, infinite in wisdom, in holiness and power. He brought the Universe into existence by the Word of His mouth and controls it by His omnipotence. He created man in His own image for his honor and glory. He is not a God afar off, but is nearer than hands or feet, for in Him we live and move and have our being. (Acts 17: 28). He has an intense personal and direct interest in everyone of his creatures - Luke 12: 6,7.

Section 2 - "Scripture Declarations Regarding God."

Too often, even amongst Christians there is exhibited an ignorance of what God is really like, like the woman of Samaria, they worship they know not what. The Bible is the divine revelation whereby God has revealed himself to man. It is most important that the student master this lesson thoroughly.

A. God is a Personality.

The God of the Bible is not mere inorganic nature, nor radiating influence or energy, but is a living personality. Care must be taken not to confuse Personality with Corporiety. Living personality is characterized by knowledge, feeling and will. The Bible establishes the personality of God in five ways:

1. By personal divine names and Personal Pronouns.
See Jer: 10: 10-16; Rev. 21:3: 1 Kings 18:39: Isa. 45: 2.
Whenever God is referred to in the Bible it is always by a name that could only

be applied to a person or else by a Personal Pronoun.

2. Personal Characteristics:

(a) God hears, sees, knows, feels, wills, speaks, loves, etc.

(b) He has a present personal and active interest in the affairs of men.

See Psa. 75: 6,7; 104: 24-30; Deut. 32: 8; Matt. 6: 26-30; Matt. 10: 29,30; Acts 17:26.

3. Personal Acts.

(a) God creates, sustains, and controls. Col. 1: 16, 17.

(b) He chooses, predestinates, calls, justifies, forgives and glorifies. Rom. 8: 29,30.

(c) He raises the dead, judges, punishes, comforts, and rewards. He is the self-existent one who reveals himself.

4. Personal Treatment.

God may be loved, revered, worshipped, prayed to, sinned against, blasphemed, grieved, rejected, etc.

5. Personal Offices.

He is the Creator, Sustainer, Redeemer, and Judge of all the earth. Gen. 1:1; Dan. 5: 23; Job. 19: 25, Isa. 4: 14.

B. God is a Spirit - John 4: 24

1. What is a Spirit, (Read Luke 24: 39).

A Spirit is a living personality, incorporeal and invisible to the human eye, unless it chooses to manifest itself in a visible form.

Thus God is a Spirit with form incorporeal. See 1 Tim. 1: 17; John 1:18; Col. 1:15.

2. God has a Form.

See Gen. 1:27, Col. 1:15; Exod. 31:18; 33: 20-23; Psa. 34: 15.

(a) God as a Spirit is essentially invisible but he does on various occasions manifest Himself to mankind in a visible form. Exod. 24: 9,10; Isa. 6:1; John 1: 32.

(b) Under this heading of manifestations we would call special attention to the Angel of the Lord in the Old Testament. The student should read and compare the following passages carefully:

Gen. 16: 7-13 - Notice that the Angel of the Lord in vs. 10 is clearly identified with the Lord in vs. 13.

Gen. 22: 11,12 - The Angel of the Lord in vs. 11 is identified with God in vs. 12.

Gen. 18:1-33 - In this chapter it is evident that the Angel of the Lord who talked with Abraham was Jehovah Himself. Jehovah is the name of the deity in his redemptive capacity. Thus the Lord Jesus manifested God in the Old Testament as the Angel of the Lord.

N.B. Wherever Lord is spelled with capitals in the Old Testament, the reference is always to the pre-existent Christ.

C. God is a Trinity in Unity.

1. There is but one Godhead.

(a) Examine the following passages carefully.

Deut. 6: 4; Isa. 43: 10; 44: 6; 45: 5; 1 Tim. 2: 5; Mark 12: 29.

2. The Godhead is a Plurality.

(a) The three persons of the Trinity are spoken of separately and act individually and yet retain their perfect unity as one God.

- God the Father)
God the Son) 1 John 5: 7; 2 Cor. 13:14.
God the Holy Spirit)
see John 1:1; 10: 30; Matt. 3: 16, 17; 26: 42; John 16: 15
- (b) God uses Plural Pronouns in speaking of Himself.
see Gen. 1: 26; 3: 22; 11: 7; Isa. 6: 4
- (c) "Elohim"; the first of the primary names of Deity is a uni-plural noun,
thus establishing the plurality of the Godhead.
3. The doctrine of the Trinity is a mystery beyond the comprehension of the finite mind, because of the very nature of the case. God is a Spirit, while numbers belong primarily to the physical world. Difficulty naturally arises when we attempt to conceive Spiritual being in the forms of physical thought. Furthermore, God is infinite, we are finite. An attempt to put the facts concerning the infinite into the forms of the finite thought, is essentially most difficult and limited. Philosophical reasoning will not suffice. Divine revelation is the only source of reliable information and by it we are informed that there is but one God, but that He makes himself known to man as Father, Son and Holy Spirit, and they are separate Personalities even while retaining their perfect unity.

Lesson 3 - "God's Infiniteness and His Possession of Essential Characteristics entirely Beyond the Human and Incommunicable to Man".

God always was, always is, and always will be.

1. His existence had no beginning and it will have no ending.
see Psa. 90: 2; 102:24-27.
2. He is self-existent, i.e. He needs nothing from without to sustain his existence. See John 5:26; Acts 17: 25.
3. He is Immutable, i.e. He never changes.
see Mal. 3:6; James 1:7.

N.B. This gives rise to the question: "Since God is unchangeable, how can he repent?" see Exod. 32: 14; John 3: 10. Repentance with God is Phenomenal. In essential character he remains eternally the same. God infinitely hates sin and loves righteousness and hence as men turn to sin or from sin, God's attitude towards them is of necessity different. The actual change is not on God's part, but on man's.

B. God is Omnipresent.

God is an indivisible Spirit. Hence He is wholly in every place at the same instant.

1. There is no place where God is not. Psa. 139: 7-10.
2. His presence completely fills every place - Jer. 23:23,24.
3. God does not manifest Himself everywhere alike. See Exod. 29:42,43;
Isa. 66:1; John 20:17; Eph. 1:20, Matt. 18: 19,20.

C. God is Omniscient

He knows everything from the beginning to the end.

1. He has no surprises or after-thoughts.
 - (a) His knowledge is perfect.
See Job 37:16; Psa. 147: 5; 1 John 3:20.
 - (b) His knowledge is unlimited.
 1. Moral - Psa. 33:13-15; 139: 2-4; Prov. 5:21; 15:3.
 2. Physical - Psa. 147:4; Matt. 10: 29.

3. Social - Exod. 3: 7; Jas. 5:4.

4. Divine - Acts 15: 18.

(c) He knows the minutest detail. - Matt. 10:28, 29; Eph. 1:3-11.

2. His knowledge is foreknowledge. - Isa. 46:10; Rom. 8: 29.

N.B. Foreknowledge goes hand in hand with predestination.

1. God has a plan - Isa. 46:10; Psa. 33:10-11; Prov. 19:21.

2. He exerts a directing or restraining influence. - Psa. 37:33; Exod. 34: 24; Gen. 20:6; Ezra 7:27,28; Prov. 16:9; 21:1; 1 Sam. 16:24; 1 Kings 23: 23 Psa. 76: 10.

3. Man never fails to carry out what God fore-ordains. Acts. 4:25; Eph. 1:11.

D. God is Omnipotent.

Nothing is impossible with God. see Mark 10:27; Isa. 14: 27; Dan. 4: 35, 2 Chron. 20: 6; Job 42:1,2.

1. He has absolute control over nature. - Psa. 33:6-9; 107:25-29; Mark 4:37-41.

2. All men are subject to his will. - James 4:12-15.

(a) Angels are subject to His word - Heb. 6:18.

(b) Satan is subject to Him - Job 1:12.

N.B. A. The fact of God's Omnipotence gives rise to two questions.

1. If God can do all things, how can it be impossible for Him to sin. Tit. 1:2; Heb. 6: 18.

2. Why does He not destroy Satan,

B. God's power is subject to two things:

1. His Character - Tit. 1: 2

2. His will - Eph. 1:11; Isa. 59:1,2.

Lesson 4 - "The Characteristics of God that are more or less Communicable to Man"

N.B. It pays to study these intently, remembering that the thing we seriously think upon become a part of us. - Phil. 4: 8.

A. Holiness.

1. God is absolutely holy. - Isa. 6:3; Psa. 22:3; 99:5,9; Josh. 24:19; 1 Peter 1:15,16; 1 John 1:5.

2. The Scriptures emphasize and burn this truth into the minds of their readers. Ex d. 3:5; 2 Sam. 6:6-9; Num. 16:16-35; Lev. 10; 1-3; 2 Chron. 26:16.

3. The result of God's holiness is clearly stated.

(a) A terrible wrath and hatred towards sin. - Gen. 6:5,6; Deut. 25:16; Prov. 15:9,26; Psa. 5:4-6; Hab. 1:13; 2 Thess. 1:7-10; Heb. 10:31.

N.B. God's wrath at the smallest sin is infinitely greater than ours at the greatest enormity. God's love is not the sentimental sort that sends bouquets and tender missives to moral monsters, as some theologians would have us believe. see Heb. 12:29.

(b) An intense delight in righteousness. Prov. 15:9; Lev. 19:2; Lev. 20:26; Psa. 51:17; Matt. 5:6; 1 John 1:6,7.

(c) A turning away from the sinner in sin. Isa. 59:1,2; Psa. 66: 18.

N.B. (a) Herein is seen the need of the atonement before the unregenerate can pray to God. Prov. 15:8; 29:9.

(b) The atonement finds its deepest demand in the Holiness of God. John 14:6; 1 Peter 3: 18.

B. Love.

The wonder of God's infinite love appears more real when we have apprehended His wrath. Rom. 5:6-8, 1 John 4:7-16.

1. Love is of God's very Essence. It is an intense desire for and intense delight in the one loved. Matt. 5:44-47; 1 John 3: 16-18.
2. Whom does God Love?
 - (a) His Son - Matt. 17: 5; Luke 20: 13; John 17: 24.
 - (b) His Children by faith - John 14:21,23; 16:27; 17: 23; 1 John 3: 1
 - (c) The Sinner - John 3: 16; Rom. 5:8; Eph. 2:4,5.
3. The Outcome of His love.
 - (a) To the Son - Eph. 1:20-22; Phil. 2:9-11.
 - (b) To the sinner - John 3: 16; 1 John 4: 9,10.
 - (c) To His Children - Isa. 49: 15,16; 62:9; Heb. 12:6-11; Psa. 34:7-22; Deut. 33:3,12

C. Justice.

1. God is supremely just. - Psa. 145:17; Jer. 12: 1; John 17: 25.
N.B. Justice is always linked with righteousness in the Bible. Holiness has reference to character in oneself. Righteousness to character as manifested in right dealing with others.
2. God's justice is manifested in four ways.
 - (a) Visiting punishment upon the sinner. Exod. 20:5; Psa. 9: 17; Psa.11:4-7; Dan. 9: 12-14; 2 Thess. 1: 7-10; Rev. 16: 5,6; 20: 15.
 - (b) Giving His Son to die for sinners. - Rom. 3: 25-26; 8: 32, 33; 2 Cor:5: 21.
 - (c) Protecting and delivering his people. - Psa. 145: 15-19; Rev. 16: 4-6.
 - (d) Rewarding those that serve - Psa. 95: 11-13; Luke 14: 14; Heb. 6: 10.
N.B. From these, it will be seen how his holiness and love are part of the warp and woof of His justice.

D. Mercy.

N.B. Mercy, loving kindness and compassion are synonyms. See Rom.9: 15
Psa. 51:1.

Mercy implies guilt.

Compassion implies suffering.

Loving kindness implies need.

1. God is most merciful - Psa. 86: 15; 103: 8; 145: 8.
2. His mercy is superscribed by two things:
 - (a) His will and character - Rom. 9: 15
 - (b) His justice and holiness - Exod. 20: 6; 11 Chron. 6:14; Psa. 32: 10; 86:15; 103: 17; Prov. 28:13; Rom. 10:12,13.
3. Manifestations of God's Mercy.
 - (a) Pardon and forgiveness (mercy is greater than these). See Num. 14: 18-20. Psa. 51:1; Isa. 55:7.
 - (b) Healing the sick - Phil. 2:27.
 - (c) Maintaining the security of those that trust. - Psa. 21: 7; 59: 16.

E. Faithfulness.

N.B. The word carries with it the idea of strength or support to the other characteristics - see 1 Tim. 1:15; Rev. 21:5.

1. God is faithful - i.e. God is a Being upon whom we can absolutely rely or stay ourselves. - Num. 23: 19.
 - (a) The extent - 1 Kings 8:23,24,56; Psa. 119: 89,90.
 - (b) The condition - (His Word) - 2 Tim. 2: 13.
2. Faithfulness produces confidence.
 - (a) Assurance of complete salvation - 1 Cor. 1: 8,9; Phil. 1: 6; 1 Thess.5: 23.
 - (b) Deliverance from temptation. - 1 Cor. 10: 13

- (c) Our safety in life - Psa 89: 20-26; 1 Thess. 3:13.
(d) Our freedom from distress and worry - 1 John 1:9; Matt. 6:30-34; Phil. 4: 19.
N.B. These communicable characteristics of God must always be associated together, balancing each other and must never be over emphasized separately.

REVIEW QUESTIONS

1. Name and define the five common positions taken by men in respect to God's existence and nature.
2. What inherent tendency of man tends to establish the fact of God's existence and nature?
3. How would you deal with an Atheist in respect to the question of God's existence and nature?
4. How would you deal with an Atheist in regard to man's inherent God consciousness?
5. How would you establish the Personality of God?
6. Why is the position taken by the Deist illogical?
7. What fundamental Bible truth does the Pantheistic position deny?
8. What is meant by saying that God has a form incorporeal?
9. How do you reconcile 1 Tim. 1:17 with Exod. 24:10-11?
10. How may the Persons of the Trinity be distinguished?
11. (a) What are the characteristics of a Personality?
(b) With what is Personality frequently confused?
12. Name and define the four divine attributes of God.
13. (a) Explain "self-existent" and "eternal existent".
(b) How can God repent and still remain immutable?
14. What bearing has God's Omniscience upon the doctrine of foreordination?
15. How do you reconcile God's Omnipotence with the fact that there are some things He cannot do?
16. Name the five divine characteristics that can in some degree be communicated to man.
17. (a) Why is it of value to the Christian to study and meditate upon these intently?
(b) What danger must be carefully guarded against when dealing with the elements that compose the nature of God?
18. What is it that makes the expression of God's love towards sinful man possible despite his intense holiness?
19. (a) Explain the Bible meaning of faithfulness.
(b) What does God's faithfulness produce in mankind?

EXAMINATION QUESTIONS FOR SECTION ONE

1. (a) Name and define briefly the five common attitudes toward God.
(b) State fully your argument in dealing with any one of the four superficial attitudes.
2. John sees God manifest only in nature.
(a) Name his difficulty, giving a brief definition of it.
(b) Show how you would deal with this individual. Give Scripture.
3. Show how you would deal with either the Agnostic or the Deist.
4. "The Bible establishes the personality of God in five ways".
(a) Name these five ways.
(b) Explain each and illustrate.
5. In John 4:24 we read, "God is a Spirit"
(a) What is meant by this? Use Scripture in your answer.
(b) What is meant by the term 'incorporeal'?
6. (a) Cite two definite occasions in the Old Testament where God manifested Himself.
(b) How do you know these were only manifestations?
(c) Give three distinct Scriptural proofs establishing the Trinity of God.
(d) Could you explain the Trinity? Give reasons for your answer.
7. (a) What is meant by "The Angel of the Lord" ?
(b) Give two separate incidents in the Old Testament where this manifestation occurred.
8. (a) State in a few words the Doctrine of the Trinity.
(b) Give three distinct Scriptural evidences of the plurality of the Godhead.
9. God possesses two types of characteristics.
(a) Name the types, giving three of each.
(b) Define any three, providing both types are represented.
10. "God repents".
What would suggest an inconsistency in this statement? Explain.
11. By what they implicate, distinguish mercy, compassion and loving-kindness.
12. Show by definite facts that man could not have been an eternal existent being.

Section 11

"The Doctrine of Man"

Lesson One - "The Origin of Man"

(A 11 must admit the fact of man's existence as a living personality).

A. The Basic Question. - "Whence Came Man?".

1. To this natural question there are three possible answers.
 - (a) Man is a creature of eternal existence, i.e. He had no origin, is without beginning and without end.
 - (b) Man is the outcome of an evolutionary process commencing from a self-existent first cause.
 - (c) Man is the product of direct and specific creation.
(It is essential that the student intelligently decide which of these three contentions is true to fact.)
2. Some facts of Importance relative to the question.
 - (a) Man does not possess the essential characteristics of an eternal existent being.
 1. He is not self-existent, i.e. he is dependent on outside sources for the essentials of life, e.g. air, food, water.
 2. He is subject to death.
 3. He has no knowledge of a former or previous existence.
Hence the first contention is illogical.
 - (b) The Theory of evolution is manifestly -
 1. Irrational and illogical.
 - (a) Inherent in every human being is the religious instinct. Religion therefore is an old thing. "Re" means back, "Ligio" to bend or turn. The word "religion" therefore means to bend or turn back. Man has fallen or drifted away from God and is seeking his way back. The most ignorant heathen evidences the existence of this inherent religious tendency. Only in so-called Christian lands is the Atheist and evolutionist to be found.
 - (b) The highest beast has no God consciousness, nor inherent tendency to worship a supreme being. Thus there is a fixed gulf between man and beast that no evolutionist can bridge.
 2. Unscientific.
 - (a) No missing link or links have ever been found.
 - (b) Every advancement of true science has added further proof to the divine inspiration of the Bible, and the scientific accuracy of its statements. The theory of evolution is repudiated by all leading men of science as being untenable.
 - (c) The most careful scientific investigations have verified the fact that no evolutionary process is in operation in the world today, but rather the natural tendency is to degenerate instead of evolute.
 3. Unscriptural.
 - (a) The Bible speaks of instantaneous creation. See Gen. 5: 1,2,5; Psa. 33: 6-9.
 - (b) The Lord Jesus accepted the Genesis account of creation. Matt. 19: 4 c.f. Gen. 2: 19,20.
 - (c) The Bible also describes the fall of man from his original perfection, and the state of ruin which followed his disobedience.

N.B. Further reference will be made to this theory in later lessons. For a complete exposition of the theory of evolution, the student is referred to "Expositions of the Bible" Vol. 1, Sec. 10-11, pp. 187-286.

- (C) The Bible plainly declares man to be the product of direct and specific creation. Read carefully, Gen. 1:26,27; 2: 7.

B. Sources of Information.

1. Science.

Science has become the final source of appeal to many so-called scholars today. In its relationship to the question of the origin of man the student should consider carefully the following points.

- (a) A science is a correlated body of absolute knowledge gained by trained observation, proven by demonstration and refined by experience.
- (b) No true science can therefore deal with the question of the origin of life since it cannot acquire knowledge of events preceding the existence of a trained observer. Science itself recognizes that man was the last living creature to appear on the earth.

N.B. Hence it is evident that while there is perfect harmony between true science and divine revelation, the question of origins is outside the realm of science altogether.

2. Philosophy.

Others turn to the various schools of Philosophical reasoning for information on this basic question. Philosophy, like true science, deals only with natural phenomena, and may be defined as the exposition of the basic principles underlying the various branches of scientific knowledge. Hence its realm is no greater than the sciences, the principles of which it endeavors to explain.

3. What Does the Bible Say?

1. God created man in his own image, after his own likeness. Gen. 1: 26,27.
The creation of man is thus distinguished from all other creative work. God made each variety of plant life after its kind. He made the different species of animal life after their kind, but man alone he created and made in His own image.

The universal law of heredity established at the time of creation remains for all ages a divinely constructed barrier against the falst contentions of the evolutionist. It is therefore written (Gen. 5: 3) that Adam begat a son in his own likeness, after his image, and called his name Seth.

- (a) What is implied by "In His own image" after his own likeness?
Gen. 1: 26,27.

1. The student should note carefully the following passages:-
Eph. 4: 23,24; Rom. 8: 29; Col. 3: 10; 2 Cor. 3: 18.
It is evident from these that the similarity referred to has reference to the intellectual and moral nature of man.
2. There is also reference to man's tri-unity. The whole divine trinity was involved in the Creation of man. The Hebrew name for the deity in his creative work is "Elchim", a uni-plural noun including all three persons of the Godhead. Notice carefully the plural pronouns used in Gen. 1:26.

Thus, man, made in the image and likeness of God is a triune being consisting of a Spirit, a Soul and a Body. (1 Thess. 5: 23) divisible one from the other (Heb. 4: 12) yet constituting one perfect whole. While the soul and spirit are so closely associated that only the Word of God is quick and powerful enough to separate them, there are certain characteristics identified with each.

The spirit possesses the characteristic of God-consciousness, that forever separates mankind from the animal creation which is void of this inherent quality. The soul is the seat of the affections and emotions, and like the spirit, is capable of conscious living existence even when separated from the body. (see Luke 16:22-31). This fact denies the popular fallacy abroad today, that the soul of man is not a distinct and separate part of his being, but merely the effect and outcome of the union between the spirit and body.

3. The image and likeness would seem also to have some reference to visible likeness, (see Psa. 17:15). It is true that God is essentially Spirit (John 4:24) and therefore invisible (Col. 1: 15). But God has a form in which he manifests himself to the human eye (Isa. 6:1; Acts 7: 56; Phil. 2:6). Man seems to have been created not only in the intellectual and moral, but also in the visible likeness of God. It is impossible to say just how much of this visible likeness of God was lost by the fall, but in regeneration, man is not only recreated intellectually and morally in the likeness of God, but when his salvation is completed at the appearing of Christ, his physical body will be transformed and fashioned like unto his glorious body (Phil 2:21; 1 John 3: 3; 1 Cor.15:53,54.)
- (b) Man was both created and made (Gen. 1:26,27).
1. "To create" implies the bringing into being something that had no previous existence in any form, i.e. the producing of something out of nothing.
 2. "To make" implies construction out of material already in existence. Man can make various things from the material that God has created, but creative power belongs to God alone.
 3. In the origin of man, God "made" his body by forming it from material already created. i.e. the dust of the earth - Gen.1:7, but created his soul and spirit from that which had no previous existence. It only remained for the completed being, a trinity of body, soul and spirit, to be energized by the breath of life imparted from God Himself (Gen. 1: 7 c.f. 1:4) and man became a living soul.

2. Man's original Intellectual and Moral Condition.

(a) Intellectually.

Man was not created an ignoramus, nor a savage, but a being with lofty intellectual powers. See Gen. 2:20; 1:28. It is evident that man was created with sufficient intellectual capacity to give names to all living creatures and to have dominion over all the earth. The theory that man has developed from an originally low order of intellectual being resembling an ape, is a figment of unbridled imagination, falsely dubbed "science". The very reverse is true to fact. The first view we get of man is a being of splendid intellectual powers.

(b) Morally.

Man was created sinless and perfect in his sphere. He possessed no knowledge of good or evil and was required by his creation to abstain from the acquirement of such knowledge. Gen. 2: 16,17.

Brought into existence for the honor and glory of God, surrounded on every side by manifold evidences of his divine affection and love, and stranger to even the knowledge of evil, to sin, sickness, suffering, sorrow, and death, the first parents of the human race were established in their Eden Paradise of God, and there, amid its unspeakable glories in the evening hours, they walked and talked with their Creator.

It was this man created sinless and placed in a perfect environment, that by his conscious and voluntary choice, allowed sin to enter the world, through him. Rom. 5: 12-14; 1 Tim. 2:14.

REVIEW QUESTIONS

1. (a) What three possible positions may be taken concerning the question of man's origin?
(b) State which of these you accept and give your reasons for so doing.
(c) For what reasons do you reject the other two?
2. What is meant by the statement "God created man in His own image, after his own likeness"?
3. (A) Explain the fact that man was both created and made.
(b) How would you reply to a man who contends that man's soul is merely the unity between his spirit and body.
4. (a) What evidence does the Bible give to establish the nature of man's original intellectual capacity?
(b) Discuss the doctrine of social and moral evolution in the light of:
 1. The Genesis account of the Creation of man.
 2. Present day evidence.
5. Carefully describe the fall of man under the following headings.
(a) Cause. (b) Results.
6. In connection with the Fall of Man, explain the following passages:
(a) 1 Tim. 2:14 (b) Rom. 5: 12 (c) Rom. 6: 23.
7. (a) Outline your reply to a man who contends for the divine spark theory.
(b) How would you deal with an unsaved man whom you desired to show his position before God?
8. Write a note on the future destiny of the unsaved, calling attention to each phase of the subject dealt with in the Bible.

Lesson 2. The Fall of Man and His Present Standing and Future Destiny.

A. The Fall.

1. Instigated by Satan through the agency of the serpent. Gen. 3: 1-6.
 - (a) Six progressive stages, or steps.
 1. The producing of an attitude of heart and mind by means of slanderous suggestions.
 2. The tactful insertion of doubt.
 3. The exciting of dormant pride.
 4. The appeal to the flesh.
 5. The state of deception justifying aroused desire.
 6. Open disobedience to the revealed will of God.
 - (b) The Position of Adam.
 1. Eve fell through deception.
 2. Adam by deliberate choice. See Tim. 2: 14.
2. The Results.
 - (a) Sin entered the human race and through Adam passed upon all mankind. Rom. 5:12,19.
 - (b) Sin brought with it death. Rom. 6: 23.
 1. Physical.
 2. Spiritual.
 - (c) The earth was cursed.
 1. Vegetation.
 2. Animal life.
 - (d) Man was banished from the presence of God, a fallen, condemned, dying creature. Gen. 3:24.

B. Man's Present Standing.

1. All men are fallen creatures.
 - (a) All are born sinners - Eph. 2:1-3; John 8:44; Psalm 51:5.
 - (b) All have sinned - Rom. 3: 10,23.
 - (c) Death has passed upon all. Rom. 5:12.
2. Evidences of man's total depravity.
 - (a) Intellectually.
 1. Understanding is darkened. Eph. 4:18.
 2. Incapable of understanding the things of God. 1 Cor. 2: 14.
 3. Mind is corrupted. Gen. 6: 5; 8:21; Psa. 94: 11.
 4. At enmity against God. Rom. 8:7,8.
 - (b) Spiritually.
 1. Alienated from the life of God. Eph. 4: 18.
 2. Dead in trespasses and sins. Eph. 2: 1.
 - (c) Morally.
 1. Deceitful and wicked. Jer. 17:9.
 2. Servants of sin. Rom. 6: 17.
 3. By nature children of wrath. Eph. 2:3.
 4. Walk after the course of this world. Eph. 2:2.
 5. Totally depraved. Mark 7:21,22.
 - (d) Physically.
 1. Flesh contains no good thing. Rom. 7: 8,23.
 2. Tends to corruption. Gen. 6:12.
 3. Is vile and detestable and lustful. Phil. 3:20, 21; Tit. 3:3; Eph. 2: 3; Col. 3: 5,7.

N.B. Contradicts theory of Universal Fatherhood of God and Brotherhood of Man.

 3. Their position before God.
 - (a) There is no difference. Rom. 3:22,23.
 - (b) All are guilty. Rom. 3:19.
 - (c) Are condemned already. John 3:18.

C. Future Destiny.

1. At death.

- (a) Body to grave. Matt. 27: 59,60.
- (b) Spirit to God - Luke 23: 46; Eccls. 12:7.
- (c) Soul to Hell - Acts. 2:31; Luke 16.

N.B. Suffering is literal.

- (a) Physical.
- (b) Mental.

2. After the resurrection.

- (a) Great white throne judgment - Heb. 9:27; Rev. 20: 11,12.
- (b) The second death. - Rev. 20:-13-15; 21:8.

Lesson 3. Justification of Man.

A. What is it

The Judicial act of God, whereby He justly declares righteous one who believes in Christ.

B. How Accomplished -- Gal. 2:16.

N.B. Men are not justified by works of the law.

- (1) By grace through redemption. Rom. 3:24.
 - (a) Grounds of redemption is the blood of atonement - Rom. 5: 9.
- (2) Appropriated by faith. Rom. 3:26; 4:5; 5:1.
- (3) Assured by resurrection of Christ. Rom. 4: 25.

C. The Extent of Justification.

- (1) From all things. Acts. 13: 38-39.
- (2) Forgiveness complete - Col. 2:13,14.
- (3) Righteousness of God is imputed to all who believe. Rom. 3:21-23. 2 Cor.5:21.

D. The Time of Justification.

Immediate with the appropriation of the finished work of Christ. Acts. 13:38,39.

N.B. Goes hand in hand with New Birth.

E. The Results of Justification.

- (1) Peace with God. Rom. 5:1-3.
- (2) Heirs of God. Titus 3: 7.
- (3) Saved from wrath and assured of heaven. Rom. 5: 9; Rom. 8:30.

Section 3.

DOCTRINE OF CHRIST

A. His Diety.

(1) Established by Divine Names.

- (a) Son of God - Luke 1:35; Luke 22: 70.
- (b) Only begotten Son. John 1:18.
- (c) First and last - Rev. 1:17.
- (d) Alpha and Omega.
- (e) Acts 3:14-- The Holy One.
- (f) Acts 9: 17 -- The Lord - Luke 2: 11.
- (g) Acts. 10: 36 -- Lord of All.
- (h) 1 Cor. 2: 8 -- Lord of Glory.
- (i) Wonderful -- Isa. 9: 6.
- (j) Heb. 1:8 -- God.
- (k) Matt. 1:23 -- Emmanuel (God with us).
- (l) Titus 2:13 -- God and Saviour.
- (m) Rom. 9:5 -- God blessed forever.
- (n) Jesus (Saviour)

(2) Established by Divine Attributes.

(a) Omnipotence.

Evidences:

- (1) Healing the sick - Luke 4:39.
- (2) Raising the dead - Luke 7:14-15; Luke 8:54,55.
Raising all the dead. - John 5: 28.
- (3) Power over elements - Matt. 8: 26,27.
- (4) Power over evil spirits. Matt. 8:16; Luke 4:35.

(b) Omniscience.

Evidences:

- (1) Know secret thoughts of men. John 4: 16-19. Mark 2:8;
John 2: 24,25.
- (2) Knew who would betray him. John 6: 64.
- (3) Knew events of the future. Luke 22:10-12; John 13:1; Luke 5:4-6.
In Christ - Col. 2: 3, all treasures of wisdom and knowledge.

(c) Omnipresence.

Evidences:

- (1) Present wherever two or three gathered in His name. Matt.18:20.
- (2) Present with all who go forth in His service - Matt. 28:20.
- (3) He was in heaven while on earth. John 3:13.
- (4) He indwells each believer. 2 Cor. 13:5.
- (5) He filleth all in all. Eph. 1:23.

(d) Eternal

- (1) From the beginning. John 1:1; Micah 5:2.
From everlasting before all things. Col. 1:17.
- (2) Everlasting Father. Isa. 9:6.
N.B. His own testimony, John 8:58; 17:5.
Immutable -- Heb. 13:8; see Phil. 2:6.

(3) Divine Office.

- (a) Creator. John 1:3; Col. 1: 16.
- (b) Preserver and sustainer. Col. 1:17; Heb.1:3.
- (c) Forgiveness of sins - Mark 2:5-10; Luke 7: 48.
- (d) Raising dead - John 6:39-44.
- (e) Transformation of believers - Phil. 3:21.
- (f) Judge. 2 Tim. 4:1.
- (g) Giver of Life. John 10:28; 17: 2.

(4) Statements which in O.T. refer to God, in N.T. are applied to Christ.

- (a) Ps. 102:24-27; c.f. Heb. 1:10-12.
- (b) Isa. 40: 3, 4. c.f. Matt. 3:3; Luke 1: 68,69 and 76.
- (c) Jer. 11: 20, 17:10 c.f. Rev. 2: 23.
- (d) Isa. 60:19 c.f. Luke 2:32.

(5) His Name is Directly Coupled with that of God the Father.

- (a) 2 Cor. 13:14; Matt. 28: 19; 1 Thess. 3:11; 1 Cor. 12:4-6; Rom. 1:17; Jas. 1:1; John 14:23; 2 Peter 1:1; Rev. 7:10;

(6) Divine Worship given to Christ.

Matt. 28:9; Luke 24:52; Matt. 14:33.

N.B. Worship was rejected by the Angels. Rev. 22: 8,9. (Also Apostles)

Prayer may be made to Christ

1 Cor. 1: 2; 2 Cor. 12:8,9; Acts. 7:59.

F. Subordination to the Father.

- (1) The Father is greater than the Son. John 14:28.
- (2) Son begotten by the Father. John 3:16; Heb. 1:5.
- (3) Jesus lives because of the Father. John 5: 19.
- (4) Son sent by the Father. John 6: 29; 8: 29; and 42.
- (5) Son independent upon the Father. John 5:19.
- (6) Was under authority of the Father. John 10:18.
- (7) Christ received His message from the Father. John 8: 26-40.
- (8) Christ's kingdom appointed unto Him by Father. Luke 22:29.
See also 1 Cor. 15: 24 and 28.
- (9) God the Father is recognized by the Son as His God. John 20:17.

C. His Human Nature.

(1) Human Names.

- (a) The man Christ Jesus. 1 Tim. 2:5.
- (b) Son of Man. Luke 19:10; (Occurs 77 times in N.T.)

(2) Human Physical Nature.

- (a) A body of flesh and blood. John 1: 14; Heb. 2:14;
- (b) Human body after His resurrection - Luke 24:39; John 20:27.
- (c) Had a Human body in His ascension. - Acts. 7:55,56; Rev. 5:6; Matt.26:64.

(3) A Human Mother. - Luke 2:7; Gal. 4:4.

(4) Human limitations.

(a) Physical limitations.

Weary, John 4:6; Slept Matt. 8:24; c.f. Ps. 121:4,5;
Hungered - Matt. 21:18; Thirsted - John 19:28; Suffered physical agony,
Luke 22:44; Died - 1 Cor. 15:3.

(b) Intellectual and Moral limitations.

Increased in wisdom - Luke 2:52.

It was necessary for Him to investigate - Mark 11:13.

In His humanity He did not know the hour of His return - Mark 13:32.

N.B. His knowledge was self-limited. - Phil. 2:5-8.

He was tempted - Heb. 2:18 and 4:15.

(c) Limitations of power.

(1) He prayed (mentioned 25 times in Gospels.) Mark 1:35; John 6:15,
Luke 22:41; Heb. 5:7.

(2) He required enduement with the Holy Spirit for service.

Matt. 3:16, 17; Acts. 10:38; Luke 4:18.

N.B. He partook of human nature that we might become partakers of the
divine nature. 2 Peter 1:4

D. The Character of Jesus Christ.

(1) Holiness: Acts 4:27 and 30, Mark 1:24; Luke 4:34; Acts 3: 14.

N.B. Holiness is aggressive, not passive.

(a) How manifest.

1. A love of righteousness and hatred of iniquity. Heb. 1:9.
2. In both neg. and pos. actions.
3. A stern rebuking of sinner. Matt. 23:13; Matt. 23: 33.
4. Manifest in his making a sacrifice of himself, to save man from the sin he hated to the righteousness he loved.
(Most outstanding). 2 Cor. 5:21; 1 Peter 2: 24; 3: 18; Gal. 3:13.
5. Judgment of sin. 2 Thess. 1:7-9.

Note --Witnesses to the holiness of Christ.

- (1) Peter - Acts. 3: 14.
- (2) John - 1 John 3: 5
- (3) Paul - 2 Cor. 5:21.
- (4) All apostles - Acts 4:27
- (5) Ananias - Acts 22: 14
- (6) Repentant thief - Luke 23: 41
- (7) Roman centurion - Luke 23:47
- (8) Pilate's wife - Matt. 27:19.
- (9) Pilate - John 18:38; 19:4-16.

(2) Love to the Father. - John 14:31.

(a) How Manifest.

- (1) Obedience - John 14:21; 15:10; John 10:15,17,18.
- (2) Carefully guarding Father's Work. John 8:55
- (3) Submission to the Father's will. Matt. 26:39 and 42.
- (4) Sought the Father's will. John 5: 30.
- (5) Sought Father's glory and honor. John 5:34 and 41; John 17:1 and 4
- (6) Finished work, the Father gave him to do. John 17:4.

(3) Love to Men Whom He Loved.

(a) Loves his redeemed - Ephes. 5:25; Eph. 5: 2; Gal. 2: 20.
(Collectively and individually).

(b) Loves those obedient to Him. John 14: 21.

(c) Loves sinners (lost) Matt. 9:13; Luke 19:10; Rom. 5:6-8.

(d) Loves his enemies. Luke 23: 34.

(e) Loves children. Mark 10:13-16.

(f) Loves special individuals in special ways. John 11:5; John 19:26.

How Manifest to Man.

(a) By His incarnation. 2 Cor. 8: 9; Phil. 2:6-8.

(b) By His sacrificial death. John 15: 13; John 3: 16; Gal. 2:20.
1 John 3: 16.

(c) By granting forgiveness. - Rev. 1:5.

(d) Care of his children.

(1) Seeking straying ones. Luke 15:4-7.

(2) Bears their infirmities and sickness. Matt. 8: 17.

(3) Supplies their physical needs. Matt. 15: 32.

(4) Abides with them constantly. John 14:18.

(5) Touched by their infirmities. John 11:33-36; Heb. 4: 15.

(e) Chastisement. Rev. 3:19; Heb. 12:5-7.

(f) Prayer and intercession. Heb. 7:25.

(g) By His patience towards men. Luke 24:38-40; John 20:24-29; 2 Peter 3:9.

(h) Guaranteeing the security of His own. Rom. 8:35-39; John 10:28,29.

(i) By His final union with them in heaven. Eph. 5: 31,32.

(j) Manifestation through the word. John 14: 21-23.

(k) Promise of His return - John 14:2, 3; 1 Thess. 4: 16, 17.

(l) By sanctification. Eph. 5:25-27.

(4) Love for Lost Souls.

- (a) He seeks them with a desire to save. Luke 19: 10; Luke 15: 4; John 4:6-10.
- (b) He rejoices over their salvation. Luke 15:5-7.
- (c) He grieves and sorrows over those who reject His salvation. John 5:40; Luke 19: 41,42; Matt. 23: 37.
- (d) He died to save them. John 10:11; Matt. 20: 28.

(5) The Compassion of Christ.

- (a) The objects of His compassion.
 - (1) The multitude - Matt. 9: 36.
 - (2) The sick and afflicted. Matt. 20: 34.
 - (3) Those oppressed by Satan. Mark 9: 22-25.
 - (4) On bereaved ones. Luke 7:12,13.
 - (5) Those lost. Luke 15: 20.
 - (6) On the unfortunate. Mark 3:5.
- (b) How Manifest.
 - (1) In definite action. Luke 10:33-36.
 - (2) By instruction - Mark 6: 34.
 - (3) Healing the sick and afflicted. Matt. 14: 4.
 - (4) Supplying physical needs. Matt. 15:32-36.
 - (5) Deliverance from satanic oppression. Mark. 5: 8; 9:25.
 - (6) Comforting the sorrowing and raising the dead. Luke 7: 12-14.
 - (7) In forgiving sins and bestowing peace. Luke 7: 48-50; John 6:37.

List of Characteristics.

Prayerfulness.

Weakness.

Humility.

(6) Prayerfulness.

- (a) When He Prayed.
 - (1) Whenever necessity arose. Luke 6:12; Mark 1:35.
 - (2) Before important steps in service. Mark 1:35-38; Luke 6:12, 13; 9:18-22.
 - (3) After great achievements and in hours of crisis. Matt.14:23, John 6:15
 - (4) Before He ate. Mark 14:22; Matt 14:19; Luke 24:30.
 - (5) When weary. Mark 6:31-35; Mark 6: 46.
 - (6) Before temptation. Matt. 26:36; Luke 22:39-41.
 - (7) In the hour of death. Luke 23:34 and 46.
- (b) Where He prayed.
 - (1) In the mountains and solitary places.
 - (2) Wherever necessity arose.
- (c) With whom He prayed.
 - (1) When alone. Matt. 14:23.
 - (2) With chosen few. Luke 9:28.
 - (3) With multitude. Matt. 14: 19.
- (d) For what and whom He prayed.
 - (1) For glory of God. John 12:28.
 - (2) For Himself. John 17:1, Heb. 5:7.
 - (3) For his own people. John 17:9 and 20.
 - (4) For individuals. Heb. 7:25; Rom. 8: 34; 1 John 2:1; Luke 22:31,32.
 - (5) For his enemies. Luke 23:34.

(e) How He prayed.

- (1) With God's glory in view. John 17: 1.
- (2) In submission to Father's will. Matt. 26: 42.
- (3) In humility and reverence. Luke 22:41; Matt. 26: 39.
- (4) Earnestly and sincerely. Luke 22:44; Heb. 5:7.
- (5) With importunity. Matt. 26:44.
- (6) With thanksgiving. John 11:41,42.

(7) Meekness.

(a) What it is: Meekness is an attitude of mind opposed to harshness and contentiousness and that manifests itself in gentleness and tenderness in dealing with others. 1 Cor. 4:21; 2 Cor. 10:1; Gal. 6: 1; 2 Tim. 2:24, 25; Titus 3: 2.

(b) How Manifested.

- (1) In declaring forgiveness of sins. Luke 7: 38-50.
- (2) In manner of correcting errors. Mark 5:33, 34.
- (3) By His patience towards doubt and scepticism. John 20:29.
- (4) Manner of reproof. John 21:15-17; John 13:21 and 27.
- (5) In His attitude towards His murderers. Luke 23:34.

(8) Humility. A negative quality.

Antonym to self-exaltation --attitude of heart.

(a) How manifest.

- (1) By not seeking His own glory. John 8: 50.
- (2) By avoiding notoriety and praise. Isa. 42:2.
- (3) By associating with the despised and outcasts. Matt. 9:10; Luke 15:1,2.
- (4) Patient submission to outrageous injury and injustice. Isa. 50:5,6; Heb. 12:3; Isa. 53:7.
- (5) Silence under false accusation. 1 Peter 2:23; Matt 26:60-63; Luke 23:8-10.
- (6) In the manner of His ministry. Matt. 20:28; John 13:4,5.
- (7) In His choice of the lowliest place of service. Phil 2:6,7.
- (8) In obedience unto death. Phil. 2:8.

Definitions:

Compassion:

Contrasted with other qualities.

- (1) It differs from pity in that pity looks down.
- (2) It differs from mercy in that mercy may be apart from the agent.
- (3) It differs from sympathy in that sympathy is an expression rather than action. Compassion, like pity is exercised with respect to the suffering of the unfortunate. It combines the best of all three -- the tenderness of pity, the dignity of sympathy, and the active qualities of mercy. Christ's Humility brings with it sympathy; His royalty, pity, and His Priesthood calls for mercy. His Diety combines all three into one -- compassion.

Holiness:

Its meaning: -- It differs from innocence, sinlessness and virtue. Holiness differs in that it is aggressive and not passive. It is positive, not regative.

N.B. -- It differs from righteousness in its impelling qualities, righteousness is active but not impelling. It means more than purity and indilement in that it is a constant aggressive attitude or action against sin.

Love:

There are different kinds -- love of mother -- love of brother (Lazarus)--
Care of Christ. There are different degrees --not dependent on the
goodness of the one loved. Nor upon the love returned. Impossible to
to analyze without destroying (Like a flower).

Its characteristics: -- (1) A delight in the presence of the one loved.
(2) A loyalty and interest. (3) A desire to please.

Prayer:

Is an act -- prayerfulness is a habit, intensity is an important element.
Compassion and humility tend to produce prayerfulness.

Humility and Meekness:

(1) Closely associated with gentleness.

Points of distinction:--(1) Gentleness is manifested in treatment of others.

(2) Humility is manifested in attitude to others. (3) Meekness is
manifested in response to the treatment of others.

DOCTRINE OF ANGELS

A. Nature and Position.

- (1) Created beings (spiritual nature). Col. 1:16; Eph. 1:14.
- (2) Higher order than men. 2 Peter 2:11; Heb. 2:9.
- (3) Angels neither marry nor die. Luke 20:35,36.
- (4) They have great knowledge, but are not omniscient. Mark 13:32; 1 Peter 1:12.
- (5) Angels are not proper objects of worship, but they themselves give worship
unto Christ. Rev. 22:8,9; Heb. 1:6; Col. 2:18.
- (6) There are ranks or orders among angels. Jude 9; 1 Thess. 4:16; 1 Peter 3:22.
- (7) There are fallen angels.
 - (a) Rebellion of Lucifer. Isa. 14:12; Ezek. 28: 15.
 - (b) Preceding the Flood. 2 Peter 2: 4.
- (8) Will be a future judgment of angels. 1 Cor. 6: 3.
- (9) Angels can reveal themselves in visible forms. Luke 2:9, 13; Gen. 32:1,2.
- (10) Angels eat. Ps. 78: 25; Gen. 18: 3; and 19: 3.

B. Number and Abode.

- (1) An innumerable host. Heb. 12:22.
- (2) Their present abode is in Heaven. Matt. 22:30; Luke 2:13-15;

C. Work.

- (1) On behalf of the saints.
 - (a) Ministering. Heb. 1:13,14; 1 Kings 19:5-8; Matt. 4:11.
 - (b) Protection. Dan. 6:22.
 - (c) Deliverance. Acts. 5:19.
 - (d) Encouragement. Acts. 27: 23,24.
- (2) In connection with the Law.
 - (a) Law was ordained by Angels. Gal. 3:19; Ex. 20:19-22; Acts. 7:53.
- (3) In relation to the second coming and millenium.
 - (a) Associated with battle of Armageddon. 2 Thess. 1:7,8.
 - (b) Their work in connection with final judgment. Matt. 13:30 and 49.

DOCTRINE OF SATANA. A Living Personality.

- (1) A created being. Col. 1:16 (not eternal)

B. Position and Nature.

- (1) The highest and most powerful of all God's created beings. Isa. 14; Ezek. 28.
- (2) The prince of the power of the air. Eph. 2:2.
- (3) The god of this world. 2 Cor. 4:4.

C. His Power.

- (1) Power over other demons and devils. Luke 11:14-18.
- (2) Luke 22: 3; John 13: 27 (possession of Judas Iscariot).
- (3) Devil has power to resist angels of God. (Dan. 10: 5-13).
- (4) He controls the mass of unsaved. Acts. 26:18; 1 John 5:19.
- (5) Satan can exert his power only so far as God permits. Job. 1:10-12.

D. The Devil's Cunning.

- (1) Employs many subtle devices. 2 Cor. 2:11; Eph. 6:11, 12; 2 Thess. 2:9,10.
- (2) Works deception during tribulation. 2 Thess. 2:9,10; Rev. 13.
- (3) Counterfeit.
 - (a) Mock trinity.
 - (b) Angel of light. 2 Cor 11;14.

E. His Wickedness.

- (1) He is the personification of evil and the source of it in other creatures. Matt. 5:37; 6:13; John 8:44-46.
- (2) He has sinned from the beginning. 1 John 3:8.
- (3) A murderer from the beginning. John 8:44.
- (4) Author of all falsehood.
- (5) Malignant. 2 Cor. 4:4; Luke 8:12.

ORIGIN AND FALL OF SATAN.

- A. (1) Lucifer was a created angelic creature. Ezek. 28:12-17; Isa. 14:12-17.
- (2) His original abode was in Eden, the garden of God.
- (3) Title -- the anointed cherub that covereth.
- (4) He was perfect in his sphere.
- (5) His fall was caused through pride. Ezek. 28:17.
- (6) The outcome of his fall.
 - (a) Cast out of heaven with his angels.
 - (b) Judgment on the universe. Jer. 4:25.

HIS ABODE AND WORK (since fall).A. Abode

- (1) Present abode of Satan is in first and second heaven. Rev. 12:7-9; Job 1 & 2. Eph. 6:11, 12.
- (2) Possesses a celestial body but is not omnipresent.

B. Work

- (1) The author of sin, sickness and death. Gen. 3:1-6; Acts 10:38 Heb. 2:14.
- (2) He tempts man.

N.B. -- Two-fold method of attack.

 - (a) Obsession (b) Possession.
- (3) He snares men. 1 Tim. 3:7; 2 Tim. 2: 26.
- (4) He robs the truth of God's word from the hearts of men. Mark 4:15.
- (5) Blinds the minds. 2 Cor. 4: 4.

- (6) Impersonates. 2 Cor. 11:14,15.
- (7) Resists and hinders the service of God. 1 Thess. 2:18.
- (8) He accuses believers in heaven. Rev. 12:9,10.
- (9) He persecutes through men. Rev. 2:10.

Our Attitude Towards Satan.

- (1) We should fear him. Luke 12:4,5.
- (2) We should resist him. James 4: 7.
- (3) Protect ourselves against him. Eph. 6:11.
- (4) Give no place to him. Eph. 4:27.
- (5) We should be circumspect and watchful. 1 Peter 5:8.

His Destiny.

- (1) 1000 years in bottomless pit (bound) Rev. 20:1-3.
- (2) Loosed for a little season. Rev. 20:7,8.
- (3) Eternal destiny in Lake of Fire. Rev. 20:10.

