

"Old Paths" Baptist Ministries

PRESENTS

Bible Doctrines In Outline Format

An aid to both the teacher and/or the serious Bible student.

This series of lesson guides was developed by me out of many years of study and research. It is not in commentary format. It is designed to be used as a lesson guide with comments by the instructor. This means that the instructor must do research on any area in which he is not familiar. The material was gathered from a variety of sources. The material in this lesson guide was based upon a Bible College course in which I participated. I then expanded the various areas as I studied and taught the course in the various Bible Institutes where I taught. Where I could remember and pinpoint the source, I tried to identify them. Over the many years that I have been saved everything that I have learned about the Lord and His word have come from my reading and studying the Bible, books about the Bible and many other sources. If I have not identified a source correctly, it is not because I purposely have left the source out, but because I just did not remember.

Thank you,
Dr. Bliss

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Bible Doctrines I

About the Bible

I. Pre-suppositions

- A. **God is** - The existence of God is the determinative fact of history. (Hebrews 11:6)
- B. **God has spoken**-God has revealed Himself.
 1. Nature-creation (Romans 1:18-20, Psalm 19:1-2)
 2. Conscience of Men (Romans 2:14-15)
 3. Scripture (2 Peter 1:21)
 4. The Incarnate Word - Jesus (Hebrews 1:1-2, John 1:1-5)

II. The Contents of the Bible.

- A. The Bible is one book.
 1. It bears witness to One God - **Monotheism**. (Isaiah 44:8; 1 Corinthians 8:6; 1 Timothy 2:5)
 2. It bears witness to One God in Three Persons - The Triune God. (2 Corinthians 13:14)

3. It forms one continuous story - **Redemption**.
4. It predicts the future accurately - **Prophecy**.
5. It contains a progressive unfolding of the truth.
6. It only has one plan of redemption. Salvation by grace through faith. (Hebrews 11:6; Romans 10:17; Ephesians 2:8-10)
7. It has one central theme - the person and work of the **Lord Jesus Christ**.

B. The Bible is a library of 66 books divided in to 2 major sections.

1. The Old Testament

- a. Testament means covenant or agreement or contract.
- b. Comprised of 39 Books
- c. All written in Hebrew except parts of Daniel and Ezra which contain Aramaic.
- d. Primarily three major sections as defined by Jesus, the law of Moses, the prophets and the psalms. (Luke 24:44)

2. The New Testament

- a. 27 Books
- b. Written in Koine Greek.

III. The Canon

A. Definition

1. Applied to the Bible, Canon means those books which have been measured, found satisfactory, approved as inspired of God, and considered to be the rule of faith and practice for the church. (Galatians 6:16; 2 Corinthians 10:13-16)
2. Canon means measuring rod - Thus we judge by the Canon. Does the doctrine as preaches and practiced measure up to the Scripture?

B. When do books become canonical?

Deuteronomy 31:24-26; Joshua 1:8

1. As far as God is concerned, the books of the Bible were canonical when they were written.
 - a. Joshua read the law of Moses to the people. (Joshua 8:33-35)
 - b. Peter accepted Paul's writings as Scripture. (2 Peter 3:15-16)
2. After the writing of a group of books, there was the collecting and grouping of the books into one. This was a gradual process.
 - a. The O.T. was completed by the time of the 5th Century, BC. (Ezra 7:6) (Christ accepted the O.T. canon as such-Luke 24:44)
 - b. The N.T. canon was completed by A.D. 397. We have all the Scriptures and all we need to know in the Scriptures.

C. Four principles used to determine which books should be adopted.

1. **Apostolicity** - written by an apostle or by someone closely associated with an apostle. (i.e. Luke, Mark, book of Acts by Luke, and Hebrews(?))
2. **Content**-on a spiritual par with the Apostolic books. This rules out the Apocrypha and the pseudopigraphs (false writings).

3. **Universality**-was it universally received in the church. This eliminates semi-canonical books. (i.e. 1st Clement; Epistle of Barnabus)
4. **Divine Inspiration**-did the book give evidence of being divinely inspired? Does it edify the saints? By the word "saints" we mean those people who have been born again and as such are members of the family of God.

D. Definitions of terms used.

1. Homologomena - Universally accepted books.
2. Antilegomena - disputed books, ones discussed before acceptance.
(Hebrews, 2nd and 3rd John, 2 Peter, Jude)

E. Conclusion.

The verdict of the first 4 centuries remained the verdict of the church during all of the Middle Ages and down to today. One of the first things the reformers undertook was to break from ecclesiastical authority; this they did by trading a so-called "infallible church" for the truth of an infallible Bible.

IV. Translations

A. **Corrupt Ancient manuscripts** - used as a basis for all modern translations.

1. **Sinaiticus** - Found in 1844 by a scholar named Tischendorf in a wastebasket in the monastery of St. Catherine at Mt. Sinai. It is named **Aleph** and is the only ancient manuscript which contains the entire New Testament. It appears to have been copied during the first half of the 4th century. It appears to owe its very existence to its worthlessness in spite of Tischendorf's veneration.
2. **Vaticanus** - It was found in 1841 and is now in the Vatican in Rome. Some fragments of the New Testament are missing and appears to have been copied in the latter part of the 4th century. It also owes its existence to its corruptness.
3. **Alexandrinus** - It was found in Alexandria, Egypt sometime before 1627. It appears to have been copied in the 5th century and some fragments are missing. Again, it is a very corrupt manuscript and that is why it is still around.

B. Other **Ancient Translations**.

1. **Septuagint - LXX (Seventy)**

- a. Translation of Hebrew O.T. into Greek. Erroneously said to be done in the 3rd Century BC., but earliest manuscript dates to A.D. 200.

2. **Vulgate** - Common or everyday speech.

- a. Translated by Jerome in A.D. 400
- b. Brought the whole Bible into Latin-became the Roman Catholic standard for over 1000 years.

C. **English Translations**.

1. **John Wycliffe's** - Completed the first English Translation about A.D. 1382. Its main fault was that he translated from the Latin Vulgate not from the Hebrew or Greek manuscripts. However, it did reach the people and began the Reformation.
2. **William Tyndale's** - Completed in 1586 from Greek manuscripts. More accurate, and it became the basis for the Matthew's Bible.
3. **The Great Bible** - Translation completed in 1539 and was the 1st authorized copy of Scriptures in England. It was very large in size and was chained to the reading desk in two churches. The N.T. at Rheems, the O.T. at Douay.
4. **King James Version or Authorized Version 1611.** - The only inerrant, infallible, inspired Scriptures for the English speaking people of the world. We will discuss the use of the word "inspired" later in our course.
5. **Revised Version - 1881-1884** - The revision committee used manuscripts not previously used because of their corruptness. Changed many verses to destroy the deity of Jesus. Over 32,000 verses changed. Totally new English version from a completely revised set of Hebrew and Greek manuscripts.
6. **American Standard Version - 1901** - Another very corrupt version using the same corrupt manuscripts as the RV of 1881-1884.
7. **Revised Standard Version** - The N.T. was completed in 1946 and the O.T. was completed in 1952. As is the case with most of the new translations, it was translated by modernists and unbelievers. It is owned by the National Council of Churches, and is extremely corrupt.

D. Ancient Materials Available.

1. Greek Uncial Manuscripts - 140 + copies - 4th to 10th centuries (Codex B)
2. Greek Cursives - 2,400 +
3. Lectionaries - 1,670 +
4. Church Father's writings
 - a. Western Group
 - b. Alexandrine - Clement, Origen, etc.
 - c. Antiochan
5. Early Translations
 - a. Syrian, Peshitta
 - b. Latin
 - c. Coptic
6. Papyrus Fragments
7. Conjectures of "scholars"
8. Sermons

Bible Doctrines I

Doctrine Of Inspiration

What Does The Word Inspiration Mean?

I. **Definition by Gausсен** which is typical of scholars who don't believe the Bible (KJV)

A. **Gausсен** - "Inspiration is that inexplicable power which the Divine Spirit put forth of old on the authors of Holy Scripture in order to be their guidance even in the employment of the words they used, and to preserve them alike from all error and omissions."

We do not accept this kind of definition because:

1. It is inexplicable,
2. It is limited to the human authors,
3. It insists that inspiration is limited only to the autographs of Scripture.

B. **Evangelical Theological Society** - "The Bible alone, and in its entirety, is the word of God, written and therefore inerrant in the autographs." Again, this is unacceptable in that it limits inspiration to the original autographs. If only the originals were inspired, then we do not have an inspired Bible. Jesus many times quoted from copies of the O.T. and called them Scriptures. Couple that with [2 Timothy 3:16](#) and you must come to the conclusion that accurate copies of the scriptures must be considered inspired. Jesus did.

II. **The History of Inspiration.**

A. **Before the Reformation**

1. The Jews believed in the complete and infallible authority of the O.T.
2. The N.T. church believed in a strict verbal inspiration of the Bible and held to the Bible as the final authority.

B. **During the Reformation.** - Luther and Calvin held to strict views of inspiration.

C. **After the Reformation.**

1. In the 17th Century there was a tendency to eliminate the human element and to reduce inspiration to a mechanical dictation by God.
2. In the 18th Century German Rationalism or reason denied the infallibility of Scripture and asserted the existence of errors into the record.
3. In the 19th Century Schleiermacher excluded the supernatural element of inspiration. He is considered the Father of Neo-orthodoxy. no miracles.
4. In the 20th Century we could see all of the above with many variations.

D. **Today.**

1. **The Liberal-Modernist** - They will talk like this: "The Bible contains or may contain the word of God." Their must be closely

watched because they use the language, but they don't mean the same thing. They are wolves in sheep's clothing.

Examples of Liberals/Modernists. - Norman Vincent Peale, E. Stanley Jones.

2. **The Neo-orthodox** - They will say, "Those parts of the Bible that speak to your heart become the word of God to you." According to these guys, the whole Bible is potentially the word of God but not actually so. This position is much closer to liberalism than it is to fundamentalism - may be more dangerous than liberalism.

Examples - Karl Barth, Emil Brunner, and Niebuhr.

3. **Neo-Evangelism** - These people believe that the Bible is the word of God, but love is the most important thing to believe. Neo (New) evangelism is explained by Charles Woodbridge. He says that it seems to have started with a change of mood-toleration. Next came a change of methods - "the end justifies the means." Then came a shift in theology, and a revaluation of morals-orthodox and worldly philosophy mingled together - "new morality".

Examples Billy Graham, Harold J. Ockenga.

4. **Conservative** - True conservatism in Biblical belief should be synonymous with fundamentalism, but this word has no clear cut meaning in our theological language today. Those who do not wish to take a militant stand for God's word often prefer being called conservative to being called fundamental.
5. **Fundamentalist** - Means orthodox, "good doctrine", or one who believes in the fundamentals of the Bible. What are those absolutes that we believe are the fundamentals of the Bible? What are the cardinal doctrines? I consider the following to be the "Fundamentals." Others may differ with my opinion.

- a. The full inspiration of the Bible-O.T. & N.T.

- b. The deity of Jesus Christ.

- i. The virgin birth of Jesus Christ.

- ii. Sinlessness of Jesus Christ.

- c. The vicarious atonement of Christ. (on our behalf.)

- d. The literal blood atonement of Jesus necessary for salvation.

- e. The bodily, (physical) resurrection of Jesus.

- f. The imminent, physical advent (return) of Jesus.

- i. Premillennial, pre-tribulation return.

- ii. The one thousand year reign of Christ.

- g. Salvation by grace alone through faith alone.

E. Was Jesus a Fundamentalist?

1. Christ believed in the full inspiration of the scriptures. [Matthew 5:18](#); [Luke 24:44](#)
2. Christ believed in his own deity. [Matthew 16:13-17](#); [Luke 22:66-71](#)

3. Christ believed in the saving power of His Death and Resurrection. [Matthew 20:28](#)
4. Christ believed in the necessity of regeneration. [John 3:3, 14-16](#)
5. Christ believed in His return. [John 14:1-3](#)

Examples of fundamentalists: Bob Gray, Bob Jones, Sr., Billy Sunday, D.L. Moody etc.

III. Distinction of Terms.

A. Inspiration

1. "God-breathed" (theopneustos) [2 Timothy 3:16](#) - the conscious in-breathing of God into men giving them the utterance of truth. It is as if God spoke every word even though men's voices and pens were bringing forth the words.
2. It may include:
 - a. Revelation
 - b. Illumination
 - c. Dictation

B. Revelation

1. The act of God by which He directly communicates truth not known before to our mind. [Genesis 1](#).
2. Revelation reveals new truth-inspiration superintends the communication of the new truth.
3. There may be revelation without inspiration. - [Revelation 10:4](#)
4. There may be inspiration without revelation. [Acts 27](#) (Luke simply wrote what he saw-there was no direct revelation from God.)
5. There may be revelation with inspiration. [Revelation 1:19](#)

Note: In the Scriptures we see what we call the 'Law of Recurrence or Recapitulation.' God states a series of truths in broad format, then restates them focusing on a particular aspect of those truths. See **Genesis 1 vs Genesis 2**.

C. Illumination

1. It is the understanding of previously revealed truth.
2. What is the relationship of the writer's illumination to inspiration?
 - a. The words of the Biblical writers were often the result of careful investigation. [Luke 1:1-5](#)
 - b. The writers understood and were conscious frequently of their divinely inspired words. They recognized them as coming from God and not from man. They understood that what they were saying came from God's wisdom and not from man's wisdom. [1 Thessalonians 2:13](#), [1 Corinthians 2:13](#).
 - c. Sometimes the men did not know the import of their words. [Daniel 12:8](#), [1 Peter 1:10-11](#)
 - d. Occasionally the human source of inspired words neither understood nor recognized them as divine. [John 11:45-52](#)

- e. Conclusion: All 4 of the above are by inspiration. It is the words, not primarily the men that are inspired. Further, men have degrees of illumination, but the Biblical words do not have degrees of inspired truthfulness.
- f. Authority - It is God-given. Generally, what is inspired is also authoritative, but what is inspired may not be authoritative. However, all of the Bible is inspired. [Genesis 3:3-5](#)
- g. Mode - Several different modes, which we cannot explain completely.
- h. The human and the Divine element.
 - i. The Bible is both God's book and is also man's book. It is divine in that the Holy Spirit inspired it.
 - ii. It is human in that God used the men and their vocabularies, styles, and human experiences in expressing what He wanted them to say to man.
 - iii. It is a miraculous Book.

IV. False Theories Of Inspiration.

- A. Natural inspiration - a higher development of the insight which all men possess to some degree. They say that the Bible is inspired the same as other books are inspired.
We believe that inspiration is unique to the Bible, its writers and its preservation.
- B. Mystical Inspiration - an intensifying and elevating of the religious perceptions.
- C. Concept theory - the words aren't inspired but the thoughts are inspired.
- D. Fully Mechanical - possession of the mind and body of all the sacred writers by God.
- E. Conclusion - God may use any mode that He desires, we only see the results. We believe that God gave us a verbal, plenary, inspired Book.

V. The Basis Of Our Acceptance Of The Plenary, Verbal Inspiration Of The Bible.

- A. The testimony of Jesus.
 - 1. The words of Jesus are of absolute authority. - [Matthew 24:35](#)
 - a. Reception of His words is the great mark of discipleship. - [John 15:7](#)
 - b. Christ promised the reliable recording of His words. [John 14:23-26](#)
 - 2. Once the Biblical record of Jesus is accepted as the authoritative standard, one must follow the full acceptance of the scripture.
 - a. [Matthew 4:4](#)
 - b. [Matthew 5:18](#)
 - c. [Luke 24:25-27](#)
 - d. [Luke 16:17, 24:44, John 5:46-47](#)
 - e. [John 5:33-39](#)

f. [Matthew 21:42](#), [Luke 16:31](#), [John 5:46-47](#)

B. The Testimony of the Old Testament.

1. God could and did give men the exact words. [2 Samuel 23:2](#), [Exodus 4:12](#), [Jeremiah 1:9](#), [Ezekiel 3:4](#)
2. Some words He commanded to be exactly recorded. **Exodus 20**, [Jeremiah 30:1-2](#), [Exodus 34:27](#)
3. Some were written by God Himself.
4. God warns against adding or subtracting. [Exodus 31:18](#); [Daniel 5:2](#); [Proverbs 30:5-6](#); [Revelation 22:18-19](#); [Deuteronomy 4:2](#)
5. "**Thus saith the Lord**" or its equivalent occurs 3808 times in the Old Testament alone

C. The testimony of the New Testament.

1. The N.T. validates the O.T.
 - a. The oracles of God were entrusted to the Jews. [Romans 3:1-2](#)
 - b. No prophecy came by the will of man. [2 Peter 1:20-21](#)
 - c. The Old Testament was given by inspiration of God. [2 Timothy 3:16](#)
 - d. The New Testament claims equality with the Old Testament [2 Peter 3:2,15-16](#)
 - e. The New Testament makes specific statements about itself. [1 Thessalonians 2:13](#); [1 Peter 1:25](#); [1 Corinthians 14:37](#)

D. The Bible is the Basis of our faith.

1. 1. The foundation of our faith is our personal relationship with Jesus Christ as our living Saviour. This faith is based upon the word of God.
 - a. It is objective - based upon the historical fact of His resurrection. [Romans 1:1-4](#)
 - b. It is subjective - based upon our own personal experience of salvation. [2 Timothy 1:12](#)
 - c. The subjective basis of our faith arises from the objective facts of the Bible. [1 Corinthians 15:14](#)
 - d. See (read) [Ephesians 2:20](#), [1 Peter 1:23](#), [John 15:3](#).

VI. **Objections To Plenary Verbal Inspiration And Answers.**

A. **In science and history.**

Though the Bible is not a textbook in science or history, it speaks truthfully on these subjects whenever it touches them. Some so-called errors are simply truth presented in popular language: "four corners of the earth", "sun rises and sets", etc. Archaeological discoveries have done much to confirm the historical accuracy of the Bible.

1. Stone of Hammurabi, Sargon II, the Hittites, and Bel-Shazzar, etc.
2. No real contradiction of the Scriptures has ever been uncovered.

B. **In Miracles and Prophecy.**

1. The miracles of Jesus are so organically connected with His life that it is impossible to remove the former without destroying the latter.

2. That which is regarded as an error in prophecy is usually a misinterpretation of prophecy.

C. In quoting and interpreting the Old Testament. Some of the principles which the Holy Spirit used in quoting the Old Testament:

1. God's word is for man: hence God accommodated it to human understanding.
2. God's revelation is progressive: simple to complicated.

D. In morals and religion.

The sinful acts of men may be recorded but never sanctioned. In some accounts evil acts appear to be sanctioned, but it is really the good intention or accompanying virtue that is recognized, not the evil act itself.

- o **Joshua 2** - Rahab lies.
- o [Hebrews 11:31](#) - [James 2:25](#)
- o **Judges 4** - Jael and Caisa
- o **Judges 13-16** Samson
- o [Hebrews 11:32](#)

VII. The Perfections of Scripture

A. The Divine Authority of Scripture:

1. On the part of Rome, there has been an ever increasing denial of the authority of Scripture:
 - a. Rome maintains that the Roman church temporarily (in time) and logically precedes Scripture and therefore does not owe its existence to Scripture.
 - b. The Roman church teaches that the scriptures owe their existence to the church and is now further acknowledged, preserved, interpreted and defended by their church.
 - c. They also teach that without the church there is no scripture, but without the scripture there is still a church.
 - d. The Reformers emphasized the authority of scripture and that Scripture has authority in and of itself as the inspired word of God.
 - i. The church can and should acknowledge the Bible for what it is, but can in no sense of the word, make it what it is.
 - ii. We believe that the truths of the Bible authenticate themselves as divine by their own right.

B. The Necessity of Scripture — conclusions.

1. The historical character of God's revelation, the history of redemption, and the redemptive facts which did not admit of repetition, and yet were of greatest significance for all coming generations, made it necessary to commit God's special revelation to writing.
2. Because the church of Rome proceeds on the erroneous assumption that their church takes precedence over Scripture, it cannot very well

acknowledge the authority and necessity of Scripture.

C. **The Perspicuity (clearness) of Scripture.**

1. The reformer's contention was simply that the knowledge necessary unto salvation, though not equally clear on every page of Scripture, is yet conveyed to man throughout the Bible in such simple and comprehensible form, that one who is earnestly seeking salvation can, under the guidance of the Holy Spirit and by reading and studying the Bible, easily obtain for himself the necessary knowledge, and does not need the aid and guidance of the Roman church or of a separate "Baalite" priesthood.
 - a. See [Psalm 119:105](#) - The Bible is clear to those who desire to believe it.
 - b. Because it is clear to those who believe, the Bible is self-interpretative.
2. However, the church of Rome believes that the Bible is obscure, and is badly in need of interpretation even in the simplest of matters, which interpretation only their church can provide.

D. **The Total Self-sufficiency of Scripture**

1. The Roman church maintained the absolute necessity of oral tradition as a complement of the written word.
2. The reformers did recognize Christian traditions, but only a Christian tradition based upon and derived from Scripture, not one that equaled or ever surpassed Scriptural authority.
3. The reformers, in asserting the sufficiency of Scripture, intended to deny that there is alongside Scripture an unwritten word with equal authority and equally binding upon the conscience of mankind.

VIII. **Summary Of Our Understanding Of Inspiration**

- A. Definition of Inspiration — That power by which God exerted His influence upon the writers of Holy Scripture in order to guide them in the selection of His words to write down without error or omission and to preserve them for all generations.
- B. The Scriptures. According to the Bible, all words that have been preserved and are designated as the "*Scriptures*" must be regarded as inspired. Therefore, the doctrine of inspiration must not, indeed cannot be limited to only the "*original*" manuscripts. The Bible does define and include inspiration clearly with reference to accurate copies of the Scriptures.
 1. [2 Timothy 3:16](#) - "All Scripture is given by inspiration..." If it is Scripture, is it logical to believe that it is inspired? Of course.
 2. The first mention in the N.T. - [Matthew 21:42](#), "Jesus saith unto them, Did ye never read in the Scriptures..." A clear reference to [Psalm 118:22-23](#). Read that Psalm. Notice the differences. Obviously what Jesus was reading was a copy or a translation. But, Jesus called it "*the scriptures*". From what was He reading? It had to be a copy of the Psalms or perhaps a Greek translation.

3. Another similar situation. Text - [Luke 4:18-19](#). Jesus is reading from [Isaiah 61:1-2](#). Note the differences. Jesus must have been reading from a copy or a translation. See vs. 17, 21. He called what he read "*the scriptures*".
 4. Thought. Must an accurate copy or translation be considered inspired? [Acts 8:32-33](#). Note differences between this reading and [Isaiah 53:7-8](#). It must be a copy or perhaps a translation, yet it is called "*the scripture*." See these others: [John 7:38-42](#); [13:18](#); [19:24, 36, 37](#); [Romans 4:3](#); [10:11](#); [Galatians 4:30](#); [1 Timothy 5:18](#); [James 2:2](#); [1 Peter 2:1](#).
- C. It is not "politically correct" to agree with what we have discovered, however, what other conclusion can we come to? We believe that the English words "the Lord" must be just as inspired in the scriptures as the Greek words "o kurios" in the Textus Receptus. If we do not have an inspired Bible that we can hold and read, then what do we have in our hands? If only the "originals" were inspired, then what do we have to preach and live by?
- Dr. Bruce Lackey said this, "*I have read what men say about the Bible, and what it says about itself. I have chosen to believe the latter.*"

Bible Doctrines I

Doctrine Of God - Theology

Introduction To Theology Proper

We are going to attempt to investigate the existence, Persons and characteristics of God the Father, God the Son, and God the Holy Spirit in a more or less scientific manner of study. We are operating under a great disadvantage since we are human beings and, as such, are subject to errors and misunderstandings. However, frail as we are, we must plunge ahead into this system of study which we label Theology. One consolation comes from **1 Corinthians 2:9-16**.

⁹But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ¹⁰But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹²Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are

spiritually discerned. ¹⁵But he that is spiritual judgeth all things, yet he himself is judged of no man. ¹⁶For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The Bible never attempts to prove the existence of God: It is a pre-supposition.

There are basically four sources for man's knowledge of God. These four have been listed by Dr. Chafer in his Systematic Theology as:

- A. **Intuition** - That belief or confidence that comes from the constitution of the mind. *"Therefore, it may be said that intuitive knowledge is that which the normal, natural mind assumes to be to be true."* (Dr. Chafer)
- B. **Tradition** - Either remote or present.
 - 1. Remote - that which has been passed down from generation to generation.
 - 2. Present - that which is taught to our children through our various educational forums.
- C. **Reason** - That ability in man to deduce realities based upon his observations of the world around him. Consider:
 - 1. The **Intrinsic Value** of Reason - God must be a God of Reason and the universe reflects that Reason with it's order, system, and purpose.
 - 2. The **Achievements** of Reason - God's Reason being perfect dictates that His results are also perfect.
- D. **Revelation** - God has revealed Himself to mankind through nature, Jesus Christ, and the written word. As Dr. Chafer has said, *"The dim lights of intuition, tradition, and reason are submerged under the blazing irradiation of revealed truth. No measurement can be placed on the advantage the word of God is to those who humbly receive and profit by its message."*

Theism

In the study of God we have come to the acceptance that the word *THEISM* means simply a belief in God. Although a person who believes in Theism may not be a Christian, Christianity is very much, of course, a Theistic system. Therefore we will confine our first observations to the contemplation of the Person and Character of God.

We believe that the idea of God is of the grandest import, sublime beyond all of our total comprehension. It has no equal or even a close competitor. To contemplate the idea of God must be considered by any rational human being.

One who does not think of God must abandon himself to utterly foolish rationalistic thinking which cannot produce anything but a blank in its end. Even the most ignoble of religious thought is beyond the thinking of atheism, agnosticism and pantheism. There are two distinct fields of thinking in this idea of Theism:

1. Naturalistic Theism - Those facts which we can look at in the field of human reasoning.
2. Biblical Theism - Those facts which we can look at from the revelation set forth in the word of God.

Naturalistic Theistic Arguments

I. The Existence of God

A. Rational Arguments for the existence of God.

1. The "Cosmological" argument.
 - a. Argument from cause and effect. [Hebrews 3:4](#) (to have a world, someone had to cause it).
 - b. God is the first cause, who Himself is uncaused.
2. The "Teleological" argument.
 - a. Argument from design to designers
 - b. Order and useful arrangement in a system imply¹ intelligence and purpose in the originating cause; the universe is characterized by order and useful arrangement, therefore, the universe has an intelligent cause.
 - c. The causative powers which we have proven by the cosmological argument have now become an intelligent and voluntary power.
3. The "Anthropological" argument or the moral argument.
 - a. Argument from the mental and moral condition of man for the existence of an Author, Lawgiver.
 - b. This is a complex argument divided into 3 parts:
 - i. Man's intellectual and moral nature must have had for its author an intellectual and moral being.
 - ii. Man's moral nature proves the existence of a Holy lawgiver and judge.
 - iii. Man's emotional and voluntary nature proves the existence of a being who can furnish in himself a satisfying object of human affection and an end which will call forth man's highest activities and ensure his highest progress.
 - c. This argument proves that there is a personal being who rules us in righteousness and who is the proper object of supreme affection and service.
4. Ontological
 - a. This is the argument from the idea of God - if the Idea exists, then the object of the Idea must exist.
 - b. Anselm's argument.
 - i. We have the idea of an absolute, perfect being.
 - ii. Existence is an attribute of perfection.
 - iii. Therefore, an Absolute, Perfect Being must exist.

5. The Ethnological argument (Theisson calls it the Historical argument.)
 - a. Argument from the religious nature of man. This argument states that among all the tribes and peoples of the earth there is a sense of the divine; since this is universal, it must belong to the very nature of man.
6. The Argument from Congruity. (Similar)
 - a. Argument from agreement--the answer that best explains the facts is probably true.
 - b. If God does exist, the impulse to ask for a first cause is accounted for; God, in His holiness, is the law-giver and judge imparting to all men a holy law on their hearts; the idea is a reality--our religious nature has an object.

Conclusion: These arguments are cumulative; that is they are a series of evidences. They are the efforts of the mind that already has a conviction of God's existence to give itself a formal account of its belief. These arguments have been discussed and discussed by believers and unbelievers alike over the ages. These arguments cannot change the heart of man. Only God's word can do that. That is why the "Intelligent Design" movement is not effective in and of itself. They do not progress to God's word in many instances. Many proponents of the "Intelligent Design" movement are not Christian. Without God's word one cannot come to an "intelligent" end to their arguments.

B. The Revelation of God

1. General Revelation - found in nature, history and conscience. Men have always seen in these a revelation of God. They have pointed to the universe as a manifestation of the powers, glory, divinity, and goodness of God. [Psalm 8:1-4](#), [Psalm 19:1](#), [Romans 1:14-20](#), [Isaiah 40:12-15](#), [Acts 14:15-17](#)
2. Special Revelation - miracles, prophecy, Christ, Scripture, personal experience.
 - a. By special revelation, we mean the acts of God whereby He makes Himself known. God reveals Himself through the Scripture, by His Names, by His works.
 - b. The Scripture does not attempt to prove the existence of God. It asserts, assumes, and declares that the knowledge of God is universal. [Genesis 1:1](#), [Romans 1:19-21](#), [28,32](#); [2:15](#)

II. The Attributes Of God

- A. **Definition** - Those perfections of His Divine Being which are predicated in Scripture or are visibly exercised by Him in His works of creation, providence and redemption.

(An Attribute is something which we consider as belonging to another or inherent within. It is a quality determining something to be after a certain manner.)

B. Natural or Divine Attributes - Those attributes which are at the very nature of God's being and are therefore, incommunicable to mankind

1. **Omniscience** - all knowing. He knows Himself and all other things, whether they be past, present, or future. He knows them perfectly and has from all eternity. [Isaiah 46:9-10](#), [1 John 3:20](#); [Romans 11:33](#); [Job 11:7-8](#)
2. **Omnipotence** - all powerful. He is able to do whatever He wills, but since His will is limited by His nature, this means that God can do everything that is in harmony with His perfections. [Jeremiah 32:17](#); [1 Chronicles 29:12](#); [Psalm 62:11](#)
3. **Omnipresence** - everywhere present. He is everywhere present in all parts of space, time, and eternity. [Psalm 139:7-12](#); [Jeremiah 23:23-24](#); [Acts 17:27-28](#); [Psalm 73:23-24](#)
4. **Immutability** - unchangeable. This is that perfection of God whereby He is completely and fully perfect in all His being and attributes, and thereby ultimately and finally unchangeable. [Hebrew 13:8](#); [Ps. 102:27](#); [Malachi 3:6](#); [Hebrews 1:12](#)
5. **Eternality** - ever existent. The attribute denoting an existence which has neither beginning nor end. [Psalm 90:2](#); [Exodus 3:14](#); [Deuteronomy 32:40](#); [Psalm 9:7](#); [Habakkuk 1:12](#)

C. The Moral Attributes - Those attributes which are displayed in the relationship that exists between God and man, and are thereby communicable to a certain degree to man.

1. Holiness (absolute pertaining to Him)
 - a. That perfection whereby He abhors sin and demands purity. He is separated from and exalted above all His created being. He is equally separated from evil and sin.
 - b. Holiness occupies the foremost rank among the attributes of God.
 - c. The Trinity is Holy
 - i. God the Father - [Isaiah 41:14](#)
 - ii. God the Son - [Acts 3:14](#)
 - iii. God the Holy Spirit - [Ephesians 4:30](#)
 - d. Three important things must be derived from the fact that God is Holy:
 - i. There is a chasm between God and the sinner. [Isaiah 59:1-2](#)
 - ii. Man must approach God through the merits of another, if he is to approach Him at all. [Romans 5:1-2](#); [Hebrews 4:14-16](#)
 - iii. We should, however, approach God with reverence and Godly fear. [Hebrew 12:28-29](#)

2. Righteousness

- a. God's righteousness always leads Him to do right. [Genesis 18:25](#)
 - b. In His righteousness, we see His love for holiness, His demand for conformity, and the guarantee that the faithful believer will be rewarded.
 - c. God's righteousness guarantees:
 - i. Forgiveness. - [1 John 1:9](#)
 - ii. That He will keep His promises. - [Nehemiah 9:7-8](#)
 - iii. That the wicked will be punished. - [Daniel 9:12-16](#), [Revelation 16:5-6](#)
 - iv. That the righteous will be rewarded. - [2 Timothy 4:8](#)
3. Justice
- a. That perfection of God whereby He cannot look upon sin. (Toleration)
 - b. Distinctions applied to the justice of God.
 - i. Remunerative justice - manifested in the distribution of rewards. [2 Timothy 4:8](#), [Hebrews 11:26](#)
 - ii. Retributive (punitive) justice - relates to the infliction of penalties [Romans 2:9, 12:19](#)
- Note:** The Bible stresses the rewards of the righteous more than the punishment of the wicked, but the latter is sufficiently prominent.
4. Love
- a. The perfection of God whereby He loves all of His creation.
 - i. The primary object of His love is His Son. [Matthew 3:17](#), [John 5:20](#), [John 17:23-24](#)
 - ii. Then the object of His love is His children (the Christian). [John 16:27](#)
 - iii. The third object of his love is the lost sinner. [John 3:16](#)
 - b. This attribute moves God to self-communication. [1 John 4:7-8, 16](#), [Matthew 5:44-47](#)
5. Mercy - That perfection of God whereby He manifests compassion towards sinners. [Romans 5:8](#), [Ephesians 2:4](#)
6. Goodness or loving kindness - That perfection of God whereby He manifests His care and concern for the Christian. [Romans 8:32](#), [John 16:27](#)
7. Grace of God
- a. The unmerited goodness or love of God to those who have forfeited it and are by nature under a sentence of condemnation. [Ephesians 1:6-7 / 2:7-9](#), [Titus 2:11](#); [3:4-7](#)
 - b. In the natural realm- rain, sun, etc., are often called "common grace." [Acts 14:17](#), [Matthew 5:45](#)

III. Names Of God

- A. Names of God in general.

1. In the most general sense of the word the name of God is His self-revelation.
 2. God is the incomprehensible One, infinitely exalted above all that is temporal, but in His names He descends to all that is finite and becomes understandable to man.
- B. The Old Testament names and their meanings.
1. **GOD** - El or Elohim - "the strong and mighty one to be feared" - [Genesis 1:1](#)
 2. **ELYON** - "the most high God" (not in a comparative sense)
 3. **ADONAI** - "to judge" or "to rule"
 4. **EL SHADDAI** - "Almighty God", "All Sufficient", or "All Powerful" (Stresses greatness but not the meaning of fear, as Elohim)
 5. **JEHOVAH (YAHWEH)** - "The grace of God", "the existing one", This is the covenant name for God.
 - a. Jehovah Jireh - Provider - [Genesis 22:15](#)
 - b. Jehovah Rapha - Healer - [Exodus 15:26](#)
 - c. Jehovah Nissi - Banner - [Exodus 17:15](#)
 - d. Jehovah Shalom - Peace - [Judges 6:24](#)
 - e. Jehovah Sabaoth - Hosts - [1 Samuel 1:13](#)
 - f. Jehovah Raah - Shepherd - [Psalm 23:1](#)
 - g. Jehovah Shamah - [Ezra 48:35](#)
 - h. Jehovah Tsidkenu - [Jeremiah 23:6](#)
- C. New Testament Names and meanings.
1. God - "Theos" - equivalent to ELOHIM.
 2. Lord - Kurios - equivalent to ADONAI.
 3. Father - Pater - No Old Testament equivalent.

Nature of God

I. Unity of God

- A. The divine nature is undivided and indivisible; there is but one infinite and perfect spirit.
1. God is not merely one, He is the only one. There cannot be more than one all-inclusive, more than one ultimate, more than one God. God cannot be divided into parts.
- B. The burden of the Old Testament was the unity of God, but it is also taught in the New Testament.
- o [Deuteronomy. 6:4](#) - "one LORD"
 - o [Isaiah 44:6](#) - "Beside me there is no God"
 - o [Isaiah 45:5](#) - "There is no God beside me"
 - o [John 17:3](#) - "Only true God"
 - o [1 Corinthians 8:4](#) - "No God but one"
 - o [1 Timothy 6:15](#) - "Blessed and only"
 - o [Ephesians 4:5-6](#) - "One God"

- C. The unity of God does not destroy the doctrine of the Trinity.
 1. We believe in 3 persons in the God-head, but one God.
 2. It is a compound unity: [Genesis 2:24,3:22, 11:6, 1 Corinthians 3:6-8, 12:13, John 17:22-23](#).
 3. ELOHIM (IM is the plural ending) (Single, dual, plural endings in Hebrew) [Genesis 1:26, Isaiah 6:8](#).
- D. There are three monotheistic religions; Christianity, Islam, and Judaism.
 1. The heathen have many gods because they have no one God that satisfies.
 2. The ideas of polytheism, tritheism, and dualism are self-contradicting since the thought of two or more gods limits the other and destroys his godhood.

II. God is a Spirit.

- A. God the Father is not material - [John 4:24](#)
 1. God is not dependent upon matter. - [John 4:39](#)
 2. A material concept of God the Father is foreign to the Scripture - [Isaiah 66:1, 1 Kings 8:27](#).
 3. God is above sensuous perception. [Exodus 33:18-20, 1 Corinthians 2:7-16](#)
- B. By Spirit we mean that He is:
 1. Incorporeal - not subject to human limitations. [Luke 24:39](#)
 2. Invisible - [Colossians 1:15, 1 Timothy 1:17](#)
- C. We must worship Him in Spirit and in truth.
 1. In Spirit; as distinguished from place or form. [John 4:21, Acts 7:48, 17:24-25](#)
 2. In truth; as distinguished from false conceptions resulting from imperfect knowledge. [John 4:22](#)
- D. Problems?
 1. Those Scriptures which ascribe to God bodily parts are anthropomorphic or symbolic. [Isaiah 59:1-2](#)
 2. When God appeared to the Patriarchs it was a temporary manifestation of God in human form - prefiguring the Son of God in the flesh. (Theophony - A pre-incarnate appearance) [Genesis 18:2, 32:24](#)

III. God is a person.

- A. By personality, we mean the power of self-consciousness and self-determination.
 1. "I AM" implies self-consciousness [Exodus 3:14](#)
 2. "I WILL" implies self-determination. [Exodus 6:6-8](#)
- B. God possesses all the elements of personality; therefore, He is a person.
 1. Intellect (Thinking)
 - a. "I know" [Exodus 3:7](#)
 - b. Remembrance [Genesis 8:1](#)
 - c. "Let us reason together" [Isaiah 1:18](#)

2. Emotion (Feeling)
 - a. God loves - [Revelation 3:19](#)
 - b. God hates - [Proverbs 6:16](#)
 - c. God is jealous - **Dueteronomy 6:15**
 - d. God is angry - **1 Kings 11:9**
 3. Volition (will–Choosing)
 - a. "I WILL" [Genesis 3:15, John 6:38-39](#)
 - b. God has made many decisions, therefore volition.
- C. The Names of God and personal pronouns for God's personality.
1. Personal pronouns
 - a. He - [Genesis 15:6](#)
 - b. Thee - [John 17:3, Jeremiah 9:23-24](#)
 2. Personal names.
 - a. "I AM" [Exodus 3:14](#)
 - b. The LORD is my "shepherd" - [Psalm 23:1](#)
 3. God is a living person.
 - a. Old Testament - [Jeremiah 10:10-16](#)
 - b. New Testament - [1 Thessalonians 1:9, Acts 14:15, John 14:6](#)

IV. God is a Trinity.

- A. The doctrine of the Trinity is implied in the Old Testament, but not declared.
 1. The plural name of God. - ELOHIM - [Genesis 1:1](#)
 2. The use of plural forms of personal pronouns for God. [Genesis 1:26, 11:27, Isaiah 6:8](#)
 3. The theophanies, especially "the angel of the LORD"
 - a. Divine and distinct from God the Father: therefore, Christ pre-incarnate. [Genesis 22:11-12, Exodus 3:1-15](#)
 4. The work of the Holy Spirit [Genesis 1:2, Judges 6:34, 2 Samuel 23:2, Isaiah 48:16,63:8-10](#)
 5. The tri-sagia (three-Holy) intimates the Trinity. [Isaiah 6:3](#); and the Aaronic blessing, [Numbers 6:24-26](#).
- B. The doctrine of the Trinity is explicitly declared in the New Testament.
 1. At the baptism of Jesus. - [Matthew 3:16-17](#)
 2. In the baptismal formula - [Matthew 28:19-20](#)
 3. In the Apostolic benediction - [2 Corinthians 13:14](#)
 4. In the teaching of Jesus - [John 14:16](#)
 5. In the teaching of the New Testament there is:
 - a. A Father, Who is God - [Romans 1:7](#)
 - b. A Son, Who is God - [Hebrews 1:8](#)
 - c. A Spirit, Who is God - [Acts 5:3-4](#)

The Holy Spirit

I. The Personality of the Holy Spirit

A. Names that imply personality are given to the Spirit.

1. Comforter - Paraclete [John 15:26](#), [16:7](#)

a. Paraclete, Comforter "One called alongside" - Translated comforter or Advocate.

b. In [John 14:16](#), He is equal to Christ

c. In [1 John 2:1](#), the same word is used for Jesus. [Romans 8:26](#)

2. In [John 14:16](#) Jesus uses the masculine pronoun in referring to the Comforter.

B. Personality Characteristics are ascribed to Him.

1. Knowledge - [John 14:26](#), [15:26](#), [Romans 8:26](#), [1 Corinthians 2:10-11](#)

2. Will - [1 Corinthians 12:11](#) - and mind. [Romans 8:27](#)

3. Emotions - grief, insulted, lied to. etc.

C. Personal relationship with others

1. With the Father and the Son. [Matthew 28:19](#), [2 Corinthians 12:14](#), [1 Peter 1:12](#), [Jude 20-21](#)

2. With the Apostles. - [Acts 15:28](#)

3. With Jesus - [John 15:14](#), [14:16](#)

II. Deity of the Holy Spirit

A. Divine Names are given to the Holy Spirit

1. [Acts 5:4](#) - The Holy Ghost is called God.

2. [2 Corinthians 3:18](#) - The Holy Ghost is called LORD.

B. Divine attributes ascribed to Him.

1. He is eternal - [Hebrews 9:14](#)

2. He is omnipresent - [Psalm 139:7-10](#)

3. He is omnipotent - [Luke 1:35](#)

4. He is omniscient - [1 Corinthians 2:10-11](#)

C. Divine works ascribed to Him.

1. Creation - [Genesis 1:2](#), [Psalm 104:30](#), [Job 33:4](#)

2. Regeneration - [John 3:5-8](#)

3. Resurrection - [Romans 8:11](#)

D. The Holy Ghost is associated with the Father and the Son.

1. [Matthew 28:19](#), [2 Corinthians 13:14](#).

III. The work of the Holy Spirit

A. In relation to the world

1. Agent in Creation - [Genesis 1:2](#), [Job 33:4](#)

2. Exalts Christ - [John 16:13-14](#)

3. Convicts men - [John 16:8-11](#)

B. In relation to Christ.

1. The Holy Spirit prepared for Him a body - [Luke 1:35](#)

2. The Holy Ghost anointed Him at His baptism. - [Matthew 3:16-17](#), [Acts 10:38](#)

3. The Holy Spirit led Him at the temptation - [Luke 4:1](#)

4. The Holy Spirit empowered Him in His ministry. - [Luke 4:14-18](#)

C. In relation to the Scripture.

1. Inspiration - [1 Peter 1:11](#), [2 Peter 1:21](#)
2. Interpretation - [John 16:14](#), [1 Corinthians 2:14](#), [Revelation 2:11](#)

D. In relation to the believer.

1. Regeneration - [John 3:5](#)
2. Indwelling - [1 Corinthians 3:16](#), [6:19](#)
3. The Holy Ghost seals believers - [Ephesians 1:13-14](#), [4:30](#)
4. Guides believers - [Acts 8:29](#), [Galatians 5:15-26](#)
5. Intercedes - [Romans 8:26](#)

IV. Offenses against the Holy Spirit

A. By the unbeliever

1. Resisting - [Acts 7:51](#)
2. Insulting - [Hebrews 10:29](#), [Luke 18:32](#)
3. Blaspheming - [Matthew 12:31](#)

B. By believers.

1. Grieving - [Ephesians 4:30-31](#)
2. Lying - [Acts 5:3-4](#)
3. Quenching - [1 Thessalonians 5:19](#)

Bible Doctrines I

Doctrine of Creation

I. Introduction

A. The philosophy of the world is to prove, that is, to apply the scientific method. Our attitude should also be scientific, but different.

1. The worldly attitude is "show me and I'll believe."
2. The Christian's attitude is "believe God and He will show you."

B. The Scriptural attitude:

1. [Hebrews 11:3](#) "through faith we understand"
2. [1 Corinthians 2:14](#) "the natural man receiveth not the things of the Spirit of God."
3. [Luke 16:31](#) "they would not believe though one rose from the dead"

II. Definitions.

A. Creation - The free act of the triune God whereby, in the beginning and for His own Glory, without the use of pre-existing materials or secondary causes, He brought into being immediately through His word the whole visible and invisible universe.

1. [Genesis 1:1](#) The beginning of the universe.
2. [Genesis 1:21](#) Creation of the animals
3. [Genesis 1:27](#) Creation of man.

B. Cosmos - An ordered system capable of scientific description and evaluation.

C. Cosmology - A systematic study of the universe and all of its' components (insofar as possible), both living and non-living. This branch of study include a formalized description and interpretation thereof. This is a world

view, a philosophy of life and meaning, and provides a basic ontological framework within which are oriented all of a person's interpretations and decisions. (Dr. Henry Morris' definitions)

1. Evolutionary uniformitarianism - A cosmology that seeks to understand the origin, meaning and destiny of all things without recourse to the transcendent Creator and Sustainer of all of the universe-God. They attribute the origin and development of all things to innate laws and processes eternally resident within, with neither beginning nor end. Those who are involved in evolutionary cosmology are (2 Peter 3:5) "*willfully ignorant*".
2. Biblical Creationism - A cosmology that seeks to explain the origin, nature, and destiny of the universe in terms delineated by God in His word.
 - a. According to God's word in **2 Peter 3** there are three historical developments in God's cosmos.
 - i. Verse 5 - "*heavens and earth which were of old*"
 - ii. Verse 7 - "*heavens and earth which are now*"
 - iii. Verse 13 - "*new heavens and new earth wherein dwelleth righteousness*"
 - b. Biblical cosmology must include, in order, Biblical cosmogony (the study of the origin of the universe in particular), catastrophism, providence, and eschatology.

III. Questions that have been asked concerning creation

- A. Who created the universe?
- B. Why did God create the universe and man?
- C. Would God create or do anything imperfect? (Imperfect defined - less that He intended it to be).
- D. Why should God take a long time to produce the world when made the universe in an instant?
- E. What does the word "day" mean? It is the word "*YOM*" in Hebrew - 24 hour periods and also, periods of time, i.e. "the day of the LORD" or the "the day of judgment".
- F. Was the original creation ([Genesis 1:1](#)) complete and perfect, and then rendered chaos by a catastrophe such as the fall of Satan, or was the original creation formless and uninhabited?

IV. Various methods of interpretation

- A. The progressive view
 1. The order of creation.
 - a. [Genesis 1:1](#) "the original creation"
 - b. [Genesis 1:2](#) description of original creation
 - c. [Genesis 1:3-31](#) completion of original creation
 2. In this view "day" can mean a period of time
 3. This view allows for the formation of the geological formations according to evolutionists.

4. Objections? - [Genesis 1:5, 8, 13, 19, 23, & 31](#), [Exodus 20.9-11](#).

B. The restitution, catastrophe, or gap view

1. The order of Creation

a. [Genesis 1:1](#) creation perfect

b. [Genesis 1:2](#) "chaos"

c. [Genesis 1:3-31](#) recreation from chaos

2. In [Genesis 1:2](#) the earth "became"(?) without form and void.

3. This view attempts to explain the so-called fossil record and illumines the fall of Satan.

4. The words "without form and void" occur only 3 times in the Scripture. [Genesis 1:2](#), [Jeremiah 4:23](#), [Isaiah 34:11](#). In the second and third, the context is judgment. It may be the context in the first.

5. Objections

a. The word "was" does not mean "became", although it may sometimes be translated that way.

b. The Hebrew word for "form" does not imply destruction.

c. In [Genesis 1:31](#), all was still "very good" - therefore implying that Satan's fall was after this.

C. The actual day view

1. One week of creation, that is, six solar of days of 24 hours each.

2. As advocated by Ussher, God created around 4004 BC.

3. Objection? - the so-called evidence that evolutionists trot out which is not really evidence.

V. Are there places in creation for the observed geological formations?

A. The evidence of the geological formations near Mt. St. Helens (*famous for its catastrophic eruption on May 18, 1980*) virtually refute all so-called textbooks made by evolutionists.

B. It is obvious from our observations of the area around Mt. St. Helens that Noah's worldwide flood could have caused all geological formations observed in our world today. [Genesis 7:11](#)

VI. Interpretation of [Genesis 1:1-2](#)

A. "In the beginning"

1. This is the absolute beginning of all created things.(All that was created)

2. It is the beginning of creation, but not the beginning of God.

3. God is separate from His creation. He has no beginning. He has always been.

B. "GOD"

1. The word "GOD" is from the Hebrew word "ELOHIM" - a plural word. It has the meaning of "to fear, to reverence" with a stress on power.

2. This power should arouse man's fear and reverence.

3. It so happens, very appropriately, that the 1st named subject in Genesis, as well as the Bible, is GOD.

C. "Created" ("BARA" - a singular verb)

1. This verb is never used of other than God's divine power and activity.
 2. It certainly implies creation "ex nihilo" [Romans 4:17](#), [Hebrews 11:3](#).
 3. Note the use of the word "formed" in [Genesis 2:7](#) to indicate immediate creation.
- D. "the heaven and the earth" indicates the universe or the all-totality.
- E. "the earth was without form and void"
1. the emphasis is on "the earth" - not the word "was"
 2. "without form" - unformedness or not yet put into shape.
 3. "void" - empty, not yet inhabited.
 4. It was formless, lifeless mass when God created it. It was in its elementary shape - [Isaiah 45:18](#).
- F. "darkness was upon the face of the deep"
1. Everything this far was wrapped in complete and absolute darkness.
 2. "the deep" indicates a surging turbulent water.
- G. "and the Spirit of God moved upon the face of the waters".
1. "moved" - indicates a protective action.
 2. this hovering is a continuous process.
 3. the Spirit of God separates, quickens, prepares.
- H. Points E, F, and G - all three describe the condition of the earth immediately after the creation of the universe (or the fall if you're a Gap proponent.)

Bible Doctrines I

Doctrine of Satan

I. Three errors concerning Satan.

- A. Believing that there is no personal devil.
1. He is a sinner. [1 John 3:8](#)
 2. He is a murderer and a liar. [John 8:44](#)
 3. He possesses all the elements of personality.
 - a. Intellect [Job 1:6-11](#)
 - b. Emotion [Luke 22:31](#)
 - c. Volition (will) [Isaiah 14:13-14](#)
- B. Believing that, if he exists, he is an ugly, Miltonic, mythological creature. [2Corinthians 11:13-15](#)
- C. Believing that his residence is hell. **Job 1**
- Some people say that to believe in a real Satan is to destroy the unity of God. God could and did create beings with a will of their own. That does not take away from God's purpose or unity. Others say that the doctrine of Satan is like the dualism of Zoastrianism. Only the forces of Good and Evil exist Disbelief or an improper understanding of this being has done much to help his cause. Modern Sadducees try to make him into a mere "figure of speech", "a metaphorical personification of evil", or a "delusion of*

*unsound minds", but he is very real. However, listen to the words of Jesus:
- John 8:44. How about Revelation 12:9.*

II. Names given to Satan.

Just as names help us to understand God, so Satan's names help us to understand him.

- A. The Devil - accuser/slanderer
- B. Apollyon - destroyer
- C. Satan - resister
- D. Adversary
- E. Belial (worthless)
- F. Beelzebub - prince of demons [2Kings 1:2-3, 6,16](#) cf. ([Matthew 10:25 KJV](#)) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
- G. Lucifer - Son of morning - [Isaiah 14:12](#)
- H. Serpent - [Genesis 3:1](#) - implies his guile. "nahash" - the shining one.

III. Titles given to Satan.

- A. The god of this world. [2Corinthians 4:4](#)
- B. The prince of this world. [John 14:30](#)
- C. The prince of the power of the air. [Ephesians 2:2](#), cf. [Daniel 10:12-13, 20](#) In sections II and III we see but a sample of the forty different titles and names given to this creature.

IV. The origin of Satan. ([Deuteronomy 29:29](#))

- A. The unfallen state of Satan [Ezekiel 28:12-15](#)
- B. His fall.
 - 1. "I will" [Isaiah 14:12-15](#)
 - a. "ascend into heaven" = to secure the highest heavenly abode.
 - b. "exalt my throne above the stars of God." - aspiring to usurp God from His throne.
 - c. "sit also upon the mount of the congregation, in the sides of the north. - share in the Messianic kingdom.
 - d. "ascend above the heights of the clouds" - take God's glory.
 - e. "be like the most high" - likeness to the Most High (Possessor of heaven and earth.) [Genesis 14:19, 22](#)
 - 2. Pride [Ezekiel 28:15-17](#)

V. Nature of Satan.

- A. He is wicked [1John 5:18](#)
- B. He is mighty **Jude 9**
- C. He is shrewd and cunning. Satan is not only the object of the world's worship, but also the moving (energizing) spirit of its godless activities. [Ephesians 6:11-12](#), [2Corinthians 11:3, 14](#)
- D. He tempts men. [Genesis 3:1](#), [Matthew 4:3](#), [1Thessalonians 3:5](#)
- E. He defeats Christians. [1Thessalonians 2:18](#)
- F. He accuses men before God. [Job 1:6-9](#)

G. He blinds men to the truth. [2Corinthians 4:3-4](#)

H. He opposes the word of God. [Mark 4:14-15](#)

VI. **The dominion of Satan.**

A. Satan is the god of this world. [John 12:31](#), [2Corinthians 4:4](#), [Ephesians 2:2](#)

B. Satan does not hesitate to invade the hearts of men. [John 13:26-27](#), [Matthew 12:43-45](#)

VII. **The destiny of Satan.**

A. Christ "bruised" Satan on the cross. [Genesis 3:15](#), [Galatians 3:16](#)

B. Satan's final defeat will come at the end of the millennium. [Matthew 25:41](#), [Revelation 20:10](#)

VIII. **The secret of victory over the devil.**

A. Do not give in to the illusion that he is a mythological character. [1Peter 5:8-9](#)

B. Remember that victory is possible only as you look to God for strength. [James 4:7](#)

**VICTORY COMES THROUGH
SUBMISSION TO GOD.**

RESISTANCE TO SATAN.

THEN HE WILL FLEE.

C. Believe that God has made provision for your victory over Satan. [Ephesians 6:12-13](#)

Bible Doctrines I

Doctrine of Angels

I. **Existence of Angels**

A. Jesus teaches about their existence. [Matthew 13:41](#), [Mark 8:38](#), [13:32](#), [John 1:51](#)

B. Paul and the other apostles teach their existence. [2Thessalonians 1:7](#), [1Peter 3:22](#)

C. The Old Testament teaches their existence [Genesis 3:24](#), [Genesis 16:11](#), [Isaiah 6:2](#)

II. **Origin of Angels**

A. God created the angels. [Nehemiah 9:6](#); [Psalm 148:2,5](#); [Colossians 1:16](#)

B. God created the angels before He created the world. [Job 38:4-7](#)

C. There are many in existence. [Daniel 7:10](#); [Hebrews 12:22](#)

III. **Nature of Angels**

A. They are spirit beings. [Psalm 104:4](#); [Hebrew 1:14](#)

B. They are created spirit beings. [Psalm 148:2,5](#); [Colossians 1:16](#)

C. They are incorporeal (without a body yet they can appear in human form) [Genesis 18:2](#), [Genesis 19:1](#); [Matthew 1:20](#); [Luke 1:26-38](#); [John 20:11-12](#)

D. They have great power and might. [Matthew 28:2](#), [2Thessalonians 1:7-8](#)

- E. They are beings of great knowledge - [2Samuel 14:20](#). (They are not omniscient-[Matthew 24:36](#))
- F. They have different rank and order.
 - 1. Cherubim - usually guardians of God's throne - [Genesis 3:24](#); [Exodus 25:20](#)
 - 2. Seraphim - usually concerned with the worship and the proclaiming of the holiness of God. [Isaiah 6:1-3, 6, 7](#).
(Some do not consider these to be truly angels but beings designed for God's special purposes).
 - 3. Archangel - [1Thessalonians 4:16](#).
 - a. Michael is the only one named specifically in Scripture - **Jude 9**
 - b. Gabriel is named but not designated as an archangel. [Luke 1:19, 26](#)
 - c. Lucifer is also mentioned. It appears that he may have been the top angel. [Isaiah 14:10-12](#); [Ezekiel 28:14](#)
 - 4. The Angel of the LORD. Wherever this angel is designated as Lord and/or accepts worship, he is a "Theophany" (an appearance of Jesus Christ).
 - 5. Special designations.
 - a. Angels of Judgment - [Genesis 19:3](#); [2Samuel 24:16](#); [Psalm 78:49](#)
 - b. "watcher" - [Daniel 4:13, 23](#)
 - c. "angel of the bottomless pit" is the Devil also - [Revelation 9:11](#)
 - d. The various angels found in the book of **Revelation** i.e. [Revelation 14:6](#), the angel of "the everlasting gospel."

IV. The mission and work of Angels.

- A. Their heavenly ministry is to praise and worship God. [Revelation 5:11-12, 7:11](#)
- B. Their earthly ministry.
 - 1. They guide the believer - [Acts 8:26](#)
 - 2. They cheer and strengthen God's people - [Matthew 4:11](#), [1 Kings 19:5-8](#); [Hebrews 1:14](#)
 - 3. They defend, protect, and deliver the believer - [Daniel 6:22](#); [Acts 12:7-11](#), [Psalm 34:7](#)
 - 4. They accompany Christ at His second coming - [Matthew 25:31](#); [2Thessalonians 1:7-8](#)
- C. They always appear as male, wingless beings. They are never sexless or female. **Genesis 18 & 19**

V. Fall of Angels

- A. When?
 - 1. The catastrophe (gap) theory says between [Genesis 1:1](#) and [Genesis 1:2](#)
 - 2. Other theories say between [Genesis 1:31](#) and [Genesis 3:1](#)

3. When do you think?

B. Cause? Pride - [Ezekiel 28:15-17](#)

C. Result?

1. They lost their holiness - [2Peter 2:4](#), **Jude 6**

2. Some are held in chains while some are left free to war against God. **Jude 6**; [Revelation 12:7-9](#)

VI. Interpretations of [Genesis 6:1-6](#)

A. Some believe that if you compare [Genesis 6:4](#) to [Job 1:6](#), the sons of God are angels. [2Peter 2:4](#), **11**; **Jude 6**

B. Some believe the sons of God come from the "Godly" line of Seth. However, I find no "Godly" line in the Bible. Even the lineage of our Saviour contains some very disreputable characters. The Scofield notes are not totally accurate when speaking of angels.

Bible Doctrines I

Anthropology

Doctrine of Man

I. Introduction

Anthropology is the study of man-the science of man. It can be approached from two different views - the humanistic view or the Scriptural view. The humanistic view is extra-biblical while the Scriptural view gains its insights from a study of the word of God. In government schools around the world the study of man is from an evolutionary view which biases every aspect of their thought towards this study. Many suggest that the Biblical study of this subject is totally negative and so declare that we have to incorporate what secular psychology and biology have to say about man. However, we believe that a comprehensive study of man in the Bible will reveal that God has much to say that is good about man, but only in relationship to man's obedience to God. We also believe that God knew exactly what He said and that everything that God has said about a subject is true. We are not going to back up one bit from God's word regardless of what unregenerate man has to say about the science of man.

II. Origin of man

A. Evolution suggests that man evolved from a primordial scum (germ) anywhere from 1.5 to 2.8 million years ago give or take a few hundred thousands of years. Science(?) is so exact. Science has never come up with any plausible explanation of where the primordial scum came from, but who worries about details like the First Cause? Evolution is nothing more than the fanciful delusions of lost man who is attempting to divorce himself from God and his responsibility to Him. Dr. Chafer says, "*and all this is a pure imaginative fancy without so much as a shadow of substance on which it may rest for proof, (it) bears all the marks of desperation and bankruptcy of ideas.*" Amen!

In a classic dissertation upon this morally bankrupt idea of evolution Dr. Chafer continues, "... *Beyond its insult to God and man and beyond its unpardonable and indefensible failure to offer scientific proof for its bold assertions, is the moral effect of this anti-god hypothesis Isaiah. It is not contended that evolution as a system teaches immorality directly; it is declared, however, that this pagan philosophy, being destitute of God who is the only source of morals ideas, cannot engender any moral impulse. As certainly as God created man, so certainly man sustains an inherent moral responsibility to be like God in conduct, as man is like God by creation. God has made a reasonable command to His human creatures: 'Be ye holy; for I am holy' (1 Peter 1:16; cf. Matthew 5:48). The human creature's welfare is not only designed by God but is to be executed to His glory. On this ground all moral conduct is based, for there is no other basis on which it could rest. Man's actions are right when conformed to the character of God, and wrong when not conformed to the character of God. No other basis for a distinction between good and evil exist. On the other hand, if man is the product of natural forces, then he has as much responsibility along moral lines as natural force demand and no more. If God and His word are eliminated, as the evolutionary hypothesis eliminates them, then men may look to tadpoles for their moral ideals, and truth is without foundation, the holiness of angels is a fiction, and corruption of the devil is a libel, being an advertisement of that which does not exist. It is to be expected that animalism will creep into society and into schools where this anti-god system is upheld. if society and schools retain some moral ideals in spite of their anti-god philosophy, it is not more that the fast-waning moral momentum of a preceding God- honoring generation. Off, indeed, to a poor start would the Bible be with its heaven-high conceptions of conduct, if the baseless assertions of the evolutionary hypothesis were substituted for the sublime account of creation.*"

- B. Revelation discloses that man was created by the word of God. He was created in the likeness and image of Almighty God. We will believe what God says in His word and leave the guessing to the mindless "uniques" who try to figure out some other way for man to get here.
- C. When was man created? There has been many discussions about the time, but Archbishop Ussher's calculations, based upon the facts found in a King James Bible, are still the best around. Man was created by God about 4,000 years before the birth of Jesus Christ, or about 6,000 years ago. Notwithstanding the "baseless assertions" of non Bible-believers we have a sure foundation which we will believe implicitly until God Himself tells us differently.

III. Origin of the soul of man

- A. There is no Biblical reference for when the soul of any man originates other than one man-Adam. [Genesis 2:7](#)

- B. Man has developed several theories about the origin of the soul of man.
 - 1. The pre-existent soul - the soul antedates the body. Origen believed this.
 - 2. Traducianism - [Hebrew 7:9-10](#) - the soul is transferred from the father at conception. This explains the transfer of our sinful nature.
 - 3. Creationism - [Hebrews 12:9](#) - the soul is created at conception.

IV. Elements of Man's Makeup

- A. Material part - the body.
- B. The Immaterial part - (soul and spirit)
 - 1. Dichotomist - believes that there is a body and soul/spirit.
 - 2. Trichotomist - believes that there is a body, soul, and spirit. [1Thessalonians 5:23](#)
 - a. The trichotomist sees an analogy in the make-up of God and the make-up of man.
- Note.** - Dr. Chafer believed the soul is the life-principle in man, the spirit is the life-principle in man as man is related to god. Man is a soul, but he has a spirit. He also believe that the heart is the human life which it energies and emotions exercise. (Bowel and reins). The mind is the thinking part of man.
- C. The Flesh of man - The physical part of man as well as referring to the old nature of man.
- D. The Will of man - the soul's power to choose between motives and act accordingly.
 - 1. According to Strong - by repeated acts of the will man's will becomes confirmed and habit is formed. Then the power of choice becomes impaired by habit.
 - 2. Although man does some good things, his nature is evil and he will invariably do evil. Freedom to choose is free within certain limitations.
 - 3. The Arminian view - the power of contrary choice is necessary for a free will. Man's will is separate from his nature.

V. The Image of God - [Genesis 1:26-27](#)

- A. Protestants say that "image" and likeness" mean the same thing. [1Corinthians 11:7](#), [Colossians 3:10](#), [James 3:9](#), [Ephesians 4:24](#)
- B. Roman Catholics say that "image" refers to the body, and "likeness" is separate referring to righteousness.
- C. Elements of man being created "in the image of God"
 - 1. Righteousness (most important)
 - This is the "image" in the proper sense as opposed the general sense. This was lost at the fall - (Some say that this was only "marred" at the fall)
 - 2. Knowledge
 - 3. Man's moral nature - self-consciousness and personality

4. Body - by this we do not mean that we look like God physically. God is a Spirit. The body is a vehicle for expression of the soul. Man's "earth suit". The body is developed for expression of an highly intellectual being.
5. Immortality - Adam was created with the possibility of eternal, physical life.
6. Dominion - over all creatures. - [Genesis 1:26](#)
7. Intellect - the thinking part of man
8. Emotions - the feeling part of man
9. Will - the choosing part of man

D. Result of Adam's Sin

1. Change in man's nature - became totally depraved (capable of committing any sin)
2. Loss of communication with God - spiritual death
3. Change in man's standing in God's sight - a consciousness of guilt and pollution - guilt - pollution - depraved nature
4. Physical death
 - a. Expulsion from the garden. [Genesis 3:24](#)
 - b. The earth cursed - thorns and thistles. [Genesis 3:17-18](#)
 - c. The Woman became subject to the man, became subject to sorrow in childbirth. [Genesis 3:15-16](#)
 - d. Change in residence - cast out of the garden. [Genesis 3:24](#)

E. Essential character of Sin.

1. Strong says that the basic idea behind sin is selfishness
2. Berkoff disagrees, says that all sin is not of selfishness
 - a. formal sin - violation of God's law
 - b. material aspect - rebellion; (lack of love for) Opposition to God

F. Transmission of sin - All major conservative groups say that we are responsible for Adam's sin. Pelagius and Arminius did not. (They and their followers are now known as modernists)

VI. Why are we guilty for Adam's sin?

A. Immediate Imputation

1. Realistic Theory (Augustine) - the whole human race descended from Adam. in a real sense, you and Adam are one; therefore, what he did, we did. This agrees with Traducianism. This is a corporate (human race) sense, not as individuals.
2. Federal Headship theory - (covenant of works) (Berkoff) Adam faced God's test as the representative of all mankind. Representation is the main thought.
(**Objection** - *God is unfair in His choice of a representative without our consent.*)

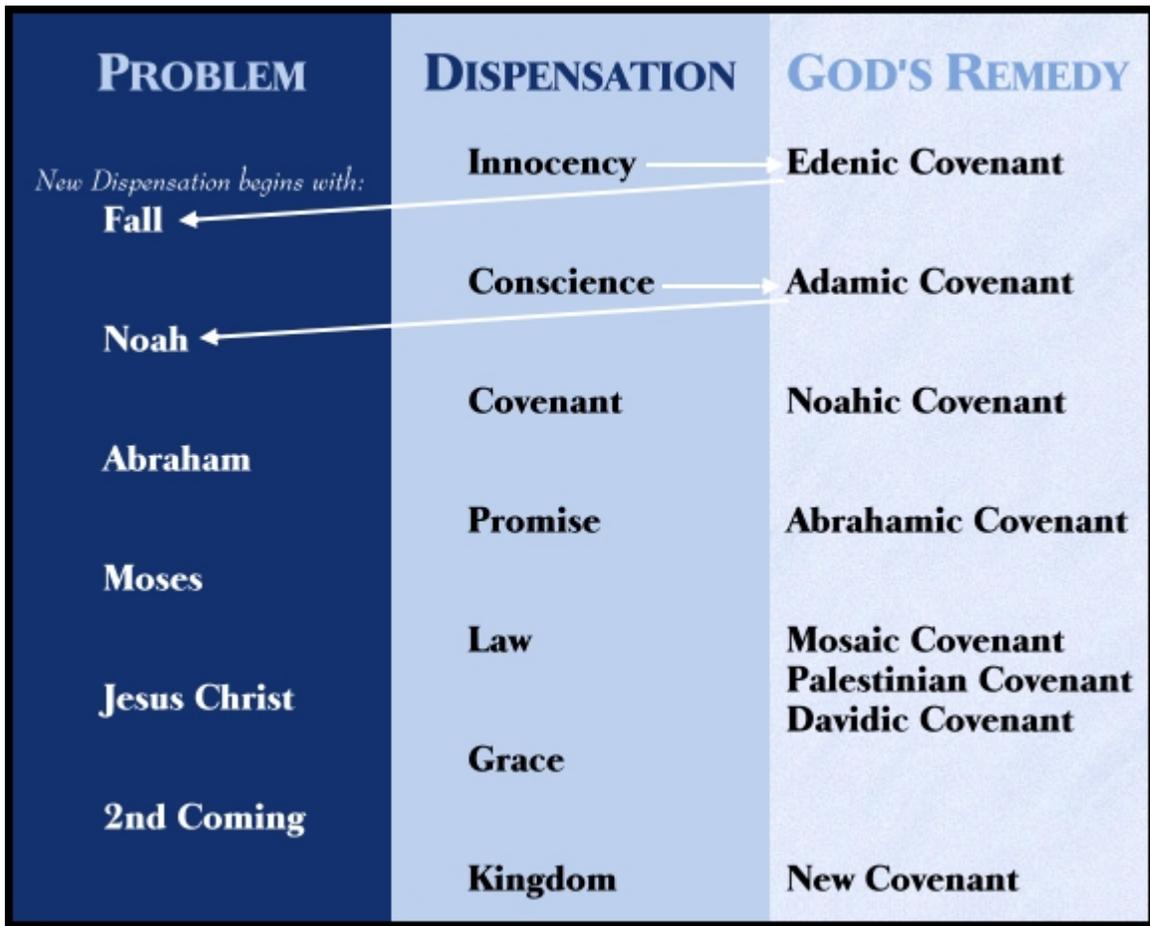
B. Mediate Imputation (Placeus) - all born with sinful nature. Because we share Adam's nature, we also share Adam's sin.

- C. Definition: Imputation - "to attribute or reckon over something to a person" or "consideration of man by God in a manner different from his condition." [Romans 5:12-21](#) is the classic Scriptural dissertation of this subject. Get familiar with this part of the Bible.
- D. Three Imputations. (Berkoff)
1. Adam's sin was imputed to us - no choice by us
 2. Our sin was imputed to Christ - voluntary
 3. Christ's righteousness imputed to us - voluntary
- E. We can be condemned for:
1. Adam's sin
 2. Sinful nature
 3. Sinful acts
 - a. Both 1 and 2 are often called "original sin". It is called that because:
 - i. It began with Adam
 - ii. We have it from birth
 - iii. The nature is the origin of all sinful acts
- F. Three attitudes about infants:
1. All are innocent, therefore are saved. (Methodists)
 2. Children who are baptized are saved. (Roman Catholics)
 3. All children who die in infancy are safe. (Baptists and Presbyterians)
- G. Basis for all children being saved. (Strong)
1. Infants possess relative innocency, not actual
 2. For this reason they are objects of special compassion and certain for salvation through the grace of Christ
 3. Without a personal act they are guilty of Adam's sin; therefore, without an act salvation is provided for them in Christ.
 4. Christ died for all. Infants are incapable of belief; we believe that provision is made for them.
 5. The basis for final judgment is personal conduct. Infants are not capable of personal transgression, therefore they are not condemned.
 6. Children are regenerated when they see Jesus Christ, their first moment of consciousness
- H. Guilt - Blame and penalty
1. Blame cannot be changed. It is not transferable
 2. Penalty (liability to punishment) can be transferred

Bible Doctrines I

Doctrine of Dispensationalism

Dispensation - a period of time, specifically the dealing of God with man in different ways; a test is present in each. God adds new characteristics, but all the old is not necessarily thrown out.



Paul said that the Law did not annul the promises.

Extreme dispensationalists include:
Stamm, Bullinger, and Ironside

FOOTNOTES

1. "Imply" and "infer" are different. The difference between the two is the direction. Imply indicates to "hint at." Infer means to "conclude."