

The Bible Companion Series

***THE ABSOLUTE TRUTHS A BELIEVER
SHOULD CONFIDENTLY BELIEVE***

Bible Doctrines II

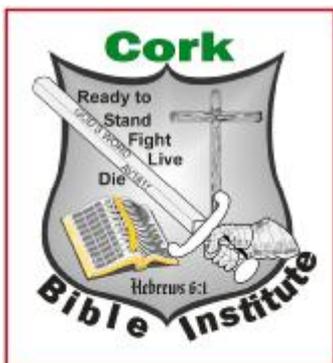
The Doctrine of Man

A Bible-Believing Study Guide

AV 1611 Bible Companion

Thus saith the Lord!

STUDENT: _____



Cork Bible Institute Course

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Table of Contents

The Doctrine of Man	3
Doctrinal Series Introduction	3
MAN’S ORIGIN	3
MAN’S NATURE	5
MAN’S ORIGINAL DUTIES AND RESPONSIBILITIES	10
MAN’S TRAGIC SIN AND FALL	11
MAN’S PRESENT-DAY CONDITION	14
STUDY QUESTIONS FOR THE DOCTRINE OF MAN	22
The Doctrine Of Sin	23
THE PENALTIES FOR SIN	34
The Doctrine Of Hell	37
The Doctrine Of Heaven	44
Final Exam Questions for the Doctrines of MAN, SIN, HELL, and HEAVEN	57

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A Note Concerning the Cork Bible Institute

This study course is intended to be used in conjunction with the Cork Bible Institute and contains a Final Exam that can be applied towards credit in the Institute.

Class Textbook:

The following two textbooks are recommended for each student to purchase, and read:

***The Great Doctrines of the Bible**, by William Evans*

***Theological Studies, Volumes 1 and 2**, by Dr. Peter S. Ruckman*

Class Project:

To pass this course, you will need to write a three page summary of one of the Conditions of Man that most impresses, or distresses you.

Study Outline – Bible Doctrines II

The Doctrine of Man

Doctrinal Series Introduction

A. What Is Doctrine?

1. _____!
2. Doctrine is the primary reason for the inspiration of the scriptures (2 Tim. 3:16-17), and it should be the objective of any serious Bible study. A sincere Bible student will always ask, "What saith the scripture?" (Rom. 4:3) not "What does my church teach?" or "What is the standard interpretation?"
3. According to the Apostle Paul, we need to give attendance (attention) to DOCTRINE (1 Tim. 4:13), or we will end up with "doctrines of devils" (1 Tim. 4:1). Also see Isaiah 8:20.

B. We shall approach this study of man in the following manner:

1. His Origin.
2. His Nature.
3. His Original Duties and Responsibilities.
4. His Tragic Sin and Fall.
5. His Present-Day Condition.
6. His Destiny.

MAN'S ORIGIN

Three theories have been propounded (put forth) to explain man's origin:

A. Atheistic evolution

1. This theory holds that man is the accidental and random product of a blind and nonpersonal series of chemical and biological events. Simply defined, evolution is that process by which all living organisms have developed from the simple to the more complex forms. This theory would have us believe that our world and all it contains came into being through evolving mud in time past. We are assured that if we but allow a little mud enough time it will, of and by itself, produce the music of a Beethoven, the paintings of a Raphael, the writings of a Shakespeare, and the teachings of a Christ. Needless to say, this theory is not only unscriptural, but nonsensical as well.

B. Theistic evolution.

1. This teaches that there is one God, the Creator of matter, who chose the method of evolution to bring all things including man into their present state of existence. However, evolution as a method is clearly, strongly, and completely refuted by the Bible.
2. *Genesis teaches that life began on dry land, while evolution says it began on some remote sea bottom.* "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good," (Gen. 1:11, 12).
3. *Genesis declares that birds existed before insects, while evolution reverses this order.* "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so" (Gen. 1:20, 24).
4. *Genesis states that birds and fishes were created at the same time, but evolution says fishes evolved hundreds of millions of years before birds developed.* "And God created great whales, and every

Bible Doctrines 2 – The Doctrine of Man

living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good” (Gen. 1:21).

5. *Genesis stresses (ten times) that the entities (different things) created were to reproduce “after their kinds,” while evolution postulates (states) the slow ascent of all organisms from a common ancestor.*
6. *Genesis says that Adam was made from the dust of the ground into the image of God, while evolution claims Adam descended from a sub-ape creature.*
7. *Genesis records woman’s coming from man’s side, while evolution teaches both man and woman developed simultaneously.*
8. *Genesis tells us that man was originally a vegetarian while evolution teaches us he was probably a head-hunting cannibal. “And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat” (Gen. 1:29).*

C. Special creation.

1. This is the view that man is a direct product from the hand of God and that the statements in Genesis 1 and 2 are to be taken at face value. In addition to this, a number of Bible students see in these first two chapters a clear case for believing in a special twenty-four-hour, six-day creation week. This, it is believed, can be seen:
 - a. *As indicated by the Hebrew language.*
 - 1) *If the days were really long periods of time, the Hebrew word *olam* (meaning a long, indefinite time) would doubtless have been used, rather than the Hebrew word *yom* (which means day).*
 - 2) *“The use of a numerical adjective with the word day in Genesis 1 limits it to a normal day ... in historical narratives the numerical adjective always limits the word to a twenty-four-hour period (cf. Numbers for a remarkable parallel).” (Dr. John C. Whitcomb, Jr., *Creation According to God’s Word*, p. 4)*
 - b. *As indicated by the genealogies found in Genesis 5 and 11.* If evolution is correct and man is really a million years old, then we would be forced to allow a fifty-thousand-year gap between each name in these two chapters. Furthermore, if life itself is nearly one billion years old, then each day in Genesis 1 would have to stand for approximately 125 million years.
 - c. *As indicated by Moses at Mt. Sinai.* “Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Ex. 20:9-11). “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed” (Ex. 31:16, 17).
 - d. *As indicated by David.* “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses. For he spake, and it was done; he commanded, and it stood fast” (Ps. 33:6, 7, 9).
 - e. *As indicated by Jesus.*
 - 1) *The Saviour evidently accepted literally the first three chapters of Genesis. “Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God” (Lk. 3:38). “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female” (Mt. 19:4).*
 - 2) *“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (Jn. 3:12). “For had ye believed Moses, ye would have believed me: for*

Bible Doctrines 2 – The Doctrine of Man

he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jn. 5:46, 47).

f. *As indicated by Paul.*

- 1) "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
 - 2) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:12, 14, 17,19).
 - 3) "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:19-22).
 - 4) "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For as the woman is of the man, even so is the man also by the woman; but all things of God" (1 Cor. 11:8, 9,12). "All flesh is not the same flesh: but there is one kind of flesh of men another flesh of beasts, another of fishes, and another of birds. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly, And as we have borne the image of the earthy, we shall also bear the image of the heavenly," (1 Cor. 15:39, 44-49).
 - 5) "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3). "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13, 14).
- D. In concluding this first section it is important to remind ourselves of the absolute necessity of believing God's Word concerning our origin, for if we allow Satan to water this down for us, we may permit the same doubt concerning our present mission as ambassadors for Christ and our future destiny.
- E. It is here proper to remember the words of Jesus to Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (Jn. 3:12).

MAN'S NATURE.

In dealing with man's nature, we will ask and attempt to answer five basic questions:

- A. How is man made in the image and likeness of God?
- B. Is man a dichotomous (two-part) being, or is he a trichotomous (three-part) being?
- C. Where and how does man receive his soul?
- D. What is the soul?
- E. What are the basic characteristics of the soul?

A. How is man made in the image and likeness of God?

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26-27). How are we to understand these

Bible Doctrines 2 – The Doctrine of Man

words? Throughout the history of the Christian church various theories have been propounded (put forth).

1. *That this likeness is a reference to the trinity of man.*
 - a. In other words, as God is triune in nature (Father, Son, and Holy Spirit), he created man a triune creature consisting of spirit, soul, and body. Advocates of this theory point to the following verses to support their claims:
 - b. “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernment of the thoughts and intents of the heart” (Heb. 4:12).
 - c. “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23).
2. *That man is created in the image of God that his Creator gave him self-consciousness, God-consciousness, and a sense of morality.*
 - a. Simply stated, this means man can identify himself, know his God, look back to birth, and plan for his death.
3. *That when God spoke these words he was thinking of the future incarnation of Christ the God-man, and his present-day work in making the Christian like himself. Note the following verses:*
 - a. “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:21).
 - b. “For whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren (Rom. 8:29).
 - c. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 Jn. 3:2).
4. *At any rate, there seems to be an image of God in all men which cannot be lost, and an image which can be lost.*
 - a. That image which cannot be lost. “For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man” (1 Cor. 11:7).
 - 1) “But the tongue can no man tame, it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God” (Jas. 3:8, 9).
 - 2) In the following verse God institutes capital punishment and justifies it on the grounds that a murderer should die for taking the life of another creature made in the image of God. “Whoso sheddeth man’s blood by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6).
 - 3) The Bible therefore indicates that all unsaved men still display certain traces of the original image of God’s creation.
 - b. That image which can be lost. “Lie not one to another, seeing have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:9, 10).
 - 1) “And that ye put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:24).
 - 2) Thus it would seem that there is a part of God’s image which was lost after Adam sinned and must now be restored by the Holy Spirit at the moment of salvation. This lost image would seem to be the ability to know God and the desire to love him.

Bible Doctrines 2 – The Doctrine of Man

B. Is man a _____ (two-part) being, or is he a _____ (three-part) being?

That is, does he consist of body and soul, or does he possess body, soul, and spirit?

1. The following two arguments support dichotomy.

- a. Many would say that Man is a dichotomous being because of the very nature of the universe, which only recognizes material and nonmaterial. In other words, man's body belongs to the material and his soul to the nonmaterial. What else is left? Therefore as man's spirit is decidedly nonmaterial, it must be placed into the camp of the nonmaterial and thus becomes identical with the soul.
- b. Often in the Bible the terms *soul* and *spirit* are used interchangeably. Mary seems to do this very thing during her hymn of praise to God.
 - 1) "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Lk. 1:46, 47).
 - 2) (Cf. 2 Cor. 7:1; Jas. 5:20; 1 Pet. 2:11.)

2. Basic evidences for trichotomy would include:

- a. The fact that some passages use both terms interchangeably does not mean that there is no distinction whatsoever. Even though, the phrases "Kingdom of God" and "Kingdom of heaven" are on occasion used interchangeably, most Bible students recognize a general and decided difference between them.
 - b. In at least two essential passages the New Testament carefully distinguishes between body and soul.
 - 1) "And the very God of peace sanctify you wholly; and I pray God your whole _____ and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).
 - 2) "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of _____ and _____, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).
 - 3) The Hebrew word *nephesh* is translated by the word "soul" 428 times in the Old Testament.
 - 4) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a _____" (Gen. 2:7).
 - c. The Bible on occasion pictures animals as possessing souls. Therefore, as man is different from animals, he must have something higher, and that higher thing is the spirit. Nowhere in the Scriptures do we read of an animal possessing a spirit.
 - d. Trichotomy is the best theory to explain the three levels of consciousness in all men,
 - 1) That of self-consciousness (through the soul),
 - 2) World-consciousness (through the body),
 - 3) And God-consciousness (through the spirit).
 - e. Hebrew scholar Dr. Merrill F. Unger has written the following concerning this question: "The two terms are often used interchangeably ... however, soul and spirit as synonymous terms are not always employed interchangeably. The soul is said to be lost, for example, but not the spirit. When no technical distinctions are set forth, the Bible is dichotomous, but otherwise it is trichotomous. Theologians have pored over these distinctions ceaselessly." (*Unger's Bible Dictionary*, p. 1043)
- #### 3. Best proofs that you are a tri-part being:
- a. All throughout creation, watch for God's triple signature: like the 3 states of water (ice, liquid, and vapour), the 3 dimensions, the 3 states of time (past, present, and future), 3 basic elements of matter (proton, neutron, and electron)
 - b. Simply put, God SAYS we are a trinity (1Thes 5:23)! Made just like God!

C. Where and how does man receive his soul?

1. First view:

Bible Doctrines 2 – The Doctrine of Man

- a. All men have known other existences prior to this earthly life in heaven or somewhere in time past and therefore receive their original soul from previous existence into their earthly bodies. This is known as the preexistence theory, and, needless to say, has absolutely no scriptural support to back it up.
 - b. Leslie B. Flynn writes: “Preexistentialism was held by Origen, the early Christian leader in Alexandria, to justify the wide disparity of conditions in which people enter our world. The same view was espoused by Philo the Jewish philosopher, to explain the soul’s imprisonment in the body.
 - c. Four centuries before Christ, Plato taught the preexistence of the soul to account for the existence of ideas not derived from the *sense*.” (*Man, Ruined and Restored*, p. 45)
2. *Second view:*
- a. Each human soul is an immediate and special creation by God and enters the developing fetus at an early stage. This is called the creationist theory. The following verses are offered to support this view:
 - b. “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Eccl. 12:7).
 - c. “The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,” (Zech. 12:1).
 - d. “For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made” (Isa. 57:16).
 - e. “Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?” (Heb. 12:9).
 - f. One basic objection, however, has been leveled at the creation theory. If God creates each soul in heaven separately and sends it down into the developing body, then why are all men sinners? It is wrong, furthermore, to say the soul is thereupon corrupted by the body, for nowhere does the Scripture teach that the source of sin in man stems from his body of flesh and blood and bones. Quite the contrary, for sin is said to come from man’s stubborn and rebellious will, and his will is an aspect of his soul. In other words, does God create a sinful soul in the first place? If he does, he then becomes the author of sin. But if, instead, he creates a pure and innocent soul, then why and how and when does man become a sinner? Would not one of the more than sixty billion individuals who have lived, or are living on this earth, have decided to keep his pure soul unspotted and sinless?
3. *Third view:*
- a. That both body and soul are passed on through natural generations. This is called the traducian theory and is the view of most theologians (with notable exceptions such as Charles Hodge). Passages that would tend to support this view are as follows:
 - b. “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5). “Who can bring a clean thing out of an unclean? not one,” (Job 14:4).
 - c. “The wicked are estranged from the womb:
 - d. they go astray as soon as they be born, speaking lies” (Ps. 58:3).
 - e. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (Jn. 3:6).
 - f. “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph. 2:3). However, as in the case of the theory of creationism, a serious charge is likewise leveled at the traducian view. The problem is this: If the child receives his soul from his parents, then how did Jesus escape the sin-tainted nature of Mary and remain the pure and perfect Saviour that he was? But it would seem that this argument overlooks one basic but absolutely vital fact: the personality of the Lord Jesus Christ did not come into existence at Bethlehem through either the creation or traducian method. The indisputable scriptural fact is

Bible Doctrines 2 – The Doctrine of Man

that as God he always existed. Thus, while he could pray “. . . a body hast thou prepared for me” (Heb. 10:5), he also would pray later:

- g. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jn. 17:5).

D. What is the Soul?

1. The soul is part of the trinity of man (1Thes 5:23). Each part is vital, but Jesus said the soul is the most important (Mt 16:26)
2. It is called the hidden or the inner man (1Pet 3:3,4; 2Cor 4:16-18)
3. The soul is the source of your emotions, your will, the ability to rea-son, and understand. It is your awareness of yourself.
4. In other words, your soul is the real you – what you really are, what you think, how you feel, and why you feel that way.
5. It is separate from the body – an immaterial, invisible part of you (2Cor 4:18).

E. What are the basic characteristics of the soul?

1. As one consults various theological works on the makeup of man, he discovers that the discussion usually centres around four basic words. These are: intellect, sensibility, conscience, and will. Here again, let it be emphasized that no absolute and all-inclusive definition is possible, but the following statements are offered as guidelines.
2. Intellect—that aspect of the soul which tells me whether a given issue is right or wrong.
3. Sensibility—that aspect which tells me what I would *like* to do about the issue.
4. Conscience—that aspect which tells me what I *should* do about the issue.
 - a. The Bible lists several kinds of conscience:
 - 1) An ___ conscience.
 - a) “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22).
 - 2) A _____ conscience.
 - a) “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled” (Titus 1:15).
 - 3) A ___ conscience.
 - a) “Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (1 Cor. 8:7, 12).
 - 4) A ___ conscience.
 - a) “And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1).
 - b) “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
 - c) Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck (1 Tim. 1:5, 19).
 - d) “Pray for us: for we trust we have a good conscience, in all things willing to live honestly” (Heb. 13:18).
 - e) “Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ” (1 Pet. 3:16, 21).
 - 5) A ___ conscience.

Bible Doctrines 2 – The Doctrine of Man

- a) “Holding the mystery of the faith in a pure conscience” (1 Tim. 3:9).
 - 6) A _____ conscience.
 - a) “Speaking lies in hypocrisy; having their conscience seared with a hot iron” (1 Tim. 4:2).
5. *Will—that aspect which tells me what I shall do about the issue.*
- F. What happens to a man’s body, soul and spirit at salvation?
1. The soul gets “saved” from and eternal punishment in hell
 2. The spirit gets “regenerated” (Titus 3:5)
 3. The Holy Spirit moves into that man’s spirit (John 3:6; Rom 8:9)
 4. The Lord Jesus Christ moves into the soul of that man (John 14:23; Eph 3:17)
 5. The flesh gets denied (put off) on a daily basis, until it finally dies, and a new body replaces it
 6. The soul and body are “surgically” separated by the “operation of God” (Col 2:12)
 7. This new man struggles for the rest of his life until that flesh dies – because the flesh will not and CANNOT please God (Rom 8:8)

MAN’S ORIGINAL DUTIES AND RESPONSIBILITIES

Why did God create man? Before giving the various reasons, it should be strongly stated that God *did not* make man because he was lonely! Long before he created angels or man, the Father was having blessed fellowship with his beloved Son. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world” (Jn. 17:5, 24).

“The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him” (Prov. 8:22-30).

But why, then, did he create man?

According to a passage in Revelation:

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11). Man, then, was created to demonstrate the glory of God and to fellowship with the God of glory. Upon his creation he is given the following duties and responsibilities:

A. Man was to assume the _____ over all nature.

1. “And God said, Let us make man in our image, after our likeness: and let them have _____ over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. 1:26).
2. The New Testament makes it clear that man was made to eventually assume headship over the _____ (Heb. 2:58). “. . . From all this it is evident that man’s original state was not one of savagery. Indeed there is abundant evidence to show that man has been degraded from a very much higher stage. Both the Bible and science agree in making man the crowning work of God, and that there will be no higher order of beings here on the earth than man. We must not forget that while man, from one side of his nature, is linked to the animal creation, he is yet supra-natural—a being of a higher order and more splendid nature; he is in the image and likeness of God. Man has

Bible Doctrines 2 – The Doctrine of Man

developed not *from* the ape, but *away from* it. He never was anything but potential man.” (*The Great Doctrines of the Bible*; William Evans; pp. 128,129)

3. “No single instance has yet been adduced of the transformation of one animal species into another, either by natural or artificial selection; much less has it been demonstrated that the body of the brute has ever been developed into that of the man. The links that should bind man to the monkey have not been found. Not a single one can be shown. None have been found that stood nearer the monkey than the man of today.” Agassiz

B. Man was to make his headquarters in Eden and especially to care for this beautiful garden paradise.

“And the Lord God took the man, and put him _____ the garden of Eden to dress it and to keep it” (Gen. 2:15).

C. Man was to provide _____ for every living creature.

“And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what __ would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him” (Gen. 2:19, 20).

D. Man was to _____ and protect his wife.

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:24).

E. Man was to _____ himself and populate the earth with his kind.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:28).

F. Man was to _____ all the fruits of the various trees (except one).

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat” (Gen. 2:16).

G. Man was forbidden to partake of the fruit of the tree of the _____ of good and evil.

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).

MAN’S TRAGIC SIN AND FALL

A. The temptation that led to the fall.

1. According to Genesis 3:1, Satan, _____, enticed Eve to disobey God and partake of the forbidden fruit. “Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” (Gen. 3:1).
2. We here note Satan’s approach to Eve.
 - a. He begins by slyly _____ God’s Word, but soon is brazenly _____ the Word of God. “And the serpent said unto the woman, Ye shall not surely die” (Gen. 3:4).
 - b. He causes her to doubt God’s goodness
 - c. He causes her to feel denied
 - d. He causes her to make a decision independent of God, and her husband
 - e. He causes her to cause her husband to rebel against God for HER sake

B. The transgression that caused the fall.

1. “And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die” (Gen. 3:2, 3).

Bible Doctrines 2 – The Doctrine of Man

2. In these verses Eve commits two fatal mistakes.
 - a. She adds to God’s Word (God did not say, “Neither shall ye touch it”),
 - b. And then she takes from God’s Word (she omitted the original command, “Thou shalt surely die”). “But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).
3. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18, 19). “Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Prov. 30:5, 6).
4. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6).

C. The trial that followed the fall.

Adam the sinner, after a brief and futile attempt to hide, now confesses to his crime (but ONLY when caught). At this point the righteous Judge sets up his court in Eden and the trial begins. A threefold sentence is soon passed down:

1. Upon the _____.
 - a. “And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Gen. 3:14).
 - b. Isaiah indicates that this judgment will continue to be binding upon the serpent even during the millennium. “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord” (Isa. 65:25).
2. Upon _____.
 - a. “And I will put _____ between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).
 - b. At first glance this verse would merely seem to predict the natural hatred of man for snakes. But for centuries devout Bible students have seen a far more precious and profound truth underlying these words. For in this verse they claim to see no less than a thrilling prediction of the cross and the resurrection, of the Saviour’s great victory over Satan. Eventually Christ shall crush the head of Satan, while suffering a heel wound in the process.” See also:
 - 1) “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:5).
 - 2) The battle is not completely finished being fought yet. “And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen” (Rom. 16:20).
3. Upon _____.
 - a. Adam and Eve would experience a sevenfold sentence because of their sin.
 - 1) _____.

“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Gen. 3:7).
 - 2) _____.

“And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself” (Gen. 3:8-10).

Bible Doctrines 2 – The Doctrine of Man

- 3) _____.
- a) “And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat,” (Gen. 3:12, 13).
- b) This is the first historical example of “passing the buck” (or blame).
- 4) _____. Two kinds of death
- a) Physical death.
- (i) “And all the days that Adam lived were nine hundred and thirty years: and he died,” (Gen. 5:5).
- (ii) “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away” (Ps. 90:10).
- b) Spiritual death.
- (i) “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt. 7:23). “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt. 25:41).
- (ii) “He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death” (Rev. 2:11).
- (iii) “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:6).
- (iv) “And death and hell were cast into the lake of fire. This is the second death” (Rom. 20:14).
- (v) “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).
- 5) _____.
- “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Gen. 3:16).
- 6) _____.
- “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return” (Gen. 3:17-19).
- 7) _____.
- “And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life” (Gen. 3:22-24).

D. The theories that explain the fall.

1. Were the effects of Adam’s fall merely confined to himself, or do they continue somehow to make themselves known in the lives of twentieth century men?
 - a. *The liberal position:* As the entire story is simply a Hebrew legend, there can, of course, be no effect whatsoever.

Bible Doctrines 2 – The Doctrine of Man

b. *The Pelagian position:*

Pelagius was a fifth-century British monk who taught that Adam's sin affected only himself, for God imputes to men only those sins which they personally and consciously perform. Pelagius said the only effect of Adam's sin on posterity was that of a bad example. The doctrine of Pelagianism was condemned by the council of Carthage in A. D. 418.

c. *The Arminian position:*

Arminius (1560-1609) was a professor who lived and taught in Holland. This theory teaches that while Adam's sin definitely weakened the will of his posterity to remain sinless, it did not destroy the possibility. From this view point, people get the idea that anybody could arrive at sinless perfection – and Charismatic theologians even have decided that ANYBODY could have been Christ if they were serious enough!!!

We are NOT Arminian!

d. *The Augustinian position:*

1) Augustine was one of the early church fathers. He taught that because of the source of the human race being in Adam, man's sin is imputed to his posterity. Thus, corrupted nature begets corrupted nature (flesh begets flesh). This final view is the only position which is amply supported by the Scriptures. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

2) "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:18,19). "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

3) At this point it should be said that in the New Testament the Apostle Paul often distinguishes between "sin" and "sins."

2. According to Paul:

a. Sin—the *root* of my problem and a reference to my corrupted nature which I received from Adam.

b. Sins—the *fruit* of my problem and a reference to those actions resulting from my corrupted nature.

c. It is vital to understand this distinction, for God will not deal with us favourably concerning our sins until we allow him to treat our sin nature. I sin (commit individual transgressions) because I am a sinner, and therefore do not become a sinner because I sin! Thus modernism is content to treat the boils on the skin of mankind (sins) but the real disease is in the bloodstream (sin nature). Paul summarizes all this in a single verse:

d. "For all have sinned and come short of the glory of God" (Rom. 3:23). From all this we therefore conclude that Adam's individual transgression resulted in a sin nature for him, but with us it is the other way around our sin nature results in individual transgressions.

MAN'S PRESENT-DAY CONDITION.

A. Two fallacies.

1. *Man is _____ and therefore cannot be saved.*

a. According to this position, the only real difference between a mushroom, a man, and a mountain is simply in the accidental arrangement of the atoms.

2. *Man is _____, and therefore need not be saved.*

a. Thus, as Christian witnesses we are told that our primary ministry to the poor, lost, helpless drunkard is to simply inform him that he is made in God's image and carries the divine spark of divinity within him. He therefore need only to fan that small flame and begin living that victorious life God wants him to live.

B. The facts.

Bible Doctrines 2 – The Doctrine of Man

In his first epistle to the church at Corinth, Paul places all living men into three spiritual categories:

1. *The _____ man.* Unable to please God at all (Rom 8:8)
 - a. The Bible describes all unsaved men (the natural man) as being spiritually “depraved”, i.e., _____!
 - b. Negative aspects of depravity.
 - 1) Depravity does not mean that all unsaved men are as depraved as they can possibly become. Most men, for example, do not run around murdering little children or robbing banks. But some do. Also, few housewives suddenly abandon their families and become professional harlots.
 - 2) Depravity does not hold that a sinner has no sense of God, nor of good and evil. Often, to the shame of the Christian, unsaved men and women demonstrate a higher morality than shown by their professing neighbours and family members.
 - 3) Depravity does not teach that an unsaved man cannot admire the noble, or even perform noble and heroic acts. Many battle accounts record the bravery of unsaved soldiers who pay the supreme sacrifice to save the lives of their endangered buddies. On other occasions unsaved firemen and policemen have laid down their lives to protect individuals they may not even know.
 - 4) Many times, depravity settles for a spiritual _____, instead of _____!
 - c. Positive aspects of depravity.
 - 1) Depravity means that all sinners are capable of all wicked things. This means that a freedom-loving Winston Churchill still possessed within his nature all the potential cruelty of an Adolf Hitler.
 - 2) Depravity teaches that no sinner has the power to please God.
 - a) “But 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” (1 Cor. 2:14).
 - b) The understanding is darkened (Eph. 4:18; 1 Cor 2:14);
 - c) The heart is deceitful and wicked (Jer. 17:9, 10);
 - d) The mind and conscience are defiled (Gen. 6:5; Titus 1:15);
 - e) The flesh and spirit are defiled (2 Cor 7:5);
 - f) The will is weakened (Rom. 7:18);
 - g) And we are utterly destitute of any Godlike qualities which meet the requirements of God’s holiness (Rom. 7:18).”
(The Great Doctrines of the Bible; William Evans; p. 133)
 - d. The following Scriptures aptly describe the natural man:
 - 1) “But I know you, that ye have not the love of God in you” (Jn. 5:42). “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Rom. 7:18).
 - 2) “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:7-8).
 - 3) “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12). “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” (Rom. 3:10-12).
2. *The _____ man.*
 - a. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to

Bible Doctrines 2 – The Doctrine of Man

bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor. 3:1-3).

- b. Here Paul sadly describes a Christian who is indwelt by the Holy Spirit, but who still allows himself to be controlled by the passions of the flesh. Paul calls him a baby, for he has never learned to grow.
3. *The _____-controlled man.*
 - a. “But he that is spiritual judgeth all things, yet he himself is judged of no man” (1 Cor. 2:15).
 - b. Willing, and determined to yield to the work of the Holy Spirit in and through them

MAN’S DESTINY

- A. In the throes of despair, the suffering patriarch Job once cried out:
 1. “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not” (Job 14:1, 2).
 2. Later during the same dialogue Job would sigh and ask: “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come” (Job 14:14).
 3. Finally, in chapter 19, Job reaffirms his own personal faith in God and in the destiny of man. Job exclaims: “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25, 26).
- B. It has been said that the three largest questions of mankind are as follows:
 1. Where did I come from?
 2. Why am I here?
 3. Where am I going?

Thus far in this study, questions one and two have been answered. This final section will answer the third question.

C. False views concerning the destiny of man.

1. _____:
 - a. An oriental _____ philosophy (which at certain periods in history has wormed its way into Christian thought) which teaches that at death a man ceases all personal existence and is absorbed by some great life-giving principle in the universe. According to this thought, a man, while he lives, can be pictured as a small wave ripple, skimming the top of a mighty ocean. But when the wind stops (the moment of death), the wave is then received back into the ocean from whence it came, and forever loses its previous identity. This is refuted by:
 - b. “And behold, there appeared unto them Moses and Elias talking with him” (Mt. 17:3).
 - c. Here we see Moses (who had died 2,000 years earlier) and Elijah (who had departed over seven centuries back) both reappearing on the Mount of Transfiguration to Peter, James, and John. This, of course, proves that absence from this earth does not mean the termination of personality or person-hood. “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept” (1 Cor. 15:12-20).
 - d. “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Bible Doctrines 2 – The Doctrine of Man

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. 15:42-49).

2. Restorationism:

a. The belief that in a future life all men will be given a second chance to make the choice for God that they did not make during this life.

b. This is refuted by:

- 1) “He, that being often reprov’d hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Prov. 29:1). “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (Jn. 3:3).
- 2) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 3) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (Jn. 3:16-18).
- 4) “There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead” (Lk. 16:19-31).

c. **If these verses teach anything, they strongly and sternly declare that at the moment of death there exists absolutely no chance for the salvation of an unsaved person.** We may be tempted to argue with God concerning the *why* of the matter, but not the *what* of the matter. Origen (second century church father) was one of the earliest proponents of restorationism. He even taught the possibility of Satan himself being restored to the faith he once rebelled against. Restorationists use the following Scripture verses for “proof” of their position.

- 1) “And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:20, 21).
- 2) “For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22).
- 3) “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him” (Eph. 1:10).
- 4) “For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:3, 4).
- 5) “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Tim. 4:10). “For Christ also

Bible Doctrines 2 – The Doctrine of Man

hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison” (1 Pet. 3:18, 19).

- d. However, a quick glance at the context of the above verses show that all the “restored” here are those who have accepted Christ as Saviour. The passage in 1 Peter has been the subject of some controversy, but whatever else, it does not teach restorationism. The verb “preached” in verse 19 in the original Greek does not refer to gospel preaching.

3. _____:

- a. An atheistic belief that man, upon death, forever ceases to be and quietly rots into nothingness. This philosophy has been aptly described on an ancient tombstone: “I was not, I became, I am not, I care not.” This is refuted by:

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:50-57).

- b. Materialism may be correctly defined as that clever worldly art of knowing the *price* of everything, but the *value* of nothing.

4. *Annihilationism*:

- a. This theory, espoused by the _____, along with various other groups, teaches that all the ungodly will someday literally be “uncreated,” or annihilated by God. It is refuted by:

- 1) “And these shall go away into everlasting punishment: but the righteous into life eternal” (Mt. 25:46).
- 2) “And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev. 14:9-11).

- b. Those believing in annihilationism attempt to undergird their claims by quoting certain Scripture verses in the Psalms:

- 1) “For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth” (Ps. 37:9).
- 2) “The Lord preserveth all them that love him: but all the wicked will he destroy” (Ps. 145:20).

- c. Refute: The same Hebrew word *karath*, translated “cut off” in Psalm 37:9 is also used in reference to the crucifixion of the Messiah as prophesied in Daniel 9:26. Christ was certainly not annihilated at Calvary. In Psalm 145:20 the identical Hebrew word here rendered “destroy” is found describing the punishment of both Egypt (Ex. 10:7) and Israel (Hosea 13:9), neither of which nation has yet to suffer annihilation.

5. *Soul sleep*:

- a. The view that the soul sleeps between death and the resurrection. It is refuted by:

- 1) “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and

Bible Doctrines 2 – The Doctrine of Man

willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him” (2 Cor. 5:6-9).

- 2) “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you” (Phil. 1:23, 24).
- 3) “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” (Rev. 6:9-11). This passage in Revelation not only refutes soul sleep, but, to the contrary, teaches that departed believers can both ask questions and receive answers in heaven. It also seems to suggest the possibilities of a temporary body given them prior to their future resurrected bodies.

6. _____:

- a. The belief of Roman Catholics that all those who die at peace with the church but are not perfect must undergo penal and purifying sufferings. However, this is only for those who die in venial (lesser) sin, for all dying in mortal sin are forever condemned to hell. Roman doctrine teaches that a person’s stay in purgatory may be shortened by the gifts or services rendered by living people in behalf of the beloved dead one through the Roman Catholic Church.
- b. This is refuted by:
 - 1) “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb. 9:11-14).
 - 2) “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9:24-28).
 - 3) “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more” (Heb. 10:12, 16, 17).

7. *Limbo*:

- a. Another aspect of Roman Catholic theology which teaches that all unbaptized children and the mentally incompetent, upon death, proceed to a permanent place of “natural happiness,” but not heaven.
- b. This is refuted by:
 - 1) “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of

Bible Doctrines 2 – The Doctrine of Man

offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven” (Mt. 18:1-10).

8. _____:
- a. The belief in the transmigration or rebirth of the soul which has been fundamental to most religions and philosophies of India. As one sows in the present life, so one shall reap in the next, good deeds resulting in a good state of rebirth, bad deeds in a bad state of rebirth. Thus a man’s state of life is seen not as something fortuitous or meaningless, but as the working out, for good or ill, of the effects of a previous existence and the predetermining of a future state. This theory, like the previous seven, is totally without scriptural support.

D. Scriptural considerations concerning the destiny of man.

1. *Before the cross.*

- a. Where was the abode of the dead prior to Calvary? It is held by a number of Bible students that before Jesus died, the souls of all men descended into an abode located somewhere in the earth known as _____ in the New Testament and _____ in the Old Testament. Originally, there were two sections of Hell, one for saved and one for the lost. The saved section is called “Paradise.” “And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise” (Lk. 23:43).
- b. “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried” (Lk. 16:22).
- c. In Luke 16:19-31 the Saviour relates the account of a poor believer who died and went to the saved part of Hades and of a rich unbeliever who died and went to the unsaved section. (See VI. A. 2, Restorationism.) A number of extremely interesting conclusions may be derived from this historical account as related by Christ.
 - 1) The activities of angels in carrying believers to their reward.
 - 2) The irony of an occupant in hell desiring to become a soul-winner.
 - 3) The nature of the rich man’s request to send Lazarus to testify to his five lost brothers, reasoning that “if one went unto them from the dead, they will repent.” This pathetic request was of course denied, simply because it would not have worked. The fact of the matter is that Christ did actually raise a man with the same name as Lazarus a few months later. What were the results of this? Did it cause the unbelieving Jews to come to the Saviour? Hardly. In fact, just the opposite occurred, for the wicked Pharisees not only decided to kill Jesus for his action (Jn. 11:53), but actually planned (if necessary) to murder the resurrected Lazarus also (Jn. 12:10, 11).
- d. However, many believe that all this changed after Christ had made full payment for the believer’s sins on Calvary. The Scofield Bible suggests that during the time of his death and resurrection, our Lord descended into Hades, depopulated Paradise, and led a spiritual triumphal entry into the heavenlies with all the saved up to that time. The following is offered as proof of this:
 - 1) “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things)” (Eph. 4:8-10).
- e. In his book *Revelation*, the late Dr. Donald Barnhouse writes:
 - 1) “When He ascended on High He emptied Hell of Paradise and took it straight to the presence of God. Captivity was taken captive.... From that moment onward there was to be no separation whatsoever for those who believe in Christ.

Bible Doctrines 2 – The Doctrine of Man

- f. Note: Hades is the Greek word translated into Hell. Most new Bibles don't even translate the word anymore, and just leave it as Hades! More confusion!

2. *After the cross.*

- a. The state of the unsaved dead remained (and remains) unchanged after the cross. They remain in Hell awaiting the final great white throne judgment.
- b. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev. 20:11-15).
- c. This means the lost rich man is still in Hell, there having since been joined by Judas, Herod, Nero, Hitler, etc., and will remain until after the millennium and the resurrection of the unjust.
- d. “But the rest of the dead lived not again until the thousand years were finished . . .” (Rev. 20:5).
- e. But a glorious change has occurred concerning the state of those who fall asleep in Jesus. Note the following Scriptures:
- 1) “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep” (Acts 7:55, 59, 60).
 - 2) “For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Phil. 1:21, 23) .
 - 3) “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:8).
- f. Thus, according to these verses, both Stephen and Paul, along with all other departed believers, are now in the heavenlies with Christ. In the following Scripture Paul refers to this place as “the third heaven.” “It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter” (2 Cor. 12:14).

Will it be...
the **Lake of Fire**
or
Heaven?

STUDY QUESTIONS FOR THE DOCTRINE OF MAN

1. What is the origin of man?

2. Is man a two-part or a three-part being?

3. What are the four characteristics of the soul as given in the notes? 1) _____ 2) _____
3) _____ 4) _____

4. What was the temptation that led to the fall? _____

5. The three-fold sentence that God passed down was:

(1) to the serpent _____

(2) to Satan _____

(3) to Adam/Eve (7 points) _____

6. Which theory explaining the fall do we hold to? _____ Give a verse to prove your point. _____

7. Paul places all living men into three spiritual categories, they are (1) _____ (2) _____
(3) _____

8. What is the destiny of Man? (lost) _____
(saved) _____