

I. Erroneous views concerning man. (From Christian Theology by P. B. Fitzwater)

A. Man is Exclusively Material

This theory conceives of man as being composed wholly of material substance. According to this view, man's capacity to think is predicted as atomic activity. It conceives of man as the product of the evolution of protoplasm, making him a composite of chemical substance. (3-299)

When this view is expanded into a philosophy, it predicates man's origin as from, or by way of, the brute. As taught in most of our high schools and colleges today, this philosophy accounts for the collapse of the morals of our generation. The inevitable outcome of such a philosophy of life is low, vulgar, and criminal living. (3-300)

Teach that man is a highly developed brute and he will act like a brute Prov. 23:7. Whatever a man thinks, he already is or is fast becoming.

This kind of teaching has expressed itself in:

1. Indescribable Acts of Cruelty

The glaring headlines of our newspapers reveal the fruits of education cast into the materialistic mold. (3-300)

2. Immoral Practices

All too frequently the immoral practices among young people grow out of the behavioristic psychology which postulates the right and necessity of gratifying every desire. (3-300)

Some teach that it upsets one's nervous equilibrium and makes mental neurotics to suppress any desire Gal. 5:19-23.

This explains why so many modern young people commit suicide. They sometimes declare that they have run the gamut of human experience and there is, therefore, nothing further for which to live. It further explains in some measure the restlessness of this generation. Instead of living in the realm of thought, they cry out for something that will furnish a thrill to their senses. (3-300)

B. Man is Divine

This view declares that man in his very nature is divine. Even among ministers and Christian leaders there is much said concerning the "divine spark" in man. The tendency of this view leads man to think too highly of himself. It originated in the garden of Eden when the serpent said to the woman Gen. 3:5. (3-300)

This view of man threatens ruin to the race in another direction. Disastrous as the moral effect of the materialistic view has become, the deification of man is still more ruinous. It likewise tends to immorality. The beginning of immorality was man's deliberate act of casting off God's Holy Word. Three outstanding examples may be cited. (3-301)

1. Cain's worship of God according to his own will. Genesis 4:3

Cain was a religious man, but instead of approaching God according to the divinely ordained plan, i.e., through the offering of a blood sacrifice, he brought of the fruit of the ground. (The fact that "by faith" of Hebrews 11:4 clearly implies that God had given instruction as to the way a sinner should approach Him.) Cain worship expresses itself today in all the unscriptural philosophies, works and rites of liberalism. (3-301)

2. The federation of man to throw off God's rule. This was the motive back of the erection of the tower of Babel. In Gen. 9:1 God had commanded Noah's sons, as He had commanded Adam and Eve, to multiply and replenish the earth. Through Nimrod's rebellious leadership (Gen. 10:8-10), they conspired according to Genesis 11:3,4. Modern examples of this proud spirit of man are found in the many atheistic societies organized for the deliberate purpose of getting rid of the rule of God. We see the same spirit in the modern cry for a religious democracy, which really means the abolition of the rule of God in the religious realm, just as political democracy means the deposing of a king.
3. The appearance of the Antichrist 2 Thess. 2:3,4.  
The time is coming when the Antichrist, the man of sin, will seek to exalt himself above God.

## II. The Origin of Man. Genesis chapter one and two

### A. By Creation

The Scripture negates the idea that man is the product of unreasoning forces. They refer his existence to a cause outside of nature, namely, to the creative act of God. Gen. 1:27 & 2:7.

"Man's possession of self-consciousness, general ideas, the moral sense, and the power of self-determination, show that that which chiefly constitutes him could not have been derived by any natural process of development from the inferior creatures. We are compelled, then, to believe that God's "breathing into man's nostrils the breath of life," was an act of immediate creation. (7-234)

"The baby new to earth and sky  
Never thinks that, This is 'I!'"

Fichte called that the birthday of his child, when the child awoke to self-consciousness and said, "I". No brute ever yet said or thought, "I". (7-234)

1. Man's creation decreed by Divine Council Genesis 1:26  
"We thus see that man's origin was preceded by a counsel in eternity in which the divine decree was made to bring man into existence. The "us" implies plurality of persons participating in this counsel and sets forth the solemn dignity of man." (3-304)
2. Man's creation accomplished by the Act of the Triune God. Genesis 1:27  
"This clearly implies that man did not come into being by an evolutionary process, but by a divine fiat. God spoke the word and man's being was a fact." (3-304)

Gen. 1:26,27 and Gen. 2:7 and 21-23 "are not two accounts of man's creation, but are the Holy Spirit's comprehensive account of man's origin and nature. The first reference gives an outline account of man's origin. The second gives the details of this account. The characteristic of the creation narrative is the rhetorical method of logical and orderly discourse." (3-303)

- B. By a Method of Creation Man's creation was not by a process of Evolution. Definition: This theory claims that by reason of the forces within organic or inorganic matter a natural process developed which has been working for ages upon ages to produce man at his present state.

1. The Evolutionary Theory of Man is in direct opposition to Divine Revelation: (1-176)
  - a. The evolutionary theory represents man as rising from a lower order of being; while the Scriptures declare his origin to be due to the direct creative action of God.
  - b. The evolutionary theory represents man as being the result of successive changes in the material forms due to resident forces within; while the Scriptures declare that man's physical being is the result of God's action upon it from without.
  - c. The evolutionary theory represents man as the climax of development ascending through the lower forms of animal life; while the Bible declares him to belong to the distinctive human order, whose entrance into being was immediate and direct.
  
2. Reasons to reject evolution:
  - a. The Bible clearly states that God created man. Gen.1:27
  - b. The man God created was intelligent. This has been confirmed by the earliest records.
  - c. There is no record of an animal ever becoming man.
  - d. There is no evidence that the so-called missing link has been found. One day we read that it has been found, and the next day we read of someone going out to find it.
  - e. There is no evidence that primitive man was any different from man today.
  - f. The constitution of man is very different from that of any animal.
  - g. All evidence points to man as appearing suddenly on the earthly scene in full possession of his intellectual and moral capacities.
  - h. Cosmic evolution raises more questions than it solves.

C. But after the divine type.

Man was created in the image of God (Gen.1:27; 5:1; 9:6). Image means the shadow or outline of a figure, while likeness denotes the resemblance of that shadow or figure. The two words, however, are practically synonymous. That man was made in the image and likeness of God is fundamental in all God's dealings with man. I Cor.11:7; Col.3:10; James 3:9. We may express the language as follows: 'Let us make man in our image to be our likeness.' (2-127)

1. Negatively

"The image of God does not denote physical likeness. Col.1:15; John 4:24; 1:18; Luke 24:39; I Sam.15:29. "Image does not imply perfect representation in man. Christ is the image of God absolutely. Man is the image of God relatively and derivatively. Since God is Spirit, man made in His image cannot be merely a material thing." (13-122)

2. Positively

- a. He is a personal being--Both God and man possess personality. Ex.3:13-14

"By personality is meant that two-fold power to know self as related to the world and God and to determine self in view of moral ends. This distinguishes man from the brutes. The brute is conscious but not self-conscious. This natural likeness to God is inalienable. It constitutes the capacity for redemption and gives value even to the life of the unregenerate." (13-122)

"This aspect of God's image in man remains undestroyed by sin." (Bernard in 13-122)

b. He is an immortal being.  
 God has endowed man with endless existence. Matt.10:28; Matt.25:46  
 "Unending existence is an inseparable part of man's heritage as a creature made after the image and likeness of God. He is indestructible. He cannot be annihilated." (1-178)

c. He is an intelligent being. Col.3:10; Gen.2:19,20; 1:28  
 "He had sufficient intelligence when created to think, reason, and speak; to draw conclusions and make decisions. He had a language and apparently was the master of it. He could select suitable names from his divinely given vocabulary for the beasts presented before him, and was capable of having dominion over them." (1-178)

"He had sufficient intelligence to give names to the animals as they were presented before him (Gen.2:19,20). Adam had not only the power of speech, but the power of reasoning and thought in connection with speech. He could attach words to ideas. This is not the picture, as evolution would have us believe, of an infantile savage slowly groping his way towards articulate speech by imitation of the sounds of animals." (2-128)

"Man resembles God, in his possession of a rational nature. Man's capacity in this regard is the source of all scientific knowledge. He reads the meaning of nature and discovers that it is stamped with the marks of reason. Man understands God by reason of the marks of intelligence in the world about him. Reason in man answers to reason in God." (E.Y.Mullins in 1-178)

d. He is a moral being. Eph.4:23,24; Col.3:10  
 It is clear from these passages that the image of God consists in knowledge, righteousness, and holiness; moral, not physical likeness. (2-128)

Gen.2:15,17; 3:1-15; Rom.5:12,14.

"Consider the moral test in Genesis 3. Adam had power to resist or to yield to moral evil. Sin was a volitional thing. Christ, the last Adam, endured a similar test. Matt.4." (2-128)

"This means that he was created a holy being, and this was the chief glory with which he was crowned. It was great glory to be made like God in His intellectual excellencies, but it was the greatest glory to be made like Him in his moral perfections." (J.M.Pendleton in 1-179)

e. He is a social being. Gen.1:28  
 "As God has a social nature, so He has endowed man with a social nature. Consequently man seeks companionship. In the first place he found fellowship with God, Himself. Gen.3:8 God made man for Himself, and man found supreme satisfaction in communion with his Lord." (11-221)

"In the fall of man the above characteristics have been marred or perverted but not lost."--Dr. H.B.Gray

"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. We must not forget that while man, from one side of his nature, is linked to the animal creation, he is yet super-natural--a being of a higher order and more splendid nature; he is in the image and likeness of God." (2-128)

f.- He is a responsible being" Gen 2:15-17  
 III. The Unity of the Human Race (3-305-307)

It is entirely improper to speak of the races of mankind, because there is but one race, and that is the human race. The idea of the unity of the human race lies embedded in the Scriptures.

A. It is implied from man's origin. Gen.1:26-28

This Scripture makes it clear that God created a single human pair, male and female, which was the embryo of humanity. It was through the fruitfulness of this pair that all the earth was replenished. God called the first man "Adam", meaning "man", and God called the first woman "Eve," since she was to be the "mother" of all living. The clear implication of the name "Eve" was that the whole race was to spring from this pair.

The restriction of the human race to descendants of this pair has definite emphasis through the judgment of God in the flood. All were destroyed except Noah and his family.

After the flood the human race was perpetuated through Noah's sons. There is no record in the Bible nor in secular history of any break in this line after the flood. "These are the three sons of Noah: and of them was the whole earth overspread". (Gen.9:19)

B. Confirmed by Christ. Matt.19:4

Here Christ set His seal upon the account of the origin of the race by drawing from it the law of life for man. In Christ's statement the declaration is made that there was the creation of the original pair, and He leaves the implication that all members of the human race have come from that pair.

C. Declared by Paul. Acts 17:26

Paul declared that God had made all men of one origin. This means not only that all mankind are akin, but that all the peoples of the earth have the same blood. From the fact that life is in the blood, it is quite clear that all human beings have the same kind of blood.

The teachings of the Scriptures concerning this matter are entirely in agreement with the facts of biology. Four types of blood have been discovered among the members of the human race, and all these types are found in each division of mankind regardless of the color of the skin. The members of the human race are united by one blood.

D. Proved by the universality of sin and the universality of the need of salvation.

The factor of this unity is the basis of Paul's doctrine of universal sin and the provision of salvation in Jesus Christ. Rom.5:12-14,19; I Cor.15:22

Through the law of heredity, human depravity has passed from generation to generation. This depravity is not restricted to any national group, but is inherent in and therefore common to all nationalities regardless of color.

## E. Corroborated by history and science.

The unity of a race is further evidenced by:

### 1. History

The history of tribes and nations in both hemispheres of the world points to a common origin and ancestry in central Asia. The European nations have come by successive migrations from Asia. Reputable ethnologists agree that the Indians of North America came from the Mongolians of Eastern Asia.

### 2. Philology

Philologists agree that all the principal languages of the world point to a common origin.

### 3. Physiology

The physical structure of the various members of the human race indicates that all belong to one species. Racial differences can be accounted for in a fairly satisfactory way by the effect of climate and environment.

### 4. Psychology

All members of the human race have common mental and moral characteristics. Their maxims, traditions, and tendencies are strikingly similar.

## IV. The Constituent Elements of Man

### A. Soul and Spirit.

#### 1. The question of Dichotomy or Trichotomy

"This question has engaged the minds of Christian scholars through the centuries. Competent, devout scholars are divided on the question as to whether man is composed of two parts or three parts. The view that he is composed of two parts is known as dichotomy. The view that he is composed of three parts is known as trichotomy. The solution of the problem is not found in human reason, but in the Holy Scriptures." (3-308)

"A question arises at this point which has engaged and divided theologians in all generations, namely, Is man a dichotomous being--two parts, material and immaterial, with the supposition that soul and spirit are the same--or is he trichotomous--body, soul, and spirit? It would be readily conceded by all that, under any consideration, there is not the same breadth of distinction observable between soul and spirit as between soul and body, or spirit and body. Distinction--far reaching indeed--is implied between soul and spirit, yet these terms are used synonymously. Thus the controversy is between those who are impressed with the distinctions and those who are impressed with the similarities. It would be well to recognize that, when so required, the Bible assigns to these two terms a distinctive meaning and that when no specific distinction is in view the Bible uses them as interchangeable. In other words, the Bible supports both dichotomy and trichotomy." (8-180)

"The term spirit is used freely to indicate the immaterial part of man (compare I Cor.5:3; 6:20; 7:34; James 2:26); so, also, the term soul is used in the same manner (compare Matt.10:28; Acts 2:31; I Pet. 2:11. For a parallel use of these terms see Luke 1:46-47)." (8-180)

"Likewise the same general functions are ascribed to both soul and spirit (compare Mark 8:12; John 11:33; 13:21 with Matt.26:38; John 12:27. Compare II Cor.7:13; I Cor.16:18 with Matt.11:29. Compare II Cor.7:1 with I Pet. 2:11; I Thess.5:23; Heb.10:39. Compare James 5:20 with I Cor.5:5. Those departed from this life are sometimes mentioned as

immaterial may  
be as complex  
as the material  
(body -> molecules, atoms  
etc)

all functions  
as one person  
business of human  
is more amazing  
than divination

souls and sometimes as spirits (compare Gen.35:18; I Kings 17:21; Matt. 27:50; John 19:30; Acts 2:27,31; 7:59; Heb.12:23; I Pet.3:18; Rev.6:9; 20:4). (8-181)

So, also, God is revealed as being spirit and soul (Isa. 42:1; Jer. 9:9; Matt.12:18; John 4:24; Heb.10:38).

Basing their conclusions upon these generalities, many have assumed that the Bible teaches only a dichotomy. Over against this is the truth that often times these terms cannot be used interchangeable. There is the closest relation between the human spirit and the Holy Spirit--so close, indeed, that it is not always certain to which reference is made in the Sacred Text." (8-181)

## 2. Evident Scriptural distinctions between Soul and Spirit.

"The three important texts which distinguish between soul and spirit are: I Cor.15:44, I Thess.5:23, and Heb.4:12. In I Cor.15:44 there is a field of distinction which is unmeasurable. The English translation, "Natural", obscures the fact that reference here is to the present body which is said to be adapted to the soul, as in contrast to that which is future and adapted to the spirit. The natural body is corruptible, dishonorable, weak, and soulish. The spiritual body is incorruptible, glorious, powerful and of the spirit. The future body is to be like Christ's glorious body and the difference, as here measured, between the present body and the resurrection body measures that which is the outlook and capacity of the soul as in contrast to that which is the outlook and capacity of the spirit." (8-182)

After making a careful study of the terms "soul" and "spirit" with the aid of a concordance I find that both are used in the Scriptures to describe various states of being within the human personality experienced because of the interplay of the intellect, emotions, and the will. In order to bring some of the various functions and capacities of the soul and spirit before us the following lists are presented.

### The soul:

- |                     |  |
|---------------------|--|
| 1. Loves--          | Deut.13:3; S.ofSol.1:7; I Sam.18:1                 |
| 2. Hates            | II Sam.5:8; Psa.11:5; Isa.1:14                     |
| 3. Longs            | Gen.34:8; IISam.13:39; Psa.107:9; 84:12; 63:1,42:1 |
| 4. Is joyful        | Psa.35:9; 71:23; Isa.61:10; Psa.86:4               |
| 5. Abhors           | Lev.26:15,43; Psa.107:18; Job.33:20.               |
| 6. Is vexed         | II Kings 4:27; Psa.6:3; II Pet.2:8; Judg.16:16     |
| 7. Is delighted     | Isa.66:3; Psa.94:19; Isa.42:1                      |
| 8. Is grieved       | Judges 10:16; Job 30:25                            |
| 9. Mourns           | Job 14:22  |
| 10. Loathes         | Zech.11:8; Num.21:5                                |
| 11. Desires         | Prov.13:4; 21:10; Job23:13; Isa.26:9               |
| 12. Knows           | Psa.139:14   |
| 13. Given to vanity | Psa. 24:4  |

### The spirit:

- |                   |                                 |
|-------------------|---------------------------------|
| 1. Rejoices       | Luke 1:47; 10:21                |
| 2. Is grieved     | Isa. 54:6; Dan.7:15             |
| 3. Is troubled    | John 13:21; Dan. 2:3; Gen.41:8  |
| 4. Suffer anguish | Exo.6:9                         |
| 5. Is renewed     | Psa. 51:10; Eph.4:23; Gen.45:27 |
| 6. Is stirred     | Acts 17:16                      |
| 7. Is constrained | Acts 18:5                       |
| 8. Is fervent     | Acts 18:25; Rom.12:11           |
| 9. Knows          | I Cor.2:11; Job 32:8            |
| 10. Is defiled    | II Cor.7:1; Psa.32:2            |

The word "soul" occurs about 400 times in the whole Bible and the word "spirit" a few more times, including all reference to the Spirit of God.

The lists given above are by no means exhaustive yet it is readily observable that there is evidence here that these terms cannot always be used interchangeably and that often the Scriptures indicate a distinction in the use of terms. At this point Dr. Lewis Sperry Chafer observes, "There is the closest relation between the human spirit and the Holy Spirit - so close, indeed, that it is not always certain to which reference is made in the sacred text." It is obvious then that the term "spirit" is not always the equivalent of the human soul.

"The distinction between soul and spirit is ~~as~~ incomprehensible as life itself, and the efforts of men to frame definitions must always prove unsatisfactory." L. S. Chafer

### 3. Conclusions

While your author does not wish to attempt the incomprehensible; yet as he understands Gen. 2:7 and Job 33:4, he is able to agree with J. I. Marais in I.S.B.E. "Man is not a spirit, but has it: he is woul. In the soul, which sprang from the spirit, and exists continually through it, lies the individuality - in the case of man, his personality, his self, his ego."

The following conclusions of E.H. Bancroft, a trichotomist, relative to man in his innocence and in the glory may be somewhat definitive yet quite interesting, if not enlightening.

"He became a living soul in the sense that spirit and body were completely merged in this third part; so that in his unfallen state he knew nothing of those ceaseless strivings of spirit and flesh which are matters of daily experience to us. It is interesting to notice that while the soul is the meeting point of the elements of our being in this present life, the spirit will be the ruling power in our resurrection state. I Cor. 15:44 and 45. See ASV margin." (13-109)

Your author is also inclined to believe that Job 12:10 indicates that all animate creatures partake to some degree of "soul-life" while man only possesses spiritual life. It was a similar belief which led a Rev. Robert Clark to write to following: "While he is a living soul like the animals, the content of his soul is immeasurably beyond theirs. He has a rational nature; he can think, reason, weigh evidence, come to conclusions, invent and make progress in the acquisition and use of facts. He has an esthetic faculty. He can see, appreciate, make objects of beauty, harmony and order. The world of art is a tribute to his skill in this capacity."

"As soul man is a conscious individual, and in common with the brute creation, has an animal life, together with appetite, imagination, memory, understanding. Spirit, on the other hand, denotes man's immaterial part in its higher capacities and faculties; --as spirit, man is a being related to God, and possessing powers of reason, conscience and free will, which differentiate him from the brute creation and constitute him responsible and immortal. I Thess. 5:23; Hebrews 4:12; I Cor. 2:14: 15:44; Eph. 4:23" (7-244)

Dr. A. T. Pierson says, "One obvious lesson in this Biblical psychology is that God evidently designed that the human spirit, indwelt and ruled by the Holy Spirit, should keep man in constant touch with Himself, and maintain in everything its proper preeminence, ruling soul and body." (5-35)

#### B. Heart

"In its psychological sense, the term heart refers, alike in both Testaments, to human life with its energies exercised. The physical organ which bears this name is the distributor of the blood and the Biblical conception is



that the life is in the blood (Lev. 17:11). It is thus natural that the heart should be deemed the center of human life. Similarly, the heart is the organ that reacts to human emotions and is thus as easily considered the center of sensibility. (Prov. 14:10; 4:23). In this manner the Word of God relates the term heart to natural self-knowledge. (Isa. 6:10; I Cor. 2:9; Gen. 6:5) From such passages as these it is to be seen that the term heart represents specific exercise of the realities of human life and may thus, to some extent, be distinguished from the soul and the spirit, though here, again, no close line may be drawn and human speculation is of little profit." (8-187)

### C. Flesh

The word is subject to a three fold usage in the New Testament

1. "In some instances the term flesh refers only to the material part of man and it is equivalent to its synonym, body." (Acts 2:30-31; I Cor. 15:39; Eph. 5:29; John 1:14; I Tim. 3:16; Heb. 5:7) - L. S. Chafer
  - a. Chemistry finds the same elements in a man's body as are found in the soil.
  - b. Man is sustained by the earth. If vegetation is destroyed, man finds it impossible to exist.
  - c. The body goes back to the earth. This is an evident and undeniable fact.
2. "In its second meaning it refers to humanity's relationships and classifications. Bearing this sense the term flesh appears many times in the Old Testament. (Isa. 40:6-8; I Pet. 1:24-25) This reference is to living people, ensouled and alive." (8-188)
3. "The third use of the word flesh is that which is wholly restricted to the immaterial part of man. It is an element in man which is predicated of both the unregenerate and the regenerate. It is opposed to God and godliness. It may be defined as a fallen nature, a disposition to sin. It manifests self, and in that evaluation of it, the body may be indirectly included, but without any contributing import. (Rom. 7:18; Eph. 2:3; II Cor. 7:1; 1:12; Col. 2:18) The term flesh, being ethical in character, is similar to such expressions as the "old man," "the body of sin" (Rom. 6:6), "the body of the sins of the flesh" (Col. 1:22), "law...in my members" (Rom. 7:23), "members which are upon the earth" (Col. 3:5).

"Thus the term flesh, when sustaining an ethical significance, refers to the part of man which, because of the fall, is opposed to God and holiness. It is a fallen nature. In the New Testament word carnal, indicates that which is fleshly in its character. (I Cor. 3:1-4) The Corinthians are regenerate yet they are carnal or fleshly because of their condition. The term carnal is thus seen to be a description of the spiritual estate of a Christian who is dominated by the flesh rather than by the Spirit of God. (Rom. 7:14-25) The function of the soul (I Pet. 2:11) is usually in a lower sphere of human life than that of the spirit (compare I Cor. 15:44); but here it is disclosed that the flesh is lower than the spirit, for its lusts are a detriment to the soul. In Romans 8:5-13 the fundamental problem of whether the flesh or the Spirit of God shall dominate the believer's life is carried to its logical end. It is not asserted that Christians are in danger of spiritual death, but it is nevertheless true that they may live in the realms in which those do who are spiritually dead. In the conflict between the flesh and the mind, (Rom. 7:23,25) there is only defeat. In the wider conflict between the flesh and the Holy Spirit there may be victory. This possible triumph is published in two major passages (i.e. Rom. 8:2-4; Gal. 5:16-18)." (8-189 to 191)

#### D. Mind

"The word mind is employed as one of the elements of the immaterial part of man. It is closely related to both the Holy Spirit and the flesh. The Apostle speaks of "the mind of the Spirit," and "the mind of the flesh." Obviously, the human mind may be related to that which is good or to that which is evil. The Apostle writes that with the mind he served the law of God (Rom. 7:25). He as definitely asserts that the carnal mind is enmity against God (Rom. 8:7). In another place he joins flesh and mind in one phrase: "the desires of the flesh and of the mind" (Eph. 2:3), with an evil implication regarding each. The mind may be defiled (Titus 1:15). Peter says that the mind may be "girded up" (I Pet. 1:13)." (8-191)

#### V. The Capacities and Faculties of the Immaterial Part of Man - (taken from L. S. Chafer) (8-193 to 198)

Here attention is removed from the general theme of what the immaterial part of man is, to what the immaterial part of man does.

##### A. Intellect

The Encyclopaedia Britannica alludes to the word intellect as 'the general term for the mind in reference to its capacity for understanding.' A supernatural illumination for the unregenerate was promised by Christ when He said John 16:7-11. This illumination is evidently designed to overcome that incapacity described in II Cor. 4:3-4. (Compare John 3:3; I Cor. 2:9-16; Heb. 5:12-14; 11:3; I Pet. 2:2; I John 2:27; Eph. 1:17-18)

##### B. Sensibility

There is much that is emotional in both God and man which is theological. In this respect man reflects or images that which is true of God. How vast is the love of God, and how real is the love and devotion of the human heart! Again, the human emotional nature, like the human intellect, may be wrought upon and enlarged experimentally by the power of the indwelling Spirit. (Rom. 5:5; Ga. 5:22; I Cor. 13:1-13) The Christian, loving with divine love, will love those objects which God loves. This divine love being the actuating force, the emotions and life are lifted to the plane of that which is supernatural.

##### C. Will

The human will is rightfully a major theme in theology. So far as man is created in the image of God and reflects the divine attributes, the will of man is indirectly related to Theism. Of the unregenerate it is said that Satan is working in them or energizing them (Eph. 2:2), while of the regenerate it is said that God is energizing them "both to will and to do his good pleasure" (Phil. 2:13). To those who are subject to the will of God, there is ever-increasing knowledge of the truth available (John 7:17).

Of the will theologically considered, Dr. Augustus H. Strong writes: 'Will is the soul's power to choose between motives and to direct its subsequent activity according to the motive thus chosen,--in other words, the soul's power to choose both an end and the means to attain it.'

##### D. Conscience

Conscience is one of the major manifestations of the immaterial part of man, and doubtless no other faculty reflects more fully that which is in likeness to God.

Definition - "Conscience is that innate characteristic of the mind which enables a person who has reached the age of reasoning ability to make a

conscience = standard + alarm — can be ignored  
| can be modified or perverted

judgment as to the rightness or wrongness of any course of action which may be presented to the mind. Faced with a particular course of action, the mind instinctively, involuntarily, and often unconsciously reacts with the corresponding judgment: 'I ought to do the right'." Floyd E. Hamilton

Conscience is not subject to the will, but rather sits in judgment over the will and all other features of the life of man.

Naturally but little that is experienced by man is moral in character and therefore the conscience is not always exercised. At times and as occasion demands, conscience may become a torment, a lash, which is all but unbearable. In this, God seems to be more or less identified by every individual. He knows that God knows what he knows. Conscience is little concerned with the fact, as the case may be, that other people know that which constitutes its burden.

#### E. Conclusion

The unity of man's being is none the less real regardless of the various elements in his immaterial nature--soul, spirit, heart, flesh, and mind--and regardless of the various modes of expression of that immaterial nature--intellect, sensibility, will, memory, and conscience. All these elements and manifestations perfectly articulate to form one experience which is called life. The mind may originate thoughts, the memory may retain thoughts, the spirit may discern the value of thoughts, and the soul respond to thoughts, but the conscience judges thoughts in respect to their moral worthiness.

#### VI. The Original Condition of Man

"In his original state man was a free being. He knew right from wrong and was entirely free to choose between them. He was created in righteousness and true holiness. His entire being was free from schism or conflict. His nature was likewise in harmony with the universe in which he was placed. There was entire harmony between his nature and his environment. Adam's sin was not because of the downward pull of lower nature as against a higher nature." (3-313)

"In his original condition man possessed a double freedom. He was free to act in accord with his good nature and free to act contrary to it." - H.B.Gray

##### A. His Environment (Gen. 2:8-15)

It may be assumed that when Jehovah planted a garden in which was "every tree that is pleasant to the sight, and good for food," the prospect was as pleasing as could be secured by means of material things. The attractiveness of the garden was in harmony with all else that God had created and concerning which He had said it was "very good." The evidence points unmistakably to the fact that a poor environment is not the cause of all manner of evil. The situation in which the first man was placed could not by any reasoning have been a contributing cause of his failure. (8-200)

##### B. His Responsibility

###### 1. He was to dress and keep the garden. Gen. 2:15

"Man, bearing the likeness and image of God, should work. Even a sinless man needed purposeful activity for the fullest development of his being. This being true in man's original state, it became more needful in his sinful state. It was for this reason that God cursed the earth and imposed increased difficulty upon man in providing for his bodily needs. That which is at present threatening the welfare of human society is the desire and effort to escape the necessity of toil. Men are clamoring for security, not knowing that the psychological and the physical reaction to such environment would be most demoralizing. Man's advancement intellectually and materially has been through self-determined effort to conquer or overcome difficulty." (3-313)

2. He was confronted by law. Gen. 2:16-17

"He was to render obedience to God's commandment. All through human history this has been man's responsibility. True righteousness means conformity to the laws of God. All law has its foundation in the nature and will of God." (3-313)

3. He was placed as Lord over creation. Gen. 1:28, Psa. 8:6-8

4. He was to replenish the earth. Gen. 1:28

There was no pre-historic race of men. Pre-Adamic creatures were not men. In I Cor. 15:45 we read, "The first man, Adam. . ." and Eve is called the Mother of all living in Gen. 3:20.

- C. His Companion. Gen. 2:18-25

God did not make woman out of the earth but out of Adam, because he was to be the source of all life.

Observe woman's proper place and relationship

Adam and Eve were earth's most beautiful bridal couple, not naked as we think, but in innocence and in garments of glory. (6-49)

- D. His Food. Gen. 1:29-30

He, like the animals, was a vegetarian before the entrance of sin into the race. (6-40) *meat possibly after the fall - customary to eat part of sacrifice*

- E. His Moral Qualities.

Since holiness may be either active or passive--positive virtue, or the absence of evil--the moral qualities of the first man were passive. He was innocent of wrong. There has been no opportunity to develop a tested moral character; yet no record asserts that he had not understood the difference between right and wrong. What might have been required morally of the first man and the measure of his obligation depended largely upon the degree of his development as created. If, as some have claimed, he was only an infant in his mental powers--being an infant with respect to days of his existence--then his moral responsibility is lowered to the vanishing point and the transgression by which he fell called for no judgment whatsoever. In the matter of his transgression, God treated Adam as being wholly accountable and this fact alone certifies the moral development which he sustained. God created a mature man...yet the holiness of the unfallen first man was passive in that it was innocence and (8-202) untested character. He had no experimental knowledge of sin, yet he was intelligent and wholly responsible to God morally.

- F. His life is Sacred. Gen. 9:5-6

"Man's bearing of God's likeness and image indicates the sacredness of human life. It was for the protection and well-being of human beings that civil government was instituted. The laws governing human life in all civilized countries are based upon this conception of man's life. Man's life belongs to God, therefore God's Word says (Gen. 9:5). In the case of murder the execution of justice is a divine judgment. The supreme reason for demanding the life of a murderer is that the act of murder is an offence against God. The murderer was to pay the penalty of his deed by the giving up of his own life. Gen. 9:6 " (3-314)

## VII. Probation of Man - - From E. H. Bancroft

Man's probation was absolutely essential in order to the complete expression and exercise of his intellectual and moral freedom.

*TIME FRAME WITHIN WHICH MAN WAS TESTED*

"Suppose there had been no prohibition in the garden, what would have become of our first parents' free moral agency? Had they been created with such an endowment, they would have had no opportunity to exercise it, and that would have virtually made them slaves to the will of God. The same would have been true if God had created them without the power of choice. In either case they would have been different beings from men as we know them today, and therefore could not have been the progenitors of the human race. To have created man sinful would have made God the author of sin--a thought that is intolerable, and would have partly destroyed his free agency, because it would have given him a bias toward evil." (Keyser in 1-179)

"Man was not created in a neutral moral condition, but was given a holy nature which, if allowed full exercise without external incitement to sin and inward response to the same, would have expressed itself in character and conduct which were also holy. This unhindered exercise of the moral nature apart from a testing would have been an infringement on the exercise of his moral freedom. It was necessary for him to have the right and freedom to choose the right, and freedom to choose the evil as well as good." (1-179)

A. The Meaning of It.

By the probation of man we mean that time during which he was subjected to a particular test, consisting of a positive command concerning the tree of the knowledge of good and evil. The results were to be either the continued favor of God for obedience, or the imposing of the penalty of death for disobedience. (1-179)

B. The Fact of It.

Gen. 2:15-17 "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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." (1-179)

C. The Period of It.

The period covered from the creation of Adam and Eve to the time of their failure and disobedience. In other words, it covered the entire period of man's innocence. (1-180)

VIII. The Fall of Man - Gen. 3:1-24

A look over the world proves that man is not what his Creator intended him to be. Something has gone wrong with man. It is not reasonable to suppose that he is now what he was when he came from the Creator's hands -- much less an improvement. The only way of accounting for man's condition is the historic fall of man as given in the Bible. The introduction of sin is the only answer." (3-315)

It should be noted right here that this is not the record of sin entering the world, but rather the record of sin entering the human race. Sin entered the world through Satan (Gen. 3:1-15). Sin arose not out of man's constitution nor out of the environment in which God placed him.

"The doctrine of the fall of man is not peculiar to Christianity; all religions contain an account of it, and recognize the great and awful fact. Had there been no such account as that found in Genesis 3, there would still have remained the problem of the fall and sin." - (2-129) "Wherever man is found there is evidence of the fall of an exalted being rather than the evolution of a savage. Let it be remembered that man is a being created in the likeness and image of God on a plane a little lower than God. (Psa. 8:5)ASV. It is a gross error to speak of original man as being a savage state. Without having been in an exalted state, there could not have been a fall." (3-315)

"Man was not created a sinner, but sin entered into the world of men through his own conscious and voluntary choice. The doctrine of the fall is not limited

to the Christian religion, for all religions contain either an account of the fall or an intimation of it, and recognize the fact that there is something radically wrong with the race, but they are all vague concerning the cause or origin of this depravity of attitude and action; to the revelation of God alone must we look for this." (1-180)

A. The Source of Sin. Gen. 3:1-6; 2 Cor. 11:3; Rev. 20:2-3

Scriptural testimony is crystal clear that Satan is the source of sin. "Why was Satan the tempter? It was well it was so; for thus the enticement came to man from without; it did not have its initiative from within the sphere of his own being. That in a measure mitigates man's sin, and leaves him redeemable, though a fallen creature. The fact that Satan took upon himself the guise of the serpent also extenuates man's transgression, for man was thereby deceived, enticed into the act of disobedience. This will be made clear by supposing that our first parents had eaten of the forbidden fruit without a tempter and without deception. Then their sin would have been so heinous, coming from the very depths of their own being, that they would scarcely have been savable, and therefore a Saviour would perhaps never have been provided. So far as we can understand the teaching of the divine Word, the angels who fell cannot be redeemed. It may have been so because their temptation came from within, through no outward allurements and deception." (Keyser in 1-180)

B. The Fact of Sin. Rom. 5:12; Gen. 3:1-6; Rom. 5:13-19; 1 Tim. 2:14

"Adam and Eve, the first of the human race, sinned against God, and thus fell from the standing of favor and the state of innocence in which they were created." (1-180)

"Some look upon the whole narrative as being an allegory. Adam is the rational part of man; Eve, the sensual; the serpent, external excitements to evil. But the simplicity and artlessness of the narrative militates against this view.

"Others, again, designate the narrative as being a myth. It is regarded as a truth invested in poetic form; something made up from the folklore of the times. But why should these few verses be snatched out of the chapter in which they are found and be called mythical, while the remaining verses are indisputably literal?

"Then there is the literal interpretation, which takes the account as it reads, in its perfectly natural sense, just as in the case of the other parts of the same chapter. There is no intimation in the account itself that it is not to be regarded as literal history. It certainly is part of a historical book. The geographical locations in connection with the story are historic. The curse upon the man, upon the woman, and upon the ground are certainly literal. It is a fact that death is in the world as the wages of sin. Unquestionably Christ, and the other Scripture writers regard the event as historical and literal: cf. Matt. 19:4; Mark 10:6; 2 Cor. 11:3; 1 Tim. 2:13-15; 1 Cor. 15:56." (2-130)

"How long our first parents remained in a sinless state, retaining the moral image of God in which they were made, it is impossible to say. The matter comes not within the horizon of human knowledge. Some suppose that man's state of innocence continued about a century, and others have thought that it was only a few days in duration. Conjecture is useless and vain. It is enough for us to know that it continued until the fact was proved that man was capable of disobedience. This fact being proved, it follows that his obedience might have been permanent. That is to say, as there was nothing to make his obedience impracticable while he rendered it, so there was no

reason why that obedience might not have been perpetual. What was done for a day or a year might have been done for an indefinite number of days or years, and would have been done, but for man's voluntary decision to disobey." (1-180)

C. The Nature of Sin Gen. 3:4-6 (6-42)

It was eating when they were told not to eat that was sin. There was nothing wrong with the fruit. "It was good for food."

1. Man doubted God's love, and doubting that, denied His goodness; denying His goodness he acted apart from God and became a sinner.  
He thought his own way better than God's way. Isa. 53:6; Pro. 14:12
2. Man doubted God's Word, and doubting that, denied God's truth and acted in spite of God and became a criminal.  
He broke God's law. I John 3:4
3. Man doubted God's authority, and doubting that, denied God's deity and he acted contrary to God and became God's enemy and a rebel in God's universe. Rom. 8:7-8

D. The Results of Sin

1. To Adam and Eve in Particular

- a. Consciousness of nakedness and a sense of shame. Gen. 3:7  
Because of Psa. 104:2, Matt. 13:43, and Dan. 12:3 it would seem that the unfallen spirits of Adam and Eve possessed an encircling halo of light which saved them from the appearance and consciousness of nakedness. This was apparently lost through their disobedience and sin, causing them a sense of unfitness of appearance in the presence of God and perhaps in the presence of each other." (1-182)
- b. A disturbed relationship with God. Gen. 3:8  
"Immediately following man's sin, God appeared in the Garden of Eden. The introduction of sin marred man's familiar intercourse with the Almighty. Adam and Eve not only hid themselves from God's presence, but when summoned by Him began to make excuse, Adam even laying the blame on God. He said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat'." (3-317)
- c. A craven fear of God. Gen. 3:8-10  
"They doubtless had a holy fear of God, in the sense of reverential awe, but this gave them joy and pleasure in God's presence. This was replaced, however, as a result of the fall, by a cowardly attitude of mind and heart which inclined them to flee from God's presence and hide themselves." (1-182)
- d. Expulsion from the Garden. Gen. 3:23,24  
"Immortality in a fallen depraved sin cursed body was a deeper, darker penalty than even God Himself desired for man; hence he was shut off from the tree of life." (1-182)

2. To the Race in General

"Since the natural headship of the race was vested in Adam, his action was representative. The sin, therefore, was racial as well as individual. Hence there were results which are to the entire human species as a consequence of Adam's sin." (1-182)

*Tree of life: in penalty of continuing eating of it by man?*

The Traducian Theory holds that the human race was immediately created in Adam, with respect to the soul as well as the body and that both are propagated from him by natural generation. This view proves to be in accord with the Scriptures. (11-233)

The Creation Theory holds that the body is propagated from past generations but that each soul is an immediate creation of God at the early stages of bodily development. If this be true, how can we account for the fallen, corrupt, debased characteristics of the human soul? (11-232)

- a. Ground cursed so that it would not yield good alone, necessitating laborious toil on man's part. Gen. 3:17-19  
 "This action showed that God's justice was mingled with mercy, for work was and is a real blessing to man in his fallen state." - (1-183) "With his sinful nature man would have been in an exceedingly bad state without the necessity of laboring." (3-319)
- b. It resulted in sorrow and pain to woman in child-bearing, and her subjection to man. Gen. 3:16  
 "Childbearing seems to have been a part of God's creative plan, although apparently it was not fulfilled until after the fall. Suffering and sorrow however, in connection therewith, were added as a consequence of man's sin." (1-183)
- c. It resulted in all men being sinners and resting under condemnation. Rom 5:12; 3:19; 3:9,10; 3:22,23; Isa. 53:6; Gal. 3:10; Eph. 2:3; John 3:36. (1-183)
- d. It resulted in man's understanding becoming darkened. Eph. 4:18; I Cor. 2:14 (6-43)

Man in this fallen state with a darkened spirit finds it impossible to properly relate himself to God. The Spirit is no longer capable of acting as the dominant element in a human personality through contact with the Holy Spirit. Therefore man gropes his way without hope and without God in the world.

Man's understanding remains in this darkened condition until the Holy Spirit enters into him through regeneration and he is translated from the kingdom of darkness into the kingdom of God's dear Son, or into the kingdom of light. With this experience comes restored spiritual perception and discernment. I Cor. 2:6-13

- e. It resulted in the heart becoming debased and corrupt. Eph. 4:19; Jeremiah 17:9; Mark 7:21-23

Evil thoughts spring from the heart and, consequently, the human heart is a cesspool of iniquity.

"In the experience of the Christian, the more he advances in his spiritual life the more he attributes his acts to the depraved condition of his nature. Such persons do not attempt to hide their delinquencies by blaming their environment or associates; they know that the real cause of the irregularities of their life is a depraved heart." (3-321)

- f. It resulted in the body becoming subject to disease and death. Gen. 3:19; Rom. 5:12; I Cor. 15:22(a)

"They were at once placed under the law of mortality--sin put them there--and the seeds of death were planted in them. There was, in consequence of sin, subjection to disease, infirmity, and dissolution; and the physical death of the guilty pair became just as certain when they sinned as if it had occurred while yet they were eating of the fatal fruit. Not only did the natural death of Adam result from his sin, but the natural death of all his posterity results from the same cause." (Pendleton in 1-183)

*Propagated to  
not human bodies*

*Each soul that  
comes into a  
body is  
contaminated*

*Red head:*



- g. It resulted in spiritual death in time and the threatened penalty of eternal death. Gen. 2:17; Rom. 6:23; Ezek. 18:4  
 "It is in these words: 'In the day that thou eatest thereof, thou shalt surely die' that most persons receive the impression that natural death is referred to, and no doubt it is, but the death of the body by no means exhausts the reference. The bodies of Adam and Eve did not die actually on the day of transgression, but they died spiritually...Spiritual death is also evidently referred to; and this is a far more fearful result than bodily death. The latter takes place when the spirit leaves the body, the former takes place when God leaves the spirit. The cessation of union, communion, and fellowship with God is so great a calamity that death is its most fitting designation. The spirit cut off from God, as the source of its blessedness, feels a wretchedness which language is powerless to define. It may wander to the outermost limits of space in quest of something to satisfy its large desires, but that something is not found. It has never been found, and it never will be found. The life of the soul is in its union with the blessed God; the death of the soul, not its annihilation, consists in its separation from God. The consummation of spiritual death is death eternal. This consummation is sure to come, unless spiritual death is abolished by the impartation of spiritual life." (Pendleton in 1-183)
- h. Unredeemed men are in helpless captivity to sin and Satan and are regarded as children of the devil. Rom 7:14,15,23,24; I Jn. 3:8-10; Jn. 8:33-35; Eph. 2:3; John 8:44; I Jn. 5:19 ASV  
 "Man's transgression was a crime of the greatest enormity...It was gross infidelity, in believing the devil rather than God; discontent and envy, in thinking that God had denied him what was essential to his happiness; prodigious pride, in desiring to be like God; sacreligious theft, in purloining what God had reserved to Himself as a token of His sovereignty; suicide and murder, in bringing death upon himself and upon all his posterity." (Wakefield in 1-184)

## IX. Man since the Fall.

### A. The unregenerate man. (6-47 to 48)

#### 1. His standing

- a. In Adam. I Cor. 15:21,22. I Cor. 15:45-47; Rom. 5:12,17,18  
 Down through history the first Adam has been multiplied.
- b. It is one of sin and guilt. Rom. 3:9,10; Rom. 3:19.

#### 2. His state or condition.

- a. Sinful in nature. Psa. 51:5  
 This verse tells us that we were natural born sinners. For example: Nobody taught me to lie. Eph. 2:3; Jer. 17:9; Mark 7:20-23; Gen. 6:5; Rom. 8:7. It came out of man because it was in man. Gal. 5:19-21; Eph. 4:18 and 22.
- b. Sinful in practice. Man commits sins of omission as well as sins of commission. I Kings 8:46; Psa. 14:3; Col. 1:21; Rom. 3:10-18; Rom. 3:23; Titus 3:3.
- c. Lost in sin. Luke 19:10; II Cor. 4:3 and 4; Isa. 53:6.  
 A man is lost when he has lost his fortune, way, life or home. When man sinned he lost all of these. Man is lost because he has lost track of God.

- d. Spiritually dead. Eph. 2:1 and 5; Col. 2:13.
- e. Child of Satan. John 8:44; I John 3:8-10; Matt. 13:38.
- f. Under God's wrath. John 3:36; Rom. 1:18.
- g. Waits for death and judgment. Heb. 9:27  
Those who are born again may not taste of either the first or second death. I Thess. 4:16-17.
- h. The unregenerate man is sure of hell. Rev. 20:15; Rev. 21:8.

B. The regenerate man. (6-48 to 50)

1. His standing

- a. In Christ. Rom. 5:12-21; I Cor. 15:21-22 and 45-47.
- b. One of perfection. Eph. 1:4  
In Him, we are absolutely perfect. This belongs to all believers no matter of what position on earth. God loves every believer as well as He loves His own Son. I Cor. 1:30; II Cor. 5:21; I John 4:17 (c).

2. His state.

- a. A new creature. II Cor. 5:17; Gal. 6:15; II Peter 1:4; John 3:6  
We came into the world with a fallen nature. The second birth is a supernatural affair. No man can resurrect himself. Regeneration is not the work of a man dead in sin but the work of the Holy Spirit. A man is either spiritually dead or spiritually alive.
- b. Two natured. Gal. 5:16-17  
When a man is saved he does not loose the old nature but he does get a new one.
- c. Saved. Eph. 2:8-10; II Tim. 1:9.
- d. Dead unto sin. Rom. 6:8-11; I Peter 2:24.
- e. Child of God. John 1:12 and 13; Gal. 3:26; I John 3:2.
- f. Under God's favor. Rom. 5:2; Eph. 1:3; Eph. 1:2.
- g. Waits for Christ and glory. Phil. 3:21.
- h. Sure of heaven. II Tim. 4:6-8; I Peter 1:4.

C. The Two Natures.

Although the Christians, generally, have a conscious experience of the two natures, few seem to understand the full truth regarding them. Great sorrow and discouragement enter many a young convert's heart after he has turned his back upon the old life, because he lacks knowledge on this important subject. When once the initial glow dies down, the young Christian discovers that he is still the possessor of the same old forces of sin and fleshly desires. To his amazement, he realizes that evil tendencies within are as strong, if not more insistent, than in his unconverted days. Then it is that he begins to question whether he is really saved--whether the experience called "conversion" was as deep as it ought to have been.

*Human before  
after -  
not new fact  
but  
new incarnation*

"There can be no question that, if Christians comprehended the truth about the existence and interplay of the nature bequeathed to them by Adam through generation and the nature bequeathed to them by the Son of God through regeneration, we should find less numerous that class of religious persons known as 'backsliders,' and see a more intelligent and stalwart following of the Christ of God." (9-3 and 4)

1. The Character of the Old Nature. (9-6 to 11)

By the old nature we mean that one nature which characterizes us at our natural birth. It is identified in the Scriptures by the terms as, "the flesh," "the carnal mind," and "sin." It always means the man of the old, corrupt, human nature--the inborn tendency to evil in all men. It is that sinful nature which is in each member of the race, a part of our sad inheritance from Adam.

- a. It is a Fallen Nature Gen. 5:3; Rom. 3:10; 5:12,13.  
Naturally, Adam is our federal head, the one whose conduct affected the whole human race. He was independent, preferring his own inclinations to God's obligations; and all who are in vital union with Adam inherit his independent spirit, which is the very essence of sin.  
This first Adam was also disobedient, and all born of him share and inherit his disobedience. Men act consistently with their fallen nature, thus they cannot be other than disobedient children so long as they choose to remain in union with the first man.
- b. It is a Fleshly nature John 3:6; Rom. 8:5-9; Eph. 2:3  
"Fleshly" is an apostolic word for the Adamic nature, and for the believer who "walks," that is, "lives" under the power of it. Dr. F. B. Meyer in his Christian Living writes thus, "Self is the anagram of flesh. The flesh-principle is the self-principle, which so insidiously creeps into everything from which it is not rigorously excluded by the grace of God. Before we are converted, self is the sole motive-power of our lives; our kindest and best actions originate in this root. And after we are converted, it strives to insinuate itself into our religious life. Satan will not prohibit us from being religious, if only 'self' is the main-spring of our devotion. Hence it is that Jesus Christ is so unrelenting in His demand for self-denial."  
Bishop H. C. G. Moule in his most valuable commentary on Romans affirms that to be "in the flesh" describes man's condition previous to the special gift of the Holy Ghost connected with justification Rom. 5:5; Gal. 4:6, the condition in which the dominant element was the very antithesis of the Spirit--the "carnal mind."
- c. It is an Inherited nature John 3:6  
When born into this world, we received the nature of our parents. "I was shapen in iniquity," says David in Psalm 51:5. Our evil nature is the nature of our first birth. It may not be very flattering for a good, moral person to be told that he was "born in sin," but it is the truth of Scripture, nevertheless.
- d. It is an evil nature. Jer. 17:9; Mark 7:21-13; 1 Cor. 2:14  
These passages declare that our old nature is corrupt and alien to the mind of God. It is evil; in that, it is entirely antagonistic to the holy desires of God's heart. It will not and cannot be

subject to the law of God. Rom. 8:7. No one can educate, train, cultivate, or modify the desires of the old nature.

- e. It is an unchangeable nature. Jer. 13:23; Job 14:4; 25:4; Rom. 8:7. It is essential to remember that our old nature is unalterable and unchanged, even after conversion takes place. The old man and the Christian never part company until death or the coming of the Lord separates them. As Dr. Haldeman tersely puts it, "Make no mistake upon this point: allow no false concept that by cultivating the old nature you can get rid of it; or that by seeking to give it right food, you can nourish it in such fashion that it will, in the long run, turn into Spirit. Let the affirmation of the Son of God ring in your ears: 'That which is born of the flesh is flesh.'"

W.H. Griffith-Thomas in The Principles of Theology states, "Another folly may be identified in the rationalistic notion that the Adamic nature may be eradicated through some so-called second work of grace." Not only does the Bible lend no sanction to this eradication idea, but human experience contradicts it without exception."

Dr. Lewis Sperry Chafer gives the following objections to the eradication theory:

- (1) There is no Scripture upon which the theory of eradication may be based.  
God does not eradicate the world, or the flesh, or the devil; but He provides victory over these by His Spirit. I John 5:4; 4:4; Gal. 5:16. In like manner, He provides victory over the old nature by the Spirit. Rom. 6:14; 8:2.
  - (2) No actual human experience confirms the theory of eradication, and were that theory true, parents of this class would give birth to unfallen children.
  - (3) When this theory is accepted there remains no place for, and no meaning to, this ministry of the indwelling Spirit.  
The most spiritual Christians are warned concerning the necessity of walking by the Spirit, reckoning, yielding, not letting sin reign, putting off, mortifying and abiding.
- f. It is a condemned nature whose end is death. Rom. 8:6 ASV  
Spiritual death is a state. The sin nature expresses itself in man's attempting to live in that state.

Gen. 6:13a; I Cor. 15:22. God has pronounced the death sentence against our inherited evil nature. In sending His own Son in the likeness of sinful flesh, and for sin, God has condemned sin in the flesh. Rom. 8:3.

- g. Conclusion

There are many Christians who are priding themselves on their native honor and integrity. No doubt many Christians serve the Lord in the pride and confidence of their flesh, but the Word of God testifies in Isa. 64:6. We are, therefore, to turn away from the natural good in us, as well as from the evil. We are to take God's estimate of the flesh, believe with the Son of God that "it profiteth nothing," and own that our only confidence is Christ in us, "the hope of glory." Col. 1:27

A man may be gifted, cultured, amiable, generous, religious, honest, truthful, industrious, and upright in every relationship of life, and

yet not be able to obey, please, and understand God. One of the sorest trials of the sinner is the acceptance of the divine estimate of human nature - to realize that it is possible to be genial, moral, kind, sympathetic, and scrupulous, and yet to utterly disregard God's rights, and remain untouched by the sacrifice of His Son. Refined persons would shrink in horror at uttering a lie; but in refusing to believe what God says about them, they make Him a liar. 1 John 1:10; 5:10

#### 4. The Character of the New Nature

a. It is a divine nature. John 1:12,13; 2 Pet. 1:3,4  
We are sharers in the very nature of God. From the Holy Spirit, at the moment of regeneration, we participate in the nature of God which is truly divine and absolutely holy. (9-12)

b. It is a spiritual nature. John 3:6; 1 Cor. 15:45-49  
As this new nature is begotten within the believing soul by the Holy Spirit, it carries with it His gracious imprint. (9-12)

1 Cor. 2:12-16. "The Spirit of God is alone able to lift man out of this ruin, and restore God and the conscience to their rightful supremacy. The spiritual man is, therefore, in the light, and discerns all things. That does not, of course, mean that he is omniscient, or that he has not to grow in knowledge; but he has his eyes open, and is in the light. He has now the mind of the Lord, - a mind all-competent; for who shall instruct Him? We are brought into fellowship with Him, through learning but gradually things which surpass all man's powers to attain full knowledge of; still it can be said already, we have the mind of Christ." -Numerical Bible

c. It is a holy nature. 1 John 3:9; 5:18,19  
The key to understanding the effect of this new nature in the life of the believer is found in 1 John 3:4 ASV: "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." This is the meaning of the word "sin" throughout the passage, and the true meaning of the 9th verse is this: "Whosoever is born of God doth not commit lawlessness; for his seed remaineth in him: and he cannot be lawless, because he is born of God." Lawlessness is more than disobedience. Lawlessness claims the right to disobey; and no child of God will do this, or can. "In this the children of God are manifest, and the children of the devil." So wherever we see a professing Christian denying the authority of the Word of God, we may know that he is not a child of God but a child of the devil. No child of God can set up his will against God's will, and claim the right to disobey God. Wisdom is justified of her children, and God is justified of his. (14-53)

"The reason of the impossibility of a child of God continuing in sin is that the germ of the divine life has been implanted in our souls, and it grows--a gradual process and subject to occasional retardations, yet sure, attaining at length to full fruition. The believer's lapses into sin are like the mischances of the weather which hinder the growth of the seed. The growth of a living seed may be checked temporarily; if there be no growth, there is no life." David Smith, Expositor's Greek N.T.

Says Walter Scott, "The essential feature of the 'new man', that on which all other moral excellencies are displayed, it 'righteousness and holiness of truth.'" Combine the characteristics of the Christian life, as enumerated in Galatians 5:22,23 and Colossians 3:12-17, and witnessed

in blended perfection in the life of our Lord on earth, and you have what the 'new man' is and ever should be.

The new nature, then, is holy in essence, seeing that it comes from a holy God through the atoning work of a holy Saviour, and is imparted to the believing heart by the Holy Spirit through the medium of the Holy Scriptures. (9-14-15)

- d. It cannot be changed or forfeited. I John 2:1-2 (6-55)  
 Since this nature is imparted by God to the believer at the time of regeneration, it is his as long as he is born again. A believer cannot lose this nature any more than he can cease to be a child of God. His new life is eternal life; it abides in him. I John 3:9  
 Illustration of the grafted tree.

5. The conflict between the Two Natures. (9-15 to 17)

- a. Both natures coexist in the Believer. Rom.7:18-21  
 The acceptance of Christ and His life does not mean the eradication of the principle of the old life, but simply the insertion beside it of a new life--the Christ life. The old life and the new exist together in the body of the believer, but the one is destined to get weaker and weaker, while the other waxes stronger and stronger.

"Many souls have been betrayed into negligence and unwatchfulness by the idea that the root of sin had been plucked up from their hearts, and that therefore they could not sin again; and in the face of some sudden uprising of their old nature, they have been filled with agony and shame, even if they had not dropped for a moment back into a sea of ink.....Sin is not death in us, but we may be dead to sin, so that it shall not bear the deadly fruit of sins."

- b. Both Natures are in Constant Opposition. Rom.7:14-25  
 The Holy Spirit now indwelling the believer becomes aggressive, striving to resist the power of inbred sin and thereby deliver the Christian from its claims. It is this truth which enables us to understand the battle of the two "I's" in Romans seven, where the old Saul and the new Paul are in deadly conflict. Here we have a record of the combat of a regenerated man with his old self, so intensely personal: "I would," "I do not," "I do," "I would not". And this sad confession of defeat finds an echo in many hearts.

The very inability of the new nature to overcome the old is that which discourages and perplexes so many young converts. (Gal.5:17) They need to understand that Paul, the new man, is out of the struggle and see that it is a conflict between Saul of Tarsus, the old man, and the Holy Spirit. Then Paul is at peace and victorious, for he has learned that the old man must be held in check, not by the new man but by the Holy Spirit acting within him. (Illust. Sea pirates overcome ship's crew) The holy desires of his new nature, with its utter powerlessness to carry into practical effect these holy desires without the Holy Spirit, are lessons graven on the surface of Romans seven. That the Holy Spirit is the power of the new man, which in itself is weak but holy in character, is the teaching of Romans eight.

6. Our Responsibility to the Old Nature.

- a. The believer is called upon to recognize the reality of his death to sin by his identification with Christ in death. Rom.6:2-11

"The fact is, 'we died'. Unless we understand the verb tense, we may slip into erroneous ideas at this point. 'The aorist states a fact as something having taken place.' Note carefully how frequently this tense appears in this chapter.

Verse 2, 'We died.'

Verse 6, 'Our old man was crucified in Him.'

Verse 7, 'Hath died.'

Verse 8, 'If we died.'

Verse 10, 'The death that He died, He died unto sin once for all.'

And so elsewhere in the New Testament, the Holy Spirit is very careful to express the truth accurately. Compare Gal. 2:20 and Col. 3:3, ASV.

"In other words, the death of the child of God is a past and finished thing. We are not asked to die but informed that we are dead. We cannot put ourselves to death. We have no power to do that. There is a teaching of holiness abroad that this is the thing we are to do. The fact is, this chapter brings the good news that death is past and finished. I died when Christ died. It is something like going to the dentist's office to have an aching tooth pulled. As one leaves the office he exclaims, 'Thank goodness it's all over. I'll never have to have that one pulled again. What a relief.' And what good news it is for us to hear that death is a past and completed fact. You don't have to crucify yourself. You have been crucified. Co-crucifixion with Christ is something in which you can rejoice. (Gal. 2:20)

"To claim that sin is dead in us would be a contradiction of the truth in I John 1:8. Sin as a nature still indwells the believer. So when we affirm 'we died,' we do not mean 'sin is dead in us.' The death spoken of is not subjective but objective; it is not in me but in Him. His death was my death. It is not a program I am to pursue but an accomplished fact in Christ. Or let us put it in another way: This death with Christ is not an experience which registers in our emotions, but a fact which Christ has accomplished. 'We must not confound our relationship to sin with its presence.' Note the preposition used in verse 10 is 'unto.' In dying, He ceased to have anything further to do with sin. Thus, our relationship to sin is to be exactly what His is. (I John 4:17) The presence of a sinful nature in us may seem to conflict with what God says here about us. But let us ever keep in mind that this is not something IN US, but something IN HIM. God affirms this to be so and faith takes its stand with God. This is what reckoning means in verse 11. It is something independent of our emotional reactions. We believe it not because of our feelings, but because God says so." (15-141 to 144)

b. The old nature must be starved. Rom. 13:14

We are not to make provision for the flesh. If we do not give the evil part of us any food, it will not be so active. But everytime we yield to the flesh, or follow some worldly inclination, we impart fresh life to that part diametrically opposed to that which is spiritual. (Illust. Tiger licks man's hand.) If you give the old nature a taste, it will come to life and overcome you. The food sustaining one nature starves the other. We cannot feed both natures at the same time. It is impossible to be taken up with flesh and Spirit at the same moment. One or the other must have the precedence. (9-19)

- c. The old nature must be put off. Eph.4:22  
Our old life, is considered as a garment to be laid aside. The phrase "put off" is rendered "laid down" in Acts 7:58. Thus "putting off" represents our willingness to renounce all the old ways, habits, actions, words, and thoughts which make up the old man. That character of life, by which we were known and recognized in our unconverted state and ways, has been put off, as a man puts off an old worn-out garment. (9-20)

## 7. Our Responsibility to the New Nature.

- a. The believer is asked to recognize that he is alive in the new nature. Rom. 6:5b, 8b, and 11b; Gal.5:5; Eph.2:6; Col.2:13.

"Not only was there identification in death, but also in resurrection. What glorious triumph--life triumphing over death and defeating it. Christ's resurrection ushered Him into a new kind of life; a different kind of life than He had lived on the other side of death. Others had been raised or brought back from the dead; this was a return to the old kind of life they had lived before, but Christ arose to live in the power of a deathless life. So union with Christ not only involves death, but life." (15-46)

As those who are alive unto God, we are to live as though we had no other source of life than His, as though in Christ we had actually been translated to Heaven in our glorified bodies, finding in Heaven and Heavenly things our only joy, our only environment. This can only be realized through the energy of the Holy Spirit.(9-22)

- b. The new nature must be fed and nourished on its own proper food. The new nature is sustained and made to grow by constant meditation on the Word of God. (Deut.8:3; Jer.15:16; I Pet.2:1-3) No matter how pure, wise, and noble human literature may be, it can never feed the divine nature. Because the Saviour knew that nothing but the Word of God could satisfy the new man and impart strength to meet the assaults of Satan, He said in John 17:8 "I have given unto them the Words which Thou gavest Me." There is no substitute for one's first-hand reading of and meditation upon the Word of God. The secret of failure in the lives of many Christians can be traced to the lack of spiritual food. They do not esteem the words of God's mouth more necessary than their daily food. Novels, periodicals and newspapers are eagerly devoured while the Divine library is sadly neglected. Consequently, their lives are weak, impoverished and ununctionless. Illust.: Two horses pull in opposite direction--the one you feed wins--the one you starve loses. (9-18)
- c. The new nature is to be put on. Rom.13:14; Eph.4:23,24  
"Put off", and 'put on'. If I have understood and expounded aright the immediate thought of the apostle, he deals with the accomplished facts of divine redemption; the provision for us in the Lord Jesus Christ of a complete transference and emancipation, so that the believer one 'in the Lord' has stepped out of the old position and has entered upon the new however imperfect his consciousness of it may be and however much he may have to learn of the further possibilities of his present position. ...The recollection of covenant possession will pass on into the action of conscious acquisition.



In happy victorious recognition of our deliverance, we are to walk in this new life. Eph. 2:10

8. Both Natures are Associated with Personal Responsibility. James 1:13-16  
 "It is essential to remember that while these two natures are in the believer, he is but one and the same person. Rom. 7:19 and Eph. 4:22-24 make it clear that we have the same personality. Therefore, I am responsible for the deeds of my life. If regenerated, it is my responsibility to "put off" the condemned nature and to "put on" the Christly one.

"While the Bible makes clear the existence of our two distinct and different natures, it allows us no opportunity of throwing the responsibility of our failures on the possession of the old nature. "What if a man yields and then say it is not he, but it is the sin in him? It is but one man after all -- not two men; and one man is responsible." - D. L. Moody Illus.: A man went into court, having been arrested. He said he did not do the wrong; but when it was proved against him, he still said he did not do it -- that it was the old man in him. The judge said: "Well, I will send the old man to prison; the other man may do what he pleases."

"This matter of personal accountability was recognized by David in Psalm 51. He does not blame his circumstances, or the forces leading up to overt act, or Adam, or Satan, or even his own evil nature, as if it were not himself. He speaks of "my sin." David's language is, "I have sinned"; "I acknowledge my sin"; "My sin is ever before me."

"Responsibility does not attach to the nature, however vile it may be, but to the whole personality. I am responsible, not the sinful nature in me. I am held accountable to overcome the activity of the sinful nature by divine power. Each person is responsible for the activity of both natures in thought and deed, but not for their existence in him; this latter he cannot help." (9-22 to 25)

## X. The Destiny of Man

### A. Physical Death (10-25 to 29)

We learned of Adam that his natural life began with the union of the spiritual nature and his body. His death was separation of these two. Wherever physical death is referred to in the Bible, it means a separation of the spirit or spiritual nature from the body.

1. The Scripture shows that physical death is a separation of the spirit from the body.  
 Numerous descriptions of death as the "giving up of the ghost" convey this same thought. Gen. 25:8; 35:29; 49:33; Luke 23:46; Job 14:10; Acts 5:10. It is evident from these Scriptures that death is a "giving up" or departure of the spirit from the body.
2. That death is a separation of the soul from the body, is clearly implied in I Kings 17:20-22.  
 Here Elijah prays that the child's "soul" might re-enter the lifeless body; and in answer to the prayer, "the soul of the child came into him AGAIN, and he revived." This clearly shows that the soul had departed and that death is a separation of the soul from the body.

Luke 8:49-55. No language could make it more clear that death is a separation of the spirit from the body.

2 Samuel 12:19-23. This language plainly indicates that his child had gone hence, and that he could not return, but the bereft father expected to depart also to "go to him" when the mortal life should end.

2 Cor. 5:6-9. What does Paul mean by "at home in the body" and "absent from the body," if the soul and body are not distinct, and if death is not a separation of the one from the other?

The inspired writers represent the human body as a "tabernacle" or frail dwelling place; and death is the putting off of this tabernacle 2 Cor. 5:1; 2 Pet. 1:13-15. It is clear that by the "putting off" of his "tabernacle" Peter meant his "decease." We are in a tabernacle, and death is the putting off of our tabernacle.

St. Paul described death as a "departure" to occur when he should cease to abide in the flesh (Phil. 1:21-24). What does the apostle here mean by "abiding in the flesh," if it be not living in the body? And what by "departing," if it be not dying?

2 Tim. 4:6; Gen. 35:18; Luke 2:29. To Simeon death was a departure, which could not be true in any sense if the soul died with the body, or was not separated from it. James 2:26. The body was "dead" when it was "without the spirit" or, in other words, death is a separation of the spirit from the body.

### 3. Summary

The original decree of death consigns only "the dust" (the body) to return to the earth, while the "spirit returns to God who gave it." Death is "the giving up of the ghost," and the dead are not restored to life, unless their "souls come into them again." We are now dwelling in "earthly houses of this tabernacle" which we shall "put off" at death. We now "abide in the flesh," but at death we will "depart" and will be "absent from the body," and then "the body without the spirit will be dead."

### B. The State Between Death and Resurrection (10-31 to 32)

Since we have learned that death is but the separation or the departure of the spirit or spiritual nature from the body, the next logical question to be asked is "What becomes of the departed spirits?" In order to get a correct understanding of the subject, we must get a proper knowledge of certain words as they are used in the original Hebrew and Greek texts.

To illustrate from the New Testament: Christ said in Luke 16:22, 23, "the rich man also died, and was buried; and in Hell (Hades)." The original word "Hades" is here translated "Hell." In Matt. 23:33 Christ said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" (Gehenna) The original word "Gehenna" is also translated "hell". In II Pet. 2:4, "For Here the original word "Tartarus" is also rendered "hell."

Hades, Gehenna, Tartarus, are three different words, and are the names of three different places, and are all translated in the King James Version by the one word "hell." It is necessary to go directly to the original text to arrive at a correct understanding of the subject, or when reading the English word "hell" in the New Testament, how can we possibly know to which of the three places the writer is referring?

To illustrate from the Old Testament: When Jacob thought his son Joseph was devoured by a wild beast, he said, "I will go down into the grave (sheol) unto my son mourning." (Gen. 37:35) Here the original word is "sheol" and is rendered "grave" by the translators. In Psa. 16:10, "Thou wilt not

leave my soul in hell (sheol)." Here again is the same original word "sheol," but this time it is rendered "hell." In Num. 16:30 it says, "They go down quick into the pit (sheol)." The original is the same word "sheol," but this time it is translated "pit."

1. The Bible makes it clear that the place of the spirits of the departed dead is called "sheol" in the Old Testament Hebrew and "hades" in the New Testament Greek. (10-33)

The Hebrew word "sheol" means place of the departed dead and is found 65 times in the Old Testament. Thirty-one times it is translated "hell," thirty-one times "grave," and three times it is translated "The pit." The Greek New Testament word for the same place is "hades."

How do we know that the word "sheol" in the Old Testament Hebrew means the same as "hades" in the New Testament Greek? It was prophesied of Jesus that His soul should not remain in "sheol" in Psa. 16:10. This same verse is quoted in the New Testament Greek in Acts 2:27. This is positive proof that the Hebrew word "sheol" has identically the same meaning as the Greek word "hades," because this very same verse of Scripture is written both in the Hebrew and Greek, and the word rendered for "sheol" is "hades."

It is also well to note that the Septuagint translated from Hebrew to Greek by seventy scholars in the year 275 B.C., invariably renders "sheol" by "hades."

2. The Grave for the Body is Clearly Distinguished from the Abode for the Spirits. (10-34 to 36)

Some people attempt to establish the fact that there is no abode for departed spirits, and would like to have us believe that "sheol" or "hades" is not the place of departed spirits, but that "sheol" or "hades" means the "grave" where the bodies are laid. They tell us that "sheol" means the grave. This is not true. Sheol is one place, and the grave is another. They are not the same.

- a. The words for "grave" in both the Hebrew and Greek languages, are altogether different than the words "sheol" or "hades." The Hebrew word for "grave" into which only the "bodies" of the dead go, is "Queber" and the Greek "Mnemeion."
- b. The word "sheol" is never used in the plural, but the word for "grave" is used many times in the plural.
- c. We never read of a person having a "sheol," but we often read of a person having a "grave."
- d. The body is never said to be in "sheol" and the "spirit" is never said to be in the "grave."
- e. No "sheol" was ever dug by man or was ever located on the earth, but this can be said of graves.
- f. Christ's soul was not left in hades, neither was his body left in the tomb. Acts 2:27
- g. Jacob is said to have been gathered unto his people at the moment of death. Gen. 49:33

We find that in twenty of the sixty-five Old Testament passages that refer to sheol, it is located downward. Gen. 37:35. In New Testament references to hades, we also find that it is located downward. Matthew 11:23, Lk 10:15. Never do we find the Scriptures locating sheol-hades on the earth or above the earth, but always downward. (10-37)

Thus far, we have said nothing relative to the righteous and the unrighteous. It has been merely stated that the spirits of all the dead, regardless of moral distinction departed to "sheol." (10-37)

Nothing is said in regard to the spirits of the righteous and unrighteous in the Old Testament. It merely tells us that all the dead departed to "sheol," and makes no distinction between abodes for the saved and the lost. (10-37)

Why does it leave us with so little information? The time for the revealing of the conditions beyond the grave evidently had not yet come in the O.T. days. It was reserved for Christ to bring "life and immortality to light through the gospel:" (II Tim. 1:10). Notice life and immortality existed in Old Testament days, but now it is made manifest or revealed by Christ through the gospel. (10-38)

### 3. Sheol-Hades In the Old Testament Days Lk 16:19-31 (10-38 to 40)

This gives us a description of the abode of the departed dead as it was in the Old Testament days and in the days of Christ's earthly ministry.

Let me remind you that Christ's earthly ministry was conducted under the O.T. order until He took the cup and said, "This cup is the New Testament in my blood." Lk 22:20

- a. The rich man was in a "place" not merely a "state," because vs. 28 says "this place of torment." From this place he saw in the distance Abraham and also Lazarus, who was being comforted. vs. 23, 25
- b. In hades, according to Christ's teaching, there was a "place of torment" for the unrighteous, and a place of comfort for the righteous.
- c. The place of comfort, or Abraham's bosom as it is called in verse 22, and the place of torment were separated from each other by a great gulf. vs. 26

Here we have the description of hades as Christ gave it. There were two compartments in hades, one known as "Abraham's bosom", a place of comfort for the righteous, which was "afar off" and separated from the "place of torment" for the wicked -- by a "great gulf fixed."

In Acts 2:27 it is definitely stated that Christ's soul went to hades (after His death on the cross), but it does not say to which of the two compartments in hades He went. Notice Luke 23:43. It can be easily understood from this that when Christ and the penitent thief went to hades, they did not go to the "place of torment," because Christ said that they both were to be in "paradise." Therefore this "paradise," must have been the place of comfort, called "Abraham's bosom." Hades, the abode for the spirits of the departed dead, was in two sections - the abode of the righteous, known as "Abraham's bosom" or "paradise," which was separated from the "place of torment" for the wicked, by a "great gulf fixed."

### 4. Hades Since Christ Ascended (10-40 to 42)

Since Christ's resurrection and ascension to the Father in heaven, the section known as "Abraham's bosom" or "paradise," in hades, is no longer the abode for the spirits of the righteous dead. Following Christ's resurrection and ascension, hades is never mentioned as the abode of Redeemed Spirits, and the spirits of the righteous instead of "descending" are spoken of as going up.

In 2 Cor. 12:2, Paul tells of being "caught up to the third heaven," and in 2 Cor. 12:4 "caught up into paradise." According to this account of New Testament Scripture, "paradise" and the "third heaven" have the same location. This proves that paradise, the abode of the righteous spirits is "UP" and that it is "in the third heaven."

If this is really true that paradise, the abode of the righteous, is now "up", and that it is in the third heaven, we expect to find more Scripture on the subject.

Paul said in Phil. 1:23, that he desired to "Depart to be with Christ." Paul was a righteous man, and he knew that to depart in death was "to be with Christ." In 2 Cor. 5:6-8, Paul uses strong words in expressing his confidence that to be "absent from the body" in death, is to be "present with the Lord." The righteous dead are "with Christ" and they are "present with the Lord," therefore they must be where Christ is.

Where is Christ? Is He in Hades? Acts 2:27 assures us that His soul was not left in hades. Dozens of other Scriptures tell us that He has ascended into the heavens and is at the right hand of God. Inasmuch as the departed spirits of the righteous are "present with the Lord," they must be there where He is - up in Heaven not down in the "section" of hades known as Abraham's bosom or Paradise.

The reason the Old Testament righteous went to sheol-hades was because their sins were not yet put away. (Heb. 10:4; 9:26) Therefore when the sins of the Old Testament righteous were "put away" by Christ's sacrifice on Calvary, they could enter into the very presence of God. Since this action evidently took place between the death and resurrection of Christ, some Bible teachers conclude that Ephesians 4:8 explains the action in fulfillment of Psa. 68:18. S.D.F. Salmond in the Expositor's Greek N.T. states, "The phrase is a general one, meaning nothing more than that He made captives (Judges 5:12), and suggesting nothing as to who these captives were. Neither in the Psalm nor in Paul's use of it here is there anything to warrant the idea that the captives are the redeemed, or men in the bond of sins, or souls detained in Hades. The most that the words themselves warrant us to say is that the captives are the enemies of Christ."

5. Abode of the Unrighteous Unchanged (10-42)  
The spirits of the lost, the wicked dead, still go to hades in "the place of torment." No change in their abode has been revealed in the Scripture. They are still in hades, and all the spirits of the unrighteous who die in the future will also go there. Rev. 20:13 proves that hades is still the abode of the unrighteous. At the Great White Throne Judgment, the spirits of the wicked will be brought up out of hades, not out of some other place.
6. The Present "Three" Heavens (10-42)
  - a. The heaven of the earth's atmosphere. Acts 14:17

- b. The "high places" or heaven of the stars, where the "principalities and powers" of evil are -- Satan's kingdom. Eph. 6:12 A.S.V.
- c. The heaven of heavens or third heaven -- God's throne and dwelling place. Neh. 9:6; Heb. 8:1; Acts 14:19-20. In 2 Cor. 12:1-4 he calls it both the "third heaven" and "paradise"; therefore the two must be the same or "paradise" a part of the "third heaven."

Let's be sure not to confuse the present "paradise" or "third heaven" with the final heaven, the New Jerusalem.

#### 7. Consciousness of Souls after Death(10-59 to 65)

- a. This is clearly taught in the account of the rich man and Lazarus, Luke 16:19-31.  
Both had died and their bodies were buried, but in their intermediate state their souls were conscious. They could see, recognize each other, hear, talk, feel, and remember, being comforted or tormented after death. There is no indication whatsoever that this is a parable. Our Lord is telling a true history of what happened to two men who once lived and died. Parables do not give proper names such as Abraham and Lazarus. No parable mentions any person's name.

Let us suppose for a moment that this is a parable. A parable is an illustration that is purposed to make clear an obscure truth. Then to be true to its purpose, every detail of a parable must distinctly and accurately portray the obscure truth. Therefore, even if this were a parable, the very same doctrine is taught.

Language could scarcely teach the doctrine more plainly, and the mind, that can misinterpret or pervert such language, would pervert any language that could be used.

- b. This truth is plainly taught in the following passages:

Matt. 10:28. The body can be killed, but the soul cannot be killed. Certainly the soul is alive and conscious after the death of the body.

Matt. 17:3. We know that Moses died on Mount Nebo fourteen hundred and eighty-three years before. Here we have Moses with Christ and Elias on the summit of Mount Tabor, nearly fifteen hundred years after his body died. It is certain, therefore, that the soul survives the death of the body; and lives and thinks, and even talks, if necessary, ages after its "earthly house" has crumbled to dust.

John 3:36; 5:24. The eternal life cannot be destroyed by death. Eternal life cannot possibly be broken by a period of non-existence from death till resurrection.

Luke 20:37,38. When God spoke to Moses, Abraham had been dead 330 years, Isaac 225 years and Jacob 198 years. And yet, God declared Himself to be the God of these three persons who had long been dead. Remember that Christ was addressing the Sadducees who denied that the soul lived after death, and who said that there will be no resurrection (Luke 20:27).

Consciousness after death is implied in 2 Cor. 5:6-8. Why should Paul be "willing" or want to be with Christ, if he would not be

conscious? Certainly this teaches consciousness of the soul after death.

The same truth is taught in Phil. 1:21-24. Would it be "gain" and "far better" to be unconscious and out of existence, cut off from conscious fellowship with God for perhaps centuries, awaiting the resurrection? No child of God can say that oblivion is "far better" than living in this world. Paul desired to "depart and be with Christ", because he knew he would be conscious.

Luke 23:42,43. Some say that the comma before the word "Today" should be placed behind it, to make the sentence read as follows: "Verily I say unto thee today, thou shalt be with me in Paradise," which completely changes the meaning, and makes the verse read as if Jesus said, "I make it known unto you right now - today, that sometime in the future you shall be with me in Paradise."

There are many verses in which Jesus said, "Verily, I say unto thee," but never did He say, "Verily, I say unto thee, today," except in this one particular instance. Therefore, because Jesus used the word "today" in the above passage, it is certain that He meant that He would meet the saved thief in Paradise that very day, and not sometime in the future.

If the Saviour simply meant to say that they would both soon be in the grave, then it was no news to the thief for he already knew that he was going to die physically on the cross and that there was no escape from the grave. And if paradise simply meant "a paradise" of unconsciousness and non-existence, what kind of "remembrance" was that which the dying thief obtained? Christ and the thief met in the Paradise section of Hades and were conscious. If the thief were not conscious of the presence of Christ in Paradise, there could not possibly have been any comfort in the promise.

- c. The theory of "Soul-Sleep" is based principally upon a few Old Testament passages which are misunderstood and misinterpreted. (10-52 to 55)

Ecc. 9:5, Psa. 115:17 These Scriptures are supposed to prove that when a man dies -- he knows not anything; and that he is in a condition of silence, unconsciousness and non-existence.

It should be remembered that the time for the full revelation of conditions beyond the grave had not yet come in Old Testament days, but that it was reserved for Christ to "bring life and immortality to light through the gospel." II Tim. 1:10

The Old Testament writers speak within the limits set to their knowledge and speak of the grave as a place where activities of life cease.

"Under the sun" is the key phrase to Ecclesiastes and is found 29 times. Ecc. 9:5, 6, 10 is the reasonings of a man "under the sun" set down by inspiration just as the words of Satan (Gen. 3:4; Job 2:4) are recorded by inspiration. But when he rises "above the sun" in the last chapter, he sees things from a "heavenly viewpoint". He then declares Ecc. 12:7.

In the New Testament, in which we should expect every doctrine of the Old Testament completed, we find that the dead, whether saved or lost are in full consciousness.

### C. The Resurrection of the Body

By the resurrection we mean simply the reunion of the bodies and souls of men which have been separated by death. In other words God will reunite the souls of men with bodies which while changed shall have in some real sense identity with the bodies that experienced death and dissolution.

The resurrection has also been defined as the "revivification of the body after it has been forsaken by the soul, or the reunion of the soul hereafter to the body which it had occupied in the present world."

#### 1. The fact of the resurrection.

When physical death came upon the human race it meant victory for sin. But sin shall not continue to be victorious. It shall not have unbroken reign over the bodies of men. I Cor. 15:57 (1-298)

All kinds of excuses for not believing in the literal resurrection of the body have been invented. First, some say that it is unnecessary. Second, others even go so far as to say that if all the dead that have ever lived were to be raised at one time there would not be standing room for all of them upon the earth. The fact is that, if every person since Adam were raised all at the same time and if each were given a square yard to stand upon, all of them could stand on less than half of the state of Texas. Third, others say that bodies which have been cremated or torn to pieces by explosives or decomposed in the graves cannot possibly be restored. But with God nothing is impossible. Luke 1:37  
Illustration: Composition of our body is now an assembly of material from all over the world. "He is able" Phil. 3:21. (10-75)

All the excuses that men can offer against the resurrection of the body will not change the fact of it. The Word of God declares the dead will be raised. (10-75)

#### a. The fact of it in the Old Testament (1-298)

- (1) By positive statement. Job 19:25-27; Psa. 16:9-11; 17:15; Dan. 12:2

How could a Redeemer stand without material feet? Unless Job expected to have a material body, what did he mean when he said, "In my flesh I shall see God"? Evidently Job believed in a material, bodily resurrection.

- (2) By plain figure. Gen. 15:5,6

The sterile condition of Abraham and Sarai made the conception and birth of Isaac supernatural and a practical resurrection, or coming out of death into life. Rom. 4:19,20

Gen. 22:1-14 furnishes a parable of the resurrection in which Abraham accounted God as capable of raising Isaac from the dead when he offered him at Mount Moriah. Heb. 11:19; see also Num. 17:6-10

- (3) By predictive prophecy. Isa. 26:19

Dr. Scofield's note renders this as follows: "Thy dead shall live; my dead bodies shall rise." Hos. 13:14; Psa. 16:10, 11; Dan. 12:2

The resurrection of both Christ and men is a subject of Old Testament prophecy.

We must conclude that the Old Testament distinctly and definitely teaches the resurrection of the dead.



b. Taught in the New Testament (1-299)

(1) By positive statement. Jn. 5:21; I Peter. 1:3 A.S.V.

Our Lord Jesus in plain, dogmatic language taught us to expect that the physical bodies of men which had gone into death would be raised and be inhabited by their souls and rational spirits.

(2) By predictive prophecy

(a) As uttered by our Lord. Jn. 5:28, 29; 6:39, 40, 44, 54; Luke 14:13, 14; 20:35, 36.

(b) As presented by Paul. Acts 24:15; I Cor. 15:22, 23; I Thess. 4:14-16; Phil. 3:11

(c) As recorded by John. Rev. 20:4-6, 13-14

The predictions concerning the future resurrection in the New Testament are so plain and pointed that their meaning cannot be misunderstood.

2. The manner of the resurrection.

a. It is literal and bodily.

In I Cor. 15:22 the apostle is speaking of physical death in Adam and likewise of physical resurrection in Christ. Rev. 20:12 and 2 Cor. 5:10 show the necessity of the raising of the body in order that judgment may take place according to things done in the body. Job 19:25-27 and Psa. 16:9 require a bodily resurrection, if language carries any meaning. Acts 24:15 speaks of the resurrection of the just and the unjust and certainly cannot refer to spiritual resurrection. John 5:25 refers to spiritual resurrection while 5:28,29 speaks in sharp contrast, to the physical resurrection. (1-300)

The Lord Jesus in His resurrection body was capable of being seen, touched, handled, and ate broiled fish and honeycomb. Luke 24:36-52. In this same body He was seen ascending into heaven (Acts 1:9-11). Stephen beheld Him standing at the right hand of God in this body (Acts 7:55,56). It is inferred in I Tim. 2:5 that in this body He is acting as Mediator. In this body He is coming again as the Son of man (Matt. 25:31). (1-301)

The term "spiritual body" describes not so much the body itself as its nature. There is a natural body; a body adapted and designed for the use of the soul. There is a spiritual body; a body adapted for the use of the spirit at the resurrection day. The believer's present body is called the "body of humiliation" in Phil. 3:21 ASV, because it is not yet fitted for entrance into the kingdom of God. I Cor. 15:50; 2 Cor. 5:4 and Romans 8:23 was not Paul's hope for deliverance from the body, but his hope for the redemption of it. (2-247)

b. It is to be universal. John 5:28, 29; Rev. 20:4, 5

The dead will not be all raised at the same time and not to the same destiny, but all will be raised. (1-301)

3. The nature of the resurrection

a. The resurrection body will be a God-given body.

Because the Scripture teaches a literal resurrection of the body, we cannot insist on a literal resurrection of the identical body - hair, tooth and bone, etc. - which was laid in the grave.

I Cor. 15:36,37 plainly infers that the identity is preserved and this is all we need to insist upon. After all, it is not so much a question of material identity as it is of glorified individuality. The growth of the seed proves that there may be personal identity under a complete change of physical conditions. The resurrection body will not be exactly like the body put in the grave (I Cor. 15:37). It will far excel the body that dies, yet individual identity will not be destroyed. This brings us face to face with the question of I Cor. 15:35, which can never be settled in the realm of the human mind. There is nothing to be gained by arguing it. God tells us this in a polite way in I Cor. 15:36-42a. Is the kernel of wheat at the top of the stem the same one that you sowed in the earth? Both "yes" and "no" may be answered. Therefore, we may well admit that God knows some things which we do not, and it becomes us to listen to His answer and take it by faith. (2-248) & (10-85) + J. L. Patten

The fact that we cannot conceive of the nature of this body need not trouble us. Who, without previous observation, could ever imagine what would spring from an acorn or a grain of wheat? To each seed God gives its own body. The bird has a body which fits him for the air. The fish has a body permitting him to live in comfort in the water. And God will give us a body suitable to the condition in which we find ourselves. God's positive answer is given us in I Cor. 15:42b-50, which clearly teaches the following: (1-302)

- b. The resurrection body will be an incorruptible one. I Cor. 15:42 (10-86)

The term "mortal" means perishable or subject to death, while "immortal" means imperishable and not subject to death. The latter term refers to the glorified body. The original word for immortality occurs in only three places - I Tim. 6:16 and I Cor. 15:53, 54. It will be well for us to distinguish clearly between eternal existence, eternal life, and immortality.

- (1) All have eternal existence, both saved and unsaved, whether in heaven or in hades.
- (2) The difference between eternal existence and eternal life is that the latter is possessed by those who have received Christ and have been born again. It literally is the reception of the spiritual nature of Christ through regeneration, which inherently possesses the characteristic of life forever.
- (3) The gift of immortality is not for everyone. Only those who have the gift of eternal life are eligible to put on immortality. Those who are eligible do not put on this immortality immediately which they will put on at the resurrection of the righteous.

This incorruptible body will not be subject to sickness, pain, death, or decay. In other words, it shall not waste away - it will be eternal. Rev. 20:6.

- c. The resurrection body will be a glorious one. I Cor. 15:43a (10-88)

The best picture of Christ in His glory is seen in Matt. 17:2. Remember that we are promised such a body. I John 3:2 and Phil. 3:20, 21 are therefore a great source of satisfaction to the believer. Psa. 17:15 is another great anticipated relief for the believer. Isn't it wonderful that this glorious body will be above dishonor or any shame?

- d. The resurrection body will be a powerful one. I Cor. 15:43b (10-88)

A dead body is a perfect example of weakness; yet God declares that it will be raised with power, provided it is the body of a

believer. While now "the spirit is willing but the flesh is weak", then no one will be tired, weak, or diseased.

- e. The resurrection body will be a spiritual one. I Cor. 15:44 (10-88)  
The use of the word spiritual in connection with the word body does not mean that the resurrection body will be one that has no substance.

(1) It is a real body capable of being handled. Matt. 28:9; Luke 24:39  
When Paul stated I Cor. 15:50 he certainly was not in any way denying the possibility of a physical, bodily resurrection; he was simply making the assertion that the human body, the substance of which is flesh and the life giving principle of which is in the blood is not adapted to the future heavenly state. In order for us to be ready for glory there must be a change of body whether it be of the living or of the dead. This change constitutes the mystery explained inverse 51 and 52.

(2) It is a body of visible shape and form and consequently recognizable. John 20:16, 18, 20; Luke 24:31.

The believer's resurrection body will be a glorified body like Christ's. Therefore, others will easily recognize them.

(3) It is a body not subject to earthly limitations. John 20:19, 26, 27; Acts 1:9

While we know that we shall be much short on the capacity of omnipresence, yet we shall be free from all limitations, time, space, and gravity. This will enlarge not only our capacity for personal pleasure and fellowship but will increase infinitely the realm of service to which we will be committed.

4. The resurrection body of the unbeliever. Matt. 5:29; 10:28; Rev. 20:12, 13; Gal. 6:7,8.

Some Bible teachers insist that the Scriptures are strangely silent on this subject, but I believe that the Scriptures plainly infer that there will be bodies which are corruptible given unbelievers at their resurrection. There is much that seems to indicate that the bodily form will then fitly represent the inward state of the soul and will be as corrupt and degraded as the soul which inhabits it. (1-303)

#### D. The Final Hell (10-107 to 116) and (10-120 to 122)

In the Old Testament Hebrew this place is called "Tophet" (Jer. 7:31-32; 19:6,11-14; Isa. 30:33; II Kings 23:10. In the New Testament Greek it is called "Gehenna" twelve times. The words "Lake of Fire" are used five times to describe it.

The word used by Christ for the "Final Hell" was the New Testament Greek word, "Gehenna", not "Hades". This Greek word "Gehenna" is from the Hebrew word "Ghi-Hinnom" or "Valley of Hinnom", which was on the south side of the city of Jerusalem. In this valley there was a certain high place called "Tophet", and during the times of Isaiah and Jeremiah, there were numbers of backslidden parents who forced their children to pass through the fire in worship of the false god Molech. II Kings 23:10. According to Isaiah 30:33 this fire was kindled with brimstone. The valley afterward became a place for the burning of the garbage and refuse of the city of Jerusalem. The garbage of the city was thrown over the wall into the valley below where the fires were kept burning continually. Some of the garbage decaying matter would lodge on the rocks of the wall and breed worms. Jesus used this valley (Ghi-Hinnom in Hebrew-Gehenna in Greek) as a type of "Hell" or the "Lake of Fire." Mark 9:43-48. (10-107)

Christ used the Greek word "Gehenna" in the following passages: Matt. 5:22; 5:29; 10:28; 18:9; 23:33; Mk. 9:43; Luke 12:5. These passages which use the Greek word "Gehenna" for the final hell are thus clearly distinguished from the passages which use the Greek word "Hades" for the place of departed spirits. (10-108)

At the present time, the final Hell, the "Gehenna" or "Lake of Fire", is unoccupied. The very first ones who will be cast into it will be the "Beast" and the "False Prophet" Rev. 19:20. Satan and his Angels will be cast into it a thousand years later. Rev. 20:10. And then, all the wicked (those who will be delivered up from Hades -- the present Hell, whose names will not be found written in the "Book of Life") after the "Great White Throne Judgment", will be cast into the "Lake of Fire" to spend eternity. Rev. 20:12-15.

1. The Bible Describes This Final Hell as a Place of Fire. Rev. 20:15; Mark 9:43,45; Matt. 5:22; 18:8,9; 3:12; Mark 9:44, 46, 48; Matt. 25:41; 25:46; Rev. 21:8; Matt. 13:41, 42.

The great question is, "Is this hell fire a literal flame or is it symbolical of a punishment as severe as literal fire?" We could not logically insist that the word "fire" in all of the following passages must mean a literal flame of fire. Psa. 78:21; I Pet. 1:7; Psa. 104:4; I Cor. 3:13; Heb. 12:29; Jer. 23:29; Zech. 13:9; Psa. 66:10-12; James 3:6.

In view of the symbolic use of the word "fire" as shown above, it could be that the references to hell "fire" are an intense symbol of the agony and suffering of hell.

Let it be clearly understood that just because it is possible that the word "fire" is symbolic, it would not necessarily follow that the punishment of hell would be less severe than it would be if there were literal flames. If the "fire" is symbolic, then the punishment will be all the greater because the reality is always greater than the symbol. If this "fire" is a figurative expression, it must stand for some great reality, some great suffering, and what an awful thing the punishment symbolized by fire must be. So whether we believe in literal fire or not, the fact of terrible punishment remains.

Because one may not believe in the literal fire of hell, some may think he is giving up the old-fashioned doctrines of eternal punishment. However, that is not true in the least. Whether the "fire" spoken of is literal or figurative, the fact remains that there is a severe eternal punishment.

2. Other Language is Used to Describe the Terribleness of Hell. Matt. 22:13 Those two terms are found together seven times. Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28.
  - a. For anyone to say that there is no future punishment of hell for the wicked is to ignore scores of plain statements in the Bible.
  - b. The Scriptural fact, that there is a place of punishment into which the wicked will be cast after their judgment, cannot be denied.
  - c. According to the Biblical description of that place, neither can anyone deny the fact of the dreadfulness and severity of the punishment.
  - d. The punishment of hell will be eternal. The wicked are to suffer in hell eternally, just as the righteous are to enjoy Heaven eternally.

3. Nothing in Scripture Substantiates the Annihilation Theory.  
 "Annihilate" means to reduce to nothing, to wipe out of existence. Those who believe in the annihilation theory believe that the wicked will be annihilated, or put out of existence.

There are many forms of this annihilation theory. Some teach that the wicked are annihilated at death, never to be brought back to existence. Those (like Rutherford) who teach that the wicked are annihilated at death, but that they will be re-created and restored to consciousness, and given a second chance for salvation. This re-creation or "bringing back into existence and restoring to consciousness" is called "resurrection" by Rutherford. This would not be a "resurrection" because, according to his teaching, the wicked are out of existence. Therefore, they would have to be "re-created" to be brought back into existence.

These false teachers in quoting Scriptures which apply to the final destiny of the wicked try to prove that the wicked will be annihilated by saying that words such as "destroy," "destruction," "perish," "consume," mean annihilation. (For example, 2 Thess. 1:9) This Scripture is supposed to teach that the wicked will be annihilated or put out of existence.

- a. The words "destroy" and "destruction" do not mean annihilation. In the following Scriptural references try to substitute the word "annihilate" or "annihilation" for the word "destroyed" or "destruction," and a strange meaning arises.

Psa. 78:45. Then the frogs must have been endowed with the power to put the Egyptians out of existence.

Job 19:10. Then he was put out of existence. How could he have lived to tell about it?

Job 21:17. How could they be put out of existence many times?

Isa. 34:2. If the word "destroyed" meant annihilation, the nations were put out of existence; yet they are still here.

Jer. 17:18. Then they were doubly put out of existence. How absurd!

Heb. 2:14. Did Christ annihilate the devil? Did he put him out of existence? From Rev. 20:10 we see that he will be in existence forever and ever.

2 Thess. 1:9. Those who teach annihilation will say that no man can be put away from the presence of an omnipresent God without being put out of existence. In Gen. 4:16 we see that a man can be put out of the presence of God, and still not be put out of existence.

- b. The word "perish" never means annihilation.

John 3:16. Judge Rutherford says that "to perish means to go out of existence forever."

The word for "perish" in the original Greek is "appollumi". It denotes "ruin" or "rendering unfit for the intended use", not going out of existence. (for example, Matt. 9:17). If the bottle (the wine skin) is broken, it is just rendered unfit for its intended use;

it has not been annihilated, or reduced to positively nothing. In Mark's account of this, the same word, "appollumn," is translated "marred" instead of perish.

In Luke 15:17 was the prodigal son about to be annihilated from hunger?

In 2 Pet. 3:6 was the earth annihilated or reduced to nothing? From all indications it is still here.

In Matt. 10:6; 15:24 the same word "appollumi" is translated "lost" instead of "perish". If the sheep were annihilated or out of existence, how could anyone gather them? In Luke 15:24 the Prodigal Son is said to be "lost", yet he was not out of existence.

- c. The word "consume" does not mean annihilation. In the following test, substitute the word "annihilation" for the word "consumed" and we shall see that the word "consumed", whenever it is used in speaking of the wicked, does not mean that they will be annihilated or reduced to nothing.

I Sam. 27:1. Surely David did not expect Saul to annihilate him.

Psa. 6:7; 31:10. Neither his eye nor his bones were annihilated (put out of existence.)

Gal. 5:15. Were they to take heed that they should not annihilate one another?

Rev. 20:10. We find that the Antichrist, a thousand years later will be in the Lake of Fire and Brimstone.

#### 4. The punishment of the Wicked Will be Endless - Forever and Ever.

Those who teach that the punishment of the wicked will NOT be endless or forever and ever try to prove this by saying that the word "aionios" "age-long", or "for a period", not forever and ever.

Notice Christ's own words (Matt. 25:46). The punishment of the wicked is everlasting, and the life of the righteous is eternal. We find that these two words "everlasting" and "eternal" are not two different words, but are both the same Greek word "aionios," It is translated one time "everlasting" and the othertime "eternal." Therefore, the punishment of the wicked will be just exactly as long as the life of the righteous, because the same Greek word "aionios" is used for both. Christ stated these two facts in the one sentence and used the same qualifying word for both.

This word is the very same word that we find in Rom. 16:26. If the word means endless duration when applied to existence of God, and if it means endless duration when applied to the existence of the righteous, then it also means endless duration when applied to the existence and punishment of the wicked. If the word means only an age or period that will come to an end, then the existence of God will be only age long, not endless, and the existence of the righteous in heaven will be only age-long, not endless, for the very same word is used in all cases. If "hell" is to be blotted out, "heaven" must necessarily be blotted out and God must come to an end. Such an idea is positively contrary to Scripture.

E. The Final State of the Righteous. (3-341 to 343)

1. He will enjoy eternal life. Matt. 25:46; John 17:3  
When a finite being comes into organic relation with the One Who is the Source of all life, he then enjoys eternal life.
2. He will be in a state of glory. 2 Cor. 4:17  
The one whose body has been glorified is then fitted for the habitation in the eternal glory.
3. He will be in a state of rest. Rev. 14:13  
The rest here mentioned should not be thought of as freedom from activity but cessation from human burdens and trials.
4. He will enjoy fullness of knowledge. I Cor. 13:8-10, 12  
In this life we have partial knowledge, but in the future glory there will be fullness of knowledge.
5. He will be in a state of holiness. Rev. 21:27; Col. 1:22  
The place to which the righteous go will never be invaded by unholy beings.
6. He will enjoy a life of service. Rev. 22:3; 7:15  
That service is not described, but we can be assured that it will be an interesting and purposeful service.
7. He will engage in worship. Rev. 19:1  
The object of this worship will be the triune God. Human beings bearing the likeness and image of God find their highest joy in the worship of the true God.
8. He will have blessed fellowship. Heb. 12:23  
When the redeemed of the Lord get home, the assembly of the firstborn will be realized.
9. He will have communion with God. Rev. 21:3  
The blessedness of the righteous will be realized in the fullness and perfection of life and in communion with God and with other redeemed persons. It is entirely proper to think that the redeemed will be enjoying degrees of blessedness, depending upon their fidelity during the time of probation upon the earth and also upon their developed capacities (I Cor. 3:14, 15).

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Six days' recent Creation - 6000 to c. 15000 years ago

1. Created unorganized material  
rotation started on mass to become earth  
created light at point in space but not the sun
2. Created atmosphere separating water below from  
water or vapor canopy above
3. Land masses elevated  
Plant life created

### Reconstruction View

1. Restored light of sun  
restored rotation of earth
2. Cleared atmosphere, separating water in cloud layer  
from water covering earth
3. Land masses out of water - plants made to cover
4. Heavenly bodies seen by clouds rolling away
5. Land animals created
6. " " " " commanded to reproduce  
man created

Support for reconstruction view

1. Joseph references Bible
2. Most Bible schools taught this in 1<sup>st</sup> half of century
3. Some 1<sup>st</sup> century Jewish & Early Christian Fathers
4. " Hebrew scholars prefer to translate "the earth became" " 1:2
5. TOHU BOHU speak of judgment of 1s34:11 & 921 4:23
6. Verses 1-2 include of "and God said" pattern
7. Create "BAMA" used only on 3 occasions v. 1, 27, 21
8. Fall of angels & initial judgment
9. Flood need not account for all geological formations
10. Rom 5:12 explaining death on human race
  - animal life? plant life?
  - angels no, pre-reconstruction life? yes
    - | if death means separation

Ederheim