Christian World-View

(The Believer's Perspective of Life)

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Christian World-View

Brief Course Overview of Topics to be Discussed

What is a World-View? (What do we mean?)

The Big Questions that need answers

- Who made me? (Creation vs. Evolution)
- Why am I here? (Purpose & Meaning to Life)
- Where am I going? (Life after Death)

- How your World View affects everything you see
- The Necessity for Divine Revelation
- What God has revealed about the Origins of Life
- What God has revealed about His Work in Creation
- What God has revealed about Truth
- What has God revealed about Himself
- What God has revealed about Mankind
- What God has revealed about Salvation
- What is Man's Purpose on Earth?
- The Christian's Perspective of the World
- Living for God's Glory and Pleasure
- How a Christian lives in the World while remaining distinct from the World's System

An Examination of Various World-Views

- Humanism (Man is the measure of all things)
- Materialism (Money & Possessions are the number one pursuit)
- Pragmatism (If it works, it must be right)
- Atheism (There is no God)
- Agnosticism (There is no way of knowing for sure whether God exists)
- Relativism (There are no absolutes)
- Marxism (Every person governs his own life (without classes or institutions) under communism)

An Examination of Various World-Religions:

- Islam
- Hinduism
- Buddhism
- The Cults
- Bible Christianity

Christian World-View

(The Believer's Perspective of Life)

I. What is a World-View?

A worldview is a perspective of life. It is how you see things in the world around you.

Everyone has a perspective of Life.

Everyone has a worldview though he may not be able to identify it or articulate it.

You worldview seeks to answer the big questions:

- Who (or what) made me? (Creation vs. Evolution)
- Why am I here? (Purpose & Meaning to Life)
- Where am I going? (Life after Death)

Your worldview affects how you see everything:

- How you feel about yourself and others
- How you view other people
- How you view the family
- How you view child rearing
- How you view morals & ethics
- How you prioritize your life
- How you utilize your time, talent, & treasure
- How you think, make decisions, and live

"Personal integrity requires each of us to examine various worldviews and then adopt the one that is most persuasive—that seems to answer life's searching questions best in the context of the physical world, human events, and each individual's mind and heart" (Understanding the Times, David A. Noebel, p.1)

II. The Necessity for Divine Revelation

If I am the product of a creator God, how do I know who that God is?
How do I come to personally know that God and have a relationship with Him?

A. The Definition of Revelation: Throughout history God has made Himself known to man.

1. **The term "revelation"** simply describes God's communication to man of truths which man did not know and could not discover for himself.

To reveal Himself to man, God used natural means (creation and conscience) and supernatural means (words - Heb. 1:1).

2. **The Biblical terminology**

a. The Hebrew term "galah" - to uncover, strip, remove (Examples: Gen. 8:13; Num. 22:31)

b. The Greek term, "apokalypsis" - to take a covering or veil from off of something (Mt. 11:27; Rev. 1:1)

The New Testament uses the word " Mystery" to describe something that was previously unknown, which now has been revealed (I Cor. 15:5; Eph. 1:9, 3:4 & 9, 5:32, 6:19; Col. 1:26, 27, 2:2).

Truth about God's plan for the Church age was hidden, but now, like a treasure chest, has been opened up because God has revealed Himself.

B. The Necessity for Revelation

In order for man to come to any understanding of God and His truth, God must reveal Himself to man, for two reasons:

1. **By nature (creation) man is unable to discover God.**

a. Man cannot see God - Is. 45:15; I Tim. 6:15-16.

b. Man cannot know God - Is. 55:9; I Cor. 2:14

2. By the fall (sin of Adam) man is uninterested in discovering God.

a. Because of sin, man now hides from God (Gen. 3:8)

b. Because of sin, man views spiritual things as " foolishness" (I Cor. 2:14)

c. Because of sin, man is totally depraved--" dead to spiritual things" (Eph. 2:1-5)

When man fell in the Garden, he broke fellowship and contact with God. Man died spiritually (Gen. 2:17) and now has a mind that: forgets God, tends toward error , is easily deceived , etc.

If God had not revealed Himself to us (via the Scriptures), we would all end up in Hell!

Remember, only God can give a revelation or disclosure of truth (about His person, will, and plan for the future). Man's job is not to invent truth, but to discover it and interpret it.

C. The Two Types of Revelation:

*General Revelation (natural)
* Special Revelation (supernatural)

D. General Revelation (natural)

1. A Definition of General Revelation: God has revealed Himself to all men in a general (basic) sense by natural means.

a. General revelation comes to man as man (special revelation: man as sinner).

b. All general revelation was established before the fall.

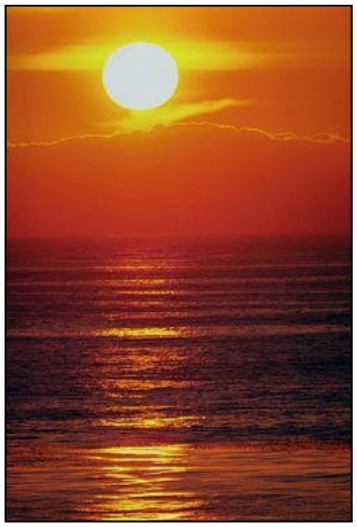
c. General revelation comes through the natural order of things (special revelation: God interrupts regular history).

d. General revelation comes to all rational men (All have creation to look at; not all have a Bible).

2. The Channels of General Revelation:

a. Creation (The objective nature of the universe)
(Scripture: Ps. 19:1; Is. 40:12-14; Acts 14:15-17)

SEE: Rom. 1:18-21



What does creation reveal?

1) The visible creation shows the invisible creator.

a) "Eternal power" - His might points to God's everlasting nature (His "always ness"), which shows God to be sufficient to create the universe.

b) "Godhead" - His majesty: points to God's divine nature (His Deity); shows God to be worthy of worship.

NOTE: from creation we do not know God, but we know what He is like.

2) Creation shows man to be without excuse No one will defend himself at the Judgment by saying, "God, you didn't reveal yourself to me."

NOTE: General (natural) revelation via creation cannot save, only condemn.

b. Conscience (the innate nature of man)

1) Man was created in the image of God (Gen. 1:26-27); therefore, man has a personality which is self -conscious and God-conscious (cp. Prov. 20:27).

2) Man's conscience is marred because of sin (It can be seared - I Tim. 4:2; and defiled - Tit. 1:15; and it needs to be purged - Heb. 9:14).

3. The Purpose of general revelation

a. While general revelation (creation and conscience) is not enough to save a man, it prepares the way for special revelation (cp. Ps. 19:1-6, cp. 19:7-14; Prov. 30:4; Acts 17:26-31).

b. General revelation is man's " Introduction to Theology." General revelation should put a desire in the heart of man to learn more about God.

c. General revelation is the foundation or basis upon which special revelation builds (man could not comprehend special revelation apart from general revelation).

NOTE: The Bible never proves God's existence; it assumes it and asserts it. Creation is all the objective "proof" man will ever get. And it is enough evidence to condemn him.

E. SPECIAL REVELATION (supernatural)

1. A Definition of special revelation:
God has revealed Himself to specific men at specific times by supernatural means.

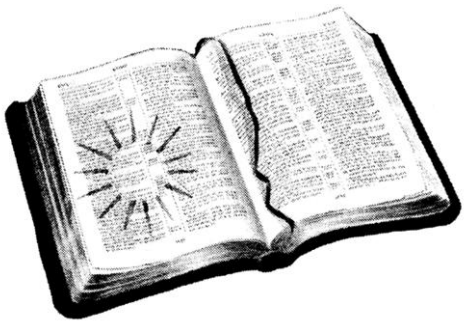
2. The Channels of special revelation (God's special [supernatural] revelation was given in "divers manners," i.e. many different ways - Heb. 1:1)

a. Miracles - the mighty acts of God in history. When God spoke by "event revelation," He always had a messenger to interpret it with "word revelation."
EXAMPLE: the Exodus - Ex. 5:1-2, cp. 7:4-5; Ps. 106:7-9.

b. Theophanies - physical appearance of God to man.

1) Natural theophany (appearances in nature) – Ex. 3 (burning bush)
Ex. 13:21-22 (pillar of cloud and fire)
2) Auditory theophany (God's voice could be heard) - Ex. 19:1-3; Lk. 3:22.
3) Bodily theophany (The Angel [Messenger] of the Lord) - a pre-incarnate appearance of Christ - Gen. 16:10; Judges 2:1ff.

c. Urim & Thumim - two precious stones, used like lots, to determine God's will for Israel -
Ex. 28:30; Num. 27:21; Dt. 33:8).



d. His Word
1) Direct words (Ex. 33:11)
2) Direct writing (Ex. 31:18)
3) Dreams (Dan. 7:1)
4) Visions (Ez. 1:1)
5) Jesus Christ - the incarnate Word (Jn. 1:17; Heb. 1:1)
6) Scriptures - the written Word (Ex. 17:14, 24:4, 7; Dt. 31:24; II Tim. 3:16)

3. The purposes of special revelation: that God's specific will (desires) and ways (plan for the ages) might be understood by man.

a. God spoke that we might "know Him" (I Jn. 5:20).
b. God spoke that we might "Trust Him" (I Jn. 5:13).
c. God spoke that we might "Glorify Him" (II Cor. 1:20).

III. The Manner in Which God Authored the Bible

A. God Gave us His Word by Means of Inspiration

2 Tim. 3:16-17
All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

1. Definition of Inspiration: ***Inspiration describes the unique process of the Holy Spirit in which He controlled and directed the hearts, minds, and wills of chosen men as they wrote exactly and totally what God wanted, so that the original manuscript was without error or omission.***

2. A Breakdown of this Definition:

a. Inspiration was the unique process of the Holy Spirit

John 14:26
But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Inspiration is a unique process only true of Scripture and of no other literature (cp. II Tim. 3:16 - "All Scripture is given by inspiration of God . . .").

- The Holy Spirit guided every word that was penned by the apostles and prophets.
- David wrote "by the Holy Ghost" (Mk. 12:36).
- "The Holy Ghost" spoke by Isaiah (Acts 28:25-26).
- God spoke "by the prophets" (Heb. 1:1-2).
  Cp. I Cor. 2:13; II Pet. 1:20-21.

b. The Holy Spirit controlled and directed the hearts, minds, and wills of chosen men.

2 Peter 1:20-21 - *Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

Even though Scripture came from the very mouth of God, He in His wisdom used the instrumentality of men.

EX: Jesus credited Moses with commands of God (Mk. 7:10). He credited Isaiah with prophecy of God (Mt. 13:14). Peter credited Paul with Scripture from God (II Pet. 3:15-16).

Scriptures are not a product of human investigation, reason, or origin.

Men wrote as they were "moved by the Holy Ghost."

c. Chosen men <u>wrote exactly and totally what God wanted</u>

2 Tim. 3:16

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The word translated "inspiration" is derived from the Greek Word "theopneustos" ("theo" meaning "God"; "pneustos" meaning "breathed").

Scripture was "produced by the creative breath of the Almighty . . . it was God-given" (Boettner, <u>Studies in Theology</u>, p. 21).
Just as the universe has its <u>source</u> in the God who spoke it into existence (Heb. 11:3; Ps. 33:6), and just as man's life had its <u>source</u> in the creative breath of God (Gen. 2:7; Job 33:4), the Scriptures came to man in the same way--right out of the mouth of God! Therefore, they are exactly what God wanted written.

NOTE: The word "God-breathed" does <u>not</u> suggest that God breathed <u>into</u> Scriptures that already existed; rather, He breathed the Scriptures <u>out</u> of Himself.

Isaiah 45:23 - "The word is <u>gone out of my mouth</u>."
Matthew 4:4 - "Man shall not live by bread alone, but by every word that proceedeth <u>out of the mouth of God</u>."

d. The result was that the <u>original manuscript was without error or omission</u>

Matthew 5:17-18

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

John 10:35

"... the scripture cannot be broken"

Jesus claimed authority for every letter that was written, even the parts of written letters (distinguishable marks that differentiated one letter from another were also inspired!)
See Mt. 5:18 -

<u>"Jot"</u> = the smallest Hebrew letter, called the yodh י (See Ps. 119:73).
<u>"Tittle"</u> = a part of a letter that would distinguish one letter from another (compare the daleth ד with the resh ר).

B. How Do I know that the Bible is God's Word

1. The Bible's Own Claim to Inspiration

a. In the Old Testament, various phrases make this claim - 3,808 times ("The Lord spoke"; "the word of the Lord came to me," etc.).

b. The Pentateuch alone makes this claim 420 times.

c. The prophets identified their written message as the Word of God.

For example -

Isaiah - 120 times
Jeremiah - 430 times
Ezekiel - 320 times
Amos - 53 times
Haggai - 27 times
Zechariah - 53 times

d. The New Testament writers claim to have spoke and written the Word of God.

- Paul - I Cor. 14:37; I Thes. 2:13
- John - I Jn. 5:10
- Peter - II Pet. 3:2

e. To quote the Old Testament was to quote God Himself.

- Rom. 9:17 - quote from Ex. 9:16
- Gal. 3:8 - quote from Gen. 12
- Acts 4:32 - quote from Ps. 2:2

2. Christ's Declaration of Inspiration

a. Christ accepted the Old Testament as fully authoritative (Lk. 24:44; Mt. 5:18; Lk. 16:31).

b. Christ stated that the Scriptures cannot be broken (Jn. 10:35).

c. Christ regarded prophecies of Scripture as being certain of fulfillment (Mt. 24:15).

d. Christ stated that His own words possessed absolute authority (Mt. 24:35; cp. Mt. 7:29).

e. Christ pre-authenticated the words of His apostles as being the authoritative, trustworthy words of God (Jn. 17:20).

3. Eight Rational Proofs for Inspiration

a. **Unity** - The Bible was written by means of 40 different writers, in three languages (Hebrew and Aramaic - O.T.; Greek - N.T.), over a 1,500 year period, and yet the Scriptures have only one theme: namely, Jesus Christ and His salvation of mankind through His sacrificial and substitutionary death (See: Lk. 24:25-27; Jn. 5:39, 46; Acts 10:43, 18:28; I Cor. 15:3).

b. **Prophecy** - Fulfilled by Jesus at His first coming (Mt. 5:17; Lk. 24:27; Jn. 19:24)
EX: Ps. 22 - written about 1,000 B.C.
Is. 53 - written about 750 B.C.

c. **Honesty** - Shows people as they really are. The Bible's heroes are not "sugar-coated!" Rather, the faults of even the greatest are brought out (Abraham, Moses, David, Peter).
The Bible also describes sin as it is; heaven and hell as they are; and God as He is (example of the tension between election and free will - If man wrote the Bible, he would have relieved it).

d. **Durability** - The Bible has lasted through the ages, though attempts have been made to exterminate this Book as no other (EX: Jer. 36:1-2, 27-28).
Voltaire, the French infidel, said: "Another century, [and] there will not be another Bible on earth." After his death, his printing press was used to print Bibles!

e. **Power** - To change (transform) lives.

f. **Freshness** - George Mueller said: "I read through the Bible 100 times, and each time it is new to me."

g. **Scientific Accuracy** –
- The earth is round (a circle) – Is. 40:22
- The earth hangs on nothing – Job 26:7
- The life of the flesh is in the blood (Gen 9:4; Lev. 17:11)
- Circumcision on 8th day – Lev. 12:3
- Universal flood
- Uncountable multitudes of stars – (Gen. 15:5, Jer. 33:22)
- 100 billion stars in our Galaxy alone!
- Plants and Animals reproduce only after their Kind (Species) Gen. 1 etc

h. **Historical Accuracy** – Proven by – Recent Archaeological discoveries (cities discovered customs proven etc.)
Proven by – Comparing the Bible with other Historical writings contemporary with the Bible
Ex. Josephus- cp. Acts 12 – Herod's speech and Death
With Josephus. Antiquities Book XIX chap. 7:2-5 & 8:1-2

IV. The Manner in Which God Preserved the Bible

DEFINITION OF PRESERVATION:

God has providentially guarded (protected) His Word, so that it would be kept completely intact, pure, and trustworthy throughout all ages.

A. God has providentially guarded (protected) His Word.

1. Promises of Preservation

a. Psalm 119:89 - "Forever, O LORD, Thy word is settled in heaven" ("settled" = stands firm).

b. Psalm 119:152 - "Concerning Thy testimonies, I have known of old that thou hast founded them forever."

c. Psalm 119:160 - "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever."

d. Isaiah 40:8 - "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

e. Matthew 5:18 - "For verily (truly) I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled"
(cp. Lk. 16:17).

f. Matthew 24:35 - "Heaven and earth shall pass away, but My words shall not pass away."

g. I Peter 1:23-25 - "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

2. <u>Providential Method</u> of Preservation

Throughout History much care has been given to the accurate copying of Sacred Scripture

1) Old Testament: <u>Stringent rules</u> were followed by scribes to keep errors from creeping in. EX: The Masoretes (from A.D. 500 - 900) counted letters on each page and compared with original. The Dead Sea Scrolls discovered in 1947 revealed that the Masoretic text was accurate (these Scrolls dated almost 1,000 years earlier than the Masoretic text).

2) New Testament: <u>Multitudes of Bible manuscripts</u> have been discovered (when compared with each other, the agreement is outstanding). Consider these comparisons:

Document Name	Number of Manuscripts	Earliest Date
Caesar's Gallic Wars	10	A.D. 900
Livy's History of Rome	20	A.D. 400
Thucydides' History	8	A.D. 900
Herodotus' History	8	A.D. 900
The New Testament	<u>14,000</u> *	A.D. 125

Chart taken from <u>Can I Really Trust the Bible?</u>
Radio Bible Class, 1986, p. 16

* NOTE: The 14,000 New Testament manuscripts include:

5,000 mss (manuscripts) in <u>Greek</u>

8,000 mss in <u>Latin</u>

1,000 <u>ancient versions</u> (EX: Syriac and Egyptian Coptic translations which are dated pre-200 A.D.)

V. What Has God Revealed about the Origins of Life?

Question: Who should know more about the product, the consumer or the manufacturer? Obviously the one who makes something should have more knowledge about the thing made. The Christian's Worldview holds that God is the maker of all things. Therefore He has answers for the Creation He Produced.

In the early days of the automobile, a man's Model-T Ford stalled in the middle of the road. He couldn't get it started no matter how hard he cranked nor how much he tried to advance the spark or adjust things under the hood. Just then a chauffeured limousine pulled up behind him, and a wiry, energetic man stepped out from the back seat and offered his assistance. After tinkering for a few moments, the stranger said, "Now try it!" Immediately the engine leaped to life. The well-dressed individual then identified himself as Henry Ford. "I designed and built these cars," he said, "so I know what to do when something goes wrong." God, as our Creator, knows how to "fix" us when our lives are broken by sin. He knows all about us because He made us and is in sovereign control of life. The One who made us knows more about us than we know about ourselves. Therefore, it behooves us to see life through His perspective.

The Christian Worldview holds that there are realities that exist outside of the perceptivity of the five senses. There is a non-visible Spirit realm that exists. We would not know this reality apart from Divine Revelation.

For example, note ...

There exists a Demonic realm that wages war against people.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about,seeking whom he may devour"

There exists an Angelic realm that helps God's people.

Hebrews 1:13-14 – "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

There is past History regarding origins of life recorded in Scripture

The word "Genesis" means: Beginnings. The Book of Genesis Records for us the Beginnings of God's Creation. It shows how Creation had it's origination.

Genesis 1:1 - ***In the beginning God created the heaven and the earth.**

Genesis, a book inspired by God (II Tim. 3:16) and written through Moses, is the first book of the Hebrew Torah (Law) and is titled by the first word in the book - *"Bereshith."*

It is the first of five books called in Greek "The *Pentateuch."*

The English Word "Genesis" is derived from the Greek Septuagint's title for this book. In Hebrew, its title *"Bereshith"* (from the first word) means origin or beginnings. So "Genesis" means beginnings or origin.

This is an appropriate title since this book records the beginnings of the entire physical universe.

Genesis gives us an accurate understanding of how. . .

--the world began (an understanding which eludes the minds of the proud, humanistic, so-called agnostics and atheists)
--mankind began
--the family began (through Adam and Eve)
--sin began (in the Garden of Eden)
--government began (through Noah - Gen. 9:6)
--the world's nations began (through Shem, Ham, and Japheth)
--the Jewish nation began (through Abraham, Isaac, and Jacob)

An understanding of Genesis is foundational to all theology and doctrinal understanding. The rest of the Bible builds on the historical facts presented in this book.

It is also clear that the Lord Jesus Christ viewed the Genesis account of Creation as being historically accurate and authoritative (Matthew 19:4,8; Mark 10:6; Cp. Mark 12:26). Therefore, to reject the Genesis account is to reject the teaching and credibility of Christ. The Apostle Paul (2 Cor. 11:3, 1 Tim. 2:13) and the Apostle Peter (2 Pet. 3:3-7) also viewed Genesis as historically accurate and authoritative.

In Genesis 1:1 "It is no accident that God is the subject of the first sentence of the Bible." (Derek Kidner, Genesis, p. 43).

God is the focus of the entire Bible.

In Gen. 1:1, God does not prove Himself; He asserts Himself. He does not argue for His existence; rather, He bolding states it.

This is instructive to us regarding our apologetic (defense of the faith). We don't need to prove the existence of God to anyone. God's creation does a good enough job of that (Ps. 19:1; Rom. 1:20).

Verse one summarizes the whole chapter. God made everything.

בראשית ברא אלהים את השמים ואת הארץ Gen.1:1
"Baresheet bara elohim at hashamayim wat ha-aretz"
***In the beginning God created the heaven and the earth.**

A. *Genesis 1:1 teaches us that…*
There is a POINT at which TIME BEGAN

"The beginning" - Not the beginning of eternity; nor the beginning of the abode of God (the "third heaven" - II Cor. 12:2), but the beginning of the physical universe (the earth's globe, the sky, and outer space).

The beginning of the five basic scientific realities (in a physical universe) are mentioned in Gen. 1:1-2 -

1. Time = In the beginning
2. Space = The heavens
3. Matter = The earth
4. Force = The Spirit of God
5. Motion = moved

(F.H. Capron, cited by Thomas, p. 31)

Until God spoke creation into existence, nothing existed.

We are today living in a "bubble" of time which had its beginning in Gen. 1:1.

Although the eternal God is not bound by time ("One day is as a thousand years"), He has chosen to create time, and to allow His temporal creation to exist during a limited time frame. After the Millenium, time shall be no more, the former things shall pass away and eternity future will continue.

B. *Genesis 1:1 teaches us that…*
God is AWESOME in His essence, power & wisdom

Elohim is the only name used for God in Gen. 1. This name, used over 2500 times in the Old Testament, refers to God as the "Strong One," the mighty God.

The word Elohim is a plural name. This is significant.

All things were created by the Triune Godhead
(The Trinity was involved in creation)

Evidence:

a. Plural pronouns - Genesis 1:26 - "Let us make man in our image." Cp. verse 27 - "So God created man in his own image."

b. Man was created:

1) By the Father

- *Rev. 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.)*

2) By the Son

- *John 1:1-3 - In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*
- *Col. 1:15-16 - Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.*
- *Heb. 1:2 - Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

3) By the Spirit

- *Psalm 104:30 - Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.*
- *Job 33:4 - The Spirit of God hath made me, and the breath of the Almighty hath given me life.*
- *cp. Gen. 2:7 - "breathed" and "breath" = "ruach," which can be translated "Spirit")*

"The verb used for create (*bara*) is used in Scripture exclusively for the activity of God. Humans may "make" (*asa*), "form" (*yasar*), or "build" (*bana*); to the Hebrew, however, God creates." (Allen P. Ross, Creation and Blessing, p. 106).

God created the world <u>out of nothing</u>

("Exnihilo" - i.e. without pre-existing materials)

"Created" - The Hebrew word "barah" (Gen. 1:1; 1:27; 2:3; 5:2) "refers to a sudden, supernatural, bringing into existence of something that previously did not exist" (John Whitcomb).

Other Scriptural Evidence:

a. Hebrews 11:3 -Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

b. Psalm 33:6 -By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

c. The repeated phrase--"And God said. . . and it was so"--indicates that the act of creation took place by the instantaneous power of the <u>word</u> of God (Gen. 1:6-7; 9, 11, 24, etc.)

For God to create such a vast, and yet detailed, balanced and beautiful universe, He must be awesome. His power made it all, and His wisdom made it all just right.

C. *Genesis 1:1 teaches us that…*
Life has DESIGN & PURPOSE

Creation reflects well-thought-out design; it's too well-arranged to be a freak of nature or happenstance.

Since a personal God made the world and everything in it, life has meaning. There is purpose to life. Life has a goal.

What a meaningless life this would be, if there was no intelligent, loving, powerful creator (who planned and made it all).

The fool who says in his heart "there is no God," really has no purpose in life and no meaning to life (since in his mind life is an accident).
--That which makes a job worth doing is the purpose (aim) of the job (there's an objective)

--That which makes relationships enjoyable is when they are meaningful.

--If there is no objective to a sport's game (EX: football), then why play and why view it?

There must be a goal (be it ever so simple) for any activity to be worth doing.

Life is empty for the atheist and agnostic. Such people cannot be truly at peace in themselves, because there are paramount, fundamental questions which have not been answered in their minds. (Who am I? How did I get here? Why am I here? And Where am I going?)

People often turn to drugs or other substance abuse or decide to end it all in suicide because their lives are void of purpose and meaning (you'll never meet a truly happy person who denies God's existence).

My friend, nothing can fill that empty spot (void, vacuum) in your heart except the true and living God!

D. *Genesis 1:1 teaches us that…*
Creation did not CREATE ITSELF (Evolution is a lie)

"The Heaven" - lit. the heavens (hashamim - plural). Referring to the sky surrounding the earth (the atmosphere) and outer space (the galaxies).

"The earth" - the globe of the world with its capacity to sustain life.

The Theory of Evolution

a. The definition of evolution: The word "evolution" describes a process of continuous change from a lower, simpler, or worse state to a higher, more complex, or better state. (Webster's Dictionary)

The evolution of man involves a supposed "process by which, through some sort of aggregation of matter though many ages and countless species, by chance or by some undetected, impersonal law, man appears."

b. The hypothesis of evolution: The evolutionist believes that life evolved in this way:

1) From nothing to something

2) From inorganic to organic

3) From plant life to animal life

4) From animal life to man

c. The flaws of evolution:

1) Evolution is actually unscientific.

True science is the discovery of facts (laws or principles) based on the "collection of data through observation and experiment."
One species forming into another has never been observed (seen by man), nor has it been produced in a lab.

Therefore, evolution is not fact, but faith. A blind faith based on assumptions which cannot be proven.

Everyone believes in something. No one can endure the stress and cares of life without faith in something that cannot ultimately be proven.
Atheists cannot prove there is no God.
Pantheists cannot prove that everything is God.
Pragmatists cannot prove that what will count for them in the future is what works for them now.
Nor can agnostics prove that it is impossible to know one way or the other.
Faith is unavoidable, even if we choose to believe only in ourselves. What is to be decided is what evidence we think is pertinent, how we are going to interpret that evidence, and who or what we are willing to believe in (Luke 16:16).
Each of us has a choice. We can look at the evidence for God's existence and believe that He is there, or we can set aside the evidence and decide that there is no God. Either way, we must cross a bridge of faith, because neither argument can present laboratory verification.
The Limitations Of Science

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2) Evolution has no valid answer for the <u>origination of matter</u>.
What started the "Big Bang?" Where did the original substance from which "life evolved" come from?

3) Evolution contradicts the first and second Laws of Thermodynamics.

a) The first Law of Thermodynamics notes that in all real processes, the <u>total quantity</u> of <u>matter</u> and/or <u>energy stays constant</u>, even though it frequently changes form (EX: ice to water, rock to sand, etc.). This law proves that nothing is being either "created" or "evolved" by the present processes.

b) The second Law of Thermodynamics (one of the best-proven laws of science) says that the whole universe is <u>running down</u> into complete disorder. The universe is <u>not improving</u> nor become <u>more complex</u> nor gaining <u>higher organization</u> with time, but rather is <u>deteriorating</u> with time, becoming less ordered, leading toward <u>entropy</u> (an inferior change of energy and matter)

Ps 102:25-27
Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.
They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
(KJV)

The second law states hat when energy is transformed from one state to another, some of it is turned into heat energy which cannot be converted back into useful forms. This indicates hat the universe is deteriorating.

Example: The sun and stars irretrievably emit millions of tons of energy every day, and given enough time would eventually burn out of existence.

The amount of helium-4 in the atmosphere suggests that our atmosphere is less than 15,000 years old. Approximately fifteen million tons of nickel meteorite dust settle o earth each year. If he earth is five billion years old, then there should be a layer of dust at least 200 feet thick, but there isn't.

4) Evolution contradicts known <u>biological facts</u>.

a) Through "mutations" no new life form has ever evolved.
b) The chromosome count in plants and animals and humans is totally distinct.
c) The distinct DNA in life forms prevents them from evolving into a new species (like begets only like).

5) Evolution has no proof of <u>intermediate species</u> ("<u>missing links</u>")

The <u>link</u> or <u>bridge</u> between inorganic and organic, between plant life and animal life, and between animal life and man has never been scientifically proven. (EX: There is no valid link between man and ape)

6) Evolution is <u>statistically</u> <u>impossible</u>.

The French Mathematician, Lecompte de Nouy, examined the laws of probability for a single molecule of high dissymmetry to be formed by the action of chance. De Nouy found that, on an average, the time needed to form one such molecule of our terrestrial globe would be about 10 to the 253 power billions of years.
"But," continued de Nouy ironically, "let us admit that no matter how small the chance it could happen, one molecule could be created by such astronomical odds of chance. However, one molecule is of no use. Hundreds of millions of identical ones are necessary. Thus we either admit the miracle or doubt the absolute truth of science."
Quoted in; "Is Science Moving Toward Belief in God?" Paul A. Fisher, The Wanderer, (Nov 7, 1985),
cited in Kingdoms In Conflict, C. Colson, p. 66

The statistical probability that the complex and ordered universe would result from chance processes, ungoverned by a personal intelligent, deliberate Designer, is virtually nil.

"The statistical probability of the ordered cosmos resulting from spontaneous generation (evolution) is considerably less than the probability that an explosion in a print shop would produce a dictionary."

For the sun to be just far enough from the earth that it doesn't burn up and close enough that it doesn't freeze up is too precise a distance to be mere chance (or an accident).

7) Evolution contradicts <u>common sense</u>.

To believe it was by <u>chance</u> or by <u>accident</u> that a detailed, aesthetic (beautiful), vast, and orderly universe came into existence is irrational.

> While that seems hard to believe, it makes great sense when compared with the alternative. If indeed the worlds were not made by God out of nothing, then the next-best solution is that the worlds were made by no one out of nothing. Compare the two ideas for reasonableness and see which conclusion you come to.
>
> It is absurd for the Evolutionist to complain that it is unthinkable for an admittedly unthinkable God to make everything out of nothing, and then pretend that it is more thinkable that nothing should turn itself into anything.
> --G.K. Chesterton in The Quotable Chesterton

Note: At the present rate at which the world's population is increasing, if mankind has been in existence as long as the evolutionists claim, the world would be over-filled with people.

8) Evolution contradicts the clear statement of <u>Scripture</u> about origins.

a) Genesis 1-2 -

b) Matthew 19:4 -And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female

c) Hebrews 11:3 -Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

d) Evolution contradicts the Biblical principle that plants and animals only produce "<u>after their kind</u>" (Gen. 1:11, 12, 21, 24, 25). This truth, though written thousands of years ago, is scientifically validated today!

The <u>motive</u> of evolution

Evolution is Satanic:

> Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!" Anton Szandor LaVey, "The Satanic Bible", p. 25, 33

What caused man to think up such a theory?

Basic answer: Sinful man does <u>not</u> want to be <u>accountable</u> to a Creator God.

Fallen man wants to make a way to <u>leave God out</u> of the origin of life, so that he does not have to acknowledge the Creator's authority and glorify Him. Evolution is so readily accepted simply because it gives man the "luxury" of keeping the concept of God out of his life and conscience (Jn. 3:19-20 - *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved*).

See: Romans 1:18-32 -

1) The <u>real reason</u> for evolution - V. 18 - "Men hold (hold down, suppress) the truth in <u>unrighteousness</u>."

2) The <u>inexcusableness</u> of evolution - V. 19-20 - Creation clearly points to a Creator (and His power and authority).

3) The <u>end result</u> of evolution - V. 21-32

   a) Empty lives and blind eyes (v. 21)

   b) Pride and delusion (v. 22)

   c) Idolatry (materialism) (v. 27)

   d) Immorality (v. 24-32)

If there is no God, then there are:

(1) No absolutes
(No definite right and wrongs; Issues are not black & white; All things are relative to situations and circumstances; No such thing as truth)

(2) No moral standards
(There would be nothing by which to measure rightness; Man can set his own rules, and play the game of life any way he wants; Situation ethics becomes the rule)

(3) No boundaries
(Nothing is off limits; nothing is sacred ground; No act is a transgression)

(4) No shame or embarrassment for sin
(If there are no definite rights & wrongs, there should be no feelings of guilt, no matter what you do)

(5) No fear of judgment
(If there is no Creator God, man is accountable to no one; He can live anyway he wants without the fear of consequences)

(6) No need of salvation
"It becomes clear now that the whole justification of Jesus' life and death is predicated on the existence of Adam and the forbidden fruit he and Eve ate. Without the original sin, who needs to be redeemed? Without Adams fall into a life of constant sin terminated by death, what purpose is there to Christianity? None."
G. Richard Bozarth, "The Meaning of Evolution", American Atheist, 20 Sept. 1979, p. 30

E. *Genesis 1:1 teaches us that…*
Man is RESPONSIBLE to Glorify the Creator

Psalm 100:3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

If a Creator exists, these are some of the resultant consequences:

1) I am known by the Creator.
2) I am inferior to the superior Creator.
3) I am responsible to the Creator.
4) I will be judged (held accountable) by the Creator.
5) I should live for the glory and purpose of the Creator.
6) I am not the master of my life.
Therefore, I cannot live any way I please; I must do His will.

Concluding Application:
If God made it all, God has power over all, authority over all, sovereignty over all, dominance over all, and preeminence over all.
"This is my Father's World."
If God be God, then He is to be feared and obeyed. We have no choice but to do what He wills, and to surrender our lives to Him.

VI. What Has God Revealed About His Work in Creation?

Genesis 1:2-31

Many of the pagan nations of the ancient world had their own creation stories. But in these stories, their gods evolved out of natural processes connected with the world itself. They believed the material universe was eternal, and it brought their gods into being. But Genesis declares that God existed before creation and is in full control of the physical universe. He called the world into being by His word. His power is absolute. He does not have to conform to nature and cannot be threatened by it. God is sovereign and does not have to share His power with other supernatural beings.
(from Nelson's Illustrated Bible Dictionary)
(Copyright (C) 1986, Thomas Nelson Publishers)

DAY OF CREATION	GOD'S CREATION
Day 1	**Heavens/Earth & Light/Darkness**
Day 2	**A Canopy Expanse in the Sky**
Day 3	**Dry Land & Seas; Vegetation** (Plants & Trees)
Day 4	**Sun/Moon/Stars**
Day 5	**Sea Life** (fish) **& Birds**
Day 6	**Animals, Reptiles, Insects & MAN**
Day 7	**God Ceased ("Rested")**

*God made it all very good.

I. DAY 1 - The Heavens/Earth & Light (v. 1-5)

v. 2
"The earth was without form and void" -

Some want to interpret this to mean: "the earth became ruined." Some well-meaning Christians, in an attempt to reconcile God's act of creation with the supposed geological evidence that the world is exceedingly old (i.e. 4.5 billion years), see a "gap" between verses 1 & 2.

What is the Gap Theory? Weston W. Fields in his book, Unformed and Unfilled (p. 7) states: "In the far distant, dateless past God created a perfect heaven and perfect earth. Satan was ruler of the earth which was peopled by a race of "men" without any souls. Eventually, Satan, who dwelled in a garden of Eden composed of minerals (Ezekiel 28), rebelled by desiring to become like God (Isaiah 14). Because of Satan's fall, sin entered the universe and brought on the earth God's judgment in the form of a flood (indicated by the water of 1:2), and then a global ice-age when the light and heat from the sun were somehow removed. All the plant, animal, and human fossils upon the earth today date from this "Lucifer's Flood" and do not bear any genetic relationship with the plants, animals, and fossils living upon the earth today." (Ken Ham in "Back to Genesis" quoting Weston W. Fields)

Those who hold to this "Gap Theory" believe that God created a good earth in verse one, but that the earth experienced a global holocaust and the fall of Satan (which occurred in between v. 1 & 2). God then (according to this view) reconstructs the earth and calls upon the earth's living creatures to "replenish" the earth (implying that it had been filled with living things previously).

The word "replenish" (*maleh* - 1:28) does not mean "refill." In none of this Hebrew word's 206 occurrences does it mean refill, but simply "fill."

The "Gap Theory" or the "ruin-reconstruction" theory is erroneous for the following reasons:

1. The word "was" (*hayah*) occurs 264 times in the Old Testament and in only six of these can it be translated "became" (Gen. 3:22, 19:26, 21:20; Exod. 7:19, 8:17, 9:10)

2. The terms *tohu* and *bohu* mean "unformed" and "unfilled" (unshaped and uninhabited).

3. The conjunction "and" in v. 2 is not a *waw*-consecutive but a *waw*-conjunctive, which should be understood in the sense of "now," giving an expansion on what was introduced in verse 1. Not marking a sequence of time.

4. The Bible clearly states that God did all of His creative activity in six days and ceased for good on the seventh.

5. No other Scripture mentions a pre-Adamic race which was destroyed by an Ice Age as the Gap theorists claim.

God created in stages.

1) First, He created the globe

2) Then He shaped it (formed it) by causing "dry ground" to appear (Gen. 1:9-10).

3) Then He filled it with life (plants, fish, birds, animals, insects, reptiles, and man) (vv. 11ff)

"The Spirit of God moved" - The Holy Spirit is pictured as hovering over the earth's waters. God's Spirit via God's Son had part in creation (Ps. 104:30).

v. 3

"And God said" - Each time a new day of creation began, the phrase "and God said" occurs (v. 3, 6, 9, 14, 20, 24).

The power of God's creative word made it all! Heb. 11:3 - Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

God created physical light (Day 1) before He created the sun (Day 4). This (temporary) light source was used to mark the first day of creation. (the earth passed through its first day/night cycle).

v. 4

Light is "**good"** because it makes visible the good creation of God.

Both visibly and metaphysically, light is superior to darkness.

Sinful men love darkness rather than light (Jn. 3:19).

"Divided" - Genesis 1 gives us the origins of three contrasting separations:

--Light from darkness
(day from night - v. 5)

--Sky from water (v. 7)

--Dry land from seas (v. 9)

v. 5

"God called (named)" - God's naming of the day/night (v. 5), Heaven (sky - v. 8), earth (v. 10), mankind ("Adam") (5:2) in Semitic thought reflects His authority over creation.

"The evening and the morning" - This statement is what originated the Jewish reckoning of time. The Hebrews begin the day in the evening (Lev. 23:32); daytime closes at sunset.

The sequence of a day is dark night and then bright light.

This order fits with God's sequence of starting creation on Day 1 in "darkness" (v. 2) and ending it after the light cycle ran its course.

The word "day" in Genesis 1 refers to a literal 24-hour day as we know it.

While some view the reference to "day" in Genesis 1 (v. 5, 8, 13, 19, 23, 31; 2:2) as referring to a long period of time or an age of time, the Bible most clearly refers to a literal, solar, 24-hour day.

Evidence:

a. The Hebrew word for "day" is "yom," which always refers to a literal, 24-hour day [unless a figure of speech is being used; in which case the context would demand a different meaning (EX: Gen. 2:4)].

   1) If God intended the reader to interpret the word "day" as a long, indefinite period of time, He would have used "olam."

   2) Hebrews 4:4, which refers to the seventh day of creation, employs the word "hemera" which refers to a 24-hour day, not the word "aeon" which refers to a period or age of time.

b. The numerical adjectives ("first" . . . "second" . . . "third" . . . etc. - Gen. 1:5, 8, 13, 19, 23, 31; 2:2) are never used to refer to an age of time when they are associated with a number (cp. Gen. 7:17, 24; Num. 7:12-77).

c. The qualifying phrase "evening and morning" proves a literal, 24-hour day (cp. I Ki. 17:6; I Sam. 17:16; Ps. 55:17).

   [Note: The Jews began their day in the evening and ended it in the morning.]
   The words "evening" and "morning" are used more than 100 times in the Old Testament, always with the literal meaning (Henry M. Morris, The Beginning of the World, p. 24).

d. The fourth commandment (to remember the Sabbath day) is based upon a literal understanding of God's creative activity in six days and His resting on the seventh (Ex. 20:11; 31:17; cp. Gen. 2:2).

   God could have created the world in six seconds or less if He so chose, but this commandment suggests that He chose to do so in six days to serve as a pattern for Israel's rest and work periods.

II. DAY 2 - A Canopy Expanse in the Sky (v. 6-8)

The firmament (*raquya*) refers to a visible dome of the sky in which the clouds move.

v. 6
"Firmament" - lit. an expanse; or a spreading out of an atmosphere above the earth causing a canopy of vapor to rise above the earth creating sky in between that canopy and the sea waters on earth.

"Apparently God suspended a vast body of water in vapor form over the earth, forming a canopy that caused conditions on the earth to resemble those inside a greenhouse This may account for the longevity of human life (Gen. 5) and for the tremendous amount of water involved in the worldwide flood (Gen. 6-9)." (Ryrie note, Gen. 1:7).

v. 8
"Heaven" - sky

--The "first" heaven is sky.
--The "second" heaven is outer space
--The "third" heaven is God's abode (II Cor. 12:2)

III. DAY 3 - Dry Land/Seas & Vegetation (v. 9-13)

v. 9
God shaped the earth's surface. Whereas it was "unformed" (v. 2), now God gives it shape by pushing up the dry land and pushing down the earth's crust to form a depression below what we call "sea level."

v. 11
With dry land appearing on Day 3, God now had the elements prepared to sustain vegetation, plants, and fruit trees.

The phrase **"after his kind"** (1:11, 121, 21, 24, 25) proves that God created the fixed categories of biological classification.

One "kind" of biological category cannot co-mingle with another and reproduce (hence, there has never been a half plant/half bird or half fish/half man - No mermaids!)

v. 12
"Whose seed is in itself" - A key phrase, repeated from v. 11

[What came first, the plant or the seed? The plant. Evolution does not know which came first (EX: the chicken or the egg).]

God created inanimate life ith the ability to reproduce itself. Hence, He designed plant life to be eaten and replenished.

IV. DAY 4 - The Sun, Moon, & Stars (v. 14-19)

v. 14
"Lights" - The Sun, moon, and stars.

By means of these we calculate:

1. The time of day
2. Direction signs - to give men (EX: nautical sailors) their bearings - Sun rises in east, sets in west. This provides direction.
3. Seasons of the year (EX: the position of the moon)

v. 15
"To give light on the earth" - Having created vegetation, now God had to create that which would sustain the life and growth of vegetation. So now he created the sun.

V. DAY 5 - Sea Life & Birds (v. 20-23)

v. 20
"That hath <u>life</u>" - Now God moves from inanimate life (as vegetation) to animate life.

God's <u>orderly</u> work of creative activity:

1. First, the elements to <u>sustain</u> life (light, land, water)

2. Second, <u>inanimate</u> life (vegetation, trees, to produce fruit and vegetables)

3. Third, <u>living</u> creatures

    a. <u>Sea</u> creatures (fish, whales)

    b. <u>Air</u> creatures (birds)

It is interesting that God fills the 3 spheres with animate life in the order of which He made them:

1. Water (v. 2) --- Sea Life

2. Sky (v. 6-8) --- Birds

3. Dry Land (v. 9-10) --- Animals, reptiles, insects and man)

v. 21

"Great whales" - great sea creatures, which would include whales, but also sea monsters (as described in Job 41:1; Ps. 104:26).

VI. DAY 6 - Animals, Reptiles, Insects, & MAN (v. 24-31)

v. 24

"Let the earth bring forth" - On day six, God used the natural elements of the ground to form the various mammals, reptiles, etc.

"Living creature" - (*nephesh)* animals which possess vitality (life)

"Cattle" (*behemouth)* - large land quadrupeds

"Creeping things" - (*remes*) - relatively small, rapidly moving vertebrates; rodents and reptiles and invertebrates (worms and insects)

"Beast of the earth" - (*chay*) - wild animals

v. 26

"Let us make man in our image, after our likeness" - The plural pronouns must refer to God Himself (not including angels); because v. 27 describes man as being created in the image of God (not God and angels).

Since the Scripture asserts that God Himself created all things (Is. 45:12, 18), the "us" cannot refer to finite angelic beings, but to God's own triune essence.

"Let us make man in our image" - The Trinity (Father, Son, and Holy Spirit) was involved in creation.

Evidence:

a. Plural pronouns - Genesis 1:26 - "Let us make man in our image." Cp. verse 27 - "So God created man in his own image."

b. Man was created:
   1) By the Father (Rev. 4:11)
   2) By the Son (John 1:103; Col. 1:15-16; Heb. 1:2)
   3) By the Spirit (Psalm 104:30; Job 33:4; cp. Gen. 2:7 - "breathed" and "breath" = "ruach," which can be translated "Spirit")

Man was created in the image and likeness of God.

In what sense?

a. "Image" ("tselem") - points to man's personality features that are reproductions of God's spiritual, intellectual, and moral qualities.

b. "Likeness" ("demuth") - points to man as not being the same as God, but as being similar in pattern or model.

c. Why does God use both words, "image" and "likeness?"

To avoid the implication that man is a precise copy of God, albeit in miniature, the less specific and more abstract word "demuth" ("likeness") was added by God. "Demuth" then defines and limits the meaning of "tselem" (Humbert, Barr, T.W.O.T. Vol. 1, p. 192).

d. Man bears the image of God in three senses:

1) Man is like God in that he is a person (with personality). A "person" is a being who possesses self-consciousness, self-determination, intellect, emotion, will, world-consciousness, etc.
2) Man is like God in that he has a spirit (Jn. 4:24; I Cor. 6:20; cp. Eph. 4:23-24)
3) Man is like God in that he has a moral nature (a basic, innate comprehension of right and wrong - Rom. 2:14; Eccl. 7:29).

When Adam sinned the image of God in man was marred and defiled but was not obliterated.

*Since mankind still retains this sense of the image of God, his life has a dignity and is to be respected, honored, and protected. Doing so honors the Creator (Gen. 9:6; James 3:9).

e. Important Notes:

1) Man's being created in the image and likeness of God does not mean that man is an emanation of God ("Ethical Monism"). Man is distinct from and in no way is he one in essence with God.

2) Also, man being created in the image and likeness of God in no way identifies God as being physical or corporal. The Bible is clear: "God is Spirit" (John 4:24).

The crown of God's creation – man – occurred on the sixth day.

Mankind was created last because he was the most special of God's creation. Special because he would be made in God's image and likeness and because he would rule over the rest of creation.

Psalm 8:4-9 - 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
7 All sheep and oxen, yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
9 O LORD our Lord, how excellent is thy name in all the earth!

"Dominion over" - rule over; control over; stewardship over; man was to govern the elements and species of the world.

This dominion expresses God's desire and design that people be regarded as superior to the rest of the animal world and it explains why people have a natural tendency toward fishing, hunting, taming animals, utilizing domesticated animals for man's benefit, etc.

v. 27
"Male and female" - God created Adam & Eve both on the sixth day of creation (with a time frame in between during which Adam named the animals).

v. 28
"Be fruitful and multiply" - Has God ever withdrawn this injunction? NO!

If anyone ought to have large families, it is God's people.

Population control is <u>not</u> God's design. It is sinful, selfish man's plan
(Ps. 127:3, 5 - Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward. 5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

v. 29

Man was a <u>vegetarian</u> prior to the flood (Gen. 9:2-3 - And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.)

A vegetarian diet is very healthy; however, you are not more spiritual for abstaining from meat (I Tim. 4:3f).

v. 31
"It was very good" - After each of God's creative activity, He pronounce dit good (Gen. 1:4, 10, 12, 18, 21, 25, 31).

Everything God does is good. He only knows how to give good things

Ja. 1:17 - Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
Mt. 7:11 - If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
Ps. 84:11 - For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

"Through faith we understand" -
"Faith is the greatest perceptive power in the wold. Through faith we see" (Thomas p. 35)

"Woe unto him that striveth with his Maker!" (Is. 45:9)

Since God is Creator, we should:

- --Not worship God's creation (but the Creator - cp. Rom. 1:25)
- --Respect God's creation
  (Don't abuse the earth - be a good steward)
  (Don't dishonor people - who are created in His image and likeness)
- --Glorify God for His creation
  --His power (which created and constructed it so vast and yet so detailed)
  --His wisdom (which planned it so well; it is ordered, balanced, and purposeful)
  --His authority (which rules over it)

God created all things for His pleasure (Rev. 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.) and for His glory (Is. 45:25)

This chapter boldly asserts that:

1) The world is not self-originated
2) Matter is not eternal
3) Man is the crown and culmination of creation
4) God is awesome
   Isaiah 40:21-22 - Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

If God can effortlessly speak he world into existence…Is anything too difficult for him to do?
Is a soul ever so lost, that He cannot save?
Is a sin ever so strong, that He cannot deliver one from it?
Is a life ever so confused that He cannot bring order & direction to it?
Is a marriage ever so damaged that He cannot restore it?
Is a child ever so wayward that He cannot transform that life?
Is a ministry ever so small and weak, that He cannot build & strengthen it?

If God can create all things in 6 days, He can also do the miraculous
If God can create water, He can satisfy the thirsty soul
If God can create light, He can give light to those who grope in darkness.
(He can brighten your dark circumstances)
If God can provide fertility to the earth, He can put food on your table.

VI. What Has God Revealed About TRUTH

What is TRUTH and does it matter anymore? **See: John 8:30-32**



- Lack of truthfulness is a chief characteristic of these evil days in which we live.
- In the business world, the phrase, "You have my word on it" is meaningless.
- In the social world, fidelity between friends is hard to find.
- In the domestic world, faithfulness to marriage vows is a rarity.
- In the ecclesiastical world, "thousands who have solemnly covenanted to preach the truth make no scruple to attack and deny it" (Pink, p. 52)
- It seems that just when you thought someone told you the truth, you realize it was a lie. When you thought they were sincere, you find out it was just a cover-up. Where is truth to be found?

In a day in which lies prevailed Pilate asked Jesus Christ the question, What is truth? (John 18:38)

God's Word has much to say on the topic of "truth." The word occurs **342** times in the KJV translation of the Holy Bible. (truth = 224; true = 77; truly = 41).

Definition of "Truth": Truth describes that which conforms to fact or reality. Truth is fact and reality. A "Truth" then is a fundamental law, statement, object, or event or action that matches with ultimate reality. Truth describes actuality; realness; authenticity; & genuineness.

Related terms of truth:

"Faithful" – something or someone you can place full faith in; reliable; dependable. Worthy of trust.

"Sincere" – Realness or genuineness in action, utterance, or character.

Opposite of Truth: Falsehood; lies, distortion or misrepresentation of facts.

Today we live in an anti-truth world.

The Apostle Paul spoke of people who where*..."Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." (2 Tim. 3:7-8)*

"I believe it is proper to say that the story of this tragic 20th century is the story of the battle for truth. The chronicling of its history is the chronicling of its truth-journey. Others have documented this battle and defined this journey as unfolding in three steps:

1. There was the *traditional era* where truth was mediated to the culture by the preacher out of the Bible.

2. There was the *modern era* where truth was mediated to the culture by scientific naturalists in their laboratory and by rationalistic philosophers in their logic.

3. Finally there came the *postmodern era* where truth is now mediated to the culture by rock musicians and where the MTV world-view reigns supreme.

First there was truth as defined by God – "true truth"; then there was truth as defined by man – temporal truth; and finally there was no truth – non-reason, nihilism, despair, the tragic loss of truth. This is a microcosm of the 20th century's philosophical and spiritual journey. In this kind of world, where truth is anything anybody wants it to be, passionate truth bases are absolutely indispensable. To me, that is what historic, biblical fundamentalist churches and agencies have always been." (Doug McLachlan, Fundamentalism – What's in a Name?)

Hosea 4:1
Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

Is there a <u>true</u> way …

- For husbands & wives to relate to each other in marriage? (Are there roles & responsibilities for the home?)
- Of rearing children? ("train up a child in the way he should go…" Which way is that?)
- To organize a church, evangelize, or make disciples? (Who qualifies for church leadership?)
- What about sex? Are there defined boundaries as to when, where and with whom such activity is to occur?
- To enter Heaven or Eternal Life? Is Jesus Christ really the only way? If so why?

Are we bigoted or chauvinistic to insist that there is one true Faith? Or to believe that Christianity is superior to all other religions?

While we certainly believe and most of us would die for the right of everyone to have freedom of choice as to which god they will follow or which faith they will believe, we believe and have the God-given right to believe that Jesus Christ is the Truth and the only Savior of mankind.

1. Without Truth, <u>anything goes</u> (there are no rights & wrongs, no ethics & morals)

Pr 29:18 "Where *there is* <u>no</u> <u>vision</u>, <u>the</u> people perish" This means: "where there is no revelation from God the people go unrestrained" Where there is no truth, the people go off the deep end.

Note: America's general rejection of God (He is no longer allowed in our public schools or public life) has become the catalyst behind much of the chaos, confusion, disorders we find today in family life, education, the legal system (court system etc.), etc.

- If there is no <u>God</u> (and we are a product of chance or evolutionary cause, as Darwinism)
- Then there is no <u>Lawgiver</u> to whom we are accountable.
- If there is no Lawgiver then there is no law or <u>standard</u> by which to <u>measure</u> right & wrong.
- If there is no Law or standard by which to measure right & wrong, there is no absolute <u>truth</u>.
- And if there is no absolute truth, there is no <u>basis for morality</u>.
- If there is no basis for morality, each <u>individual</u> can feel free to determine the "<u>rules for life</u>" and man can be his own god.

The problem with this is this: If everyone can make his own rules for life, then when my rules and your rules conflict, there is no structure to society to determine how to resolve the issue.

Each will be out for what he wants at the expense of anyone else's property or life. There is no basis for common law, if there is no basis for truth. If God is "dead" or non-existent then everything becomes permissible.

Interestingly enough, God said "lawlessness" would mark the last days, prior to Christ's return. And the Antichrist will be called the "lawless" one as he will embody the lawless spirit that will engulf the world in the end times. (2 Th. 2:8 – "Wicked one" = anomos; lit. without law). The stage is being set today for his arrival.

Our culture is committed to attaining it's vision of radical liberation from all authority. Authorities are viewed by many as the enemy of individual freedom. There is an underlying current today, to do away with all authority structures. Whether it be authority in the home, church, or government. Authority is a bad word today. It flies in the face of humanism (man being the measure of all things) and relativism (anything goes). Therefore any Authority, such as a supreme God or The Bible must be eradicated from society.

"Preachers are tolerated so long as they stick to therapeutic messages of enhanced self-esteem, and resisted whenever they inject divine authority or universal, absolute truth claims in their sermons." (David Burggraff, p.7)

2. Without Truth, there is <u>no way of knowing anything</u> for sure

Proverbs 29:18 – "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

Absolute truth is the fundamental moral category in the universe. Without it people perish. In Proverbs 29:18 – Solomon spoke of a need for a "vision." This "vision" is "revelatory vision" or truth from God). The point is this: Individuals, cultures and entire civilizations unravel at the seams when they are subjected to a truth-deprivation. (Doug McLachlan)

Beliefs directly affect morals. What you <u>believe</u> determines how you <u>behave</u>.

When you believe a Lie, you will live a lie and tell a lie. Those of false religions are prone to telling lies because they are believing a lie. Lies beget lies. Satan is the father of such lies (John 8:44).

The Lord Jesus Christ said in John 8:44,
"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

- Truth is not determined by <u>popular opinion</u>. (There was a time when the majority of the world believed that the earth was flat; they were wrong)

- Truth is not determined by the <u>five senses</u>. (Our sense of sight for example might mistake a mirage for water) Truth is not apparent reality (what seems to be real), but reality itself.

- Truth is not <u>relative but absolute</u> (It is often said "what is true to you may not be true to me"; But we are not the measuring stick by which truth is determined);
  It must be recognized that we live in a pluralistic society. "Pluralism is simply recognition that different cultures believe different things. But pluralism is also the harmful ideology that heralds the message that all truth is relative and all religious beliefs -- even those that flatly contradict each other – deserve equal respect. Pluralism is best distilled in the popular mantra: "that may be *your* truth, but it's not *my* truth." (David Burggraff)

There exist many enemies of those who hold to absolute truth. Though they believe in no absolutes, they are absolutely sure that those who believe in absolutes are absolutely wrong for doing so. Radical relativism is a direct challenge to the Christian Gospel.

Enemy # 1 to many people are those who hold to a “one way” to God belief system.

- Truth does not change with time. (As a Fundamental Law, what was true 2,000 years ago remains true today)

- Truth does not change with culture or custom (What is true in Africa is true in America).
  Lying is wrong in any culture; the same goes for stealing; committing adultery etc.

- Truth is not invented it is discovered (Man cannot create truth, he can only discover truth; Man can discover truth whether that truth is locked away in something in the physical universe or whether it is a law or principle that God uncovers for man to comprehend, as Christians believe He has done for us in the Bible)

*** In these days of lies and deception, we need to know what the TRUTH is.**

A. Truth is embodied in God

All truth must be tested by a standard, and there is no standard beyond God. He is the perfect and ultimate source and standard of truth.

--Truth is not invented by man.

--Truth does not evolve from society's mores (customs, traditions, or way of life).

God not only tells the truth, He is the truth. Truth is part of the essence of God.

1. God the Father is the truth.

Jn. 5:32
Jesus said of the Father: "He that sent me is true" (Jn. 7:28; 8:26.
Jesus came that we might know the "only true God" (Jn. 17:3; cp. I Jn. 5:20).
The Thessalonians turned from idols to serve the living and true God (I Thes. 1:9).

2. Jesus Christ is the truth.

EX: John 14:6 - "I am the way, the truth, and the life."
It is said of Jesus that He was "full of grace and truth" (Jn. 1:14); "grace and truth came by Jesus Christ" (Jn. 1:17).

- Pilate didn't realize it, but when he stood before Jesus Christ, he was staring truth in the face--yet he said, "What is truth" (Jn. 18:38).
- The Bible says that: "The truth is in Jesus" (Eph. 4:21).
- Jesus is so true, He is called "the Amen, the faithful and true witness" (Rev. 3:14).
- Jesus is called true - Rev. 19:11 - "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

3. The Holy Spirit is the truth.

Jn. 14:17, 15:26 - He is called the "Spirit of truth."

Because the Holy Spirit is truth, He never guides anyone into error, but only in the truth (Jn. 16:13 - "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

The Holy Spirit's job is to tell the truth about Christ - "It is the Spirit that beareth witness, because the Spirit is truth" (I Jn. 5:6).

God's essence is truth - in contrast to false gods (idols which cannot think, act, etc.).

Absolute truth corresponds to the Divine Nature of God. This nature of Truth has been revealed to man in Christ (the living Word), and specifically though His Written Word.

B. Truth is knowable

"Absolute truth is marked by objectivity and know-ability. We are neither agnostics nor Athenians. The Athenians, according to Luke, built an altar to "the unknown God" (Acts 17:22, 23). But the God of truth is not unknown or unknowable, because He has revealed Himself to us. And this is a revelation which is both objective – personified in Jesus (who has now gone to heaven) and deposited in Scripture (which we hold in our hands) – and knowable – through the quickening and illuminating influence of the Holy Spirit (1 Corinthians 2:9-16) and the accurate exegesis of a text (2 Timothy 2:15)." (Doug McLachlan)

In this postmodern day, truth is viewed as inaccessible. "As postmodern philosopher Richard Rorty asserts, truth is made rather than found; all truth is socially constructed. That is, social groups (such as Christians, for example) construct their own "truth" in order to serve their own interests. Thus, the role of the intellectual is to "deconstruct" truth claims in order to liberate society. (cited by David Burggraff)

God has revealed the truth (He has made it known and knowable)
Ask God t reveal His truth to you.

The Lord Jesus Christ said: John 17:17
Sanctify them through thy truth: thy word is truth.

Accept the Bible as God's Word and you will know the truth

John 8:31-32 - Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.
John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Whether you are aware of it or not there is an agenda to "deconstruct" the literal or normal meaning of significant texts of Law and Literature.

"This new hermeneutical method explains much of the current debate in literature, politics, law, and theology. All texts—whether the Holy Scripture, the United States Constitution, or the works of Mark Twain – are subjected to criticism and dissection, all in the name of liberation.

Therefore, the Bible is subjected to radical reinterpretation, often with little or no regard for the plain meaning of the text or the clear intention of the human author. Texts which are not pleasing to the postmodern mind are rejected as oppressive, patriarchal, heterosexist, homophobic, or deformed by some other political or ideological bias.

While we claim that the Bible is not the mere words of men, but the Word of God, our claim to divine revelation is written off by the postmodernist as only one more projection of oppressive power." (David Burggraff)

Everyday there is less and less respect given to the Bible or to any written Law for that matter.

Isaiah 8:20
To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

"Nobody can know truth about God, or "do theology" as God ordained, apart from confidence in and meticulous attention to God's own revelation of Himself in the text of Scripture. Even God's revelation of Himself in the Person of Jesus of Nazareth is of little help to us now, since He has ascended back to heaven. But the text of Scripture is something we hold in our hand and can hide in our mind and heart." (Doug McLachlan, p.6)

C. Truth is the basis for <u>morality</u>

Psalm 119:142
Thy righteousness is an everlasting righteousness, and thy law is the truth.
1 John 1:8
If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Why would truth be discarded? The answer is simply this: John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

One reason why men do not believe the truth is because they love their sin.

II Thes. 2:12 - "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Cp. II Tim. 3:7, 8 - "Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

People dodge truth to preserve their sin. Mankind's basic self-centered nature will very often ignore truth, deny truth, or even fight the truth in order to gain or maintain some pleasure or selfish ambition.
The question lurking in most hearts today is not: "What is True?" but "What makes me feel good?" The issue for most people in our society today is not: "What is right", but "I want my rights."

"The "feel good" religions are replacing the "negativity" of offensive biblical texts, and thus the Bible is dispensed altogether." (David Burggraff, p.6)

D. Truth is <u>available</u> to all

God has revealed some aspects of Himself via creation
(many suppress "hold down" that truth in unrighteousness; Romans 1:18-20
"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [19] Because that which may be known of God is manifest in them; for God hath shewed it unto them. [20] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

God has sent His Gospel throughout the world
Romans 10:18 - But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.



Psalm 100:5
For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

John 17:17
Sanctify them through thy truth: thy word is truth.

E. Truth is <u>not for sale</u>

Truth must be held to with tenacity. Truth is not for sale no matter how high the price!

"Solomon was right to say: "Buy the truth and sell it not" (Proverbs 23:23). We need a whole new generation of believers who refuse to sell the truth, whomever the highest bidder may be. Whatever kingdom, empire or salary, whatever name or fame may be offered, we are responsible to affirm that truth is not for sale, and make certain that we hold tenaciously to it whatever the cost may be." (Doug McLachlan)

F. Truth must be <u>proclaimed</u> with <u>conviction</u>

All truth must be shared courageously and compassionately.

Today, is no day for wimps. If you hold to truth, then it is "over your dead body" that you move from that truth.

2 Timothy 4:2-5 - Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

"Absolute truth matters profoundly to serious-minded, deeply-committed Christians. Such Christians pay attention to the epistolary mandates – all those commands in the New Testament epistles which require that we guard the gospel, hold fast the faithful word, continue steadfastly in the apostles' doctrine and contend earnestly for the "once-for-all" delivered faith. More than that, serious-minded Christians are prepared to draw lines, set limits, erect boundaries and refuse concessions based solely on obedience to biblical absolutes." (Doug McLachlan)

When it comes to preaching God's Word, we need to deliver a precise, unexaggerated, unembellished reflection of the passage we are preaching. We don't add or take away from what God said and what He meant by what He said. The precept, principle or message we deliver from God's Word must follow the discipline of hermeneutical law and conform to the context of the passage. Our preachment should be an accurate reflection of the grammar and syntax of the passage we are proclaiming.

G. Truth shall set you Free!

See: John 8:30-32

"As he spake these words" – While Jesus taught about His equality with God the Father and the Father's authentication of His Son, many of the Jews believed in Him. They came to trust His Person while they listened to His words.

This is exactly how "faith" comes into a person's life – by their hearing the Word of God (Rom. 10:17). You cannot have faith in Christ apart from the Word of God. Faith and the Word cannot be separated. To have faith apart from God's Word is to have a faith without a solid foundation. Therefore, whenever you witness, always give the Word of God.

At the very least these people made an outward profession of faith (Rienecker, citing Morris & Schnackenburg in the Linguistic Key to the Greek New Testament).
There is a belief which is not a true saving faith (Acts 8:13-24; Ja. 2:19; 1 Cor. 15:2).
The "belief" was perhaps "nominally at any rate, as in John 2:23" (Robertson Word Pictures V, p. 148).
"Many believed. Yet before long they were picking up stones to cast at him (8:59). It is the old story of pseudo faith" (The Wycliffe Bible Commentary, Peiffer & Harrison, Moody Press, p. 1091).

v. 31
Some might profess to be believers (or true disciples) but the real test is whether or not they remain committed to the Word of Christ.

Jesus now singles out those whose faith has been ignited upon hearing His Words.

"Continue" = to remain or abide in the Word of Christ
The grand mark of a true disciple of Christ is continuity in His Gospel message.
A true disciple is one who holds on to the truth and never lets go. There is no apostasy for a true disciple; there are no defectors from genuine Christianity; there is no true child of God who will ever abandon his/her faith in the word of Christ.

"Then are ye" – Jesus uses His words carefully. He does not say "then will ye be."
He is not saying that continuing in His Word will make you a disciple, but rather that continuing in His Word reveals that you "are" a true disciple.

"My disciples indeed" – A disciple is one who has come under the spiritual teachings and disciplines of His master (the word discipline and disciple are related terms).
The word "disciple" refers to one who has been trained in such a way that he mimics, imitates, or copies the lessons and lifestyle of his teacher.
That is why the first-century Antiochian believers were called "Christians," because others noticed how much they resembled Christ (in their actions and reactions, in their attitudes and motivations).

"Disciples indeed" – the word "indeed" means truly. It is the same word as the word "truth" in v. 32.
A disciple "indeed" refers to a true, bonefied, real or genuine disciple. The statement then does not refer to a good disciple or a better disciple (as if some might assume that Jesus is implying that one might be a disciple but not a good one, unless He continues in His Word).

Here, Jesus is referring to a real disciple (is a real Christian) as opposed to a false one.

Jesus is saying: "Your future loyalty to My teaching will prove the reality of your present profession. . . continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life" (R.W.P. p. 149).

True Spiritual Freedom can be yours, if you go to the right place to get it!

"Ye shall know the truth" – Here, the term "truth" is linked to the term "word" in v. 31. It is interesting that Christ, who is the living "word" (*logos* – Jn. 1:1, 14) and who is the living "truth" (Jn. 14:6), is the one who gave us His written word which is written truth (Jn. 17:17 – "Thy word is truth").

"Knowing the truth" is inseparably connected to continuing in Christ's Word (v. 31). Therefore, your relationship with God's Word will determine your knowledge of the truth which will in turn determine whether or not you are **"free"** from sin.

Question: How much time have you spent in God's Word this week?

Truth is the engine or driving force of the Christian's life.

Apart from the truth we dwell in the realm of lies, deceit, darkness, and death!

A good definition of truth: Truth (*aletheian*) is reality; it comes to us as reality that has been revealed, unveiled, unsealed, or opened up. When God's revelation opens up before our eyes, we come to see and know reality. The fog and mist of Satan's lies is lifted and the reality of Jesus Christ and His will becomes clear to us.

He is the truth (Jn. 14:6) because He not only tells us reality, but He is reality. He is really God. He is in fact God in visible form. He is the personification of everything that is real.

"**You will know" –** future middle – meaning: you will come to know for yourself. You will be personally enlightened or illuminated to the truth.

'The truth shall make you free" –

***"the" truth -
Truth is exclusive (truth is not relative; ex. What is true for you may not be true for me)
Truth is not optional, where you can pick any set of beliefs and turn out okay
***"shall make you"
Truth is powerful
***"shall make you free" –
Truth is liberating

The word “free” means to be released from enslavements; to be unshackled from that which held you captive.

“Free” – free from what?
Free from enslavement of sin (v. 34)
Free from the lies of Satan (v. 44-45)
“Freedom *intellectual, moral, spiritual) is only attainable when we are set free from darkness, sin, ignorance, superstition and let the light of the world shine on us and in us” (RWP, p. 149).

The precious theme of freedom from condemnation of the Law and from the enslavement of sin is found in verses such as:
Romans 6:18
Being then made free from sin, ye became the servants of righteousness.
Romans 8:2
For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
2 Cor. 3:17
Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
Galatians 5:1
Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
1 Peter 2:16
As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Knowing the truth about . . .

- God sets you free from the lie and enslavement of idolatry
- Man sets you free from the lie and enslavement of humanism
- Creation sets you free from the lie and enslavement of evolution
- Salvation sets you free from the lie and enslavement of false religion
- Love sets you free from the lie and enslavement of self-centeredness
- Marriage sets you free from the lie and enslavement of divorce and adultery
- Church sets you free from the lie and enslavement of the cults

There is one main truth for all. The Gospel of Jesus Christ.
John 8:36 - If the Son therefore shall make you free, ye shall be free indeed.

Because God is truth. We must:

1. Love the truth -
   Prov. 8:7 - "For my mouth shall speak truth; and wickedness is an abonomination to my lips." We are to "buy the truth and sell it not" (Prov. 23:23); we are to "love the truth" (Zech. 8:19).

2. Always tell the truth -
   Eph. 4:15 - "Speak the truth in love."
   God's truthfulness never ends (Ps. 11:5, 117:2); neither should ours.

3. Tell the truth, no matter what the cost -
   EX: Peter's lying in his denial - Mt. 26:69-74. God hates lying - Zech. 8:16, 17.

4. Tell the truth, even when others do not want to hear it -
   Gal. 4:16 - "Am I therefore become your enemy, because I tell you the truth?"

5. Tell the truth to your children -
   Is. 38:19 - "The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."

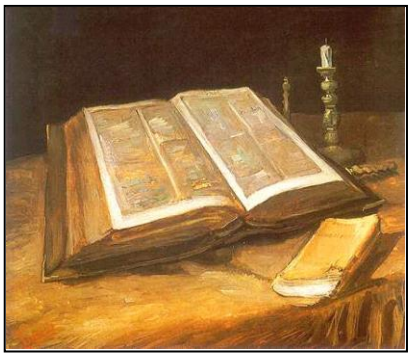
6. Live your life according to the truth - *Ps. 86:11*
   "I will walk in thy truth" -- II Jn. 4; III Jn. 4.

7. Keep your word -*Do what you say you will do.*

8. Be sincere *(genuine, not a hypocrite)*
   Josh. 24:14 - "Now therefore, fear the Lord and serve Him in sincerity and truth."
   I Sam. 12:24 - Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you."
   Ps. 51:6 - "Behold thou desirest truth in the inward parts."
   Jn. 4:24 - Worship in "spirit and in truth."

9. Every Bible believing church must uphold the truth.
   We are the "pillar and ground of the truth" (I Tim. 3:15).

10. Come to the Truth – Jesus Christ
    John 14:6 - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.



VII. What Has God Revealed About HIMSELF

A. GOD'S PERSONAL EXISTENCE
(The Reality of God)

Several terms are employed to express the idea of "God" in the minds of men.
Theories Concerning God

1. Atheism - Denies the existence of God
("There is no God")

2. Agnosticism - Unsure of the existence of God
("You can't know for sure")

3. Skepticism - Doubtful of the existence of God
("I won't believe it until I see it")

4. Pantheism - Everything is God and God is everything
("God is in all and all is God")

5. Polytheism - Many Gods exist
("My gods are superior to your gods")

6. Henotheism - One God is selected and worshipped
("My God is better than your God")

7. Dualism - Two Gods exist
("The universe is a battle ground between two forces - good and evil")

8. Tritheism - Three Gods exist
("The Father, Son, & Holy Spirit are 3 different Gods")

9. Idolatry - Created objects are worshipped as God
("Things, relics, or people are objects of worship")

10. Deism - A Creator (Higher Power) made the universe, then abandoned it
("God wound the universe up like a clock and then left")

* 11. Theism - A personal God exists who is the Creator and Sustainer of the universe, who cares about it and is sovereignly involved in it, but is distinct from it

* 12. Monotheism - Only one God exists
("God is one"

* 13. Trinitarianism - God is personal and one yet manifests Himself in the 3 Persons of the Father, Son, and Holy Spirit
("God is a Triune Being")

*These beliefs reflect the orthodox Christian view.

Evidences for the Existence of God

God has revealed Himself to mankind through two basic means:

1) *Natural Revelation (also called General revelation)
(God reveals Himself through creation [Rom. 1:19-20] and conscience [Rom. 2:14-15])

2) *Supernatural Revelation (also called special revelation)
(God reveals Himself through the Scriptures - II Tim. 3:16)

In the field of apologetics, several arguments have been proposed to validate the existence of God by natural revelation. Here are three of those arguments:

1. The COSMOLOGICAL Argument

Cosmos = the world and its arrangement

*Every effect must have a cause.

Simply stated, this argument reasons that the existence of the universe demands a cause sufficient to produce such an effect. Every phenomena owes its existence to some sufficient cause: the first cause, who is Himself uncaused, is God.

This line of evidence depends on three presuppositions:
a. Every effect has a cause
b. The effect caused depends on the cause for its existence
c. Nature cannot originate itself
(Scriptural support: Rom. 1:19-20)

2. The TELIOLOGICAL Argument

Telos = end or goal; purpose

*Every design must have a designer.

Simply stated, this argument reasons that the order, purpose, and harmony of this universe demand a Designer. The fact of design or purpose in the universe is apparent, and such order implies an intelligent Designer.

(Scriptural support: Psalm 19:1-6)
God's design in His "handiwork" of creation is:
1) Undeniably manifested (v. 1)
2) Continually manifested (v. 2)
3) Universally manifested (v. 3-6)

3. The ANTHROPOLOGICAL Argument

Anthropos = man

*Man's inborn moral nature necessitates the existence of a moral Lawgiver.

Simply stated, this argument reasons that the fact that men demonstrate a moral nature--the innate understanding that right is distinct from wrong--demands the conclusion that a Law-giver implanted that moral nature in man. Evolution cannot account for moral sensibilities in mankind.
(Scriptural support: Rom. 2:14-15)

* **4. The THEOLOGICAL Argument**

Although the existence of creation and man's conscience provide objective proof for God's existence, the primary basis of a believer's faith is anchored in the Bible.

(Note: The evidence for God's existence discovered by true science in no way contradicts the Biblical evidence, but rather complements it and manifests the authenticity, authority, and amazing accuracy of the Biblical record.)

The Biblical position concerning the existence and essence of God can be summarized by three points:

a. God's existence is directly asserted (assumed) in the Bible (Scripture never attempts to prove God's existence).
The Bible unashamedly pronounces and dogmatically states God's existence (Gen. 1:1; Acts 17:24-29).

b. Men are born with an innate (inborn) consciousness that God exists.
'when they knew God, they glorified Him not as God' (Rom. 1:21)."

c. All personal and particular knowledge of the true God comes as a result of special revelation.

Man cannot independently discover the person, nature, will, and purposes of God (Is. 55:8-9; Job 23:8-9), but God has graciously and carefully revealed Himself to man (Deut. 29:29). *Note: God personally reveals Himself to those who respond in faith to the Revelation they already received and who genuine desire to know the truth (Heb. 11:6; Jer. 29:13). If man responds correctly to the light they have (i.e. through natural revelation), God will reward their faith (Heb. 11:6) with more light (through special revelation - His Word; as He did with the eunuch [Acts 8:26-39]; and with Cornelius [Acts 10] and Lydia [Acts 16:13-15]

B. GOD'S NAMES & TITLES
(The Descriptions of God)

1. **ELOHIM** - "The strong One" ("The God of power").
The strength of Elohim - Gen. 1:1; II Sam. 22:33; Ps. 18:32, 43:2, 73:26, 81:1; Neh. 6:9.

2. **YAHWEH (JEHOVAH)** - "Self Existent One"
The name "Yahweh" is the person name of God (cp. Ps. 83:18; Is. 26:4) and is the most frequently used name. It occurs 5321 times in the O.T.

The word "Yahweh" (Heb. hwhy YHWH) comes from the root (Hawa), which is the Heb. "to be" verb.

The term signifies existence/ that which is real (as opposed to idols).
The tetragrammaton YHWH originally did not have vowels (like the entire O.T.) until the Masoretes added the vowels (about 1,008 A.D.).
The vowel points for "Adonay" were used - hence the English spelling YaHoWaH
Exodus 3:14 "I AM THAT I AM"

3. **ADONAI** - "Lord; Ruler; Master; Owner"
This name proves: That God is in authority over all.
[Whereas YAHWEH describes the nature of God, Adonai describes His function (What He does) Neh.10:29 - "The LORD our lord" (YAHWEH our Adonai)
Our God is Sovereign! (He is always in control)

C. GOD'S PERFECT ATTRIBUTES
(The Character of God)

Definition of "Attribute" - A divine attribute is a quality, characteristic, or feature that is true of God. In other words, an attribute is an essential property or virtue that is intrinsically part of the nature and ability of God. Some theologians refer to God's attributes as His "perfections" or "excellencies."

1. **GOD'S ESSENCE (Attributes of Personality)**
(God's attributes that reveal His personal nature)

Note: These are qualities of the divine essence which inhere in God simply by virtue of the fact that He possesses personality. God is not just an impersonal force, the "uncaused cause"; but the personal Creator and Ruler of the universe. This is demonstrated by His possession of the following attributes.

a. God is <u>Spirit</u>

Scripture: Zech. 4:6; John 4:24 –

Implications:

1) God is non-corporal = no body (Luke 24:39; Col. 1:5; I Tim. 1:17)
2) God is not dependent upon matter (Ps. 50:12-13)
3) God exists <u>apart</u> from the material world (Is. 66:1; I Ki. 8:27)
4) God cannot be perceived by the <u>senses</u> (Job 11:7)

b. God is <u>Life</u>.

God is living, in that He possesses within Himself the source of all <u>being</u> and <u>activity</u>, for Himself and for others (Strong).

Scripture:
The Scriptures refer to God as "living":

a) Deut. 5:26 -
b) I Tim. 4:10, 6:17 -

c. God is <u>Intelligent</u>

Intelligence consists of three factors:

a) Knowledge - The perception of facts as they are
b) Understanding - Insight into the significance of the facts
c) Wisdom - Ability to place those facts in proper relationship to each other and use them for a good end

- *I Samuel 2:3 - God is a God of knowledge*
- *Proverbs 3:19-20 - God's knowledge seen in creation*
- *Isaiah 11:2 - Spirit of the Lord is a spirit of wisdom*
- *Romans 11:33 - Depth of knowledge of God is unsearchable*

d. God is <u>Emotional</u>

The idea: As a person, God is able to feel genuine emotions.

- Psalm 5:5 - Hatred *("Thou hatest all workers of iniquity")*
- Psalm 145:8 - Compassion *("Lord is full of compassion")*
- Psalm 103:13 - Pity *("He pitieth as a Father")*
- Romans 1:18 - Wrath *("The wrath of God is revealed . . . against all ungodliness and unrighteousness")*
- Jeremiah 31:3 - Love *("God loves with an everlasting love")*
- Exodus 34:14 - Jealousy *("the LORD . . . is a jealous God")*
- Isaiah 62:5 - Delight *("As a bridegroom rejoices in his virgin, God delights in them")*

- Judges 10:16 - Grief *("His soul was grieved")*

e. God is <u>purposeful</u>.

1) God is able to establish a specific purpose and then work that purpose out.
2) *"Purpose"* is defined as "something one <u>intends to get or do</u>; a resolution or determination" (Webster).
   - Isaiah 14:24 - *"As I purposed, it shall stand"*
   - Romans 8:27, 28 - *"Called according to His purpose"*
   - Isaiah 14:26-27 - *"God has established His purposes"*
   - Ephesians 3:11 - *"Redemption is according to His purpose"*

f. God is <u>Active</u>

1) The idea: God is able to carry out that which He has purposed.
2) Because God is purposeful, He is able to establish designs or goals. But that is not enough. God is not just <u>mind</u>. Because He is a God of <u>activity</u>, He is able to do all that is necessary to accomplish those purposes.
3) Included in the concept of God's <u>activity</u> are all His works: creation, miracles, providence, revelation, preservation, and salvation.
   - *Genesis 1:1 - "In the beginning God <u>created</u>"*
   - *Psalm 92:4-5 - "How great are Thy <u>works</u>"*
   - *Deut. 11:7 - "<u>Great acts</u> of the Lord"*
   - *Phil. 2:13 - "It is God that <u>worketh</u> in you"*

2. GOD'S GREATNESS (Attributes of *Perfection*)
(God's Attributes that reveal His distinctive ability)
[i.e. attributes that belong only to Deity]

a. God is Self-Existent *(The independence of God)*

The source of God's existence is wholly within Himself. He depends upon nothing external to Himself for His existence.

- *Exodus 3:14* — *God calls Himself the "I AM"*
- *Exodus 6:3* — *God's Personal Name "JEHOVAH" means "the Self-existent One"*
- *Psalm 36:9* — *God is the Source of life - "the fountain of life" From Him all life has its source.*
- *John 5:26* — *"The Father hath life in Himself"*

b. God is All-Powerful *(The omnipotence of God)*

"The Lord God omnipotent reigneth" (Rev. 19:6)
What is God's Power?

God's power can be basically defined as both:

"Ability" (Greek - "Dunamis") - The might to act
(Mt. 26:64; Mk. 14:62; I Cor. 1:24)

"Authority" (Greek - "Exousia") - The right to act
(Lk. 12:5; Mt. 28:19; Acts 1:7)

- *Is. 26:4 - "Trust ye in the LORD forever; for in the LORD JEHOVAH is everlasting strength."*
- *Is. 40:28 - "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."*
- *Job 42:2 - "I know that Thou canst do everything."*

c. **God is All-Knowing** *(The Omniscience of God)*
"Omni" = all "Science" = to know; to have knowledge
(see Ps. 33:13)
Psalm 139:1-18, 23-24

a. God knows all things perfectly (Job 37:16)
(The completeness of God's knowledge)

b. God knows all things previously (Isaiah 41:4; 42:9; 46:10; 48:5, 6) (God knows all things in advance)

c. God knows all things permanently (Psalm 10:11)
(The continuity of God's knowledge)

d. God is <u>All-Wise</u> *(The Omnisapience of God)*
Wisdom's Testimony (Prov. 8:22-31)

Because God is omniscient, He knows all; because He is omnisapient, He <u>knows what is best</u>!

Knowledge deals with <u>facts</u>; wisdom deals with <u>methods</u>.

- *Psalm 136:5 - "To him that by wisdom made the heavens: for his mercy endureth for ever."*
- *Jer. 10:12 - "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."*

e. God is <u>Always Present</u> *(The Omnipresence of God)*

God is "not far from everyone of us: for in Him we live, and move, and have our being" (Acts 17:27, 28).

God is everywhere present at all times in His whole Person!
SEE: Psalm 139:7-12
Deut. 4:39 - "Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else."

f. God is <u>Sovereign</u> *(The control/authority of God)*
What is sovereignty?
It describes His authority over all creation. His rulership, His authority, His throne.
God is "subject to none, influenced by none, absolutely independent; God does as He pleases, only as He pleases, always as He pleases" (Pink).
God says, "I will do all my pleasure" (Is. 46:10). God is working all things "after the counsel of His own will" (Eph. 1:11).

God is sovereign over <u>HEAVEN & EARTH</u> (Deut. 10:14-17)
(God is in control of the <u>universe</u>)

1) God is in control of Heaven
"Thy kingdom come. Thy will be cone on earth as it is in heaven. Thine is the kingdom. . ." (Mt. 6:10, 13)

2) God is in control of Earth
". . . the earth is the Lord's" (Ex. 9:26).
- *The Lord upholds all things by the word of His power (Heb. 1:3)*
- *"By Him all things consist (hold together)" (Col.1:17)*

God is sovereign over <u>KINGS & NATIONS</u>
(God is in control of emperors and empires) (Is. 40:22-23).

God is sovereign over the lives of EACH INDIVIDUAL
(God is in control of all that has breath)

". . . I have the keys of death and hell" (Rev. 1:18).
Jesus has all authority (Mt. 28:19) over:
a) the timing of death, and
b) the place of the departed dead

God is sovereign over the SALVATION of men
(God is in control of man's eternal destiny)

1) God alone chooses how He will save (Eph. 1:3-11)
(God's sovereignty and the plan of salvation)

2) God alone chooses whom He will save (I Th. 2:13; Rom. 9:14-29)
(God's sovereignty and the people of salvation)

John 6:37
All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
John 6:39
And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
John 6:44
No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
John 6:65
And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Sovereignty does not exclude human accountability.

Man will answer for his own sin. God is not responsible for it.

God is sovereign over FUTURE EVENTS
(God is in control of what lies ahead)

NOTE: The connection between God's pre-determined plan and His foreknowledge (Acts 2:23)

Isaiah 41:4, 42:9, 46:10, 48:5, 6

g. God is <u>Unchangeable</u> *(The Immutability of God)*

See: Malachi 3:6; James 1:17
Definition of Immutability: "Immutable" means "incapable of change." God "never differs from Himself" (Tozer, p. 80).

- God's <u>NATURE</u> never changes (Mal. 3:6; Heb. 13:8)
- God's <u>PLAN</u> never changes (Job 23:13; Ps. 33:11)
- God's <u>WORD</u> never changes
    1) His Word is "forever settled in Heaven" (Ps. 119:89)
    2) He does what He says
        a) God's promises to <u>Israel</u> will never change (Mal. 3:6; Ro. 11:29)
        b) God's promises to the <u>believer</u> will never change (Heb. 6:17-18)

h. God is <u>Eternal</u> *(The Timelessness of God)*

1) <u>Names & Descriptions</u> which Reflect God's Eternal Nature

    a) *El Olam* (the everlasting God) (Gen. 21:33)
    b) *Alpha and Omega* (" - T) (Rev. 1:11; 21:6; 22:13)
    c) *I AM* (Exod. 3:14)
    d) *The Ancient of Days* (Dan. 7:9, 13, 22)
    (Note: God is viewed with white hair, depicting His ancientness)

2) <u>Scriptural Statements</u> of God's Eternal Nature

    "From <u>everlasting to everlasting</u> Thou art God" (Ps. 90:2)
    "Now unto the King <u>eternal</u>, immortal, invisible, the only wise God, be honor and glory <u>forever and ever</u>. Amen." (I Tim. 1:17)

i. God is <u>Beyond Full Comprehension</u> *(The Incomprehensibility of God)*

a) *"Great is our Lord, and of great power: his understanding is <u>infinite</u>"* (Psalm 147:5)
b) *". . . There is <u>no searching</u> of His <u>understanding</u>"* (Is. 40:28)
(no one by searching can uncover the depths of God's infinite intelligence).
"Great is the LORD, and greatly to be praised; and His <u>greatness</u> is <u>unsearchable</u>" (Psalm 145:3)

3. GOD'S GENUINENESS (Attributes of *Purity*)

(God's Attributes that reveal His moral character)

a. God is Holy *(The "Set-apartness" of God)*

God is called the "Holy One" (Hos.11:9) and the "Holy One of Israel" (Is.41:14,16,20)

"Holy" = (Hebrew = qadosh; Greek = hagios) The basic idea of the word is separate-ness or apart-ness. God is set apart from all that is common or unclean (impure) (Isaiah 6:1-8; Rev.4:8)

"Holiness," as defined as "set apart," is noted by many theologians as the "fundamental attribute" of God (the foundational attribute of God) It is the attribute of attributes. All of God's attributes are equal, but all are qualified (or conditioned) by His holiness.
The Scriptures give 4 clear manifestations of God's holiness:

1) The Worship of God reflects His holiness (Isaiah 6:1-8; Rev.4:8)

- *Isaiah sees God for Who He is (v.1-4)*
- *Isaiah sees Himself for who he is (v.5-7)*

2) The Salvation plan of God reflects His holiness

- There is no greater demonstration of God's holiness than in His marvelous plan of salvation.
- God demands spotless perfection from anyone who would inhabit His heaven (Hab.1:13; Matt.5:48).
- God demands that sin be punished, and that sinners be separated from Him (Rom.6:23; Rev.21:8).
- At Calvary, the spotless lamb of God met the requirements for perfection. Christ's substitutionary death met God's holy requirement for payment to be made (Isaiah 53).
- Upon belief Christ's righteous is imputed to the guilty sinner (II Cor.5:21)

Nothing satisfies the Holy Demands of the Holy God except the sacrifice of His Son (Isaiah 53:11)

3) The Judgement of God reflects His holiness

a) God's swift judgement of many who profaned His holy standards is a sobering reminder that HE IS HOLY
Examples:
- Achan who stole that which was to be set apart for God (Josh. 7:12-14)
- Nadab & Abihu who offered strange fire to God (not what He prescribed) (Lev.9:23 -10:3);
- Uzzah who touched the Ark of the Covenant (II Sam. 6:6-7);
- Moses who struck the rock (Num.20:11,12);
- Belshazzar who mocked God by praising idols and drinking alcohol out of the holy temple vessels (Dan.5)

b) The great white throne judgement reflects a holy judgment (Rev.20:11)

b. **God is <u>Righteous</u>** *(The Justice of God)*

See: Deuteronomy 32:4

"Righteousness" (or Justice) = a legal term that describes a conformity to a standard.

Ps. 145:17 - "The Lord is righteous in all His ways, and holy in all his works."

*IN ALL GOD'S DEALINGS (WHETHER WITH ANGELS OR MANKIND) HE IS RIGHTEOUS!

<u>5 Demonstrations</u> of God's Righteousness:

1. HIS <u>RIGHTEOUS ACTS</u> IN HUMAN HISTORY (Judges 5:11; I Sam. 12:7)
2. HIS CONDEMNATION OF <u>SIN</u> (Rom. 3:1-8; Ps. 51:4)
3. HIS SACRIFICE OF HIS <u>SON</u> (Rom. 3:25-26; II Cor. 5:21)
4. HIS <u>GRACIOUS</u> OFFER OF ETERNAL LIFE (Gal. 2:16-17; 3:11, 24)
5. HIS <u>JUDGMENT</u>
   a) <u>Present</u> Judgment - "sowing and reaping" (Gal. 6:7)
   b) <u>Future</u> Judgment (see: Romans 2)
      1) God's judgment for <u>believers</u> will be <u>just</u> (II Tim. 4:8; I Cor. 3:13-15; II Cor. 5:10)
      2) God's judgment for <u>unbelievers</u> will be <u>just</u> (Rev. 11:18; Rev. 20:11-15)

c. **God is <u>True</u>** *(The honesty / truthfulness of God)*

Numbers 23:19; Hebrews 6:13-19

God is called: A God of Truth (Deut. 32:4; Is. 65:16)

1) God <u>the Father</u> is the truth. (Jn. 5:32, 7:28; 8:26; I Thes. 1:9)
2) <u>Jesus Christ</u> is the truth. (John 14:6; Jn. 1:14; Eph. 4:21).
3) The <u>Holy Spirit</u> is the truth. (Jn. 14:17, 15:26)

- God's Word is called: "The Scripture of truth" (Dan. 10:21).
- God's <u>Law</u> is truth (Ps. 119:142).
- God's <u>Commands</u> are truth (Ps. 119:151).
- God's <u>Promises</u> are truth (Ps. 132:11).

d. **God is <u>Faithful</u>** *(The loyalty / trustworthiness of God)*

Psalm 89:1,2,8,24,33,34

Definition: The Hebrew word for faithfulness literally refers to the firmness or stability of God. The Greek word means to be trustworthy; believable; reliable; dependable.

God is worthy of our trust (faith), for 2 major reasons:

1) GOD IS FAITHFUL TO HIS <u>PROMISES</u>
   (He keeps His covenants)

2) GOD IS FAITHFUL TO HIS <u>PEOPLE</u>
   (He protects and provides for His chosen ones)

4. GOD'S GOODNESS (Attributes of *Piety*)

(God's Attributes that reveal His expression of benevolence)

a. God is Love

God's love is His voluntary decision to do what is best for anyone irregardless of their worthiness.
Text: I John 4:9-10; Rom. 8:39b; Eph. 1:3-8)

"The Love of God"
"Could we with ink the oceans fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

b. God is Merciful

Ephesians 2:4-5.

"The LORD thy God is a Merciful God" (Deut. 4:31)

"Grace" - God's giving to man what he does not deserve (the gift of God -heaven).
"Mercy" - God's withholding from man what he does deserve (the wrath of God - hell).

Ps. 86:13 - "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell."
Lam. 3:22-23 - "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."

c. God is Gracious

Ephesians 2:1-10

Grace: The unmerited (unearned) kindness and favor of God
"The Lord is gracious " II Pet.2:3

d. God is Patient

Nehemiah 9:28-31

"God is longsuffering to usward" (II Peter 3:9).
"The Lord is full of compassion, slow to anger" (Ps. 145:8).

D. GOD'S TRIUNE NATURE (The Tri-Unity of God)

Definition of the "Trinity"

The word Trinity refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

Just as an Atom has the three elements of proton, neutron, and electron, yet is one Atom, so God is The Father, The Son, and The Holy Spirit, yet is One God.

Scriptural Statements demonstrating the Triune Nature of God:

- *"Let us make man in our image, according to our likeness" (Gen. 1:26).*
- *Isaiah 48:16 - "Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit hath sent Me."*
- *Gen. 19:24 - "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*
- *Isaiah 44:6 - "Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*
- *"Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).*
- *"For through Him (Jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)*
- *"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)*
- *"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)*

The Bible clearly teaches that the Father, Son, and Holy Spirit share the same attributes

	THE FATHER	THE SON	HOLY SPIRIT
OMNIPOTENCE	Rev. 19:6; Gen. 18:14, 17:1; Mt. 19:26; Jer. 10:12, 32:17; Rom. 1:20; Job 42:1-2	Mk. 2:10; Mt. 28:18; Jn. 1:12; Jn. 14:13-14; Is. 9:6	Rom. 15:13, 15:9 Lk. 1:35 Micah 3:8
OMNISCIENCE	Job 42:2; Ps. 147:5, 139:15; Is. 40:28; Dan. 2:20-22; I Ki. 8:39	Jn. 2:24, 16:30; Jn. 21:17; Col. 2:3; Mt. 9:4, 17:27; Jn. 11:14; Rev. 2:23	Is. 40:13-14; Jn. 14:26; 16:12-13; I Cor. 2:10
OMNIPRESENCE	Ps. 139:7-11, 15, 16; I Ki. 8:27; Acts 7:49; II Chron. 2:5-6; Jer. 23:24	Jn. 1:47-50; Mt. 18:20; Mt. 28:18-20	Psalm 139:7-10
ETERNALITY	Gen. 21:33; Rom. 1:20; Deut. 33:27; Rom. 16:26	Heb. 13:8; Jn. 8:58; 17:5; Col. 1:17; Rev. 21:6; Is. 9:6	Heb. 9:14; Gen. 1:2

VIII. What Has God Revealed About MANKIND

The Psalmist asked the age-old question: "What is man. . . ? (Psalm 8:4).

To that question, the world has a multitude of answers. For example, to the humanist, man is the measure of all things. To the evolutionist, man is an improved monkey. To the Hindu, man is a reincarnation of a previous life. To the Mormon, man is potentially God. And to the New Age follower, man is God.

Are any of these answers true? Or is there another answer?

The word "anthropology" comes from the Greek words "anthropos," meaning man; and "logos," meaning word or study. Hence, this course is a study of man -- however, not from man's perspective, but from God's perspective, as clearly revealed to us in His Word the Bible.

A. THE CREATION OF MAN

(Answers the questions: Where did I come from? Why am I here?)

The Bible teaches that:

1. God created the world out of nothing

("Exnihilo" - i.e. without pre-existing materials)

Hebrews 11:3

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Psalm 33:6

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

2. Man was created by the Triune Godhead

(The Trinity was involved in creation)

Evidence:

a. Plural pronouns - Genesis 1:26 - "Let us make man in our image." Cp. verse 27 - "So God created man in his own image."

b. Man was created:

1) By the Father – Rev. 4:11

2) By the Son (John 1:1,3; Col. 1:15-16; Heb. 1:2)
John 1:1,3

3) By the Spirit (Psalm 104:30; Job 33:4; cp. Gen. 2:7)

3. Man was created instantaneously and directly on the sixth day of creation week (Genesis 1:26, 27, 31)

4. Man was created out of the dust of the ground (Genesis 2:7)

5. Man was created in the image and likeness of God (Genesis 1:26)

Man bears the image of God in three senses:

1) Man is like God in that he is a person (with personality). A "person" is a being who possesses self-consciousness, self-determination, intellect, emotion, will, world-consciousness, etc.
2) Man is like God in that he has a spirit (Jn. 4:24; I Cor. 6:20; cp. Eph. 4:23-24)
3) Man is like God in that he has a moral nature (a basic, innate comprehension of right and wrong - Rom. 2:14; Eccl. 7:29).

When Adam sinned the image of God in man was marred and defiled but was not obliterated.

*Since mankind still retains this sense of the image of God, his life has a dignity and is to be respected, honored, and protected. Doing so honors the Creator (Gen. 9:6; James 3:9).

6. Woman was created from man by God
(Genesis 2:18-24; see also I Cor. 11:8-9; I Tim. 2:13)

What method did God employ to bring woman into existence?

--"One of his ribs" -
Why did God take a rib (part of Adam's side)?
Perhaps to illustrate that woman is equal in essence to man.
If God had taken from the head of Adam, such an act might imply a superiority of woman; from the feet, inferiority. But God took that which was closest to Adam's heart to illustrate the essential equality of male and female.

God's creating woman from the rib of man guaranteed two facts:

1) The supernatural origin of the human race (woman did not evolve)
   The first woman was created potentially in Adam and then brought into personal existence by a special formative act of God.

2) The human race is united (linked) to Adam

   a) Adam is the head of the human race, and mankind all came seminally (through man's seed) from that one head.
   b) Scriptures showing the headship of Adam:
      --Romans 5:12-22 -
      --I Corinthians 15:21-22 -
   c) Note: It wasn't until Adam sinned that Eve (and the subsequent human race) was condemned and under a curse (Gen. 3:6ff)

c. God established the husband and wife relationship (v. 22b-24)

1) God brought man and woman together (v. 22b)
The Lord performed the first marriage!
"What God hath joined together . . ." (Mt. 19:6)
2) Adam recognized his oneness with Eve (v. 23)
"Bone of my bones" = "bone from my bones"
3) God establishes the principle of the family unit (v. 24)
"Cleave" - an inseparable bonding
"One flesh" - an inseparable unity

7. The human race descended from Adam and Eve by "procreation"

--Genesis 3:20 - "Eve. . . the mother of all living"
--Genesis 5:1-3 - "Adam. . . begat a son in his own likeness, after his image" (v. 3)
--Acts 17:26 - God. . . "hath made of one blood all nations of men"

Note: The parents propagate the whole child (body and soul/spirit). When a man and woman procreate a child in the womb, he is both body and soul/spirit.

Scriptural support:

--Hebrews 7:10 - Levi "was yet in the loins of his father, when Melchisedec met him." (though Levi would not be born for many years after Abraham's death, he was in Abraham seminally).

--Genesis 46:26 - "All the souls. . . which came out of his (Jacob's loins. . . all the souls were threescore and six" (the souls of Jacob's sons and grandsons are said to come from his loins).

--Psalm 51:5 - "In sin did my mother conceive me" (David was a sinner at conception).

--Jer. 1:5 - "Before I formed thee in the belly, I knew thee" (God uses natural generation to form man).

B. GOD'S PURPOSE FOR MAN'S ORIGIN

Answers the Question: What is God's purpose in creating man? Why am I here?

These age-old questions find their answers only in God's Word, the Bible.

1. A mistaken notion:

   Some wrongly have assumed that God needed to create man to make up for some insufficiency in God.

   The mistaken assumption is that God was incomplete or unfulfilled without man. Some erroneously propose that God was in a sense lonely and needed man for fellowship.

   a. God, being a Triune being, was never lonely. (The members of the Trinity communed with each other -- Gen. 1:26; Is. 6:8; Jn. 1:1, 17:8, 24)

   b. God, being immutable, could not have social or emotional inadequacies that needed to be altered or improved. God has no imperfections or dependency. He never changes (Mal. 3:6; Heb. 13:8).

2. The Biblical teaching:

   a. God created man to glorify Himself. "I have created him for my glory, I have formed him; yea, I have made him" (Is. 43:7).

      To glorify God basically means to make Him shine; to bring deserved credit, honor, and praise to the Lord.

      God creates, redeems, yes, even judges so that He will receive the credit, honor, and praise He so rightfully deserves (cp. Ps. 139:14).

      Even mankind's sin against God gives God the opportunity to display His unconditional love, grace, and mercy and thus glorify Himself.

   b. Basically, all of creation is intended to bring glory to God (Ps. 19:1; cp. Luke 19:37-40).

      1) God created all things to glorify Himself (Ps. 19:1).
      2) "All things were created by Him, and for Him" (Col. 1:16).
      3) "We are His people" (Ps. 100:3).

   c. Man's purpose, therefore, is to live for and do all for God's glory! (I Cor. 10:31; I Pet. 4:11; cp. Eph. 2:10).

   Compare: Ephesians 1:13-14 – God's purpose for redemption.

C. THE COMPOSITION OF MAN
(Answers the questions: What am I? Who am I?)

In this section of notes, we will discover what God's Word reveals about:

1)	Man's Nature	(his essence of: 1) body 2) soul 3) spirit)
2)	Man's Personality	(his aspect of: 1) intellect 2) emotion 3) will)
3)	Man's Conscience	(his consciousness of: 1) self 2) God 3) morality)
4)	Man's Uniqueness	(his distinctiveness from: 1) the animal realm 2) the angelic realm)

MAN'S NATURE

How did God design man? What are the basic essentials that make man, man?

Introduction:

(1) The Bible teaches that man's basic composition is two-fold:

1-	Body	2-	Soul/Spirit
	Material		Immaterial
	Physical		Spiritual
	That which is visible		That which is invisible

Scripture:
*Matthew 10:28 - "Body" (physical) . . . "Soul" (spiritual)

*Acts 7:59 - "They stoned Stephen" (his physical body) . . . "receive my spirit" (his spiritual essence)

(2) The Bible teaches that man's specific composition is three-fold:

The English word	The Hebrew word	The Greek word
(1) Body	בשר ("basar")	σωμα ("soma")
(2) Soul	נפש ("nephesh")	θυχη ("psuche")
(3) Spirit	רוח ("ruach")	πνευμα ("pneuma")

Scripture: *I Thes. 5:23 - "Body. . . Soul . . . Spirit" *Heb. 4:12 *Luke 1:46-47 -

(3) The Bible teaches that man's most important aspect (that is, the real, eternal aspect of man) is his soul/spirit (his immaterial nature)

Scripture: *Mark 8:36-37 *Matthew 10:28 *I Tim. 4:8

Improper definition of man:
"Man is a body who has a soul/spirit"

Accurate definition of man:
"Man is a soul/spirit who has a body"

Excursus:

SHATTERING PREJUDICIAL BARRIERS

To be prejudiced is to pre-judge a person without knowing any facts about his/her own personal character.

What is prejudice?
Prejudice is the sin of pre-judging a person based on a superficial, non-moral, exterior, surface evaluation. Prejudice evaluates externals over internals and often esteems the temporal over the eternal.

Biblical examples of people who made erroneous pre-judgments:
--Abraham toward Abimelech (Gen. 20:11)
--Joshua toward the Gibeonites (Josh. 9)
--Satan toward Job (Job 1:11, 2:5)
--Israel toward Saul (I Sam. 10:23-24)
--Goliath toward David (I Sam. 17:42-44)
--Pharisees toward John (for not eating & drinking) and Jesus (for eating & drinking)

*Outward appearance vs. the heart
(I Sam. 16:7)

*Labels vs. inner reality
(cp. Mark 9:38-40)
--Denominational labels are sometimes misleading
--A man's degrees (Ph.D., Th.M., etc.) are not necessarily indicative of his qualifications

(Labels are important [EX: at grocery store], but are not necessarily accurate descriptions of the true content of the man or ministry.)

Prior to having a clear understanding about a person, what attitude should we have toward him? Suspicion? Skepticism? Or love? (I Cor. 13:7)

Prejudice is "thinking negatively of others without sufficient justification. Prejudice is the process of stereotyping, by which certain characteristics, either positive or negative, are ascribed to all members of a group." (Gordon Allport, The Nature of Prejudice (1954), cited by Breckenridge, "What Color is Your God?" p. 61)

Jesus described the heart of prejudice very succinctly when He said: *"Judge not according to appearance, but judge righteous judgment"* (John 7:24). The word *"appearance"* is derived from the word *opsis* (akin to "optic," the eye), which refers to that which you see, outward appearance, the outward aspect of a person, his face (Jn. 11:44) or countenance.

To the legalistic Pharisees, who were making a judgment of Him for healing a man on the Sabbath, Christ said, in effect, "Stop judging based on outward, face value, external criteria, and make decisions about Me based on the truth and righteousness of my actions.

The Bible does not teach that we should not judge; indeed, we must have discernment and make discriminatory judgments (I Thes. 5:21; Rev. 2:2; I Cor. 5:5-11; Rom. 16:17; John 7:24).

However, we are never to judge with a nasty, unmerciful, harsh, censorious, critical, and condemning attitude (Mt. 7:1), nor are we to prematurely discriminate against a particular person or situation without having all the facts about that person or situation.

No discerning man of God should make inalterable pre-evaluations about anything without seeking the truth and concrete evidence about a man or matter.

". . . the honor of kings is to search out a matter" (Prov. 25:2).
The noble Bereans did not just take Paul's word for it; they *"searched the Scriptures daily, whether those things were so"* (Acts 17:11).

God's Word is clear about the folly of making judgments about any matter before obtaining the specific facts (cp. Prov. 18:13).

The basic, underlying, core cause of prejudice is sinful pride. How we view "self" will influence how we view others. People naturally love themselves; it is part of man's selfish nature to elevate self and anything related to ourselves. Our egotistical pride will therefore favor others who look like us, act like us, have some resource or material that will benefit us. At the heart of prejudice is a vain idolatry, an attitude of supremacy.

It is a sinful tendency (of fallen, depraved humanity) to think of themselves--and hence their nationality, race, or color--as being superior to others.

Examples:
--The Greeks during the time of Alexander the Great
--The Romans during the time of the Caesars
--The Germans during the time of Adolph Hitler
--The Klu Klux Klan of today
--The Nation of Islam (Louis Farrakan) and the Black Israelite movement of today

Why is prejudice so wicked?

>It often extols race over righteousness
>It often esteems color over character
>It often respects popularity over principle
>It often glorifies culture over conduct
>It often values wealth over worth
>It often evaluates externals not internals
>It often smacks of evolution over creationism
>It often promotes division over unity
>It often instigates strife rather than peace/harmony
>It often elevates nationalistic pride over Christ-like humility

People behave in response to what they believe (how people act toward others is a manifestation of the belief system they hold to). A flawed or skewed theology will result in an erroneous view of God, self, and others.

I. SHATTER THE BARRIER OF RACIAL SUPREMACY

(God's people must extol righteousness over race)

(Key Text: Acts 10:9-48)

***Don't glory in your people (Beware of national pride)**

Jew and Gentile are equal in the body of Christ. (Rom. 2:11 - *"For there is no respect of persons with God."*) God does not show racial favoritism (nor should we!) (v. 34)

The Christian's identity should not be "in his people," but "in Christ."

No servant of God can tolerate the sin of racial discrimination in his life.

All of us discriminate on a daily basis (i.e. we make judgments or decisions to choose on thing over another based on reasonable criteria; example: the supermarket, the car to buy, the school to attend, the boy to marry, the truth to believe, etc.).

Discrimination is not wrong (on moral matters, on stewardship matters).

However, racial discrimination is wrong (note: racial discrimination and homosexual discrimination are not the same issue. Why? You did not have a choice as to your skin color, but you do have a choice as to the lifestyle you choose to live.).

1. No racism (because all men are created equal) (Gen. 1:27)
2. No nationalistic pride (because our citizenship is in Heaven) (Phil. 3:20)

*Don't nurture an attitude of ethnic supremacy.

Beware of the influences of the "White Supremists" -
--Klu Klux Clan
--Hitler mentality
--Gloria Sanger
--Deep South USA prejudice

Beware of the influences of the "Black Supremists" -
--Black Israelites
--Black Muslims (Louis Farrakan's Nation of Islam)
--Black Pride movements

II. SHATTER THE BARRIER OF COLOR SUPREMACY

(God's people must esteem the soul over the skin)

(Key Texts: Gen. 1:27, 9:6; James 3:9; Mark 8:37-37)

***Don't glory in your appearance (Beware of carnal pride)**

Realize that the essence of each human being does not consist in their skin color, size, shape, sex, or social status -- but in their soul/spirit.

*Realize the incredible value of a human soul!

1. Every person has been made in the image and likeness of God (Gen. 1:27; 9:6).

2. Every person has a soul-spirit which is of more value than all the wealth of the world (Mt. 16:26; Mk. 8:36, 37).

3. Every person's soul will live on for eternity

a. The souls of the saved are with the Lord (Gen.35:18; II Cor.5:8; Acts 7:59)

b. The souls of the lost are experiencing eternal anguish & suffering (Mt. 10:28; Rev. 14:11; 20:14,15)

> Racism over skin color is foolish because a "soul" has no color and the soul/spirit is the essence of a man!

III. SHATTER THE BARRIER OF SOCIAL SUPREMACY

(God's people must respect a man's principle over his popularity)

(Key Text: I Cor. 1:24-31)

***Don't glory in your fame and notoriety (Beware of social pride)**

IV. SHATTER THE BARRIER OF CULTURAL SUPREMACY

(God's people must honor character and conduct over culture and custom)

(Key Text: I Cor. 9:19-23)

***Don't glory in your ways of doing things (Beware of cultural pride)**

Our authority is "sola scriptura," not any man's culture.

We should consider these principles of cross-cultural ministry as given by Reuben H. Brooks:

1) The Bible shows no ethnically pure "correct" culture.
2) As in the Bible, so today we should accept people from every culture and ethnic group as our neighbors and treat them with mutual respect and dignity.
3) The Old Testament Scripture is replete with examples of a transcultural Gospel.
4) The New Testament does not show one culture to be the correct one and all others wrong.
5) The true message of Christianity is a person, Jesus Christ.
6) To cross into other cultures is the expected norm for God's people, not the exception.

(Breckenridge, p. 77)

V. SHATTER THE BARRIER OF ECONOMIC SUPREMACY

(God's people must value a person's worth over his wealth)

(Key Text: James 2:1-13)

***Don't glory in your status (Beware of material pride)**

"Respect of persons" = lit. to "receive the face"; to show partiality, personal favoritism.
"Respect of persons" = a biased judgment, based on external appearances or circumstances such as race, wealth, social rank, or popularity while not looking at the person's internal true worth (value).
"Respect of persons" - to judge people superficially rather than on the basis of their true worth in God's sight.

> *Deut. 1:16, 17 - God commanded the judges to "judge righteously between every man and his brother . . . Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man . . ."*

****Needed: A Right Theology**

In God's eyes, all lines of distinction, all supposed marks of superiority are non-existent.

"For there is no respect of persons with God" (Rom. 2:11).

Jesus did not show partiality. Even His enemies admitted: *"Master, we know that Thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men."* (Matt. 22:16b)

a. God shows no partiality in judging men
(Rom. 2:9-11 - *"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."*)

b. God shows no partiality in describing men (Rom. 3:9-23)
(Rom. 3:9-10 - *"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one.")*

A concluding practical encouragement: to Pastors, Ministers, and all Church Members:

1. Pastor, set the example of an unprejudiced view of others (I Tim. 4:12)

2. Select workers in your church based on Biblical spirituality (not race, color, wealth, or popularity) (Acts 6:1-7)

3. Teach your congregation a Biblical anthropology

4. Fulfill the Great Commission by witnessing to *"every creature"* (Mk. 16:15) and by making disciples of "*all nations"* (Mt. 28:19) (look at people from God's perspective).

5. Beware of telling foolish racial jokes and using demeaning, derogatory speech about others of diverse ethnic origin (Eph. 5:4) (Be careful about making broad, sweeping statements, such as "All _____ are _____
The cultural tendencies of a particular nation or ethnic group, are not necessarily hard and fast absolutes about everyone in that group. Beware of making categorical statements. We don't need to worry about becoming "politically correct" (although we should be Biblical considerate). Let's concern ourselves with being "spiritually correct."

6. Allow for cultural differences in non-doctrinal, non-moral areas of life.

7. Encourage the parents of your church to teach their children by example and precept to have an unprejudiced view of others (prejudice is primarily learned behavior, and it is most often learned from one's parents).

8. Mingle and visit with every one in your church (beware of cliques of any type) (Rom. 15:7).

9. Let's be committed to true justice (Ii Sam. 23:3; Prov. 17:15) (Show no favoritism or discrimination based on non-moral criteria. Don't write anyone off, but give everyone a fair hearing).

10. Appreciate and utilize the wholesome diversity that exists in the church (I Cor. 12).

11. Remember I Cor. 4:5 - *"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."*

1. The BODY

Hebrew - בשר ("basar")
Greek - σωμα ("soma")

a. The "body" is the physical vessel of man in which the soul/spirit resides (cp. II Cor. 4:7, 5:1-8).
b. The body of man is composed of the elements taken from his material environment (Gen. 2:7).
c. The body is an essential part of man's nature and was pronounced "very good" by God at creation (Gen. 1:31).
Contrary to Gnostic and Platonic philosophy, the physical body is not evil; rather what one does with it may be evil.
d. The body is:
1) Designed by God in the womb (Ps. 139:15-16)
2) Demanded by God to be kept pure (I Cor. 6:12-20)
3) Desired by God to be kept healthy (III Jn. 2)

2. The SOUL

Hebrew - נפש ("nephesh")
Greek - ψυχη ("psuche")

a. The "soul" is the immaterial aspect of man that gives him life (Gen. 2:7 - "...Man became a living soul" ["nephesh"]).
b. The "soul" is the word often used to describe a person or the whole man.
*Gen. 36:6 - "all the souls of his house" (cp. 46:26-27)
*Gen. 14:21 - "Give me the persons (nepheshim), and take the goods to thyself"
*Rom. 13:1 - "Let every soul (ψυχη –"psuche") be subject . . ."
c. The "soul" is regarded as the source of man's appetites and emotions in his earth-ward relationships.

Old Testament Examples:

*Psalm 107:9 -	hunger
*Deut. 12:20 -	desire
*Lev. 16:11 -	loathing ("rejection" - KJV)
*Is. 19:10 -	sorrow, distress
*Ps. 35:9 -	joy
*Jer. 6:8 -	hatred
*Song of Sol. -	love

New Testament Examples:

*Luke 1:46 -	feelings of joy
*Luke 2:35 -	feelings of sorrow
*Mt. 22:37 -	agape love
*Eph. 6:6 -	motivation to work
*Acts 14:2 -	negative thoughts
*Eph. 4:23 -	Godly thoughts
*Phil. 1:27 -	unity of purpose with others

3. The SPIRIT

Hebrew - רוח ("ruach")
Greek - πνευμα ("pneuma")

a. The "spirit" is the immaterial aspect of man that gives him a capacity to know and enjoy God.

Examples:

1) We know God via the spirit (I Cor. 2:10-14).
2) We serve God with our spirit (Rom. 1:9 12:11)
3) Our spirit belongs to God (I Cor. 6:20)
4) The Holy Spirit bears witness to our human spirit (Rom. 8:16)
5) We pray and sing to God via the spirit (I Cor. 14:15)
6) God's grace is with our spirit (Gal. 6:18; Phil. 4:23)
7) God's son Jesus Christ is with our spirit (II Tim. 4:22)
8) We are saved by God in our spirit (I Cor. 5:5)
9) Upon death, our spirit goes to Heaven (Acts 7:59 - Note: the "soul" does also - Rev. 6:9)

b. Man's "spirit" is not to be equated with the "Holy Spirit."

c. Unsaved man does have a spirit, but it is "dead" in it's relationship to God and its receptivity to God. (illustration: much like a dead battery) (Eph.2:1-5; Eph. 4:23)

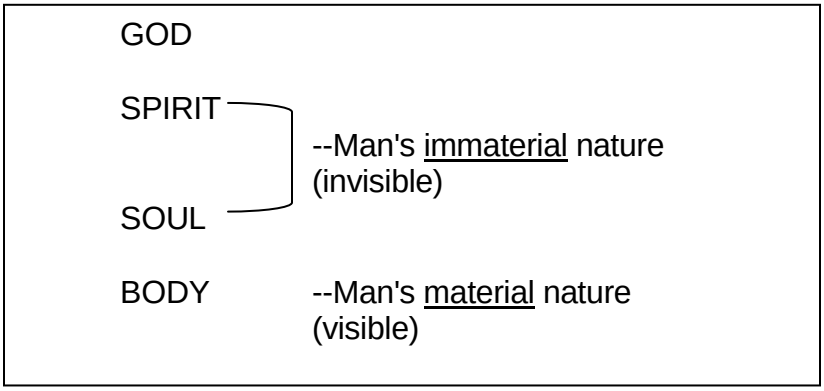
4. The DISTINCTIONS of Body, Soul, & Spirit

a. Is there a difference (distinction) between man's soul and spirit?

Answer: Yes. Key Text: **I Thessalonians 5:23**
"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

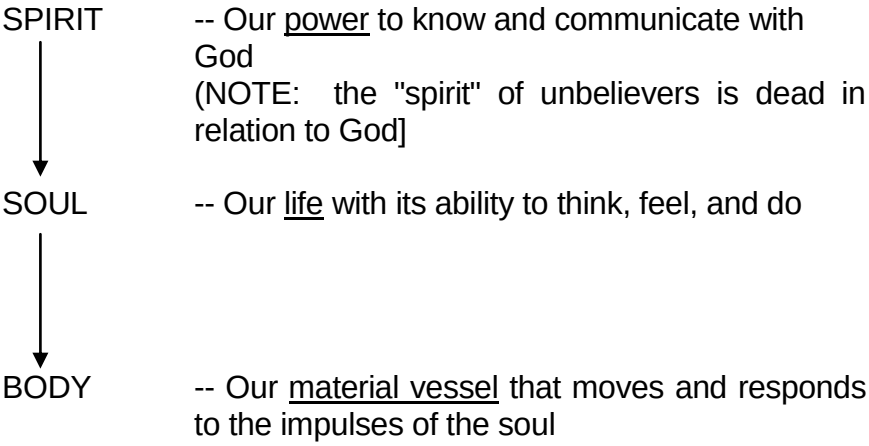
b. What is the difference (distinction) between man's soul and spirit?

The "Spirit" is the immaterial part of man that can relate to God (the spiritual realm).
The "soul" is the immaterial part of man that relates to this life (the natural realm).



2) Man's "spirit" is apparently the receptive aspect of man, which enables him to communicate and understand the abstract concepts of man (I Cor.2:11) and God (I Cor. 2:10-14).

Our soul seems to be like a mediator between the spirit and body, receiving information from our spirit, responding to it, and then sending impulses to our body.



* The spirit controls the soul and the soul controls the body.

5. The Issue of ABORTION

Modern Methods that have been used for Abortion:

1) Cutting the child into pieces and scraping him/her off of the uterus (Dilation and Curettage - "D & C")

2) Vacuuming the child into a jar (Suction Curettage - Vacuum Aspiration)

3) Burning & Poisoning by injection (salt poisoning - saline injection)

4) Throwing the baby away after he/she is removed by hysterotomy or Caesarean section

5) Violent contractions are induced by a "prostaglandin chemical" developed by the Upjohn Pharmaceutical Company. The baby is expelled through the birth canal, then allowed to die.

6) The Ru 486 Abortion Pill

7) The partial birth abortion.

Biblical principles that must be applied to the issue of abortion:

1) Children are a gift from God.
"Children are an heritage from the Lord" (Ps. 127:3)

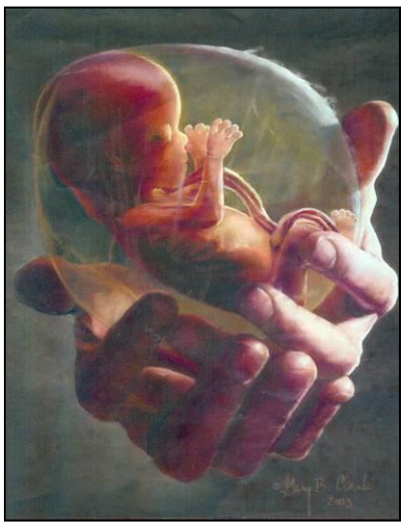
2) Conception is an act of God (Ruth 4:13)

a) The Scripture teaches that God opens the womb and closes the womb
b) The Scripture teaches that God is responsible for life (abortion is the execution of the work of God - Psalm 139).

3) The unborn child is a distinct human life from conception

a) The baby in the womb is alive

(1) The Bible teaches that life begins at conception.



(a) Psalm 51:5 - David was a person and had a sin nature at the moment of conception.

(b) Job 3:11-16 - Job compares (v. 14-15) the state of deceased kings and counselors and princes (i.e., those who had grown to adulthood) with the state of those who died while still in the womb (v. 16).

(c) Luke 1:41 - John the Baptist, while in his mother's womb (at 6 months), was responsive ("the babe leaped in her womb").

(2) Biological Science has confirmed that human life begins at conception.

"As the nuclei of the ovum (female egg) and sperm (male seed) unite during the first hours of fertilization, they bring together 23 chromosomes from the mother and 23 chromosomes from the father (total of 46 - all human adults possess 46). These chromosome sets carry some 15,000 genes from each parent cell.

"In these first quiet hours of human conception, the genes, like letters of a divine alphabet, spell out the unique characteristics of the new individual. The color of the eyes, hair and skin, facial features, body type and certain qualities of personality and intelligence are all determined by this genetic coding.

". . . This quiet, yet sacred, act of conception has produced not a 'potential human being,' but rather a 'human being with vast potential'."
(Gary Bergel, When You Were Formed in Secret, Elyria, Ohio, 1985, p. 1)

The union of the sperm and egg forms a life cell which will then rapidly multiply and develop the features of the baby.

"The cell is the basic structure of all life . . . [upon conception] these cells can give rise to nothing else but a human being. They are human in origin and destiny and cannot be anything else."

(Dr. M.T. Jefferson, Clinical Instructor in Surgery at Boston University)

b) The baby in the womb is a person -
Not a "fetus" or a "mass of tissue" to be thrown out!

Biblical proof:

(1) The personal pronouns used of David and Jeremiah while in the womb -
"Thou hast covered (formed) me in my mother's womb" (Psalm 139:13)
"Before I formed thee in the womb, I knew thee" (Jer. 1:5)

(2) The child in the womb is both body, soul, and spirit (See: Traducian view of the propagation of the soul/spirit)

c) The baby in the womb is known by God
(Jer. 1:5; Psalm 139:13-15; Luke 1:41-44; Gal. 1:15).

d) The baby in the womb is developed by God
(Jer. 1:5; Psalm 94:9, 139:13-16; Is. 49:1, 5)

Psalm 139:13-16 -

(1) God forms the child's body parts (v. 13 - "possess" = to form; "reins" = inner parts)
(2) God joins each body part together ("covered" = to weave)
(3) God sees the child's development (v. 15-16a)
(4) God plans the child's development (v. 16)

*Mental problems or physical deformations are no excuse for abortion (Exod. 4:11).
*God allows such deformities for His own glory (John 9:1-3).

e) To kill a baby while in the womb is murder!

God's command against murder (Exod. 20:13).
God's description of a murder (Exod. 21:22-23):

(1) Note: Context describes murder both premeditated (v. 12) and not premeditated (v. 13-14).

(2) Exod. 21:22 - "child" = Hebrew word "yelel" - this same word is used to describe a child whether in the womb or out of it.
"Fruit" - a reference to the unborn child (cp. Psalm 127:3)
"Depart" - to come out or fall out (cp. this word in Gen. 25:25-26)
Exod. 21:23 - "Mischief" - any injury or death (cp. Gen. 42:4, 38). The point is, if the mother miscarries and the child dies, "then thou shalt give life for life" (of the child that dies).
God's command: Capitol punishment for the murderer of the unborn (cp. Gen. 9:6; Rom. 13:1, 4; Acts 25:11).

4) God is compassionate toward the helpless, defenseless, and the weak
". . . do justice to the afflicted and needy. Deliver the poor and needy. Rid them out of the hand of the wicked" (Psalm 82:3-4)
The womb is a place of peace, rest, security, etc., and men are invading that abode of protection.

5) Taking life is the prerogative of God
(Deut. 32:39; I Sam. 2:6)

6) Child discrimination is sin
(Note: God's value of young children - Mt. 18:10, 19:13-14)

7) God hates hands that shed innocent blood
(Prov. 6:17; 24:11, 12) (no one is more innocent than an unborn child)
To shed innocent blood for money is the height of abominations (Deut. 29:25).

8) Child sacrifice defiles a country
(Lev. 18:21; Num. 35:33; Psalm 106:38; Gen. 4:10; II Ki. 24:4; Amos 1:13).

9) God requires blood, when blood is shed
(*Num. 35:33; Gen. 42:22; II Sam. 4:11).

Abortion is nothing but selfishness.

1) Abortion is used to cover-up illicit immoral relationships (i.e. to protect one's reputation, etc.)
2) Abortion is used to remove unwanted "distractions" or "hindrances" from selfish pursuits.
*To abort a child so as to not lose your figure or freedom is the highest act of lovelessness and selfishness.

Thought Provoking Statements:
--Abortion: "The American Holocaust"
--"Save the bald eagle eggs" -- kill the unborn humans
--Can you trust a doctor whose conscience is not bothered by aborting babies, to deliver your baby?

B. MAN'S PERSONALITY

When God created man, He made him in "His own image and likeness" (Gen. 1:26-27). That is, He made him a Person," with personality. A "person" is one who basically has self-consciousness and self-determination (he is aware of himself [he has thoughts (abstract and concrete) and feelings (emotions)]; and he can exercise his freedom of choice - man has a will).

Mankind has 3 aspects of personality:

1) Intellect 2) Emotion 3) Will

1. Man's INTELLECT (His ability to think)

a. The original mental capabilities of man (before the fall):

1) Man's intellect was totally free from sin.

Adam's thinking ability was quick, precise, free from error. His capability to learn, examine, memorize, and utilize information was so much superior to fallen man's ability. Adam used the full potential of his brain before the fall. It is said that even Einstein used only one-tenth of his brain's capacity in his life.

*Sin has affected the mind (Gen. 6:5; Rom. 8:7; Eph. 2:3).

b. The mental defects of man (after the fall):

1) Inability to understand many thoughts and concepts (I Cor. 2:14).

2) Inability to retain knowledge

--He forgets (Deut. 4:9, 23; 6:12; 8:11; Ja. 1:25)
--He needs reminding (II Pet. 1:12-15, 31; Jude 5)

3) Defective reasoning power - Man's insight, perception, and discernment ability is defective (Rom. 1:21; Eph. 4:17-18).

4) Defective imaginative power - Man's abstract thinking or hypothetical thinking is twisted or perverted (Gen. 8:21; Jer. 3:17, 7:24; Rom. 1:21).

2. Man's EMOTION
(His ability to "feel")

A Bible word often associated with emotions is the "heart"
"Kardia" - rational and emotional (Mt. 9:4; Eph. 5:19).
"Splanchnon" - "gut feelings" - compassion (Col. 3:12; Phil. 2:1; I Jn. 3:17).

a. The Definition of emotion

What are "emotions"? Emotions are an abstract awareness, outlook, or "feeling" based upon what you perceive to be true. Basically, emotions are a result of one's thoughts about a person or situation.

Basically, "the word 'feeling' (emotion) refers to the perception of a bodily state as pleasant or unpleasant (EX: "I feel happy"; "I feel sorrowful"). It is true that feelings may differ in intensity or kind, but fundamentally there are two categories into which all may be classified: good or bad (positive attraction/negative repulsion)" (Adams, The Christian Counselor's Manual, p. 112).

Basically, for every positive feeling there is a negative feeling. Example:
Love vs Hatred; Joy vs Sorrow; Peace vs Fear; Optimism vs Discouragement

c. Man's emotions before and after the fall:

1. Before the fall, man's emotions were positive and wholesome (Ex: Adam & Eve felt no shame - Gen. 2:25); but after the fall, man's negative emotions became evident (Ex: Adam hiding in fear and embarrassment - Gen. 3:10).
   Note: Adam had the ability to express negative emotions before the fall, but not the occasion to do so -- until sin came.
   Sin is the cause for the ungodly expression of negative emotion.

2. Since sin entered man's life (via Adam), he now has emotions that are misdirected.
   Examples: Man has a tendency to:
   - Love sin (Jer. 14:10; I Jn. 2:15)
   - Hate his brother (I Jn. 3:15)
   - Be angry without just cause (Mt. 5:22)
   - Sorrow for selfish reasons (I Ki. 21:4)
   - Be fearful (Mt. 6:25; Phil. 4:6)
   - Be discouraged (I Ki. 19:1-4, 10; Jonah 4:1-4)

Since man's emotions are normally the result of how he/she thinks about or responds to a person or circumstance, what one "thinks" (intellectually) and "does" (volitionally) effects how one "feels" (emotionally).
Jesus said: "If ye know (intellectually) these things, happy (emotionally) are ye if ye do (volitionally) them" (Jn. 13:17).

God's secret to "good feelings" -

Thinking right	+	Doing right	=	Feeling right
(Knowing God's will)	+	(Doing God's will)	=	(Feeling happy)

3. Man's WILL
(His ability to "choose" or "do")

a. Definition of man's will:

What is man's will? Basically, the "will" is man's power to choose.

It is man's power to choose a goal (an end) and the means to attain it. it is that "desire" in man that determines his actions. It is his "want to" in life.

Man, being created in the "image of God," has a "will" (an internal desire) just as God has a "will" (Mt. 6:10, 7:21, 12:50, 18:24).

b. Three views of man's will:

1) Fatalistic will - Deterministic - man has no choice; (Hyper-Calvinism viewpoint)
2) Unaffected will - Undetermined - man's will was unchanged by the fall of Adam; (Arminian view)
* 3) Free will - Man makes free choices but is influenced by others

God does not force our will, but influences it (via His Word & His Spirit)
Satan does not force our will, but influences it (via the world & the flesh)

One thing our will cannot do: It cannot eradicate our sin nature. Man cannot "will" to make himself not a sinner - Man is a slave to sin; yet still has freedom to move around and do what he wants within the prison cell of sin.

c. Bible truths about man's will:

1) The Lord gave man a "will" with which to choose God's "will" (Gen. 2:16-17).
2) Adam, a free moral agent, of his own volition chose to disobey God (Gen. 3).
Since the fall, man still has a free will (Lev. 1:3; 19:5).
3) Prior to salvation, man's will is, bent toward desiring and doing evil (Ps. 81:11; Prov. 1:25, 30), and under the influence of the will of Satan (II Tim. 2:26).
4) Man's will is influenced by what he learns or is taught (Ps. 143:10).
Note: The will responds to one's thoughts and emotions. In every choice we make and every action that we perform, the total man is involved (intellect, emotion, will).
5) It is God who puts the desire in man to exercise his "will" (desire) to be saved (Jn. 1:13; Rom. 9:20).
How does God enable man to exercise his will to be saved? Answer: The powerful Gospel (Rom. 1:16).
6) It is God who gives the believer the "will" to do His (God's) good pleasure (Phil. 2:13; cp. Ps. 143:10).

C. MAN'S CONSCIENCE

Definition:

English "conscience": "con" = along with; "scio" = to know
Greek (συνειδησιζ - "suneidesis"): "sun" = with; "oida" = to know

Hence, the word means "to know with" - to have a "co-knowledge" with oneself (Vine, p. 228).
Man, being created in the "image of God," has an intuitive ("oida") awareness or "consciousness" of: 1) self 2) God and 3) morality

1. Man's Consciousness of SELF

One feature that sets man apart from the animal realm is his ability to be "self-conscious" or to be aware of self. Man has the power of abstraction; he can form concepts, ideas, and judgments about himself that animals cannot.

"The brute [animal] is conscious, but man is self-conscious. If the pig could once say, 'I am a pig,' it would at once and thereby cease to be a pig" (Strong's Systematic Theology, p. 467).

NOTE: Because of sin, man has a "self-image" or a view of himself that is many times distorted and improper. God's Word helps one to have an accurate (Biblical) self-image.

2. Man's Consciousness of GOD

Man not only has a knowledge of himself, but he also has an awareness of the existence of God. All men know there is a God (Rom. 1:21).

Actually, there are no real atheists (people who say "there is no God") or agnostics (people who say, "You cannot know for sure whether there is a God because you cannot prove that God is or that He isn't").

Both atheists and agnostics know deep down that there is a God with whom they must give an account, but they ignore, hold down, "drown out," or suppress that knowledge and thereby dull their consciousness of such knowledge (SEE: Rom. 1:18).

3. Man's Consciousness of MORALITY

Everyone, even unregenerate man, has a basic awareness of the moral law of God. No matter where you travel in the world, you will always find people with an inner sense of right and wrong (a moral standard). This basic awareness or consciousness is based upon truth that God has written upon every man's heart (via creation).

This "conscience" is man's power to judge or make a moral decision about whether something is right or wrong.

SEE: Romans 2:14-15. Bible truths about the conscience:

a. All men have a conscience
(Rom. 2:14 - "Gentiles . . . do by nature")
"Do by nature" = to do something instinctively; or without being taught by men.

b. Man's conscience basically gives either a Yes or No answer (Rom. 2:15)

The conscience will either "accuse" (say, "No, definitely not, that is contrary to God's Law).
Or it will "excuse" (say, "Yes, that is permissible or allowable, I will do that, it is in accordance with God's standards).

Example: Like a referee, the conscience receives the rules from the rule book and sends a message to our thoughts (reasonings), saying either:
"Fair" or "Foul"
"Safe" or "Out"
"Yes" or "No"

c. No one should ever violate or go against his/her conscience
Examples:
1) Paul's clear conscience before God and men (Acts 23:1, 24:16; II Tim. 1:3)
2) The citizen's obedience to government (Rom. 13:5)
3) The believer's questioning eating meat offered to idols (I Cor. 8:7-12)
4) The deacons who serve the Lord (I Tim. 3:9)
5) The believers who suffer for Christ (I Pet. 2:19; 3:16, 21)

d. Beware: A conscience can be defiled (Titus 1:15) or seared (I Tim. 4:2) by deliberately violating its promptings

1) Defiled= Stained, polluted, impure (the conscience does not function right)
2) Seared= Cauterized; made insensitive, numbed (the conscience does not function at all)

e. A conscience can be restored by regeneration and sanctification

1) Regeneration: Note the contrast of Paul before and after salvation (Gal. 1:11-24)

2) Sanctification: Rom. 12:1-2 - the renewing of the mind upon salvation.

a) A new standard is accepted - the Bible
b) A numbed conscience is restored

D. MAN'S UNIQUENESS

The Bible clearly indicates that man is the highest form of God's creation in the material universe. God has "crowned him with glory and honor" (Ps. 8:5). Scripture also reveals man's distinctiveness from both the animal realm and the angelic realm.

1. Man's Distinctiveness from the ANIMAL Realm

a. When God created man, He gave him dominion over all the earth. Scripture:
   1) Gen. 1:28 - "Subdue the earth"
      This phrase has the meaning of man controlling and utilizing everything that God created in the earth.
   2) Psalm 8:6-8
      Man was given dominion over the entire animal realm.

b. Man's dominion was based upon the "image of God" which he was given and which exalts him above all the rest of the material creation (Gen. 1:26, 27).

   This qualitative superiority (the "image of God") of man over animals may be seen in the following particular distinctions:
   1) **Spiritual Nature**
   2) **Self-consciousness**
   3) **Conceptual knowledge**
   4) **Systematized language**
   5) **Rational comparisons**
   6) **Logical Processes**
   7) **Self-determination**
   8) **Moral consciousness**

2. Man's Distinctiveness from the ANGELIC Realm

NOTE: the following categories and differences between men and angels:

a. Differences in regard to nature
   1) Angels are spiritual beings (Heb. 1:14) (not physical)
   2) Man is both physical and spiritual (James 2:26)

b. Differences in regard to ability
   1) Since angels are not limited to a physical body, they are not limited geographically and cannot be harmed physically.
      (They help and minister to God's people - Heb. 1:14; I Ki. 19:5-7; Dan. 6:22; Acts 12:7-10; Ps. 91:11; Mt. 18:10)

   2) Man is limited in physical strength and cannot visually see what is occurring in the spirit world (we live by faith).
      Note: Man's physical limitation is what makes him "a little lower than the angels" (Heb. "elohim" = "strong ones") - Psalm 8:5

IX. What Has God Revealed About SALVATION

In the Christian Worldview the doctrine of salvation would involve the following Biblical teachings:

1.	**CONDEMNATION:**	The Desperate NEED for Salvation *(He saw me!)*
2.	**REDEMPTION:**	The Gracious PROVISION for Salvation *(He bought me!)*
3.	**JUSTIFICATION:**	The Personal IMPUTATION of Salvation *(He justified me!)*
4.	**REGENERATION:**	The Immediate BLESSINGS of Salvation *(He renewed me!)*
5.	**SANCTIFICATION:**	The Resultant FRUITS of Salvation *(He changes me!)*
6.	**PRESERVATION:**	The Eternal SECURITY of Salvation *(He keeps me!)*
7.	**GLORIFICATION:**	The Future GLORY of Salvation *(He will clothe me for Heaven!)*

A. CONDEMNATION: The Desperate NEED for Salvation (He saw me!)

The word "salvation" (Greek "soteria"; Hebrew "yasha") means to experience deliverance; to be rescued; to be freed or liberated.

The question which naturally needs to be asked and answered is: "Delivered from what? Rescued from what? Saved from what?"

The salvation which God places so much importance on is salvation from sin and its consequences.

The Bible's definition of sin:

"Sin is any lack of conformity to the moral law of God, either in your actions, your attitudes or your nature."

*Men are guilty first of all because of what they are ("sinners") and only secondarily because of what they do ("sin").

The Flow of Sin

1)	**Your Nature**	2)	**Your Attitude**	3)	**Your Actions**
	Soul/Spirit	→	Heart/Thoughts	→	"Hand"
	State of being		Disposition		Deed
	The principle of sin		The plot of sin		The practice of sin

From what does man's sin stem? What is the common denominator for all sin? What is sin at its most basic, ultimate core?

The essence of sin is selfishness!

All forms of sin have their root in selfishness (cp. Strong, p. 569). Selfishness is the underlying factor behind all sin.

There is selfish motivation behind every sin!

Selfishness basically expresses itself in four ways:

a. **Lust** (coveting for yourself)

Motive - Lust is the drive of selfishness
Attitude - Lust says, "I want it!"
Scripture - James 1:14-15; EX: David - II Sam. 11:1-5; Ahab - I Kings 21

b. **Self-pity** (feeling sorry for yourself

Motive - Self-pity is the justification of selfishness
Attitude - Self-pity says, "I deserve it!"
Scripture - EX: Elijah - I Kings 19

c. **Strife** (being wrongly ambitious for yourself)

Motive - Strife is the action of selfishness
Attitude - Strife says, "I will get it!"
Scripture - Phil. 1:15-16, 2:3; Ja. 3:14-16

d. **Pride** (showing off yourself)

Motive - Pride is the display of selfishness
Attitude - Pride says, "I have it!"
Scripture - Daniel 4:30ff

The INHERITANCE of Sin

Where did my sin nature come from?

1. Man's sin nature did not come from God.
   When God created Adam, He created him "in his own image" (spiritually and morally perfect) - Gen. 1:26-27; 31

2. Man's sin nature was passed on from Adam.
   After Adam sinned, he begat sons "in his own likeness and image" (Gen. 5:3) (morally corrupt and in need of salvation)

3. Adam's sin nature was then inherited by his children and passed down from generation to generation each time a child is conceived in the womb (Psalm 51:5).

4. Adam's sin is imparted to the human race because of mankind's link to Adam. The sin nature is passed on through man's seed ("seminally"); We are "in Adam" (Rom. 5:12-21; I Cor. 15:21).

   The solidarity of the human race in Adam is the reason for the continuation of the principle of sin. This racial unity is illustrated in Hebrews 7:9, 10 and Genesis 46:26.

5. Our own sin is imputed to us when we violate God's Law (Rom. 5:13; Rom. 4:8; II Cor. 5:19).
   The word "impute" (Greek "logizomai") is a bookkeeping term which means to charge to one's account (II Tim. 4:16).
   God does not impute Adam's sin to you; rather, He imputes your sin to your account.

The INTENSITY of Sin
(Depravity)

Just how sinful is man?

Three views:

1. Pelagianism teaches: Man is fine
   (Man is born innocent and capable of obedience)

2. Arminianism teaches: Man is sick
   (Man from birth is defective physically and intellectually, but can voluntarily choose not to be depraved spiritually)

* 3. Augustinianism teaches: Man is dead
   (Man is born with a sin nature that renders him dead toward spiritual matters, and he is totally unable to change his evil tendencies apart from a special working of God's grace)

The Bible teaches that man is totally and universally depraved.

What is depravity?

1. Depravity does not mean:

a. That an unsaved man has no impulses to do good (Rom. 2:14, 15)

b. That an unsaved man never does anything good by human standards (Mt. 23:23; Is. 64:6)

c. That an unsaved man is as wicked as he possibly could be (Gen. 15:16; II Tim. 3:13)

d. That an unsaved man will necessarily indulge in every form of sin

2. Depravity does mean:

a. That every man has the same potential to fulfill even the vilest of sins (Rom. 1:18ff; 3:10-18)

(Every man's heart is the same - Jer. 17:9)

b. That by God's standards, there is no spiritual good dwelling in natural man (Is. 64:6; Rom. 3:9, 7:18)

When the unsaved do right, it is for selfish purposes, not for God's exclusive glory (Mt. 6:5; II Tim. 3:4).

c. That the corruption of sin permeates and extends to every part of man's internal being.

1) The mind (Rom. 8:6; I Cor. 2:14, 4:4; Ti. 1:15)
2) The conscience (Ti. 1:15)
3) The will (Jn. 8:34; Jer. 13:23; Rom. 7:18)
4) The heart (Jer. 17:9)
5) The spirit (II Cor. 7:1)
6) The emotions

The unsaved are completely without "agape" love, which is the basic motivating factor to do works that please God (I Jn. 4:7-8, 11-19).

d. Depravity means that an unsaved man has no possible means of salvation or recovering within himself (Eph. 2:1, 8; Mt. 19:25-26).

Depravity refers to man's total inability to spiritually rehabilitate himself and become pleasing to a Holy God.

No act of the will of man (by itself) can change his nature or relationship to God.

The PENALTY for Sin

The Bible teaches three basic consequences for man's sin:

1. Alienation from God
2. Death
3. Hell and the Lake of Fire

1. Alienation from God

According to the Bible:

a. Unsaved man is lost (Luke 19:10)

b. Unsaved man is blind (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)

c. Unsaved man is defiled (Mt. 12:33-36)

d. Unsaved man is dead (Eph. 2:15)

e. Unsaved man is condemned (already) (John 3:18)

f. Man is under the wrath of God (John 3:36)

g. Man is by nature a child of disobedience (Eph. 2:3)

h. Man is associated with Satan (John 8:44; Eph. 2:2; II Tim. 2:26)

2. Death

The Bible says:

"The wages of sin is death" (Rom. 6:23)

a. "Wages" = Payment; price; paycheck
(The paycheck one receives matches the deeds he performed)

b. "Sin" = The Greek word "hamartias"
(Genitive singular, meaning: "sin's wages" - i.e. the wages that sin pays. The word "hamartias" means to miss the mark or to fail to reach God's holy standard - Rom. 3:23)

c. "Death" - Theologically the word "death" basically means separation

The Bible speaks of three phases of "Death."

1) Physical death - Separation of the soul/spirit from the body (James 2:26; Ezek. 18:4)

2) Spiritual death - Separation of the soul/spirit from God (Gen. 2:17; Eph. 2:1)

3) Eternal death - Separation of the soul/spirit/body from God forever (called the "second death" [II Thes. 1:9; Rev. 20:13-15, 21:8])

Chart:

"The wages of sin is death"		
Physical Death	**Spiritual Death**	**Eternal Death**
MAN'S SPIRIT **SIN SEPARATES** MAN'S BODY	GOD **SIN SEPARATES** MAN'S SPIRIT	GOD **SIN SEPARATES FOREVER** MAN'S SPIRIT & BODY

3. Hell and the Lake of Fire

Perhaps the hardest concept for a man to accept is what the Bible says about sin and the condemnation of the sinner.

The doctrine of eternal condemnation is a "hard pill to swallow," but nevertheless it is clearly taught in Scripture and must be accepted by faith.

a. How did Jesus Christ describe the condemnation of the unbeliever?

1) "Gehenna" (referring to a place of burning - Mt. 5:29-30)
2) "Destruction" (Mt. 7:13)
3) "Outer darkness" (Mt. 8:12a, 22:13)
4) "Weeping" (Mt. 8:12b)
5) "Gnashing of teeth" (Mt. 8:12c)
6) "Destruction of soul and body" (Mt. 10:28)
7) "A furnace of fire" (Mt. 13:42, 50)
8) "Everlasting fire" (Mt. 25:46)
9) "Everlasting punishment" (Mt. 25:46)
10) "Their worm dieth not" (Mk. 9:44a)
11) "The fire is not quenched" (Mk. 9:44b)

12) Luke 16:19-31:
   a) Eternal conscious torment (v. 23)
   b) Eternal unfulfilled desire (v. 24)
   c) Eternal memory (v. 25)
   d) Eternal hopelessness (v. 26)
   e) Eternal loneliness (v. 19-21)

"As spiritual life is "conscious existence in communion with God," so spiritual death is "conscious existence in separation from God" (Vine, p. 276).

b. Other New Testament teaching on the eternity of the unsaved:
   1) "Unquenchable fire" (Mt. 3:12)
   2) "Everlasting destruction from the presence of the Lord" (II Thes. 1:9)
   3) "The wrath of God which is poured out without mixture" (Rev. 4:10)
   4) "Tormented with fire and brimstone" (Rev. 14:10)
   5) "Torment. . . forever and ever" (Rev. 19:11)
   6) "No rest day nor night" (Rev. 14:11)
   7) "Lake of fire" (Rev. 19:20, 20:10, 21:8)

Two hard questions:

1) Why must there be a penalty for sin?

   Answer: God is holy and just - His holiness demands that sin separate all who are infected with it from God's holy presence (Hab. 1:3). His justice demands that a violation of His law be paid for without partiality.

2) Why must the penalty be so severe?

   Answer: God is holy and just - The severity of God's judgment will match the severity of man's crime (Rom. 2:5-6, 11).
   Man's sin is more hideous, more abominable and more extensive than our wicked, deceitful hearts allow us to believe (SEE: Is. 64:1-6; cp. Ezek. 36:17).

   God's standards are not our standards, i.e. the way He sees things does not always match ours. From God's perspective, every sin is seen as an enormous, putrifying, ugly blot of darkness against the backdrop of His pure, brilliantly white holiness.

   The Judge of all the earth will do right! (Gen. 18:25)

Concluding thought: If there is no great penalty for sin, then there is no great need for salvation! The extreme urgency for man to be saved is based on the reality of a holy God and an eternal judgment.

B. REDEMPTION: The Gracious PROVISION for Salvation (He bought me!)

The word "redemption" basically refers to the price that was paid to free or bring deliverance to someone. It was used of freeing captives from captivity and of delivering people from torture (Heb. 11:35).

- Our Redeemer is Christ (Lk. 2:38, 24:21).
- The act of redemption was His death (Mt. 20:28; Mk. 10:45).
- The price of redemption was His blood (I Pet. 1:18).
- The result of redemption is release from the bondage of sin
- (Titus 2:14).
- The extent of redemption is both Old and New Testament believers Heb. 9:15).
- The duration of redemption is forever (Heb. 9:12).

NOTE: "Apolutrosis" is a strengthened form which adds even more emphasis to the idea of the deliverance of redemption.

The believer's future deliverance is emphasized -

--Deliverance from God's wrath in the Tribulation (Lk. 21:28)
--Deliverance from death by the resurrection (Rom. 8:23; Eph. 1:14; Eph. 4:30

Redemption ILLUSTRATED

God's plan of redemption is precisely pictured by the Old Testament sacrificial system.

Animal sacrifice, which began with the fall of Adam (Gen. 3:21, 4:4, 8:20-21, 15:9-18), was legislated by the Law of Moses (Lev. 1-6, 16).

All Old Testament sacrifices are a picture or symbol of the great sacrifice of Jesus Christ on the cross of Calvary.

In this way the slain innocent animals foreshadowed or pre-figured the innocent Lamb of God whose blood was shed as a substitute sacrifice for the sins of the world (John 1:29).

Redemption PROVIDED

Christ provided our redemption (and fulfilled the Old Testament prophetic symbols and types of animal sacrifice) by giving His life as the purchase price necessary to release man from the penalty, power, and--one day--from the presence of sin.

Jesus Christ's substitutionary death/shedding of blood was the redemption price.

1. The Substitutionary Death of Christ

a. Christ's death for sinners was a predicted event

1) Abraham by faith said to his son Isaac: "God will provide Himself a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a foreshadowing of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).

2) Isaiah, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:6)

"The LORD hath laid on him the iniquity of us all" (v. 6)

"For the transgression of my people was he stricken" (v. 8)

"Thou shalt make his soul an offering for sin" (v. 10)

"He shall bear their iniquities" (v. 11)

"He bare the sin of many" (v. 12)

3) Daniel, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

b. Christ's death for sinners was a fulfilled event

SEE: Matthew 27:27-54

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Two New Testament Greek words emphasize the substitutionary death of Christ:

1. anti (anti) - meaning:

   To take the place of someone else
   Mk. 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (cp. Mt. 20:28)

2. uper (huper) - meaning:

   To do something on behalf of someone else

   Scriptures emphasizing the fact of Christ's substitutionary death (using the word huper):
   "This is my body which is given for you" (Lk. 22:19)
   "This cup is the new testament in my blood which is shed for you" (Lk. 22:20)
   "The bread that I will give is my flesh, which I will give for the life of the world" (Jn. 6:51)
   "I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11)
   "I lay down my life for the sheep" (Jn. 10:15)
   ". . . He (Caiaphas) prophesied that Jesus should die for that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
   "Christ died for the ungodly" (Rom. 5:6)
   "Christ died for us" (Rom. 5:8)
   "He . . . delivered him up for us all" (Rom. 8:32)
   "Christ died for our sins" (I Cor. 15:3)
   "For he hath made him to be sin for us" (II Cor. 5:21)
   "Christ . . . gave himself for our sins" (Gal. 1:4)
   "Christ . . . loved me, and gave himself for me" (Gal. 2:20)
   "Christ [was] . . . made a curse for us" (Gal. 3:13)
   "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
   "Christ also loved the church, and gave himself for it" (Eph. 5:25)
   "Our Lord Jesus Christ. . . died for us" (I Th. 5:10)
   "Who gave himself a ransom for all" (I Tim. 2:6)
   "He by the grace of God should taste death for every man" (Heb. 2:9)
   "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).
   "Christ also suffered for us" (I Pet. 2:21)
   "Christ also hath once suffered for sins" (I Pet. 3:18)
   "Christ hath suffered for us in the flesh" (I Pet. 4:1)
   "He laid down his life for us" (I Jn. 3:16)

c. Christ's death for sinners was an important event

The crux (key truth) of the Gospel message is the substitutionary ("vicarious") death of Christ (I Cor. 15:3; cp. I Cor. 2:2).

Christ's death for (in the place of) sinners is the most essential element of God's plan of salvation (In I Cor. 15:3, the words "first of all" mean "first in importance" - showing Christ's substitutionary death and bodily resurrection to be the most essential contents of the Gospel message).

The shedding of blood is absolutely essential for remission of sins (Lev. 17:11; Heb. 9:22)

"The atonement is the scarlet cord running through every page in the entire Bible. Cut the Bible anywhere and it bleeds; it is red with redemptive truth." (William Evans, cited by Borkert/Pulliam, The Blood of Christ, Calvary Baptist Theological Journal, Fall, 1987, p. 1).

Whenever the Bible speaks of salvation by "His blood," it is speaking of the momentous, great, final, complete, and fully efficacious sacrifice that Christ made once and for all on Calvary!

Christ's death is effective to pay for the sins committed before the cross (O.T. saints)

Romans 3:25 - "...the remission of sins that are past, through the forbearance of God"

How could God remit (pass over) the sins committed previous to Christ's atoning death? How could He "forbear"?

Answer: God saved the O.T. believer because of the guaranteed certain payment His Son would make in the future.

They were, in a sense, saved "on credit" (i.e. with a view of future payment).

God could forgive and justify Old Testament believers because in His sovereign, omniscient mind payment was as certain as if it had already been made.

According to God's plan, Christ was so destined to die that He is called: "The Lamb slain from the foundation of the world" (Rev. 13:8). His dying as a Lamb and shedding His precious blood "was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20)

Christ's death is effective to pay for the sins committed after the cross (N.T. saints)

Romans 3:26 - "To declare, I say, at this time His righteousness..."

The Extent of Christ's Atonement

How many people did Christ die for? Did He pay the price for all men's sins? ***His death is sufficient for all men, but is only efficient for those who believe** (See: Chafer)

The Bible teaches that Christ died for all:

This, of course, does not mean that all are saved (universalism), but that all have the same opportunity to be saved. The payment has been made, whether or not it is accepted, imputed, or benefitted by.

1) I John 2:1-2 - "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."
2) I Timothy 2:4 - "Who will have all men to be saved and come unto the knowledge of the truth"
3) I Timothy 2:6 - "Who gave Himself a ransom for all"
4) I Timothy 4:10 - "Who is the Savior of all men, specially of those that believe" (Christ's death is sufficient for all, but only efficient for those who believe)
5) Hebrews 2:9 - "Christ...tasted death for every man"
6) Titus 2:11 - "The grace of God that bringeth salvation hath appeared to all men"
7) II Peter 2:1 - "False teachers . . . even denying the Lord that bought them"
8) God offers salvation to **"all"** (Is. 53:6; Mt. 11:28; Rom. 3:22; 5:18; Acts 17:30; II Pet. 3:9)
9) God offers salvation to the **"world"** (Jn. 1:29, 3:16-17; II Cor. 5:18-20; I Jn. 4:14)
10) God offers salvation to the **"whosoevers"** (Jn. 3:16; Rom. 10:13; Rev. 22:17) ("Whosoever" occurs 110 times in the New Testament)

C. JUSTIFICATION: The Personal IMPUTATION of Salvation (He justified me!)

Throughout human history, men have wondered about the same question that the ancient Job asked: "How should a man be just with God?" (Job 9:2; cp. 25:4).

***Justification is that judicial act of God by which He declares the sinner as righteous and treats him as such.**

***JUST IF I ED**

JUST (as) IF I (had never sinn-) ED"

Justification refers to man's position in God's sight -- "justified in His sight (Rom. 3:20)

1. The basis for our justification is:
THE DEATH OF CHRIST

   a. "...my righteous servant (shall) justify many; for he shall bear their iniquities (Is. 53:11).

   b. "Being justified freely...through the redemption that is in Christ Jesus" (Rom. 3:24)

   c. "Being now justified by His blood" (Rom. 5:9, cp. 3:25)

2. The means of our justification is:
OUR UNION WITH CHRIST

   Righteousness comes "in" Christ

      1) "By (in) him all that believe are justified from all things" (Acts 13:39)

      2) There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1)

      3) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness..." (I Cor. 1:30)

      4) "Therefore if any man be in Christ he is a new creature..." (II Cor. 5:17)

      5) God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them..." (II Cor. 5:19)

      (SEE: Ephes. 1:3, 6, 10; 2:6)

Righteousness comes "through" Christ

The word (dia) means "through, by means of"

1) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1; cp. "dia" in Rom. 5:2, 9, 10, 11; 6:15-21)

2) "Ye are justified in the name of the Lord Jesus and by the Spirit of our God" (I Cor. 6:11).

It is the Holy Spirit who spiritually unites the believer to Christ (II Cor. 12:13; Rom. 6:1ff). This union then results in the "imputation" of Christ's righteousness to the sinner's account (II Cor. 5:21) (Illustration: the poor peasant who married the prince)

3. The source of our justification is:
THE GRACE OF CHRIST

Grace = **"God's favor and goodness to sinners who do not merit it, cannot earn it, cannot repay it, and who of themselves do not even want it."**

1) "Being justified freely by His grace" (Rom. 3:24)

2) "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7)

3) "For by grace are ye saved..." (Eph. 2:8; cp. Rom. 4:16, 5:15, 11:6; Eph. 2:5)

4. The Appropriation of our justification is:
OUR FAITH IN CHRIST

To "believe" means to cast yourself upon someone or something. Hence: "Believe on ("epi") the Lord Jesus Christ..." (Acts 16:31)

The believer's faith is based upon the Scriptures (God's promises - Rom. 4:3); and is placed upon the Lord Jesus Christ (Acts 16:31; Eph. 3:17; Jn. 1:12, 20:31).

1) "Justified by faith" (Rom. 5:1; cp. 3:22)

2) "By Him all that believe are justified from all things" (Acts 13:39)

3) See: Gal. 2:16; 3:8, 24

5. The Results of our justification are:
OUR BLESSINGS IN CHRIST

a. Justification means:
Peace with God (Rom. 5:1)

b. Justification means:
Pardon from God's wrath (Rom. 5:9)

c. Justification means:
A promise of God's glory (eternity with God) (Rom. 8:30; cp. Ti. 3;7)

d. Justification means:
Protection from God's enemies (Rom. 8:33)

6. The evidence of our justification is:
OUR WORKS FOR CHRIST

SEE: Eph. 2:10
SEE: James 2:14-26

John Calvin said: "Faith alone justifies; but faith that justifies is never alone."

Good works may prove (or give evidence) that someone has been justified (Ja. 2:21, 24, 25), but works are not the means by which one is justified (Gal. 2:16).

D. REGENERATION: The Immediate BLESSINGS of Salvation (He renewed me!)

a. The Definition of Regeneration

Regeneration is the instantaneous work of the Holy Spirit, who imparts spiritual life to one who was spiritually dead.

This spiritual life is referred to in Scripture as the "new birth," being "born again," or being "renewed" (Ti. 3:5)

Prior to regeneration, the Bible teaches that the following is true about man:

a. Man is dead spiritually (Eph. 2:15)
b. Man is not God's child spiritually (Jn. 8:44; Acts 13:10)
c. Man is blind to spiritual things (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)
d. Man, left to himself, is totally unable to change his spiritual condition (Eph. 2:1, 8; Col. 2:13)

b. The Nature of Regeneration

(What is regeneration; what is the new birth?)

See: John 3:1-8

1. **The new birth is an important birth (Jn. 3:3)**
   Being born again is a prerequisite for entering God's kingdom.
2. **The new birth is a supernatural birth (Jn. 3:4-6; Ti. 3:5)**
   It is a work accomplished by the Holy Spirit, not by man's efforts (Jn. 1:13)
3. **The new birth is an instantaneous birth (Jn. 3:6-7)**
   Just as one is born physically only once, so one is born again spiritually only once (for all time).
   (cp. Jn. 1:13; I Pet. 1:23)
4. **The new birth is an invisible birth (Jn. 3:8)**
   The new birth is visible only by its results.

c. The Work of Regeneration (How is man regenerated?)

1. **The Author of regeneration = God (Jn. 1:12-13)**
   The new birth is provided because of the love of God
   (I Jn. 3:1; Ja. 1:18)
2. **The Agent of regeneration = The Holy Spirit (Ti. 3:5)**
   "Regeneration" - Greek "palingenesia" -
   palin = again genesis = birth
   "Renewing" - lit. to make "new again"
3. **The Instrument of Regeneration = The Word of God (I Peter 1:23-25; Ja. 1:18; the Gospel message – I Cor. 4:15)**
4. **The Attainment of Regeneration - Faith in Christ (Gal. 3:26; Jn. 1:12-13)**

E. SANCTIFICATION: The Resultant HOLINESS of Salvation (He changes me!)

1. Sanctification means "set-apart"

a. Old Testament "Kadash" = to separate or set apart. To make or declare something or someone to be distinct from that which is common; this word has both positive and negative aspects.

NEGATIVELY: To be removed [set away] from that which is profane.

POSITIVELY: To be dedicated to [set unto] that which is of God. In other words, sanctification is a setting apart from ordinary usage for a special purpose or function--in particular, for God.

b. New Testament "hagiazo" - To separate or set apart

The words "holy," "saint," and "sanctified" all have the same meaning -"set apart"

Peter said it best: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2:9).

--This is sanctification!

2. Sanctification involves three phases.

In the previous two sections of notes, we observed that justification and regeneration occur immediately (once and for all) at the moment of salvation. Sanctification, however, is described as both a past once-and-for-all act of God, a present continual process throughout the believer's life, and finally in the future--a completely finished work of God.

Example: II Cor. 1:10 -

1)	God "delivered us"	(past tense)
2)	God "doth deliver"	(present tense)
3)	"He will yet deliver"	(future tense)

The Bible reveals three distinguishable phases of sanctification. Sanctification in three tenses:

1. PAST - <u>Positional</u> Sanctification (I Cor. 1:2, 6:11)

We have been set apart:

a. From the <u>penalty</u> of sin (Heb. 10;14)

b. At the <u>moment</u> of salvation

c. By the <u>death of Christ</u> (Eph. 5:25, 26)

d. Through our <u>faith</u> in Christ (Acts 26:18)

2. PRESENT - <u>Progressive</u> Sanctification (I Th. 4:3; I Pet. 1:14, 15)

We are being set apart:

a. From the controlling, dominating <u>power</u> of sin (I Th. 5:23)

b. As we <u>grow</u> spiritually (II Cor. 7:1)

c. By the cleansing of the <u>Word of God</u> (Jn. 17:17, 19)

d. Through our <u>obedience</u> to Christ (Rom. 6:19; 12:1)

3. FUTURE - <u>Perfect</u> Sanctification (I Th. 3:12-14; II Th. 2:13)

We will be set apart:

a. From the <u>presence</u> of sin

b. When we are <u>eternally transformed</u> (I Cor. 15:51-54)

c. By the <u>Rapture</u> and <u>Resurrection</u> at Christ's second coming (I Thes. 3:12-14)

d. Through our <u>marriage</u> (union) to Christ (Heb. 2:10-11)

F. PRESERVATION: The Eternal SECURITY of Salvation (He keeps me!)

How secure is our salvation? Can we ever lose it? Forfeit it? Abandon it? Or have it taken away by God?

The Bible teaches that believers are eternally secure due to the faithfulness and power of God. Once a person has truly accepted Christ as his Savior, his salvation is secure through all eternity. "Once saved, always saved."

Psalm 37:28 - "For the LORD loveth judgment, and forsaketh not His saints; they are preserved for ever"

HOW CAN I HAVE ASSURANCE OF MY SALVATION?

Assurance is as simple as 1, 2, 3!

1. **I am saved because I BELIEVE**
   (Acts 16:31; John 3:16, 36; 5:24; 6:37)

2. **I am safe because of the BLOOD**
   (Heb. 9:22-28; 10:10-14)

3. **I am sure because of the BOOK**
   (Titus 1:2; I Jn. 5:13; II Tim. 3:15-16)

G. GLORIFICATION: The Future GLORY of Salvation (He will clothe me for Heaven!)

Glorification is the culmination of the work of salvation; it is the divine act by which the believer becomes finally and fully "conformed to the image" of Christ.

Glorification is actually our future sanctification when we will be set apart from the very presence of sin because we shall be like Him (I Jn. 3:2).

The Time of Glorification: The Rapture-Resurrection (Titus 2:13)

The Changes to occur at Glorification

1. The word "glory" is a term denoting splendor, majesty, a recognition of power and standing.

2. When we see Christ at the Rapture, we will receive our glorified bodies (I Jn. 3:2; I Cor. 15:52; I Thes. 4:13-17)

3. We shall be changed into the image of Christ (II Cor. 3:18)

X. What is my Purpose on Earth? Why Am I here?

The Christian's World-view as to the purpose of life, and of the reason for his existence is three fold:

We are on earth. . .
1. To know God
2. To please God
3. To glorify God

We were made for God:

Proverbs 16:4 The LORD hath made **all *things* for himself**

Isaiah 43:21 This people have I formed **for myself**; they shall shew forth my praise.

Romans 11:36 For of him, and through him, and **to him, *are* all things**: to whom *be* glory for ever. Amen.

Hebrews 2:10 ¶ For it became him, **for whom *are* all things**, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

> ***Colossians 1:16 For by him*** [Christ] ***were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:***

"For" - because - giving a reason why Christ is the preeminent "firstborn." (v.15)

Jesus is Creator:

> *John 1:3 - "All things were made by Him; and without Him was not anything made that was made."*
> *Eph. 3:9 - "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."*
> *Heb. 1:2 - "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."*

Jesus created everything.
1) All beings and things "in heavens and in earth"
2) All that is material and immaterial
3) All laws, governing authorities and powers

"In Heaven" - Jesus created the angelic realm (the host of angels including Michael and Gabriel; the cherubim and seraphim, etc.)

"In earth" - everything from the Swiss Alps to the Islands of Hawaii; every kind of plant, tree, fruit, vegetable; every animal, fish, reptile and insect. And the crown of His creation - mankind - was made by and for Jesus Christ.
No wonder the elements obeyed His voice; and the demons trembled in His presence and respected Him. He is LORD of all, Creator of all!

It does not matter where it is (location); or what it is (essence); or how it is ("the powers that be") -- Jesus made it all.

The powers that be are ordained of God (Rom. 13:1) particularly of Jesus Christ!

"By ("dia") Him and for ("eis") him" - Christ is the beginner and benefactor of creation; He is its source and goal. He did it, and is to be glorified by it. He is Creation's author and finisher. He is the architect and owner!

You were created by Jesus and for Jesus.

He made you for Himself; to glorify Him, to live for Him.

A. We are created and redeemed that we might KNOW God

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Philippians 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
"That I may know Him" = means much more than knowing about Christ.
"To know" = to personally come to know through experience (an active knowledge)
As opposed to mere conceptual knowledge; to know in theory, to know in the brain.

I Cor. 13:12 - in Heaven we shall know Him even as we are also known.

Does He know you?? The most dreadful words any one could ever hear are the words: "I never knew you; depart from me, ye that work iniquity" (Mt. 7:23)
Tit 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.
{reprobate: or, void of judgment}

John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"Abide" – the key verb in this context. The word "abide" means to remain or dwell (as in Jn. 14:2 where the noun form has the meaning of an abode or dwelling place).

The word means to stay with; to continue in close proximity (Mt. 26:38); to stay put and not move (Mt. 10:11); or to dwell in something (as in a house) (Acts 16:15).

What Jesus is saying is this: Stay connected with Me (not in relationship, for that issue is God's doing and it is settled, but in fellowship).

In other words, Jesus is saying: "Stay close." "Stick with Me; your abundant life depends on it."

Are we close to Jesus when we don't:

Talk to Him?
Think about Him?
Love Him?
Obey Him?

"Abide in Me and I in you" – the connection is a mutual one.

"The symbolism of the Vine and branches is similar to that of the head and the body: we have a living relationship to Christ and belong to Him" (Wiersbe, p. 355).

"Of itself, a branch is weak and useless. . . the branch cannot produce its own life; it must draw that life from the vine. . . [We as believers must] recognize our own weakness and confess our need for His strength" (Wiersbe, p. 355).

No branch can produce fruit if it is detached from the vine, and no Christian can who is detached from the fellowship of Christ.

The Blessings of Staying Close to the Lord Jesus Christ

a. *Remaining Close to Jesus* makes Fruit-Bearing POSSIBLE (v.4-5)

b. *Remaining Close to Jesus* makes Fruit-Bearing INCREASE (v.2-3)

c. *Remaining Close to Jesus* Avoids the Risk of Being Rendered USELESS (v.6)
d. *Remaining Close to Jesus* is the Secret to Receiving ANSWERS TO PRAYER (v.7)
e. *Remaining Close to Jesus* Results in God being GLORIFIED by your Fruitfulness (v.8a)
f. *Remaining Close to Jesus* Makes You a Real DISCIPLE (v.8b)

B. We are created and redeemed that we might PLEASE God

Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure [for Thy desire] ***they are and were created.***

God created all things for himself.

Romans 11:36
For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

"The prayer of the upright is His delight" (Prov. 15:8)
"Pleasure" - will or desire"
God created man (and all of creation) to bring pleasure to Himself (We accomplish his by fulfilling His will - I Th. 5:18)

> Why please God? It's not that there is some motion in God that needs to be satisfied; but when we speak of pleasing God, we speak of fulfillment of His will and desire.

All creation exists presently ("they are" - present tense) to fulfill God's desires.
Make this your goal!
If the heavens declare God's glory (Ps. 19:1), why shouldn't God's people?
Cp. Triumphal Entry (Lk. 19:37-40) - "The stones would immediately cry out"

Ps. 50:23 - "Whoso offereth praise glorifieth me."
Heb. 13:15 - "The sacrifice of praise"

Due to our selfish sin nature, we are prone to live for pleasure rather than to please God

1. Those who live for pleasure are self-centered
(all wrapped up in self)
Isaiah 47:8a Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me;
"Mark it down: There are only two cookies on the shelf – pleasing God or pleasing self." Must choose one.

2. Those who live for pleasure will not bear fruit
Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

3. Those who live for pleasure will not love God
2 Timothy 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

4. Those who live for pleasure make pleasure their master and themselves its servants
Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

5. Those who live for sin's pleasures will do so only for a <u>short season</u>

Hebrews 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the <u>pleasures</u> of sin for a season;

Examples of pleasure seekers?

Those who live for selfish pleasure have lives that are …

- too Cluttered (jam-packed) to spend time with God in prayer & the Word
- too preoccupied (busy & therefore tired) to expend energy serving God in a ministry
- too lazy to be faithful to all regular church services

Are you a pleasure Seeker?

- You will not gain pleasure by seeking pleasure
- True pleasure is the by-product (result) of bringing God pleasure
  John 13:17 If ye know these things, happy are ye if ye do them.

God is not against us receiving pleasure; rather, He desires that we obtain <u>true</u> pleasure in His <u>time</u> and in His <u>way</u>.

True pleasure is from God:

Job 36:11 If they obey and serve *him*, they shall spend their days in prosperity, and their years **in <u>pleasures</u>**.
Psalms 16:11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; **at thy right hand *there are* <u>pleasures</u>** for evermore.

Live for the "Well Done"

Matthew 25:21 His lord said unto him, <u>Well</u> <u>done</u>, *<u>thou</u>* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Be a God-pleaser, not a people-pleaser:

*Galatians 1:10 For do I now persuade men, or God? or do I seek to please men? for **<u>if I yet pleased men, I should not be the servant of Christ.</u>***

*1 Thessalonians 2:4 But as we were allowed of God to be put in trust with the gospel, even so we speak; **<u>not as pleasing men, but God</u>**, which trieth our hearts.*

What Pleases God?

The Work of His Son: Jesus Christ:

Isaiah 53:10 Yet it <u>pleased the LORD</u> to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand
Isaiah 53:11 He shall see of the travail of his soul, and <u>shall be satisfied</u>: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

1. God is pleased by our <u>adoption</u> as children
Psalms 149:4 For the LORD taketh <u>pleasure</u> in his people: he will beautify the meek with salvation.
Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the <u>good pleasure of his will</u>,

2. God is pleased by our deep, reverential respect for Him
Psalms 147:11 The LORD taketh <u>pleasure</u> in them that fear him, in those that hope in his mercy.

3. God is pleased by our <u>spiritual understanding</u> of His plan
Ephesians 1:9 Having made known unto us <u>the mystery of his will</u>, according to <u>his good pleasure</u> which he hath purposed in himself:

4. God is pleased by the <u>uprightness of heart</u>
1 Chronicles 29:17 I know also, my God, that thou triest the heart, and <u>hast pleasure in uprightness</u>. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

5. God is pleased by the <u>public proclamation</u> of His Gospel
(preaching pleases God)
He is pleased to save men by preaching.
1 Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it <u>pleased God</u> by the foolishness of preaching to save them that believe.

6. God is pleased by <u>obedience</u> to parental authority
Colossians 3:20 Children, obey your parents in all things: for this is <u>well pleasing</u> unto the Lord.

7. God is pleased by a practice which matches with our position
Colossians 1:10 That ye might <u>walk worthy</u> of the Lord unto all <u>pleasing</u>, being fruitful in every good work, and increasing in the knowledge of God;

8. God is pleased by our <u>obedience</u> to His Word
1 John 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are <u>pleasing</u> in his sight.

9. God is pleased by every church member fulfilling his/her role in the Body
1 Corinthians 12:18 But now hath God set the members every one of them in the body, as it hath <u>pleased him</u>.

10. God is pleased by our <u>sacrificial giving</u>
Hebrews 13:16 But to do good and to communicate forget not: for with such sacrifices God is <u>well</u> <u>pleased</u>.

Our life should be about "Proving what is <u>acceptable</u> (well-pleasing) unto the Lord"

Ask yourself a Question:
Is God pleased with my
conduct,
attitudes,
speech,
dress,
entertainment/amusements, music, TV,
my relationships,
my present service for Him?

C. We are created and redeemed that we might <u>GLORIFY</u> God

What is the Believer's overall guiding principle for determining how he/she should live?

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

The Ultimate Question is:
Will it <u>GLORIFY GOD</u>?

"The glory of God" - We ought to do everything so that God would shine; that He would be magnified; that His principles, precepts, and program would be credited, praised, and honored.

What does it mean to glorify God?
Does He shine (in the minds of men) as a result of my attitudes or actions.
Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

You were <u>created</u> to glorify God.
You were <u>saved</u> to glorify God.

The degree to which we glorify God reflects the degree to which we fulfill God's purpose for our lives.

**** The overruling principle that should guide our attitudes and actions must be: "Do all to the Glory of God"***

1. The Principle of Glorifying God governs the <u>Christian Liberty</u> areas of our life
("Whether therefore…")
Note the previous context of areas of liberty that believers are conscientious about for the sake of weaker brothers.

2. The Principle of Glorifying God governs the <u>Mundane</u> areas of our life ("eat or drink..")

3. The Principle of Glorifying God governs <u>Each Individual</u> area of our life ("Whatsoever ye do…")

"Whatsoever" - Includes every activity we do; every place we go; everything we partake of.

"Do <u>all</u>" - Nothing excluded; there ought not to be a distinction between the <u>secular</u> and the <u>sacred</u> for the Christian, for "all ground is holy ground."

--Does my attitude toward my children or spouse today glorify God?
--Are my thoughts glorifying God?
--Will this decision glorify God?
--Will this purchase glorify God?
--Is my language glorifying God?
--Are my actions glorifying God?

Should any area of our lives be "off limits" to God?

If not, then we should not mind if He has front row seats to every activity we do!

4. The Principle of Glorifying God governs Every area of our life ("Do All to the glory of God")

When making choices, which choices would bring the most glory to God?

God is glorified when we make . . .
--The right choice (a decision based on righteousness as revealed in Scripture)

--The unselfish choice (a decision based on how others, not merely self would be benefited)

--The difficult choice ((difficult due to the effort required; difficult due to the low popularity of the choice)
Is God glorified by divorce?
Is God glorified by mistreating your spouse or children?
Is God glorified by dishonesty?
Is God glorified by laziness?
Is God glorified by His people viewing wickedness? (on TV, pornography, etc.)
Is God glorified by gossip?
Is God glorified by poor performance on the job?

A question which should be continually popping up in our minds throughout every minute of every day is the question, "Does this glorify God?"

To glorify God, you must have a right view of self and a right view of God. You must have…

1) Humility – To humbly acknowledge Him as the giver of life, talents, opportunities, and blessings.
The proud do not glorify God. We cannot glorify self and God at the same time.

2) Dependency – In the power of the flesh, no one glorifies God. It is only as He evidently (in an obvious way) works in us and through us that He receives glory.
Such dependency involves trust; a moment-by-moment walk of faith. Phil. 4:13 – "I can do all things through Christ…"

--Who do you give the credit to for the successes of your life?
--How do you handle applause?
--Where do we want the spotlight to shine?
--Where do we want the credit to go?

Herod Agrippa was judged because in the moment of opportunity when he should have denied the people's acclaim of deity to him, he did not. "He gave not God the glory."

[NOTE: If the greatest thing we can do is glorify God, then the greatest sin is to steal His glory for ourselves]
Note: Acts 12:20-24-Acts 12:20-24

How can we glorify God?

1. Praising Him
"Whoso offereth praise glorifieth me" (Ps. 50:23)

2. Calling upon Him
When trouble comes, God delivers us (when we call upon Him) so that we would glorify Him (Ps. 50:15 - "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

3. Shining for Him
By letting our light shine and doing good works, God will be glorified. Will others have a better view of God by the picture they see of His working in our lives? (Mt. 5:16 - *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."*).

XI. The Christian's Perspective of the WORLD

What is the believer's viewpoint of the world? What perspective does God want us to have?

A. We are to be <u>good stewards</u> of the World (The physical Earth)

Genesis 1:28 - And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and <u>have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.</u>

"Dominion over" - rule over; control over; stewardship over; man was to govern the elements and species of the world.

This dominion expresses God's desire and design that people be regarded as superior to the rest of the animal world and it explains why people have a natural tendency toward fishing, hunting, taming animals, utilizing domesticated animals for man's benefit, etc.

God owns the Earth and everything on it:
Psalms 24:1 - The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.
1 Corinthians 10:26 - For the earth is the Lord's, and the fulness thereof.

Since God is Creator, we should:

--<u>Not worship</u> God's creation (but the Creator - cp. Rom. 1:25)

--<u>Respect</u> God's creation
(Don't abuse the earth - be a good <u>steward</u>; God's people should never intentionally harm creation nor it's creatures (Pr.12:10); Littering, wastefulness, marring and polluting God's creation is a sin.)

--<u>Glorify God</u> for His creation
--His <u>power</u> (which created and constructed it so vast and yet so detailed)
--His <u>wisdom</u> (which planned it so well; it is ordered, balanced, and purposeful)
--His <u>authority</u> (which rules over it)

A steward does not own that which he takes care of, he simply manages it for his Master; Let's manage well.

Psalm 8:4-9 - 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!

B. We are <u>in the world</u> but are <u>not of the world</u> (We don't belong to the world nor will we permanently remain here)

- *John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*
- *John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*
- *John 17:16 They are not of the world, even as I am not of the world.*

John 15:18-19
"The world" – *kosmos* – people devoid of God's Spirit (Jn. 14:17) who are part of a Satanic arrangement, who think and act in a manner which is opposite that of God's standard.

--Their <u>minds</u> are blinded by the "god" (Satan) of this world" (2 Cor. 4:4).
--Their <u>philosophy</u> is that of humanism (man being the measure of all things) (Col. 2:8)
--Their <u>wisdom</u> is considered by God as foolishness (1 Cor. 3:19)
--Their <u>actions</u> are dictated by demonic spirits and are characterized by disobedience (Eph. 2:2) and self-centered lust of the flesh and of the mind (Eph. 2:3)
--They have been injected (as it were) with a Satanic anesthetic and passively <u>lie helpless</u> in the lap of the wicked one (1 John 5:19)

For the comfort that it's worth, the persecuted believer can take encouragement in knowing that he/she is not the first to be wrongly attacked.

"It hated Me before it hated you" – the world's ultimate object of attack is not the Christian, but the <u>Christ</u> of Christians. This prior hatred of Christ is as old as sin. Satan's ultimate attack is made against the Lord Jesus.

"It hated Me" – Perfect, active indicative verb – "has hated and still hates" (Robertson, p. 261).
The precious Lord Jesus has been a target of attack throughout history.
--His holy Name is blasphemed as people use the name "Jesus Christ" as a curse word when angry or upset. His name is constantly uttered in vain.

Why is He the object of ridicule, rejection, and slander? Because He is the "way, the truth, and the life," and Satan knows it and demons know it. "We know who You are [they said], the Holy One of God." Therefore, Satan's ultimate attack is against the Lord Jesus Christ and anything connected to Him.

v. 19
"If ye were of the world" – if you belonged to the world; if you were on the same side or same team as the world, you would be loved by the world.

"I have chosen you out of the world" – out of the millions of people in the world, Jesus Christ has selected a remnant by grace to belong to Himself.

Believers have been "called out" from the world; therefore, the world "church" (*eklesia*) literally means "the called out ones."
When someone believes in Christ, they are "translated out of the kingdom of this world into the kingdom of His dear Son."" There is immediately a change of lifestyle, love, and lordship. This change of allegiance, this change of sides is what makes you a target of attack. "All who live Godly in Christ Jesus shall suffer persecution."

"Therefore the world hateth you" – the world knows that a born-again Christian is "not one of us" anymore. In most cases, they will leave you like the plague;

C. We are <u>not to be conformed</u> to the world (not pressed into it's mold)

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

"Be not conformed" - stop allowing yourselves to be put into a mold or form (present, passive imperative).

Evidently, some of the Roman Christians were being influenced by the pagan Roman society, hence the present imperative calls for a stopping of a lifestyle already in progress.

"Conformed" - cookie cutter or mold

"This world" - lit. this "age" (aion) in contrast to the coming one.

This age is called an "evil age." (I Cor. 2:6, 8; Gal. 1:4)

Beware of the New Age Movement.

Is your thinking like this age?

If all of our calculations, plans, ambitions, decisions, etc., are determined by what falls within life here, then we are thinking like children of this age.

God is calling on us to not allow ourselves to be cloned into the spiritual and moral characteristics of the <u>times</u> in which we live.

Whether you realize it or not, the world (instigated by spiritual wickedness & demonic forces) is specifically trying to mold (structure) your mind (your way of thinking) - via the media (TV, radio, movies, magazines, books, etc.)

Don't be deceived into thinking that you have to match the world's fashions, thinking, planning, speaking, etc.

We are not to be like the world - READ Eph. 4:17-19

Love not the world (Cosmos) - I John 2:15-17

Being salt and light (Mt. 5:13-16), we are to be distinct from the world.

Don't be like a chameleon, which takes its color from its surroundings.

Believers must learn to swim against the tide (drift) of this age.

We must be willing to cut across the grain of this contemporary world-view. Even if it means standing alone.

D. We are to <u>love the people</u> of the world.

John 3:16
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Mark 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Galatians 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Love others the way the good Samaritan loved his neighbor (Luke 10:33–f)

Love people enough to share the Gospel with them (Mark 16:15-16)
Love people enough to do good unto them (Gal.6:10)

E. We are <u>not to love the world's system</u> (arrangement and philosophies which are contrary to God's ways)

1 John 2:15-16
Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"<u>Love</u> not" - (*me agapate)* - Make a decision to stop your allegiance to and dedication to this old *cosmos*.

The New Testament uses two primary words translated "world."

1. *Aion* - this world's present <u>*time*</u>. The present age (with its degenerate moral characteristics) as opposed to God's future kingdom.
2. *Kosmos* - This world's present <u>program</u>. The Satanic inspired, humanistic system that is alienated from and in opposition to God.

Kosmos - used 79 times in John and 23 times in I John.

What *"Love not the world"* does <u>not</u> mean:

1. John is <u>not</u> saying that we should despise the <u>planet</u> (globe) upon which we live (that which God created was called good; we should not worship the creation, however.).
2. John is <u>not</u> saying that we shouldn't love <u>people</u> (mankind) (God loves the world in this sense and so should we - John 3:16).

"World" - *Cosmos* (cp. Cosmetics) - speaks of an adornment or an arrangement of things.

The "world" of which he speaks is <u>not</u> of the world order as God originally established, but of the world order which has been twisted and perverted by sin and Satan.
The word "world" refers to the world's organized system (in its lust for material possessions and personal status) as headed by Satan ("the god of this world". . . "the prince of the power of the air"); a system which ignores God, glorifies the temporal, and opposes God's righteous ways.

The "world" is simply that system of man which has God left out (the worst thing about TV and movies is that they depict life without God as normal).

When John speaks of not loving the world, he is referring to a world order and mindset that is at enmity with god, lost in sin, wholly at odds with anything divine.

Worldliness is a "radical individualism" that displays a kindly attitude toward Satan's evil world system and manifests itself in self-centeredness, self-advancement, and autonomy (Jon Trainer citing Chuck Colson).

"Neither the things that are in the world" - speaks of a materialistic mindset.

All believers must use the things in this world, but when we love them in place of God (when they become the center of our attention), we abuse their use (I Cor. 7:31 - "And they that use this world, as not abusing it, for the fashion of this world passeth away").

God promises to meet our needs for certain "things" when we seek first the kingdom of God (Mt. 6:33).

We ought to seek the "things" which are above (Col. 3:1-2 - "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth").

In the 1990's America had approximately 40,000 missionaries on the foreign field (over half were over 60 years old!). America had approximately 40,000 students in "Bible colleges" and less than 400 would go to the foreign mission field. The greatest major in Bible colleges and universities today (sad to say) is Business not Bible! (Ron Brooks, Baptist World Mission).

What is the reason for such worldly priorities? They learned it at home.

Many times we are worldly and don't even realize it.
--We adopt worldly standards
--We adopt worldly views of husband and wife roles
--we adopt worldly views on child discipline
--We adopt worldly views on dating and marriage
--We adopt worldly views on church growth
--We adopt worldly views on handling problems
--We adopt worldly views on planning our future

Why should believers not love the world?

1. **Worldliness is INCONSISTENT for anyone who is saved (v.12-14)** *Love for the world's system & things is unfitting for someone who knows God and His Word)*
2. **Worldliness is DANGEROUS to your closeness to God (v.15)**
   (Love for the world's system & things forfeits your capacity to love God as you should)
3. **Worldliness is a VANITY that does not have it's origin in God (v.16)**
   (Love for the world's system & things stems from a worldly (satanic) deception)
   A. The lust of the flesh - The world's vain pleasure
   B. The lust of the eyes - The world's vain possessions
   C. The pride of life - The world's vain prestige
4. **Worldliness is FOOLISH because of the transient (temporary) nature of the world (v.17)**
   (Love for the world's system & things is unwise because the world and it's things are here today and gone tomorrow)

F. We are to <u>use the things</u> of the world but <u>not worship them or love them</u>

1 Corinthians 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

When you "use" the things of this world, do you seek to fully use them to the utmost, to the point that they absorb all your time, thought, and energy?

We ought to <u>use</u> the resources God gave this world, but we must never become obsessed (engrossed) with material things so that we <u>abuse</u> them.

*How much are your distracted by the <u>STUFF</u> of this life?

EX: Being in India and seeing poor Christians who --because of their poverty-- were not as distracted in serving Christ as we are in America.

--Drive your car; don't worship your car
--Wear your clothes; don't worship your clothes
--Comb your hair; don't worship your hair (I Pet. 3)
--Mow your lawn; don't worship your lawn
--Clean your house; don't worship your house

This *kosmos* in its present form (***"fashion"***) is going to pass away!

The Lord (through Peter) addressed the transiency of this world in II Peter 3:10-13).

Our affection must be set on <u>things above</u> (Col. 3:1-2 - *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things of the earth."*)

Question: What does it mean to be Worldly and how can I overcome the temptation to be Worldly?

How does worldliness reflect itself in my <u>appearance and dress</u> (attire)?
How does worldliness reflect itself in my <u>amusements</u>?
How does worldliness reflect itself in my <u>priorities</u>?
How does worldliness reflect itself in my <u>music</u>?
How does worldliness reflect itself in my <u>ethics & morals</u>?
How does worldliness reflect itself in my <u>treatment of others?</u>
How does worldliness reflect itself in my <u>money management?</u>
How does worldliness reflect itself in my <u>speech and mannerisms</u>?
How does worldliness reflect itself in my <u>view of material "things"</u>?

XII. Practical Principles Resulting from a Christian World-View

The true Christian World-view is based preeminently upon the teachings of the Bible. The Bible has much to say regarding the practical ramifications of being a regenerated, born-again Christian.

What does a true Christian, who sees life from God's perspective think like and act like. What are the resultant effects of seeing life through God's eyes (as revealed in Sacred Scripture)? This question alone would demand a course in itself. We will look at a few of the practical results of a Christian World-view.

A. A Christian's life is not his own; He/she belongs to God

1 Corinthians 6:19-20

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

B. What one Believes will directly affect How one lives

(In other words, what you do, reflects what you believe)

James 2:18

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

James 2:20

But wilt thou know, O vain man, that faith without works is dead?

C. God's Truth is worth defending in the world

Jude 1:3

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

D. The Christian, asks not, what can the world do for me, but what can I do for the world *(We exist for the hope and help of others, and ultimately for God and His purposes and plan)*

Philippians 2:4

Look not every man on his own things, but every man also on the things of others.

E. The Christian lives for the eternal, not the temporal

2 Corinthians 4:18
While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Matthew 6:20
But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Colossians 3:1
If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

F. Life on earth has purpose and meaning because of God

John 4:34
Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
John 6:38
For I came down from heaven, not to do mine own will, but the will of him that sent me.

We, like Christ, are on this earth for the purpose of knowing God's will and doing it (the result of this will bring pleasure and glory to God and contentment and happiness to ourselves)

G. The Christian is to have a lifestyle that is uniquely different than the world

Matthew 5:13-14
Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid.

Deuteronomy 14:2
For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.
Titus 2:14
Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

1. The Christian has a unique lifestyle in his/her <u>family relationships</u>

a. In a Christian home, husbands love their wives and lead their families

Ephesians 5:25
Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

b. In a Christian home, wives honor their husbands and allow them to provide for the families need for finances, safety, direction, and Biblical instruction.

Ephesians 5:22-24
Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

c. In a Christian home, parents love their children, discipline them, and train them, and children obey and honor their parents

Ephesians 6:1-4
Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

2. The Christian has a unique lifestyle in his/her <u>ethics & morals</u>

Truth (righteousness) and moral purity (holiness)

Ephesians 4:24
And that ye put on the new man, which after God is created in righteousness and true holiness.

3. The Christian has a unique lifestyle in his/her standards for <u>conduct and appearance</u>

1 Peter 3:3-5
Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

4. The Christian has a unique lifestyle in his/her <u>recreational and entertainment choices</u>

Psalms 101:3
I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

This principle applies to what one allows to enter via his eye gate or ear gate. (T.V. Internet and Music are issues to be considered here)

Psalms 40:3
And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

H. God works in and through the believer in the world

Philippians 2:12-13
Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 4:13
I can do all things through Christ which strengtheneth me.

I. God is the giver and taker of Life on Earth

Therefore, The Christian believes in respecting other people (James 3:9-10)and their right to life, liberty, and the pursuit of happiness. (Galatians 5:13)

1 Peter 2:17
Honour all *men*. Love the brotherhood. Fear God. Honour the king.

Taking the life of others, is not the right of the individual, but is the prerogative of God.

(Note: God has ordained Government, to exert force so as to provide for a peaceful society; Capitol punishment (by the Government) does have Divine Approval – Genesis 9:6; Romans 13; Government in such cases functions as the arm or tool of God)

XIII. A Comparison and Contrast of the Major Religious World Views

A. ISLAM

1. Islam's Origin

"Islam" = An ancient Arabic word meaning "manliness" (heroic and brave in battle); later the meaning was altered to mean "submission" (Robert Morey, The Islamic Invasion, p. 36-37).

Muslim belief: Islam came down from Heaven via God's Revelation to Muhammad.
Historical evidence: Islam stems from pre-Islamic tribal Arabian culture.

Muhammad was born in A.D. 570 in Mecca to Abdullah (Abd-Allah) and Aminah. He was born into the Quraysh tribe, which was in control of the city of Mecca and which acted as the custodian of the Kabah and of the religious worship centered about it (Morey, p. 69).

At age 40 Muhammad claimed that Allah called him to be a "prophet" and an "apostle."

The source of Muhammad's revelations: epileptic seizures or demonic possession?
"Early Muslim tradition records the fact that when Muhammad was about to receive a revelation from Allah, he would often fall down on the ground; his body would begin to jerk; his eyes would roll backward; and he would perspire profusely." (Morey, p. 71).

Muhammad himself, suffering from deep depression, initially worried about the possibility that he was demon-possessed. He attempted suicide, but his wife prevented him (Morey, p. 72).

"Allah" - from the pre-Muhammad Arabic word - *Al* = "the"; *Ilah* = "god." Although ignorant Muslims would deny this, the Arabic moon god was called "Allah" (note: the crescent moon symbol associated with the Muslim mosques and flag).

To appease pagan mobs in Mecca (Sura 53:19), Muhammad wrote the famous "Satanic Verses," which stated that it was perfectly proper to pray to and worship the three daughters of Allah: Al-Lot, Al-Uzza, and Manat (after Muhammad's death, the "Satanic Verses" were not included in the text of the Koran) (Morey, p. 79).

"The cult of the moon god which worshipped Allah was transformed by Muhammad into a monotheistic faith" (Morey, p. 62).

"Muhammad took the Arab culture around him, with all its secular and sacred customs, and made it into the religion of Islam" (Morey, p. 22).

Aspects of the Arabian culture

--The Sabeans - An astral religion which worshipped the Heavenly bodies.

The moon = male deity
The sun = female deity
Together, they produced the stars.

Religious rites and fastings are regulated by the phases of the moon.

--A Bloody Culture
(vengeance and violence justified)
(Morey, p. 37, 39)

--Tribal Loyalty
(It was wrong to kill a member of your kin-group or allied group; all other cases were justifiable; in many cases, it was a sacred duty)

--The Kabah in Mecca
("Kabah" = Arabic for cube, a square stone temple in Mecca was a focal place for worshipping idols from all over the world. (Morey, p. 40-41)

"Islam is a 'deification' of seventh-century Arabian culture" (Morey, p. 20) -- A mixing of seventh-century Arab culture and religion raised to a status of divine law.

In Islamic countries (which do not have freedom of religion), any criticism of the Koran or Muhammad is considered a criminal offense punishable by death by Islamic law.

Islam cannot handle negative criticism of its religion without striking out in militant retaliation (any religious group which must rely on militant retaliation [bloodshed] to sustain itself gives evidence by this response that the don't have confidence in the ability of the truth which they teach to defend itself).

2. Islam's <u>Source of Authority</u> (Book or Teachings)

Muslims believe that God (Allah) has revealed himself through the Prophets of old (such as Abraham, Moses, David, Jesus, and Finally Muhammad) The Bible is given credence, but the full and final revelation of God is in the Quran.

To the Muslim, the Quran, is the final authority for faith and life. The Quran is viewed as "the culmination of what was only begun in the Bible." (<u>The Spirit of Truth and the Spirit of Error (2)</u> – A Comparative Pamphlet Compiled by Steven Cory, Moody Press)

Muhammad did not write the final manuscript of the Quran. When Muhammad fell into one of his unpredictable trances, his revelations were written (by others usually) on bones, leaves, stones, or whatever was available (much of this was collected after his death) (<u>The Concise Encyclopedia of Islam</u>)

The Quran consists of a jumbled and confused ordering of 114 individual Suras (revelations)

The Quran supposedly built upon the Words God gave in the Old and New Testaments, but a careful reading of the Quran will prove that the Quran contradicts and errs from the Bible on many points.

- Creation took 8 days (Surah 41:9,10,12) (2+4+2 days)
- One of Noah's sons refused to go into the Ark & drowned (Surah 11:32-48)
- Abraham offered up Ishmael in sacrifice (Surah 37:100-112)
- In the Koran the order is not Abraham, Isaac & Jacob but Abraham, <u>I</u>smael, and Isaac, & Jacob. (Surah 4:163)
- Pharaoh's wife adopted Moses (Surah 28:8,9) [Bible says it was his daughter - Exod.2:5)
- The virgin Mary gave birth to Jesus under a palm tree (Surah 19:22) [Bible: a stable, Luke 2]
- Contradiction: "At first Muhammad told his followers to face <u>Jerusalem</u> in prayer. Then he told them since God was everywhere they could face any say the wanted. Then he changed his mind yet again and directed them to pray toward Mecca (Surah 2:115 & 2:144)" Morey p.146.
- Jesus did not die and rise again. However, in their own book, Jesus said that he would die and arise from the dead (Surah 19:33).
- Muslims know that Jesus Christ was holy, was to be obeyed (Surah 43:63), and did many miracles (Surah 5:110)

The Quran is viewed as "the code of life for mankind" (<u>The Quran</u>, Translation into English, by Abdullah Yusuf Ali, Tahrike Tarsile Quran, Inc., Elmhurst, NY)

3. Islam's View of <u>God</u>

Muslims believe in the existence of only one God (named "Allah" which means "the God"). Monotheism.

"O People of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we do not erect, from among ourselves, lords and patrons other than Allah." (Surah 3:64)

They reject the notion of the Trinity or that God has a "Son"

"They (Christians) say: (Allah) Most Gracious has begotten a son!" Indeed you have put forth a thing most monstrous!...For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son." (Surah 19: 88,89,92)

The primary attribute of Allah is Justice. Therefore, Allah is viewed as a God who must punish wicked people and show mercy to those who do good works as prescribed by the Quran.

4. Islam's View of <u>People</u> and the <u>Universe</u>

"Muslims see the universe as created by the deliberate act of a personal, omnipresent God…Man is considered a sort of vice-regent in charge of creation under the authority of God. His purpose—and the goal of Islam—is to make a moral order in the world. Man is endowed with *taqwa*, a sort of divine spark manifested in his conscience that enables him to perceive the truth and to act on it. Conscience is thus of the greatest value in Islam…Man may cultivate his *taqwa* and so live according to the way of Allah, or he may suppress it. Man thus deserves or is undeserving of God's guidance." (Steven Cory)

Men are <u>superior</u> over women

--Men receive twice the inheritance
--A men's evidence carries twice the weight of a woman's in court
--A woman is forced to submit by being beaten (Sura 4:34)

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all)." (Surah 4:34)

Although Surah 2:256 teaches that “there is no compulsion in religion” (meaning there should not be forceful conversions to Islam but allow for religious freedom and tolerance); the Quran itself contradicts this teaching with statements which justify the killing of infidels and the destruction of Jews and Christians.”

Surah 9:3-5: “And an announcement from Allah and His Apostle, to the people (assembled) on the day of the Great Pilgrimage, --that Allah and His Apostle dissolve (treaty) obligations with the Pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith. (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: For Allah loveth the righteous. But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: For Allah is Oft-Forgiving, Most Merciful.”

Surah 9:12-14 – “But if they violate their oaths after their covenant, and taunt you for your Faith, --fight ye the chiefs of Unfaith: For their oaths are nothing to them: That thus they may be restrained. Will ye not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe! Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers, And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-wise.”

Surah 9:29,36 – “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Apostle, nor acknowledge the Religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued…. fight the Pagans all together as they fight you all together.”

5. Islam's View of Morals and Ethics

"Islam presents a "straight path" of clear-cut duties and commands. Islamic morals are a combination of genuine acts of love and justice on the one hand and legalistic performances on the other." (Cory)

- Islam emphasizes externals (clothing, diet, ritual)
  - --Long desert clothes and veils (for modesty in women)
  - --Must pray five times per day toward Mecca
- Coercion and enforced compliance to Allah's way of life.
- Seeks to transform culture into seventh century Arabia
- Dictates every area of life (no liberty on any issue)
- No separation of mosque and state
- Promotes dictatorships (under a sheik [chief] with despotic rule and no civil and personal rights (no freedom of religion, assembly, or press)

6. Islam's View of Salvation and the Afterlife

Muslim's reject the notion of a Savior dieing to pay sin's penalty and reject the N.T. teaching of salvation by grace through faith.

"Salvation depends on a man's actions and attitudes. However, tauba ("repentance" can quickly turn an evil man toward the virtue that will save him. So Islam does not hold out the possibility of salvation through the work of God but invites man to accept God's guidance. The final day of reckoning is described in awesome terms. On that last day every man will account for what he has done, and his eternal existence will be determined on that basis." (Cory)

"Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) "Read Your (own) record: sufficient is your soul this day to make out an account against you." (Surah 17:13-14)

Heaven is a place of pleasure with plenty of wine and women (Suras 2:25; 4:57; 11:23; 47:15), and Hell is a place of fire and torment (47:15b).

7. Islam's View of <u>Worship</u>

In Islam "Muhammad is not worshipped; only God is. Because of the strict rules against depictions of human forms in art there is a strong impetus against idolatry or saint-worshipping in Islam. Allah is extolled in hymns that depict his power and majesty. But even Allah cannot be ultimately leaned on for salvation, because salvation is man's responsibility…Acts of worship is Islam are embodied in the "five pillars": A Muslim must (1) recite the basic creed, "There is no God but Allah, and Muhammad is His Prophet"; (2) recite prayers in praise of Allah five times daily while facing Mecca: (3) give money to the poor; (4) fast for one month a year; and (5) make a pilgrimage at least once during his lifetime to Mecca, the city where Allah revealed the Koran to Muhammad." (Cory)

8. Islam's <u>World-View</u> *(in Summary)*

- The world must be conquered for Allah (Any enemy of Islam must be subdued into submission) in order to have a God-honoring society.
- There is no salvation outside of Islam.
- The means of salvation is obedience to the Laws of Allah.
- There can be no assurance of salvation, until the judgment day.
- All of life must be structured around the principles and precepts of the Quran
- Those who "reject faith" may claim to want to make peace on earth, but really want to make mischief (Surah 2:11-12)

B. Hinduism

1. Hinduism's Origin

"Hinduism" – The name comes from a Sanskrit term meaning "dwellers by the Indus River" (India's earliest known civilization)

The oldest of World Religions (outside of Judaism) dating back more than 3,000 years.

"During the fourth century B.C. Aryans –- the same people that developed Greek culture—conquered much of present-day India. Their pantheon of gods, similar to that of the Greeks, combined with indigenous Indian traditions of meditation to form a loose combination of beliefs and practices that came to be known as Hinduism" (Steven Cory)

Hinduism has no single:

Founder (Hinduism is passed on by tradition)
Holy Book
Doctrine (very diverse in belief and practice)

90% of the World's Hindus live in India (or are from Indian descent)

2. Hinduism's Source of Authority (Book or Teachings)

Hinduism has no one Holy Book (as does Christianity, Judaism, and Islam) but is a Religion passed on by Tradition with several different stories (Holy Books), and several different Gurus who carry the message (Mahatma Gandi, being the most influential 20th century figure, whose mission was to end British colonialism in India).

3. Hinduism's View of God

Hinduism is a religion which worships many different "gods" all of which are generally viewed as aspects or manifestations of the one absolute, supreme and unknowable god called "Brahman".

"Brahman is seen by many Hindus as a personal, loving God who desires the salvation of all men. More usually, however, he is described as a supreme, impersonal being completely above all creation and uninvolved with life on earth." (Cory)

Hinduism's ultimate "god" – Brahman is manifested or expressed by other deities, the most popular being: Vishnu, Shiva, and Shakti.

1. **Vishnu** – The protector and preserver of the world incarnates himself many times through history in order to bring the message of salvation to man.
   Vishnu's incarnations include:
   a. Rama, a benevolent king.
   b. Krishna, an impetuous, violent, and erotic figure.
   c. Other Deities

2. **Shiva** – "A fierce figure representing both the creative and destructive sides of divinity as well as the ideal of yogic meditation" (Cory) Shiva, a Sanskrit word meaning "auspicious one," is a more remote god than Vishnu. Shiva is a more difficult god to understand than is Vishnu. He is regarded as both destroyer and restorer.

3. **Shakti** – The mother goddess. Like Shiva, she can be either beneficial or fierce, depending on her form. As Parvati she is depicted as a beautiful woman in the middle age. As Kali she is a giantess with black skin, a blood-red tongue, and large tusks. Kali carries an assortment of weapons and wears a garland of human skulls around her neck. The mother goddess thus stands for all aspects of nature from birth to death.

4. Hinduism's View of <u>People</u> and the <u>Universe</u>

"The material universe is not the creation of a personal God but is rather a sort of unconscious emanation from the divine." (Cory)
As such it is:

1) <u>Beginningless:</u> and some would say endless;
2) <u>Unreal</u>: an illusion because the only true reality is Brahman.
3) <u>Recylical</u>: the universe "pulsates" in a huge series of repeated cycles

"Each human soul is also beginningless and has gone through a series of reincarnations. Hinduism "solves" the problem of the existence of suffering and evil in a fairly neat manner: all present suffering, it says, is exactly deserved, being the paying back of one's "karma," the accumulation of deeds done in the past lives; and all present evil will be exactly repaid in the form of suffering in future lives." (Cory)

This constant recycling of souls due to one's "karma" and deeds is the reason for different life forms on earth. To many Hindus, other life forms are to be regarded because they are "souls" as humans are but housed in a different body due to the sins or graces of their ancestors. The "holy Cow" is revered as one such reincarnation.

It is believed that some Hindus - due to their lineage and geneology - reached higher levels of spirituality. This view resulted in what is known as the "caste" system. In its most ancient period, Indian society was divided into four classes (castes):

1. Priests (or Brahmins)
2. Warriors
3. Merchants
4. Servants

These classes, or castes, have since been subdivided into thousands of sub-castes, ranging from the Brahmins at the top to the Untouchables at the bottom. These groups have traditionally been hereditary and have married only among themselves.

5. Hinduism's View of Morals and Ethics

Morals and ethics are very important to Hindus because what you do in this life determines whether or not you reach union with Brahman. If you fail to reach this highest of goals, you can at least, by your good deeds be reincarnated as a higher life form in the next life.

6. Hinduism's View of Salvation and the Afterlife

"The final goal of salvation in Hinduism is escape from the endless round of birth, death, and rebirth. That can mean an eternal resting place for the individual personality in the arms of a loving, personal God, but it usually means the dissolving of all personality into the unimaginable abyss of Brahman." (Steven Cory)

"In Hinduism, union is sought between the Universal Soul (Brahman) and the individual soul (Atman) to bring about a oneness just as a raindrop becomes one with the ocean." (New Dictionary of Theology, Intervarsity Press, Edited by Sinclair B. Ferguson, David F. Wright and J.I. Packer, p. 112)

Four Yogas, or ways of reaching such salvation, are described:

1. **Jnana Yoga**, the way of knowledge, employs philiosophy and the mind to comprehend the unreal nature of the universe;
2. **Bhakti Yoga**, the way of devotion or love, reaches salvation through ecstatic worship of a divine being;
3. **Karma Yoga**, the way of action, strives toward salvation by performing works without regard for personal gain; and
4. **Raja Yoga**, "the royal road," makes use of meditative yoga techniques. Raja yoga is usually viewed as the highest way, but for the majority of people, who cannot become wandering monks, the other ways are considered valid.

Four tenets of Hinduism:

1.	Monism	- All is <u>one</u>
2.	Pantheism	- All is <u>God</u>
3.	Maya	- All is <u>illusion</u>
4.	Reincarnation	- All is <u>recycling</u> (to reach karma)

Most Hindus consider that they have many incarnations ahead of them before they can find final salvation, although some sects believe that a gracious divinity will carry them along the way more quickly." (Cory)

7. Hinduism's View of <u>Worship</u>

"Hindus have a magical and legalistic notion that one can acquire spiritual "points" through contact with all manner of holy objects and persons; that is by and large the Hindu notion of grace. At least among the uneducated an image of a family god is kept in the house, and villages generally have their local icon as well. Animals such as cows, monkeys, and snakes are revered. Certain rivers—the Ganges in particular—are thought holy, and bathing in them is thought to improve one's karma.

Even among more intellectual Hindus certain portions of scriptures are memorized and chanted, sacred stories are acted out in plays and songs, and gods are prayed to in an ecstatic manner. Holy men are highly revered, and in serving them Hindus hope that some of their holiness will rub off and aid them to salvation." (Cory)

8. Hinduism's <u>World-View</u> *(in Summary)*

- Inclusive of other religions (rather than exclusive) [for example many Hindus worship Jesus and view Him as a "god" along with all of their other gods.
- Very Superstitious (assuming that contact with holy things, places, or people helps one earn divine "points" so as to aid one to reach Brahman.)
- The lifestyles of people generally reflect the characteristics of the "gods" they worship.
- A Hindu's view toward the future is generally bleak, with no assurance of reaching union with Brahman.
- The uniqueness of each individual soul is a non-factor, because all people are viewed as a recycled form of another person or animal.
- The law of "sowing and reaping" is the Hindu's salvation. Salvation is achieved by the accumulation of "good works" over time.



- Hinduism offers a confused counterfeit of the true God and of His only manifestation – Jesus Christ (Colossians 1:15)
- Hinduism has many offshoot philosophies and religious ideas such as the "New Age Movement"
- According to the Bible, behind every false "god" or idol is a demon (1 Cor. 10:20), who perhaps performed a miracle or a series of amazing wonders to gain people's attention and a following toward that particular Hindu "god" (compare Rev.16:14).

C. BUDDHISM

1. Buddhism's Origin

Siddhartha Gautama was born a prince in India during the 6th century BC. His father shrouded Siddhartha in comfort, preventing him from seeing human suffering. When Siddhartha grew to manhood, he saw diseased and elderly people, as well as corpses. After encountering a monk, he realized that life is full of pain. Disillusioned, he vowed to seek ultimate truth, forsook his luxuries, and became a wandering monk. He practiced austerity to achieve enlightenment. He learned, however, that neither present severity nor previous pleasures could give him inner peace. He decided to travel what is known in Buddhism as the Middle Way – a life devoid of both self-affliction and physical indulgence. While meditating under the bodhi-tree, he attained enlightenment and became a Buddha, or "Enlightened One" (New Dictionary of Theology, Intervarsity Press, Edited by Sinclair B. Ferguson, David F. Wright and J.I. Packer, p. 112)

2. Buddhism's Source of Authority (Book or Teachings)

Buddhism does not have a single source of authority or book but has several different schools of Buddhist philosophy stemming from the religion's founder, Siddhartha Gautama.

"The Buddha did not claim divinity or even a divine source for his teachings. He saw himself as only an example to fellow monks and compared his teachings to a raft that should be left behind once the other side o f the river has been reached." (Steven Cory)

"Buddhism became a great missionary religion and eventually all but died in its native India." (Cory)

- The Mahayana school, which calls itself "the Great Vehicle" has many adherents who revere the Buddha almost as a "god" and is to be found in China, Korea, and Japan;
- The Therevada school, which holds more strictly to the letter of the doctrine of "the elders" views the Buddha as merely a great teacher and flourishes in Sri Lanka (Ceylon), Burma, and southeast Asia.
- The Amida Buddhists follow the teachings of Shinran, the founder of Jodo-shinshu, and believe that faith in Amida Buddha's compassion will secure them a place in paradise.
- Zen Buddhism emphasizes spiritual techniques (like meditation) as being more important than simple faith.

3. Buddhism's View of God

"There is no absolute God in Buddhism, although many have interpreted Buddhism as a search for God. The Buddha did not deny the existence of God outright but said that the question of His existence "tends not to edification." That is, those seeking enlightenment need to concentrate on their own spiritual paths themselves rather than relying on an outside support…Many Buddhists believe the existence of suffering and evil in the world is evidence against belief in God" (Steven Cory)

4. Buddhism's View of People and the Universe

In Buddhism there is no creator "god" and no sovereign one who is holding the universe together. Both the beginning and the ultimate nature of the world are left unexplained by the Buddha because those questions are not helpful to consider (Steven Cory)

The universe and all creatures, including man are illusions which really do not exist. In Buddhism there is "really no "self," only a series of occurrences that appear to be individual persons and things. All of what we perceive to be reality is really a phantom.

5. Buddhism's View of Morals and Ethics

Although Buddhism has no "God" and therefore no ultimate lawgiver, the religion does have several tenants of "truth"

1) Life is full of sorrow. Every person is born, becomes old, and dies. Suffering marks an endless cycle of lives. Therefore, reincarnation is a curse.

2) The origin of suffering is ignorance. People are ignorant of who they are and what life is. From ignorance proceeds desire for immaterial and material things.

3) A Person can break this cycle of rebirths by realizing that the essence of all things, including the soul, is emptiness. The great doctrine of Buddhism is *anatta*, "no soul"…In Buddhism, there is no soul. Rather, a consciousness is reborn and needs to be extinquished just as a candle flame is blown out. This consciousness is not a soul but it is the causal result of ignorance, and it is extinguished when one realizes the emptiness of its existence.

4) The path which leads to the cessation of suffering. This has eight steps:

Right views,
Right aspirations,
Right speech,
Right conduct,
Right mode of living (i.e. free from luxury),
Right effort,
Right awareness,
Right concentration.

By walking the eightfold path, a person will eventually (after many successive reincarnations) receive enlightenment. Though the Buddhist doctrine of extinction may seem nihilistic to Christians, living a pure life to end a cycle of lives full of suffering is understood to be idealistic rather than fatalistic. (New Dictionary of Theology, Intervarsity Press, Edited by Sinclair B. Ferguson, David F. Wright and J.I. Packer, p. 112)

6. Buddhism's View of Salvation and the Afterlife

By following the right path of good works over successive reincarnated lives one can through concentration (meditation) come to the point of "enlightenment" (as the Buddha did). When you finally reach this point of seeing that there is really "no self" and therefore no pursuit of selfish gain, you achieve Western Paradise (a state of Bliss) in this life and "Nirvana" (or extinction or annihilation) upon death, thus ending the repeated cycle of suffering on earth.

"Nirvana literally means "blowing out," as with the flame of a candle. That is, nothing can be said about it except that it is a transcendent, permanent state." (Cory)

7. Buddhism's View of Worship

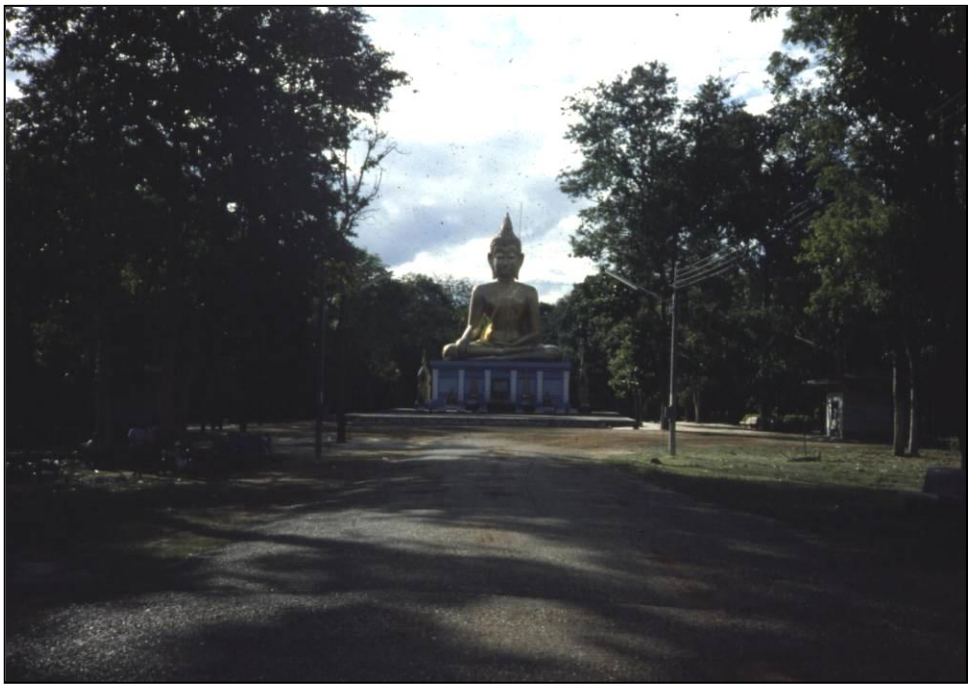
In Buddhism there is no god to worship.

"In most cases what looks like worship before a statue or image is really a sort of paying respects. The Buddha is revered as an example of a saintly life and as the one who broght the teachings of Buddhism; Buddhists are taught that they must themselves overcome the obstacle of ignorance." (Cory)

Meditation is Buddhism (with it's focus on breathing technique) is a way to clear one's mind and to empty oneself from a craving for things and to rid the mind of any sense of "self" thus leading to "enlightenment" and the abolishment of ignorance.

8. Buddhism's World-View *(in Summary)*

- Buddhism denies the existence of God.
- Buddhism denies the existence of the Human Soul.
- Buddhism believes in the cycle of reincarnation and repeated lives of suffering that must be ended. The cessation of life is salvation.
- Buddhists do not have an optimistic view of life or death.
    - Life on earth is all that there is; and even this is an illusion.
    - There is no purpose to life, because there is no ultimate designer.
    - "Salvation" is viewed as escape from conscious existence.
- Buddhism has no satisfactory answers to life's big questions: Who am I? Who made me? And Why am I here?



D. JUDAISM

1. Judaism's Origin

Judaism is a term used to generally describe the religious beliefs and practices of the Jews. Judaism technically had its origin with God's call of Abram (later renamed "Abraham" meaning "father of many nations" born in 2,165 B.C.). He was to grow up in a wealthy, populated, and sophisticated pagan city - called Ur of the Chaldeans (220 miles south of Baghdad in southern Mesopotamia). He was to become the father of the Jewish nation, an example of faith to all people, and was called "a friend of God". Abraham's genealogy is traced in Genesis 11:10-32 establishing his lineage back to Shem.

"Ur of the Chaldees" -

Abraham's native city in southern Mesopotamia; an important metropolis of the ancient world situated on the Euphrates River. Strategically situated about halfway between the head of the Persian Gulf and Baghdad, in present-day Iraq, Ur was the capital of Sumer for two centuries until the Elamites captured the city. The city came to be known as "Ur of the Chaldees" after the Chaldeans entered southern Babylonia after 1000 B. C.

Abraham lived in the city of Ur <Gen. 11:28,31> at the height of its splendor. The city was a prosperous center of religion and industry. Thousands of recovered clay documents attest to thriving business activity. Excavations of the royal cemetery, from about 2900 to 2500 B. C., have revealed a surprisingly advanced culture, particularly in the arts and crafts. Uncovered were beautiful jewelry and art treasures, including headwear, personal jewelry, and exquisite china and crystal.

The Babylonians worshiped many gods, but the moon god Sin was supreme. Accordingly, the city of Ur was a kind of theocracy centered in the moon deity. Ur-Nammu, the founder of the strong Third Dynasty of Ur (around 2070-1960 B. C.), built the famous ZIGGURATS, a system of terraced platforms on which temples were erected. The Tower of BABEL <Gen. 11:3-4> was a seven-story ziggurat made of brick. It is a miracle of God's providence that Abraham resisted Ur's polluted atmosphere and set out on a journey of faith to Canaan that would bless all mankind.

Ur's glory was suddenly destroyed about 1900 B. C. Foreigners stormed down from the surrounding hills and captured the reigning king, reducing the city to ruins. So complete was the destruction that the city was buried in oblivion until it was excavated centuries later by archaeologists.

(from Nelson's Illustrated Bible Dictionary) (Copyright (C) 1986, Thomas Nelson Publishers)

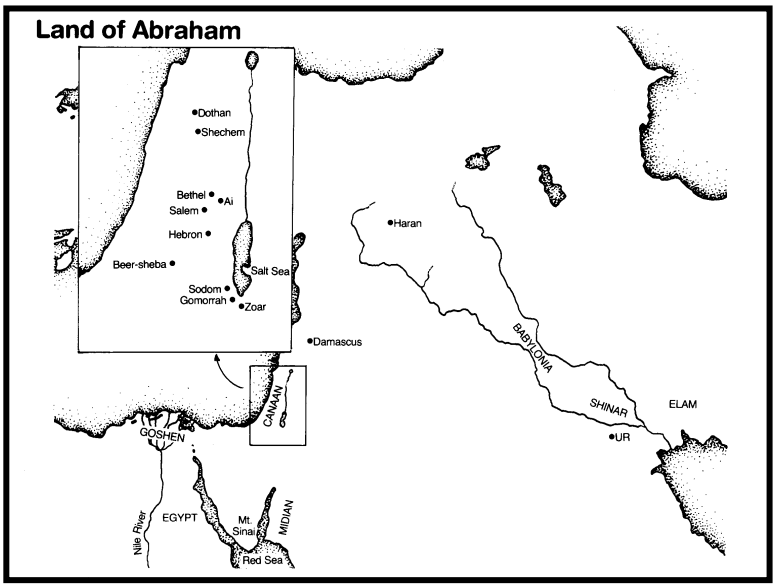
In Genesis 12:1-3 God made three faithful promises to Abraham

A. God promised Abraham a LAND (v.1)

This call to move out came to Abraham while in Ur of the Chaldees (Acts 7:2); Abraham obeyed the call; however, when he moved, his family moved out with him. They went as far as Haran (11:31-32). God's intention was for Abraham and Sarah to leave all family because God was to begin a new race of people just with Abraham. The Jewish race was about to be born.

God is here calling upon Abraham to leave: 1) "country" 2) "kindred" (extended family) and even 3) "thy father's house" (immediate family)

God took a man out of a pagan culture and out of an idolatrous family (Josh. 24:2) and would use him to make a new beginning. Abram would depart from Ur in the year 2,090 BC As a 75-year old man.



B. God promised Abraham a SEED (v.2)

God promises Abraham fertility, fortune, and fame.

"I will make of thee a great nation" – At this time Sarah was barren (11:30). She could have no child until she would give birth to Isaac at the age of 90; Abraham would be 100.

C. God promised Abraham a BLESSING (v.3)

"I will bless them that bless thee" – This promise was to Abraham immediately, but also would apply to his people (the Jewish Nation)

Abraham passed this promise of blessing down to his son Isaac and it went on from Isaac to Jacob (Gen. 27:29) and it still applies into the future.

"In thee shall all families of the earth be blessed" – Every nation on earth would be blessed by the Jewish nation. How?

It is through the Hebrew people that we received . . .

1) The Bible ("the oracles of God") (Rom. 3:1-2 - What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.)

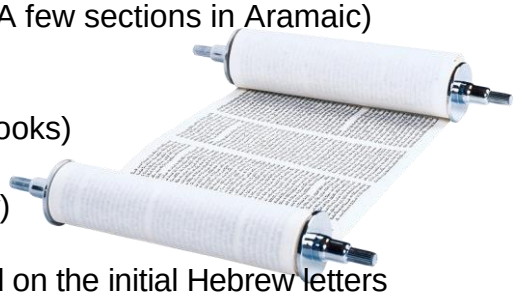
2) The Messiah (Rom. 9:4-5 - Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.)

2. Judaism's <u>Source of Authority</u> (Book or Teachings)

The original source of authority was the written Tanakh.

The Tanakh, Judaism's Bible, begins with the Pentateuch - the first 5 books given by God via Moses after the Exodus from Egypt after 1445 B.C. The Tanakh includes all of the books of the Christian Old Testament but is divided up in a different book order [22 in all; corresponding to the 22 letters of the Hebrew alphabet]

The Tanakh was primarily written in Hebrew (A few sections in Aramaic)



It is divided up in three major sections:

- The Torah (the Instruction; the first 5 books)
- The NEBHIIM (the Prophets)
- The KETHUBIIM (the Writings or Poetry)

Note: The word "Tanakh" is an acronym based on the initial Hebrew letters of the **<u>T</u>**orah, **<u>N</u>**ebhiim, and **<u>K</u>**ethubiim.

After the Babylonian Captivity the Tanakh was called the Mikra or Miqra, meaning "that which is read." The word Mikra referred to the written Tanakh that was read out loud and is analogous to the Latin term *Scriptus* - a term related to our English word - Scripture.

Perhaps one of the biggest problems of Judaism was the Legalism and Oral Traditions that crept into the Religion and basically ended up with the effect of nullifying the sole authority of the Tanakh (Mikra). These additional authorities are a major reason for the fractions that exist within Judaism and for the departure of many from a clear understanding of the written Tanakh.

Jesus Christ made these comments about the additional written and oral traditions added by the Rabbis:

Matthew 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
Mark 7:8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
Mark 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
Mark 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Jewish Tradition (called “Masorah”) is reflected in the following books:

a. **Mishnah** (Hebrew משנה, "repetition"), redacted around 200 CE by Yehudah Ha-Nasi (הנשיא יהודה / "Judah the Prince"), is the first written recording of the oral law of the Jewish people, as championed by the Pharisees, and as debated between 70-200 CE by the group of rabbinic sages known as the Tannaim.

b. **Talmud** (Hebrew: תלמוד) is a record of rabbinic discussions pertaining to Jewish law, ethics, customs and history.

c. **Midrash** (Hebrew: מדרש; plural Midrashim) is a Hebrew word referring to a method of exegesis of a Biblical text. The term "midrash" also can refer to a compilation of Midrashic teachings, in the form of legal, exegetical or homiletical commentaries on the Tanakh (Jewish Bible).

d. **Kabbalah** (Hebrew: קַבָּלָה) literally means "receiving", It is a core and identifying spiritual text of Hassidic Judaism. According to its adherents, intimate understanding and mastery of the Kabbalah brings man spiritually closer to God and as a result man can be empowered with higher insight into the inner-workings of God’s creation effectively enabling prophecy and even control over nature. Kabbalistic “secretive – mystical” knowledge was known to and transmitted orally by the Jewish patriarchs, prophets, and sages (particularly, the Sanhedrin). (Wikipedia.org)

3. Judaism’s View of <u>God</u>

Judaism is a monotheistic religion, believing in only one true, omniscient, omnipotent, sovereign and living God who alone created and to this day sustains the universe. The key text of Judaism is found in Deuteronomy 6:4 and is called the Shema (meaning to “hear”). “Hear, O Israel: The LORD our God *is* one LORD” - *Deuteronomy 6:4*

Judaism rejects the concept of the trinity and holds that God’s proper name is YHWH (Yahweh or Jehovah).

4. Judaism’s View of <u>People</u> and the <u>Universe</u>

Man was created in the image and likeness of God and thereby has a moral nature. Due to the fall, man is prone toward wickedness but has an ability to make ethical choices. Heavy emphasis is placed on laws relating to the right choices.

Many within Judaism view those of the seed of Abraham (via Isaac) to have a superior standing with God by contrast to the rest of the human race.

Jesus Christ stated to the Jews of His day: "*Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." (Luke 3:8)*

According to traditional Jewish Law, someone is considered to be a Jew if he or she was born of a Jewish mother or converted in accord with Jewish Law. (Wikipedia.org)

"History is the arena of God's purposeful activity, and Jews often look for signs of His approval or judgment in historical events." (Stephen Cory, The Spirit of Truth and the Spirit of Error, vol.2 World Religions)

5. Judaism's View of <u>Morals</u> and <u>Ethics</u>

"Torah ("to point the way, give direction"), often translated "law," refers in Judaism to a total pattern of behavior, applicable to all aspects of communal and individual life. It is to be found not only in the Old Testament Scriptures but also in a wide variety of oral traditions, rituals, ceremonies, stories, and commentaries on Scripture. Jews have often tried to develop rules of behavior to cover each situation encountered in their various cultures. Thus a gigantic literature coving codes of conduct has arisen. From time to time movements have emerged that have tried to cut through those rules and get back to the original meaning of Torah, but legalism has been a perennial problem of Judaism." (Cory)

Judaism values Marriage, Children, the Family, Justice and Community.

6. Judaism's View of <u>Salvation</u> and <u>the Afterlife</u>

"One's eternal existence in the hereafter is determined by moral behavior and attitudes. Although there is no Christian notion of saving grace in Judaism, it is taught that God always offers even the most evil men the possibility of repentance (Teshuva, "turning"). After such repentance one can atone for one's rebellion against God's ways by positive action…Jews still hope for the coming of the Messiah (Jesus is not viewed as the Messiah), who will hand out eternal judgment and reward to all." (Cory)

Judaism is similar to Islam in three major respects:

- God is not a triune being (there is no "Trinity")
- Jesus is not God and is not Savior
- Salvation is based on personal works or individual merit.

As Paul wrote, *"For they (Jews) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3)*

7. Judaism's View of Worship

In most of Judaism, formal, repetitious prayers and benedictions are very important. Ritual and ceremony are commonplace in Judaism. Among the more strict sects of Judaism unique clothing, head coverings, and hair styles can be seen as distinctives.

Dietary laws or "keeping kosher" are also important to being right with God.

Since the Jewish Temple was destroyed by Rome in 70 A.D. and with it the abolishment of the animal sacrificial system, the Synagogue is the typical meeting place for corporate worship.

Jewish observation of Holy Days are vital to one's spiritual life. These "holy days" are:

a. **The Sabbath Rest** ("Shabbat"), the weekly day of rest lasting from shortly before sundown on Friday night to shortly after sundown Saturday night, commemorates God's day of rest upon the completion of creation. During Shabbat, Jews are forbidden to engage in any activity that falls under 39 categories of work. For example, writing, carrying items in public, and lighting fires are considered to be work. Driving is traditionally forbidden (as burning fuel comes under the prohibition of lighting a fire), so many Jews walk to synagogue to participate in Shabbat services.

b. **Three pilgrim festivals** (see Levitucus 23)

* **Passover** (Pesach) is a week-long holiday beginning on the evening of the 14th day of Nisan (the first month in the Hebrew calendar), that commemorates the Exodus from Egypt, and coincides with the barley harvest. It is the only holiday that centers on home-service, the Seder. Leavened products are removed from the house prior to the holiday, and are not consumed during the holiday.
* **Shavuot** ("Pentecost" or "Feast of Weeks") celebrates the anniversary of the revelation of the Torah to the Israelites on Mount Sinai, and marks the transition from the barley harvest to the wheat harvest.
* **Sukkot** ("Tabernacles" or "The Festival of Booths") commemorates the wandering of the Children of Israel through the desert. It is celebrated through the construction of temporary booths called Sukkahs that represent the temporary shelters of the Children of Israel during their wandering.

c. **High Holy Days**

*** Rosh Hashanah** - Although Rosh Hashanah means "new year" (literally, the "head [of] the year") it falls on the first day of the seventh month of the Hebrew calendar, Tishri. It is called the Jewish New Year because it celebrates the day that the world was created; it also marks the beginning of the atonement period that ends ten days later with Yom Kippur. During these ten days, one is required to apologize to everyone whom one has wronged, and the aggrieved should forgive.

* **Yom Kippur**, ("Day of Atonement") is centered on redemption; a day of atonement and fasting for sins committed individually and communally during the previous year. Many consider this the most important Jewish holiday. Yom Kippur is both a solemn day marked by self-scrutiny, when Jews should "afflict" themselves (by fasting), and a celebratory day, as Jews reflect on God's mercy.

d. **Other holidays**

* **Hanukkah**, also known as the Festival of Lights or Festival of Dedication, is an eight day Jewish holiday that starts on the 25th day of Kislev (Hebrew calendar). The festival is observed in Jewish homes by the kindling of lights on each of the festival's eight nights, one on the first night, two on the second night and so on.

The holiday was called Hanukkah meaning "dedication" because it marks the re-dedication of the Temple after its desecration under Antiochus IV. Spiritually, Hanukkah commemorates the "Miracle of the Oil". According to the Talmud, at the re-dedication of the Temple in Jerusalem following the victory of the Maccabees over the Seleucid Empire, there was only enough consecrated olive oil to fuel the eternal flame in the Temple for one day. Miraculously, the oil burned for eight days - which was the length of time it took to press, prepare and consecrate new oil.

Hanukkah was originally a minor holiday within Judaism but in modern times became one of the most celebrated and extravagant within the Jewish community.

* **Purim,** is a joyous Jewish holiday that commemorates the deliverance of Persian Jews from the plot of the evil Haman to exterminate them, as recorded in the biblical Book of Esther. It is characterized by public recitation of the Book of Esther, giving mutual gifts of food and drink, giving charity to the poor, and a celebratory meal (Esther 9:22); other customs include drinking alcohol, wearing of masks and costumes, and huge joyous and sometimes wild parties.

Jewish Denominations

Some of the more popular divisions among Judaism include:

a. **<u>Orthodox</u> Judaism** is a common traditional form of Judaism, which has a broad adherence to historic traditions, and practices, and worship and belief in traditional form. It holds that both the Written and Oral Torah were divinely revealed to Moses, and that the laws within it are binding and unchanging.

b. **<u>Hasidic</u> Judaism** is a form of Orthodox Judaism based on the teachings of Rabbi Israel ben Eliezer. Hasidic philosophy is rooted in the Kabbalah, and Hasidic Jews accept the Kabbalah as sacred scripture. They are distinguished both by a variety of special customs and practices including reliance on a Rebbe or supreme religious leader, and for a special dress code particular to each Hassidic group.



Hasidic Jews are one part of the Haredi community, the most theologically conservative form of Judaism. Pictured here, Hasidic Rebbes.

c. **<u>Conservative</u>** Judaism, known as Masorti Judaism outside of the United States and Canada, developed in Europe and the United States in the 1800s, as Jews reacted to the changes brought about by the Enlightenment and Jewish emancipation. It teaches that Jewish law was not static, but rather has always developed in response to changing conditions. It holds that the Torah is a divine document written by prophets inspired by God, but rejects the Orthodox position that it was dictated by God to Moses.

d. **<u>Reform</u>** Judaism, called Liberal or Progressive in many countries, originally formed in Germany in response to the Enlightenment. Its defining characteristic with respect to the other movements is its rejection of the binding nature of Jewish ceremonial law as such and instead believing that individual Jews should exercise an informed autonomy about what to observe. Reform Judaism rejected most of the ritual ceremonial laws of the Torah while observing moral laws; and emphasized the ethical call of the Prophets. (Cited from Wikipedia.org)



In Reform Judaism, prayer is often conducted in the vernacular and men and women have equal roles in religious observance.

8. Judaism's World-View *(in Summary)*

Judaism's world-view can be basically summarized by their widely held principles of faith.

Over the centuries, a number of clear formulations of Jewish principles of faith have appeared, and though they differ with respect to certain details, they demonstrate a commonality of core ideology. Of these, the one most widely considered authoritative is Maimonides' thirteen principles of faith.

Today most of Orthodox Judaism holds these beliefs to be obligatory, and that anyone who does not fully accept each one of them as potentially heretical:

1. I believe with perfect faith that the Creator, blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.
2. I believe with perfect faith that the Creator, blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.
3. I believe with perfect faith that the Creator, blessed be His Name, is not a body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.
4. I believe with perfect faith that the Creator, blessed be His Name, is the first and the last.
5. I believe with perfect faith that to the Creator, blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.
6. I believe with perfect faith that all the works of the prophets are true.
7. I believe with perfect faith that the prophecy of Moses, our teacher, peace be upon him, was true, and that he was the chief of the prophets, both of those who preceded him and of those who followed him.
8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses, our teacher, peace be upon him.
9. I believe with perfect faith that this Torah will not be changed, and that there will never be any other Law from the Creator, blessed be His name.
10. I believe with perfect faith that the Creator, blessed be His name, knows all the deeds of human beings, and all their thoughts, as it is said: "[He] that fashioned the hearts of them all, [He] that comprehends all their actions."
11. I believe with perfect faith that the Creator, blessed be His Name, rewards those that keep His commandments and punishes those that transgress them.
12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, with all this I wait every day for his coming.
13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, blessed be His name, and exalted be His Name forever and ever.

(Cited from Wikipedia.org)

XIV. An Overview of various World Views

Agnosticism (There is no way of knowing for sure whether God exists)

Proponents:
T.H. Huxley

Beliefs:
(from Greek *agnostos*, "unknowable"), strictly speaking, the doctrine that humans cannot know of the existence of anything beyond the phenomena of their experience. The term has come to be equated with skepticism about religious questions in general and in particular with the rejection of traditional Christian beliefs.

Results:
Uncertainty regarding life's origin, purpose & destiny

Atheism (There is no God)

Proponents:
Ernest Nagel, Paul Edwards and Kai Nielsen

Beliefs:
Atheism is the disbelief in the existence of a deity or deities. It is commonly defined as the positive denial of theism (ie. the assertion that deities do not exist), or the deliberate rejection of theism (i.e., the refusal to believe in the existence of deities).

Results:
Anything goes; Man can make up his own rules for life; No fear of a divine judgment.

Deism (God exists; He wound up the clock of the universe and let it run without involvement)

Proponents:
Lord Herbert of Cherbury (d. 1648)

Beliefs:
Prior to the 17th century the terms ["deism" and "deist"] were used interchangeably with the terms "theism" and "theist", respectively. ... Theologians and philosophers of the seventeenth century began to give a different signification to the words.... Both [theists and deists] asserted belief on one supreme God, the Creator.... and agreed that God is personal and distinct from the world. But the theist taught that god remained actively interested in and operative in the world which he had made, whereas the deist maintained that God endowed the world at creation with self-sustaining and self-acting powers and then abandoned it to the operation of these powers acting as second causes.
In the afterlife, God will reward moral behavior and punish immoral behavior.
No "Holy Book" has been given to man by God.

Results:
God does not care and is not involved in the day to day details of life.

Dualism (Two Opposites are at work)

Proponents:
Eastern mysticism
Descartes

Beliefs:
Moral dualism is the belief of the coexistence (in eastern religions) or conflict (in western religions) between the "benign" and the "malign". Most religious systems have some form of moral dualism; in western religions for instance as a conflict between good, and evil. Moral dualism simply implies that there are two moral opposites at work, independent of any interpretation of what might be "moral"
The Universe and God are separate; Material/Non-material; Distinction between the finite and the infinite; spirit and matter; Good and Evil.
Contrasts are evident in creation. For every positive there is a negative. For every action there is an equal and opposite reaction.

Results:
The opposition and combination of the universe's two basic principles of Yin and Yang is a large part of Taoist religion. Some of the common associations with Yang and Yin, respectively, are: male and female, light and dark, active and passive, motion and stillness.

Existentialism (Man can create his own meaning to life)

Proponents:
Søren Kierkegaard, Friedrich Nietzsche, Jean-Paul Sartre

Beliefs:
Existentialism is a philosophical movement that negates the premise that life has an inherent, or a priori meaning, and hence requires each existing individual to posit his own subjective values. Questions regarding existence and subjective experience are seen as being of paramount importance, above all other scientific and philosophical pursuits. It emphasizes the uniqueness and isolation of the individual experience in a hostile or indifferent universe, regards human existence as unexplainable, and stresses freedom of choice and responsibility for the consequences of one's acts.

Results:
Existentialism tends to view human beings as subjects in an indifferent, objective, often ambiguous, and "absurd" universe, in which meaning is not provided by the natural order, but rather can be created, however provisionally and unstably, by human beings' actions and interpretations.

Gnosticism (Privy to a secret knowledge about the divine)

Proponents:
Marcion; Basilides; Valentinus

Beliefs:
The term gnosis is a Greek word expressing a type of understanding or consciousness gained through personal experience. It is through this type of transcendental experience that followers of Gnostic belief systems seek escape from ignorance. Knowledge of a specific kind as a central factor in this process of restoration, achieved through the mediation of a redeemer figure. Gnosticism regards this world as the creation of a series of evil archons/powers who wish to keep the human soul trapped in an evil physical body. It is a religion that preaches a hidden wisdom or knowledge only to a select group as necessary for salvation or escape from this world.

Results:
The Body is evil. Spiritual Pride.

Hedonism (Pursuit of Pleasure is Highest Aim)

Proponents:
John Stuart Mill, Jeremy Bentham, Epicureanism

Beliefs:
The basic idea behind hedonistic thought is that all actions can be measured on the basis of how much pleasure and how little pain they produce. In very simple terms, a hedonist strives to maximize this 'ratio' (pleasure over pain). The belief that pleasure is the principal good, and should be the highest aim of the individual and society.

Results:
If it feels good, do it.

Humanism (Man is the measure of all things)

Proponents:
Paul Kurtz
Carl Sagan
Humanist Manifestos I & II

Beliefs:
Belief in Man rather than belief in God;
Confidence in human nature;
Truth is based on man's experience;
Correlating beliefs: *atheism, naturalism, evolution, and ethical relativism*

Results:
Situation Ethics; Denial of supernatural.
Human beings "may, and do, make up their own rules... Morality is not discovered; it is made."

Marxism (Every person governs his own life (without classes or institutions) under communism)

Proponents:
Karl Marx
Capital: A Critique of Political Economy, more commonly known as Das Kapital (1867)

Beliefs:
The belief that we must do away with all institutions and establish a classless society.
Marx believed that the identity of a social class derived from its relationship to the means of production (as opposed to the notion that class is determined by wealth alone, i.e., lower class, middle class, upper class). Marx regarded productive ability and participation in social relations as two essential characteristics of human beings.

Results:
Marxists call for the elimination of the whole class of property owners as well as those who own the means of production. (the source of society's problems).
The State owns everything and controls everything.

Monism

Beliefs:
The Universe is a partial manifestation of God; Creation is an appendage of God. God transcends creation but is not truly distinct from God. God would be changed if creation were destroyed.

Pantheism

Proponents:
Hinduistic thinking

Beliefs:
All is one and All is God; God is not different from All and All is not different from God; There is but one substance

Results:
Self-deification ("I am god")
Prayer is nothing more than a "pep talk"

Pragmatism (If it works, it must be right)

Relativism (There are no absolutes)

Much of the above information is taken from:
http://encyclopedia.thefreedictionary.com

Worldview Dictionary (from Summit Ministries)

www.summit.org

---------- A ----------

Agnostic: the belief that the evidence for the existence of God is inconclusive. (agnosticism)

Anarchy: the belief that government is oppressive and undesirable and should be abolished.

Anti-realism: the belief that reality or what one encounters in the world is socially constructed by human intelligence. (See William P. Alston, ed., Realism and Antirealism)

Apologetics: the branch of theology concerned with defending Christianity as a reasonable faith.

Atheist: a denial of the existence of a supernatural God. (atheism)

---------- B ----------

Bourgeoisie: a class of property owners as well as those who own the means of production; Marxists call for the elimination of the whole class. (the source of society's problems).

---------- C ----------

Capitalism: an economic system based on the peaceful and free exchange of goods and services without fraud, theft and breech of contract; free market or economy.

Coalition government: a government consisting of an alliance of opposing political groups.

Collectivism: the ownership and control of the means of production and distribution by the people collectively.

Communalism: an economic system in which the community owns the goods and property; a governmental system of autonomous local communities loosely bound in federation.

Communism: a religious worldview as outlined in ten categories (including theology, philosophy, biology, economics) in Understanding the Times. Its major dogma includes atheism, dialectical materialism, evolution and socialism.

Creationism: the belief that in the beginning God created the heavens and the earth (Genesis 1).

---------- **D** ----------

Decalogue: the Ten Commandments as given to Moses (cf. Exodus 20; Deuteronomy 5).

Deconstructionism: a literary technique that insists that each reader's interpretation of a text is superior to the author's meaning.

Deist: one who believes that God exists and that He created the world, but now stands completely aloof from it. (deism)

Despotism: government by an absolute ruler, dictator, king, or tyrant (usually cruel and oppressive).

Determinism: the belief that events, acts and decisions are inevitable consequences of antecedents.

Dialectic: a Hegelian process involving thesis, antithesis and synthesis with the synthesis being a higher form of truth.

Dialectical materialism (Marxist philosophy): thesis and antithesis in conflict bringing about synthesis.

Divine revelation: God's revealing of Himself and His will through both general and special revelation.

Dualism: the belief that man is more than matter; brain and mind e.g., are separate.

---------- **E** ----------

Economic determinism: the modes of production and exchange determine the entire course of history.

Egalitarianism: the belief that both sexes are equal; men and women have equal rights and responsibilities.

Epistemology: the study or theory of the origin, nature, methods, and limits of knowledge (study of knowledge).

Ethical relativism: the belief that no absolute moral code exists, and therefore man must adjust his ethical standards in each situation according to his own judgment (see also moral relativism).

Ethics: system or code of morals of a particular religion, group, or profession.

Evolution: the slow development of a speck of life to a full blown human being over 3.5 billion years; Darwinism.

Existentialism: a philosophic cult of nihilism and pessimism: it holds that each man exists as an individual in a purposeless universe, and he must oppose his hostile environment through the exercise of his free will. Feelings become the standard of human truth.

---------- **F** ----------

Fascism: a political system based on national socialism and Darwinian evolution; favors strong centralized government and rejects a free economy and individual liberty (see Gene Edward Veith, Jr., Modern Fascism: Liquidating The Judeo-Christian Worldview).

Feminism: the belief that all women are the victims of male domination.

Freedom: liberty of person from slavery, oppression, incarceration.

---------- G ----------

General revelation: God's revelation of Himself and His will to all persons at all times and in all places. This revelation takes place through nature (Psalm 19:1-6; Romans 1:18-20), history (Acts 14:14-18; 17:24-31), and the human heart and conscience (Romans 2:14-15).

Globalism: an outlook or policy which is worldwide in scope (possible result would be higher regard for worldwide issues than for national issues); sometimes a euphemism for world government.

---------- H ----------

Hedonism: the belief that pleasure is the principal good, and should be the highest aim of the individual and society.

Historicism: the belief that each historical epoch has its own knowledge system; all historical questions must be settled within the cultural and social context that they are raised in…answers can not be found by appealing to any external truth, but only within the confines of the norms and forms that phrase the question. (Wikipedia)

---------- I ----------

Ideology: the doctrines, opinions, or way of thinking of an individual or group.

Imperialism: a national policy of forming and maintaining an empire; it involves the struggle for the control of raw materials and world markets, the subjection and control of territories, and the establishment of colonies.

Integrity: the quality or state of being of sound moral principle; uprightness, honesty, sincerity.

-ism: a noun-forming suffix: changes the root word into a system of thought, a way of looking at things, or a worldview.

---------- J ----------

Justice: Fair handling; due reward or treatment.

---------- K ----------

Karma: the sum of a person's actions during the successive phases (re-incarnation) of one's existence.

---------- **L** ----------

Leftism: an educational system accenting the Postmodern Worldview; A government system devoid of Judeo-Christian morality; Woodstock lifestyle (see Richard Rorty, Achieving Our Country).

Liberalism: an educational system based on the Secular Humanist Worldview; A political system based on high taxes and low moral concerns (abortion, homosexuality, feminism).

---------- **M** ----------

Maoism: a follower of Mao Tse-Tung and his communistic teachings.

Marxism: a follower of Karl Marx and his communistic teachings (see The Communist Manifesto).

Materialism: the belief that all reality consists of the physical, material, and natural elements.

Monism: the psychological belief that the physical brain and mind are one substance (material); Ideas are merely the explosion of atoms in the brain

Moral absolutism: the belief that right and wrong are unchanging, not determined by the individual or the culture; revealed by God through both general and special revelation.

Moral absolutes: those unchanging ethical truths revealed by God (also known as the moral orders in the Bible).

Moral law: the part of natural law that defines the consequences for the moral choices made by men and women. Original sin accounts for man's inability to abide strictly by moral law.

Moral relativism: the belief that right and wrong (ethics) are arbitrary and transitory, determined by the individual or the culture.

Morality: the study of what is good/evil; right/wrong.

---------- **N** ----------

Natural law: laws both physical and moral found in general revelation.

Naturalism: the belief that all reality is physical; all phenomena can be explained in terms of natural causes e.g., law of gravity.

Nihilism: the belief that life as no meaning.

Nazism: a political system based on national socialism (National Socialist German Workers Party) and Darwinian evolution; dictatorship.

Neo-Darwinism: the belief that natural selection and mutations are sufficient to explain the origin of human species from spontaneous generation to mankind.

---------- O ----------

-ology : a suffix; a branch of learning; science, study of...; from Greek world logos.

---------- P ----------

Pantheism: a belief that identifies the forces/energy of nature with God.

Philosophy: literally the love of wisdom or knowledge; a study of the processes governing thought and conduct and ultimate reality.

Pluralism: the belief that reality is composed of many ultimate substances.

Polygamy: the practice of having more than one wife or husband.

Positive Law: the legal system that insists that all law is of human origin.

Proletariat: the blue-collar working class generally propertyless.

Property: a possession that its owner has legal title.

---------- R ----------

Realism: the belief that what one encounters in the world exists independently of human thought and human construction.

Relativism: the belief that all truth is relative to the individual and to the time and place in which one acts; no absolute truths.

Religion: any specific system of belief, worship, or conduct that prescribes certain responses to the existence (or non-existence) of God.

Resurrection: A rising from the dead; returning to life following death (1 Corinthians 15).

---------- S ----------

Scientism: the harnessing of empirical science for a non-scientific purpose e.g., eugenics, abortion, global warming, DDT, gay genes; sometimes referred to as "junk" science.

Secular Humanism: a religious worldview in which "man is the measure;" man, in himself, is the ultimate norm by which truth and values are to be determined; all reality and life center upon man; man is god.

Special revelation: God's revelation of Himself and His will to particular persons at definite times and places. This revelation is found in miraculous events (e.g. the Exodus), is recorded in the Scriptures (Psalm 19:7-11); 2 Timothy

3:14-17), and located supremely in Jesus Christ (John 1:1-18). It is the means by which man comes to know of salvation.

Socialism: the economic system that abolishes private property; government or group ownership or control of property; central planning usually by a dozen males who determine what is produced and distributed.

Social Justice: The belief that government has a moral duty to take via taxation the wealth of the richest members of society and give it to the poorest.

Spontaneous generation: the belief that non-living matter becomes living matter naturalistically.

State: the body of government as organized for supreme civil rule.

Statism: the concentration of economic controls and planning in the hands of a highly centralized government.

Supernaturalism: the belief that reality is more than nature; that an above nature agency intervenes in the course of natural law.

---------- **T** ----------

Theism: a belief in the existence of a supernatural God.

Theocracy: government bya ruling power claiming Divine sanction.

Theology: the study of God and the relations between God, man, and the universe.

Totalitarianism: see Statism.

Truth: conformity to knowledge, fact, actuality, or logic.

---------- **U** ----------

Utopianism: visionary scheme for a man-made perfect society on earth.

---------- **W** ----------

Worldview: any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man's relation to God and the world.