

SYLLABUS

THS 203 SYSTEMATIC THEOLOGY I
The Criswell College

Charles C. Ryrie
Fall, 1996

I. COURSE DESCRIPTION

An introductory discussion of Prolegomena, Bibliology, Theology Proper, Creation, Angelology, Anthropology, and Hamartiology, defining the scriptural views and showing the arguments for them, refuting other views, and showing the relevance of the doctrines to Christian life and witness.

II. OBJECTIVES

1. To distinguish between systematic theology and other branches of theological studies.
2. To be able to understand, articulate, and defend the doctrines studied.
3. To know the scripture on which these doctrines are based.
4. To be exposed to differing views.
5. To be acquainted with relevant literature in these areas studied.
6. To relate the importance of these doctrines to oneself and others in ministry.

III. ATTENDANCE

Three absences are permitted. Three tardies (less than 20 minutes late) equal one absence. Tardy over 20 minutes equals an absence. Attendance at exams is crucial, and excuses for taking an exam late can rarely be justified.

IV. REQUIREMENTS

1. Memorize a selection (which I will give you) of the subjects and references (book and chapter only) in *Basic Theology*, pp. 526-27.
2. Read in the text, *Basic Theology* (pp. 13-234), BEFORE each class the sections to be discussed in that class according to the class schedule.
3. Listen attentively to the class discussions and take whatever notes you need to in order to learn the material. Ask questions freely as long as time permits.
4. There will be four exams as scheduled. I reserve the right to give unannounced quizzes.
5. I may assign some very short papers or class presentations, but first I need to see the makeup of the class and how things progress.

V. GRADING

Exams will be equally weighted and will likely compose the semester grade. Quizzes and/or presentations may be included depending on their nature and number, but in any case class participation (or lack of it) can tilt your grade one way or the other. The grading scale is A=93-100; B=86-92; C=78-85; D=70-77; F=below 69.

VI. ANTICIPATED CLASS SCHEDULE

8/29 Chapters 1-4, pp. 13-27
9/5 ⁵ 5-7, pp. 28-50 Review 1-5
9/12 8-11, pp. 51-76 In 8 - soundings + pronunciation - grade
9/19 EXAM and chapters 12-13, pp. 77-94
9/26 14-15, pp. 95-109 ¹⁴ Learn 1-OT + 1 NT - grade 2 each
10/3 ¹⁵ 16-18, pp. 110-124 < How we got our Bible
10/10 19-24, pp. 125-150
10/17 EXAM
10/24 25-28, pp. 151-168
10/31 29-31, pp. 171-194
11/7 EXAM
11/14 32-35, pp. 195-217
11/21 36-39, pp. 218-234
12/5 EXAM
12/12 ?

BOOKS AND BOOK REVIEWS

Your book review should begin with the bibliographic data: Author, Title, Place or publication, Publisher, Date, total number of pages. Then add "reviewed by [your name]."

The review should include: the thesis of the book, how that is developed and/or defended, strengths, weaknesses, overall value, audience which will be interested in the book.

The final paragraph of your review starts this way: "To sum up: [finish that with a concise, single sentence]."

Your review should be no longer than a single, double-spaced typed page. I will not read anything that spills over to a second page. It may help you to think of your review appearing on, say, the back page of your church bulletin. That will help keep it concise and will also target your audience.

Here is the list of books from which you may choose three to review. Choose only one from each section of the list.

Bush and Nettles, Baptists and the Bible
Lewis, Gordon R. and Demarest, Bruce A., Integrative Theology, Volume One
Lindsell, Harold, The Bible in the Balance *Not in library*
Young, Edward J., Thy Word Is Truth

Coppedge, James F., Evolution: Possible or Impossible
Davidheiser, Bolton, Evolution and Christian Faith
Gish, Duane, The Fossils Say No
Johnson, Philip, Darwin on Trial
Whitcomb, John, The Early Earth
Smith, A.E. Wilder, Man's Origin, Man's Destiny

Evolution: The Challenge of the Fossil Record (1985)

Barnhouse, Donald Grey, The Invisible War
Chafer, Lewis Sperry, Satan
Dickason, C. Fred, Angels, Elect and Evil
Graham, Billy, Angels: God's Secret Messengers
Unger, Merrill, Biblical Demonology *Not in library*

PROLEGOMENA

Why Study Theol? Healthy doctrine is practical and healthy practice is doctrinal. Hugiano=whole, well. Not to study is to become lawless and proud, 1 Tim 1:10; 6:3. Convince ones who contradict selves, Tit 1:9 and deceivers, 1:13. Produce godly lives, Tit 2:1ff. To fortify coming generation, 2 Tim 4:3.

Ch 1 Some Def. Impt of def.

Meaning of theology=rational expression about God.

Intelligible, needs explaining, includes exegesis and systematization. Source of Xn is Bible.

Varieties. Era-- ref.

Theol. Viewpoint--Arminiam

Focus--historical, bib, apologetic, sys. Explain each, esp diff bet bib and sys.

Ch 2 Presuppositions

Basic--not atheism, nor agnosticism, but theism and trinitarian theism which include true Bible.

Interpretive presupp.

Normal hermen.

Priority of NT esp fof doctrine.

Legitimate use of proof texts.

Systematizing presupp.

Exegesis analyzes; theol correlates whic includes critical evaluation and prioritizing.

Limited to what Bible reveals. Logic involved but doesn't create truth. Sov, extent atone, security.

Personal presupp.

Believe

Think --exegetically, systematically, critically, synthetically (combine). E.g. bad exegesis leading to wrong conclusions.

Depend on HS, Jn 16:12-15.

Relate to and worship God who is revealed.

Ch 3 Authority

Liberalism

Reason to judge and create truth. Feelings (Schleiermacher). Conscience (Kant). Anthropol emp.

NeoO

More theological emp. Word.

Conservatism

Con RC, ch is final authority.

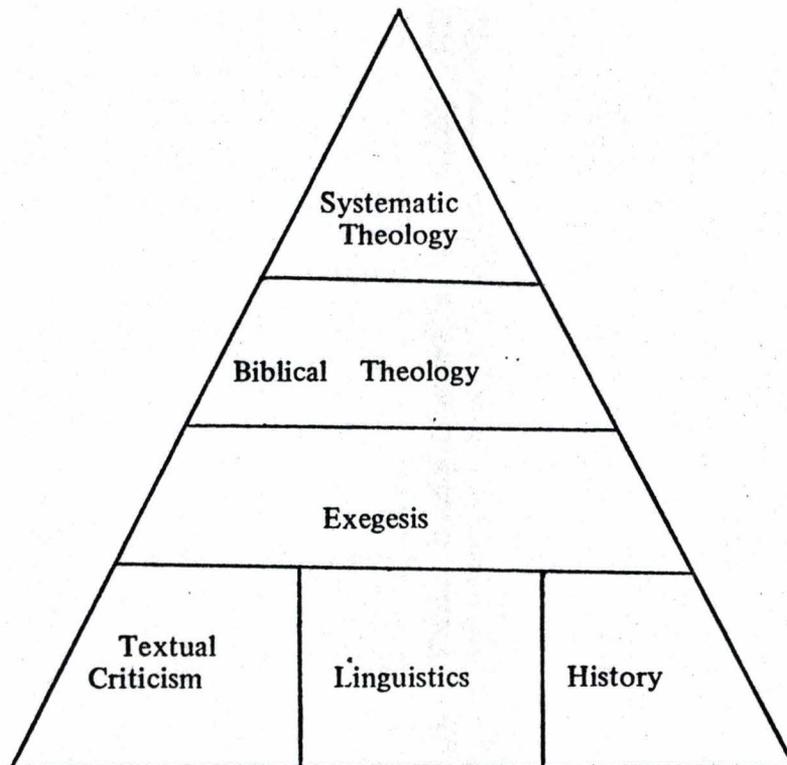
Con prot. Sometimes deny by creeds (He descended into hell), tradition (11 a.m.), experience as authority (I exp so must be true).

Chart on what happens when Bible not final authority.

Ch 4 Knowledge of God

Its possibility

God is incomprehensible and knowable.



Its Characteristics

From God. All (true) truth is God's truth. Judaism (replaced) and Xnty.
Content is both factual and personal. Give me a check.
Progressive. Esp done by bib theol. Patterson, Melick, ? eras. vs. Doctrinal, ed phil, goals.

Purposes

Et life, Xn growth, judgmt, promote worship.

Prerequisites

God must initiate.
God gives language to communicate.
Created people in His image with will, intelligence, life, Acts 17.
Gave HS to guide. Jn 16. After Pent, all truth=X, and prophecy to glorify X (thru written Word).

Ch 5 Rev of God General and Special

Paul. is like prop on a stage

	<i>Evang.</i>	<i>RE</i>	<i>Lit/realism</i>	<i>Modern</i>
<i>Authenticity</i>	<i>Bible</i>	<i>B+ch.</i>	<i>Exp.</i>	<i>Koran</i>
<i>Interpretation</i>	<i>Plain</i>	<i>ch. additional</i>	<i>Principles Applied</i>	<i>Literal</i>
<i>Follower</i>	<i>But they Study HS</i>	<i>Accept ch's teaching</i>	<i>Song</i>	<i>Study</i>

129-179

SECTION I--THEISM

Part I--The Existence of God (Naturalistic Theistic Arguments)

Intro--Purpose of these arguments.

HS uses in process of bringing people to X. In selves won't save. Psa 19. Limited bec (1) 1 Cor 2:14 and (2) inductive and always the possibility that conclusions might be upset by additional fact. e.g. Will sun rise tomorrow?

I. Cosmological Argument

A. Simply stated:

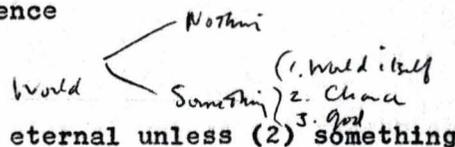
Universe is an effect which connotes an adequate cause.

B. Presuppositions

- 1. Every effect has a cause
- 2. The effect is dependent on the cause for existence
- 3. Nature cannot produce itself.

C. Detailed statement

(Buswell)



- 1. If something now exists, (1) something must be eternal unless (2) something comes from nothing.
- 2. Possibility (2). Can something come from nothing. Say hydrogen atoms are constantly emerging, but "the uncaused emergence of any substantive entity has never yet been observed". All our experience is to contrary. We observe causation every day.
- 3. Possibility (1)--something must be eternal. This opens 3 possibilities.
 - a. Cosmic process itself is eternal. Not held today. Cosmos had a beginning (however old not the point). It is not eternal so couldn't have been the cause of the effect.
 - b. Blind intelligence is eternal. Takes a lot of faith to believe in such an idea as blind intelligence or unconscious intelligence (really contradiction of terms). Any unconscious action that is intelligent has some cause behind it.
 - c. The eternal being is God. Simplest and most reasonable explanation. Atheistic materialist must bel that cosmic process is eternal; non-theistic idealist bel in "blind mind." Theism is simplest answer. Shows us that God is: self-existent, eternal, powerful. ~~But~~ Psa 19

II. Teleological Argument

- A. Simply stated: There is not only a world but purpose in it. Telos--end or purpose. Observed purposiveness in cosmos.
- B. Scriptural support. Psa 94:9; 19:1-2; 84:3-4; Rom 1:18-22; Acts 14:15-17.
- C. Extra-Biblical support. Evidence of nature as a whole, for random action never results in an highly integrated organization. Some of the specifics of nature may not seem to us to have purpose (e/g/ evil), so sometimes not advisable to dwell on specifics. This might save us from concluding 2 designers--one for good and one for evil. *Jer 29:13*
- D. Results: Glory (Psa 19), eternal power and Godhead (Rom 1), goodness (Acts 17)

III. Anthropological Argument

Buswell--these 3 arguments like concentric circles--cosmos largest, tele is purpose within cosmos and anthro is nature of man within are of purposiveness. jdk/

A. Statement. Man is a moral and intellectual being and must have had for his author an intelligent and moral being.

11/26/79

B. Proof: ¹Material and unconscious forces do not account for such in man (i.e. moral nature).

2. Conscience in man indicates existence of moral being as its cause.

3. Religious instincts in man indicate intelligent being as his originator.

It's cause and effect but that which relates to man as effect, not whole world.

4. Emotional nature in man shows existence of a Being who can satisfy this in man.

C. Results:

Know God is moral, intelligent, good.

IV. Ontological Argument

A. Meaning. Derived from participle of to be, on. Arg is based on a study of "being."

B. Basis. A priori arg. Little value. Buswell thinks there is an a posteriori form. Anselm 1st stated. Buswell says Descartes stated both forms.

C. Statement

(1) I have the idea of the Most Perfect Being. (2) The idea of same includes the idea of existence, since a Being, otherwise perfect, who did not exist would not be as perfect as a perfect Being who existed. ^{hence} Therefore, since the idea of existence is contained in the idea of the Most Perfect Being, the Most Perfect Being must exist. I have difficulty in seeing an inductive form. This deductive form is weak because there is no certainty that if a universal can be defined it exists. e.g. idea of sea horse doesn't prove its existence or fairy.

*Single men have idea of Most Perf. Being
Idea includes existence
Such a person exists*

Concl. These arg (esp 1st 3) est a presumption in favor of existence of God of Bible. Sufficient evidence is est to place on man a moral responsibility to accept further rev or reject intelligently and relieve God of further obligation. Man is morally culpable if fails to accept these arguments tho not saved if does.

Student needs to be able to define words in ch 12, pp 162 ff. Note agnostic has to have faith in fact that he cannot know, if can then whole theory is undermined.

THE DOCTRINE OF REVELATION

Intro: purpose of these lectures is to think thru the process by which the thot of God gets to man today, esp. thru Bible. Thot-rev-inspir-preservation-interp.

I. The Meaning of Revelation

A. The Word. Uncover, unveil. Usual def: God making known what otherwise unknown. Acts 27:8; don't need rev. to know geographical facts. Death of Herod, Acts 12:23.

*Various words
act of disclosing
and what is hidden*

B. The Usages.

1. Mystical experience. Dixon
2. Leading of the Lord, Gal. 2:2
3. Illumination--understanding of Scripture, 1 Cor. 2:10
4. Ordinary conversation, Prov. 11:13
5. Particular parts of Bible, Dan. 2:10. The Rev.
6. All of Bible insense of making God known, or God making known.

Smth. Xⁿ cont. mso

Xⁿ mso

*Gen
Sp.*

(Eph 1:17)

Concl: rev is the sum total of the ways in which God makes Himself known.

II. The Categories of Revelation

A. Few use prelapsarian vs. postlapsarian or soteric.

B. Most use general and special rev. Both are (1) from God and (2) about God.

III. General Revelation

A. Characteristics.

1. General in scope--to all people
2. General in mode--Ps 19:4 no voice is heard.

*Gen. - Awareness - Creation
Extent - everywhere, all time
Content -
Purpose - Theism vs atheism*

B. Examples

1. Creation: glory of God, Ps 19; power, Rom 1:20.
2. Organization: goodness of God, Acts 14:17; Matt 6:26-30; Col. 1:17
3. Man: personality of God, Acts 17:28-29 Rationality
4. Morality: moral nature of God, Rom 2:14-15. "inner moral dialogue"

Ps 19:4

C. Value.

1. Evidence of continuing grace of God throughout history giving men some ethical sense
2. Lend weight to case for theism, not God of Bible. 1 Cor 1:21
3. Condemns man if rejected, Rom 1. Illus of rejecting little money.

/common grace

IV. Special Revelation

(A. Means or Avenues

1. The lot, Prov. 16:33; Acts 1:21-26. We don't regard it highly, but it did serve.
2. The Urim and Thummim, Ex 28:30, used to ascertain divine will, Num 27:21; Deut 33:8; 1 Sam 28:6; Ezra 2:63.
3. Dreams.
 - a. When? many times in past and also in future, Gen 20, 31, 40, 41; Joel 2:28
 - b. Redeemed and not alike, Gen 20:3; 31:24, Pharaoh, butler, baker.
Ordinary experience used in extraordinary service; thus psychological analysis not germane. When God uses, it is a dependable means of spec rev.
4. Visions. Emphasis on what is heard (dream on what is seen), Ps 89:19, and human agent more active (doesn't have to be asleep). Isa 1:1; 6:1; Ezek 1:3.
5. Theophanies
Angel of Lord. Vision of God (Moses, Ex 33; Isa, 6; Ezek 1; Dan, 7;)
6. Angels. Lk 2:11; many times in Rev. Very frequent means of rev.

Note: these means can be counterfeited and God warns against. Visions: Jer 23:16; familiar spirits, divination, astrology, Deut 18:10.

a. Characteristic

7. Direct communication. Heb 1:1-2. This is still mediated tho might think of it as not, bec God uses language, often speaking is part of a dream or vision. Prophet is the instrument; speaking the mode; word of God product. 2 Sam 23:2. Dabar is something concrete, living, it comes to the prophets. Torah is divine instruction.

- b. Forms. (1) Silent inward hearing (1 Sam 1:13; Acts 10:19; 13:2). (2) audible voice (1 Sam 3:1; Amos 3:8). (3) inspiration (Gospels, Acts).

8. Historical events. Rev as divine activity in history

1. Examples. X, Jn 1:14; Lk 1:1. Ta megaleia of God, Acts 2:11. Mic 6:5 ASV(righteous acts). megala, Lk 1:49. Ex 20:2. Reveal His power, grace, truth, righteousness.
2. Interpretation of these events. Event and word (inter) must go together. Otherwise like TVpicture without sound track.
 - a. Events are historical and factual. Today men put existential faith before historical horse. Actually it is creative faith. Existential historiography not part of mental framewrok of biblical writers.
 - b. Interpretation is thru divine inspiration. Many cricified. How know one was for atonement? In the word of spec rev is the opacity of events overcome
3. Characteristics of this kind of spec rev.
 - a. It is historical
 - b. It is unified (thru Savior and glory of God)
 - c. It is progressive, Heb 1:1-2. Good way to study. Tab without NT. Makes you appreciate this side of cross.

9. Christ

1. Fact of. Jn 1:14; Phil 2:5-8; 1 Tim. 3:16; Heb 1:2.
2. Content of
 - a. Mirror of the divine nature, Jn 14:9
 - b. Power of God, Jn 3:2
 - c. Wisdom of God, Jn 7:46
 - d. Glory of God, Jn 1:14.
 - e. Life of God, 1 Jn 1:1-3
 - f. Love of God, Rom 5:8
3. Method of
 - a. His acts, Jn 2:11
 - b. His words, Mt 16:17. Note that in X various avenues are combined
 - c. Direct communication. Jn 1:1

10. Scripture

Scripture is the record of various methods of rev (dreams, visions, words, events, X), and it is revl too. In strictest sense Bible is product of rev. and record. Rev is deposited in the Bible.

a. Characteristics

1. Partial, Jn 21:25. Not all rev is in Bible, Heb. 1:1
2. Accurate. Belongs to discussion of inspiration
3. Progressive. Heb 1:1
4. Unto redemption, 2 Tim 3:15.

+ Verbal - progressive

5. Analogical

b. Credibility of Scrip rev.

- (1) Fideists=Scrip and rev it contains is self-authenticating (autopistic).

Infallibility of Scrip must be presupposed. Van Til, Young, Calvin, Murray, Clark, Bavinck, Kuyper. In this view there are 2 facets; Bible is inspired bec it says so and bec Spirit accredits it subjectively. Thus Barth is a fidesit. Weakness: valid authority must present credentials, not completely self-authenticating.

(2) Revelation-empiricists=stress intrinsic credibility of rev and Bible axiopistic (worthy of belief). Bible's claim to authority is not proof of authority. But there are factual, historical evidences which constitute Bible's credentials and validate truth of Xn message. Gerstner, Kantzer, Fuller (tho not inerrancy), Montgomery, Pinnock.

Concl: "with the reality of revelation, therefore, Xnty stands or falls." Bavinck, Without it, no autobiography of God (Ramm).

Complete but not exhaustive

The Revelation of God
1-6 in Creation, 7-14 in the law.

- I. The Continuousness of Creation-Rev, 1-2
ptcs in v 1 express continuous action, are declaring.
Day andnight, v2. uttereth=pours out.
- II. The Center of it. 1
Heavens and firmament=expanse=heaven,Gen1;8.
- III.The Character of it,3
Mute but clear.
- IV. The Extent or Coverage, 4
Co-extensive with the earth, and authoritative
everywhere. In them (heavens) hath He pitched
a tent for the sun. V 5 refers to appearance
each morning and v 6 to to worldwide extent.
 - A. Everywhere
 - B. To everybody, 6. Nothing hid from heat even
if couldn't see light.
- V. The Content of Rev.
 - A. Person, glory, revealed perfections
 - B. Work. lit work of His hands

Barth said no nat'l theol at all, Brunner said God does reveal self in creation now (1934-35 controversy) later resolved.

I. Rev of God's Wrath, 1:18

Wrath=antagonism of holy love to evil.

Revealed in what described in 24-32.

Against all men who suppress truth

II. Reasons for God's Wrath, 19-23.

A. Bec. something is known bec rev has entered into minds and consciousnesses of men, 19. What known? eternal power (omnipotence and eternality) and Godhood-sum of divine attributes. -Supreme Being.

How known? clearly seen. Further rebuke to man.

Result? without excuse. Are heathen lost?

Purpose? makes man responsible before God.

B. Bec man rejected when knew God.

Result? idolatry. Rev in nature but Bible of nature does not save.

III. Result of God's Wrath, 24-32.

paredoken, 24, 26, 28. 3 viewpoints as to meaning

1. Permissive giving over of men to fall into retributive consequences of their infidelity and apostasy. But active voice.

2. Privative sense. God deprived man of as aspect of His work of common grace. Godet. God ceased to hold the boat being dragged by the current of sin.

3. Judicial sense. Positively gave men offer to jdgmt.

Privative sense included. Same as Acts 7:42. *del. v. 17*

Identical form in Eph 4:19 which shows that man not coerced. God does not entice to sin.

Sexual license as described in these vv. is the retributive judgment of God. bec of rejection of Gospel.

V. Contemporary Views of Revelation

- A. RC. Tradition still gives rev.
- B. Rev as Personal Encounter. Barth, Bultmann, Temple, Baille. Rev does not offer us info about God, but God Himself. (1) cuts off rev from history to some degree. (2) existentially based. Its claim to credibility is based on my say-so.
- C. Rev as divine activity or as found in the past mighty acts of God. More conservative say that God's saving acts are factually based, but interpretation is left up to human genius (a kind of divine charade). More liberal fact and miracle are denied or relegated to supra-history. B and C are similar in that they are existential, mystical, subjective and consider Bible errant. Both have truth in them. Rev is personal (but also propositional), and is in mighty acts (which are real

"There is no such thing as revealed truth. There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation; but they are not themselves directly revealed." Temple, Nature, Man and God, p. 317.

"The Bible is an objective strand of history reporting man's response to God's Christ-deed, his sending of the Holy Spirit, and his founding of the Church." ...Because they responded as finite human beings, touched with sin, to the holy facts of God's saving presence and mighty acts, the biblical record shows us the absolute truth but not absolutely." Nds Ferre, Where Do We Go from Here in Theology?, pp.10-11.

"It is further to be noted--though not all ages and branches of Christendom lay equal stress on this--that, in the Bible, God's self-revelation is personal rather than propositional. That is to say, ultimately revelation is in relationship, "confrontation," communion, rather than by the communication of facts..." CFD Moule, Rev, Int. Dict.

Vol 4 p 55

Ask:

How have a dream?

Flip coin?

Goal (visions)?

History

X
word }

All limited, not general — World created
— Organization
— People

Names before attributes

Peter

Miriam (pleasur) → Mara (bitter)

Ah - father of a multitude

Esau (hairy)

Titles

Teacher

Boss Master

Slave

Treasurer

FROM EVERLASTING TO EVERLASTING--NOT US!

Intro. Diff. to think of eternal. God, Life, Lake of ire. But past as well as future. Includes succ. of events for us in heaven, hell, and with God, Rev. 6:9-10.

I. God is Eternal, Ps 90:1-2.

1. Includes all of human history,1.
2. He was before creation,2. "from ever. to ever, you, God."
3. Will be after dissolution of this world, 103:25-27. Heb. 1:10-12 of X=deity.
Illustrations of God's eternity. (1) 1000 yrs like yesterday. (2) Like 1/3rd night.

II. We are Not, 90:3,5-11.

1. Examples of this fact, 3,5-6. (1) We die, 3. (2)We are swept away like debris in flood,5a. (3) We wither like grass,5b-6.
2. Explanation of this fact, 7-9. (1) wrath of God,7. (2) iniquities, 8a. (3) secret sins, 8b.(4) fury, 9. Rom. 5:10.
3. Expectation, 10. 70-80 yrs. Last decade troublesome. Moses 120. Shorter life spans after sin entered world. 930 Adam. 969, Meth. Seth 912.

III. How to React to I. and II. 90:12-17.

1. Exhortation, 12.Number days and harvest wisdom. If 20 then have 50 yrs of work=18262 days.If 30 have 14610. If 40, 10957. If 50,7305. If 60,3652. If 70, running on fumes!
2. Encouragements, 13-17. (1)Know love of God, Heseb will give us joy in sorrow,14-15. (2) Know will, work, and majesty of God, 16. (3) Know our responsibilities and work, 17.

Concl. Link bet eternal God and temporal us. Eccl. 3:11.Created in image of God gives us an eternal perspective on our life span. Can use or ignore, but then no better than beasts. But live with eternity's values in view on what you spend (Lk 16), priorities (2 Cor 4:16-18), on future accountability (2 Cor. 5:10).

GOD'S UNCHANGEABLENESS (Immutability)

Intro. Change seems to be the fabric of life. Change mind, plans, goals, houses, cars, clothes, reservations, money, ideas, clocks, churches, merchants, hair color. Life is filled with changes. Constant flux. Know what a mutation is. Variation or change in organism. Mutability means liable or capable of change. Immutability. Person can (1) change from better to worse (he used to be so thoughtful), (2) from worse to better (he's a changed person), (3) within self (he's so much more mature).

I. Mal. 3:6 "I the Lord do not change."

A. Meaning in relation to God.

1. Cannot go from better to worse. Can never be less holy, loving, sovereign.
2. Cannot go from worse to better. Can never be more holy, merciful, etc. than He is.
3. Cannot change internally, be more mature, evolving, varying.

B. Result of this in this verse. "You are not consumed, O sons of Jacob."

They should have been bec. (1) Defiled offerings, 1:6, 14; (2) Dishonoring to Lord, 2:2; (3) Spiritually mixed marriages, 2:11; (4) divorces, 2:14; (5) robbery of tithes, 3:8; (6) arrogance, 3:13).

Why they were not consumed. 1:2. God's (electing) love. Proof: Survival of Israel. Holocaust. Future for Israel, Rom 11:1, 24, 26, 29--gifts and calling are irrevocable. Abr, Dav, new covenants will be fulfilled in full.

II. James 1:17. Father of lights with whom there is no variation of shadow of turning.

A. Who? Father of lights. Creator, Gen 1:14-16; Jer 31:35-- "the Lord who gives the sun for light by day, and the fixed order of the moon and the stars for light by night."

B. What is He like? Constant. No parallax--variation, like alternate stones in pavement. Perceived as when view stars from diff positions on earth. Or real since some stars not precisely fixed but move ever so slightly. We may think He has changed but bec we do not see whole plan. Repent=be sorry.

No shadow caused by turning. On earth there are some. Sundial called shadow clock. Shadow of night bec of rotation of earth. Shadow of an eclipse over moon or sun. None in God. He is unchanging.

C. What is (are) result(s) of this. Good act of giving and perfect gift. Is coming down, pres. to each one who believes. Greatest act of giving and gift is regeneration, v. 18. Continues to give good gifts, Mat 7:11. Good from His total care for us, not my perceived need.

Another result, 2 Tim. 2:13. God is no Indian giver. Never takes back our salvation bec He is immutable and has promised not to do so. Faithless also includes unbelief, disbelieving.

Concl. We wouldn't want any other kind of God. Otherwise perhaps today He is unmerciful, unloving, not everywhere present, unknowing as to best timing so He gives us our way, unjust (perhaps would take rebel into heaven), not eternal and therefore not even existing. But immutable guaranteed protection of Israel, provision of greatest gift of sal, and preservation of that sal.

preservation

permanence

GOD IS LIGHT (Holy)

1/3 God is. Jn 4:24; 1 Jn 4:8. Vivid symbol/illus holiness
Lev 11:44; Isa 6; Ps 99; Jn 17:11. Absence of evil + positive
good. Wellness.

I. The Concept. [Ⓞ]Purity, no darkness, no evil, no shadow
Jas 1, 1 Tim 6:16. Ps 104:2 [Ⓞ] God in it all - self-
father of lights, shines as an approachable light

II. Consequences.

1. Ought to be maturing, 1 Jn 1:6-10.

a. 2 reactions, darkness or light, 6-7a

b. 2 results of walking in light, 7b-

fellowship, cleansing and progress. Stone in pond.

Cleansing depends on confession of:

principle of sin, 8; practice of sin, 9-10

2. will be mirroring or reflecting.

Jn 8:11 & Matt 5:14. Watch that shines.

Brilliance of reflection depends on amt of light we
let in. Dirty mirror does not reflect as much.

Dim, bright, dirty, night, dazzling lights. *word lamp & light*
light in heart - mirror of life
Eph. 5:8. How? thru knowledge of Word, Ps 119:105

Fades unless reexposed to light, e.g. hotel.

3. Ought to bring grace ^{to} a new life

2 Cor 4:4-6. Unbel are blinded.

Gospel is light bec tells how to have relatn with
living and true God thru JC, 5 Jn 1:9

Results in new creation just as God's power made
original creation, Gen 1:3, His power can make
new creation, 2 Cor. 5:17. Has X done this for you?

Jn 12:36

4. Will guarantee ^{glory--} seeing and dwelling in His everlasting
Light, Rev. 21:22-23

No need for temple to provide access to God and X, 22

No need for external lights, 23 *Colors will be brighter in the light*

But not everybody will be there, 27 and 21:8

Only receiving grace guarantees glory unvelied. *Rom 5:18*

GOD IS LOVE

I. Meaning, ~~Ex~~ Explanation, 8b

3 words. eros. phileo, emotion Jn 5:20; agapao, ^{Jn 3:35} esteem, reverence
Seeks good, glory of God. God glorifies self. Reverence it self.
Not love is God. Essence of respect, esteem. ^{no selfishness} Seeks own glory.
unselfish + humilitat concern *is that who is glory-hog*

II. Manifestation of God who is love, 9-10.

A. Sent only begotten (unique, matchless, ^{Heb 11:17} irreplaceable), tense
Purpose—we might live. I involves new birth, 7 (Jn 3) and
growth (know), pres. If do not know (grow) still born, 8.
Know=keep comm. 2:3-4. That's abundant life.

B. Sent Son to be propitiation, 10

Appeasing, satis sacrifice bec we were helpless, ungodly,
sinners, enemies (Rom 5). Effects go on and on, 2:2/for
continuing sin. Once for all and for all sins.

III. R^Amification, 11 Exhortation:

Love one another.

A. Explanation. Seek Gods glory,

No sinful limitations, eg prejudice, social status. But
will be creaturely limitations, eg geography, time. Starts

in group we are closest to. Family, church, God so loved
us with self-sacrificing love, so should we. 3:16.

=Jn 13:34 as I loved you.

Illus of canned food or book with diff cover.

Diff outline.

I. Explanation.

II. Evidences. Person-only beg, unique. Work, offering
satisfactory to holy God; also unique.

III. Effect. Might live, 9 Means begotten and knowing

IV. Exhortation. Love one another.

*eternal
sinless
god*

2 Cor 13:11 Finally, brethren, rejoice, be made complete,
(and restored), admonish yourselves, be of one mind,
live in peace. And the God of love and peace will be
with you.

OMNIPOTENCE OF GOD

I. Definition or Meaning of Omnipotence

To Abr as El Shaddai=mountain (Gen.17:1).God as overpowering, standing on mt. "King of the hill." Able to give Abr seed and cov.

To Naomi, Ruth 1:20-21. Almighty afflicts.

Most uses in OT in Job 40:2. Mortals don't debate with God who is all powerful. 31 of 48 x in OT.

9x in NT, 8 in Rev.Only of God. 1:8.Connected with wrath, 19:15.

Doesn't eliminate limitations. (1) Limitations of God's nature.Cannot lie,Tit.1:2. Cannot be tempted to sin, Jas 1:13. Cannot deny self, 2 Tim 2:13. Cannot make wrong right.

(2) Limitations He imposes on Himself.Did not choose to spare X, to save all, to reveal self to all nations in OT, to spare James, Acts 12:12, to answer prayers as or when we wish.

II. Displays or Manifestations of Omnipotence

1. In Creation. (1) In the womb, Ps 139:13-16.New baby-product of evol?! v.13 "formed"= created (thru natural reproductive processes). "wove"=knitted, embroidered. "Frame"=skeleton. "in secret" and "depths of earth"= womb,hidden and remote.

(2) In the world, Rom. 1:18--23. (a) world He created. Wrath because (19) rev given of eternal dunamis and deity (20) and because (21, same word) rev. rejected (21---23. So God gave them up, 24,26,28.

(b) world He holds together, Col. 1:17. Hold glass of water. 72% of earth's surface water. All powerful and eternally so, finger play, Ps 8:3.

2. In Resurrection, Rom. 1:4. Res in dunamis of widow's son (Lk 7:11-16), Jairus' 12 yr daughter (Mark 5:33-45-hemorrhage delayed Him), Laz, and self, Jn 10:18. Proves He is God.

3. In Salvation, Rom. 1:16. Arm, Isa 52: 53:1. Brings (1) Sal. (2) Rtness. (3) Security, 1 Pet 1:5, Jn 10:28-29. (4) Strength for daily living, Eph. 1:19; 3:20; Phil 3:10), (5) Future res, 1 Cor. 6:14.

Package deal. Table d'hote, not a la carte. Tho can choose not to bel or experience the package.Can't we place our present and eternal destiny in hands of such an all-powerful God?

OMNIPRESENCE OF GOD

Intro. Someone will phone tomorrow and say they tried to get me yesterday. "I was in Tampa" so obviously I was not in Dallas to answer phone. Good thing that when I need the Lord He's not somewhere else. And when you need Him, and all of us at same time, He is there for all of us bec He is present everywhere.

I. Meaning of Omnipresence

Means: (Ask in form of questions) Does this mean He is limited by...?)

- 1. No limitations or barriers of place, Ps 139:7-10.
- 2 No limitations or barriers of sight, Ps 139:12.
- 3.No limitations or barriers of flesh, Ps 139:13, 15.God is Spirit.
- 4.No limitations caused by time. In past He created. In present He in world and us.

In

In future lake of fire, Rev. 14:10.

Does NOT mean: (Ask, Does this mean He ...?)

- 1.He is in everything and everything is a part of God including me.Then no separation because of sin. Pantheism. Pew is God.
- 2.He is so detached from creation so as to let it run its own course. Then no accountability.
- 3.He is equally related (tho equally present) to everyone and everything. Isa 55:6
Call upon Him while He is near. In world to convict Jn 16; in us Col 1. Rom 1:24,26,28. 2 Thess.1:9.

Concl. Everywhere. In you, you and undivided. In conviction outside of you whether in service,at beach, in Tampa,Dallas, Nepal. And He is in heaven.

II.Some Important Ramifications of Omnipresence.

- 1. I can ignore Him, but I ought to acknowledge His presence and live in it.
- 2. I I cannot control Him, so I ought to obey Him.
- 3. I cannot escape from Him, so I ought to run with Him, not from Him. Gen. 3:8; Jonah 1:3.
- 4. I can be frustrated with Him, but I ought to trust Him. Like hurting child in Mother's arms.
- 5. I cannot detach myself from Him, so I ought to try not to sin in His presence. 1 Cor 6:15 If do, then confess in His presence 1 Jn 1:9.
- 6.I cannot separate myself from His help, so can trust Him to provide and guide.Phil 4:6,19.

Concl. Doctrine of great comfort and great concern and great conviction. Can be any or all of these at various times and in various circumstances of life.

OMNISCIENCE OF GOD
Ps.139:1-6

Intro. Meaning: God knows everything.

Elaboration: Knows all at once. (1) God sees succession but Knows all at once.

(2) All stars, Ps 147:4. (3) Of creatures (Lk 12:6). (4) Our hearts, Acts 15:8. *1 Kg 14:13 Jehoram*
(5) Our hairs, Mt 10:30. (6) Our needs, Matt 7:11. (7) Future actions, Is 44:28, 1Sam 23:12, Acts 2:23. (8) What could have been, Matt 11:21.

This knowledge is from eternity, Acts 15:18. It includes all things Eph. 1:11. Never surprised, does not have to learn, never discovers anything.

Read Tozer.

Ps. 139:1-6.

A. Who are known by omni God? (v.1). All of us. Intensely personal 48 I, me, my in 24 vs. What true of David also of everyone. Prov 25:3. If God searches heart of king, He also does ours. *heart of king inseparable*

B. What things are known of us by omni God? (vv. 2-4). Searches=digs (like mining and pres. tense).

- 1. All my actions, 2a. Every actions of waking person. Work, home, store, church.
- 2. All my thoughts, 2b. Understands everything about my thoughts, motives, quality. From afar. Can't escape God's omni. Heb. 4:12.
- 3. All my time, 3a. Path=waking hours. Lying down=reflections on bed. ~~4. All my~~
- 4. All my ways, 3b. Compassed, acquainted= sifted so as to remove insuperable difficulties. My ways=longings, hopes, trials, sufferings.
- 5. All my words even before they are spoken, 4. Nixon tapes. Matt. 12:36-7 for unsaved. Mal. 3:16 for faithful.

C. What should be my reactions to God;s omni? 5-6.

- 1. Concern or fear= alertness and sensitivity in view of omni, ⁵6a, bec no escape. enclosed=hedged.
- 2. Comfort, ^{6a}6a. May also mean guiding and guarding us. Perhaps "constraining" includes both ideas.
- 3. Confession that this is wonderful=extraordinary. Cannot fully comprehend, ^{6a}6a. We can only have finite knowledge of His infinite knowledge.
- 4. Contentment, 6b bec I cannot do anything to change or diminish His omni. So be content to rest in Him.. When do not understand, remember He had infinite choices. Be thankful we relate to omni God. Calvin and Rom 11:33-36.

SIMPLICITY

John 4:20-26

8

Intro. Arose out of jealousy, 1-2 and geography, 3-4
Sychar, Gen 48:22. weary, noon Jewish time. Sam. Descended
from colonists Assyrians placed in Pal after 721BC. Mixed
Gentile blood and separate rel. 5-6.

I. People, 7-19

A. Sam. 2 Kg 17:24. Rival worship. Temple 410-130BC
Woman. Poor (or wouldn't draw water self, servant would)
Harlot. 7-9 Inters^{& interracial}sex witnessing but outdoors ^{Men or} 4 pm

B. X, 10-19 ✓ & clear statement of gospel
Got to point, 10. Woman prob cocky till "Sif^{thirst} v fl.
14, drinks, aor. once. Results-no further thirst, and
no need for 2nd drink, and fruit overflowing.
15-no sense of real need, rep. just comfort, convenience.
16-19-push her to ~~repent~~ basic need, sin.

II. Instruction, 20-26

Worship.

A. Place of worship, 20-21. Mt Gerizim. In future will
wor many places, in every place. Acts 17:24. Mt 18:20. ^(disp of Ch)

B. Prerequisites, 22-26.

- 1. in spirit, 24. a. Not in 1 place only.
b. Not at certain times only. c. Not superficially
or on surface only, but from innermost being,
Heb. 4:12. d. person to Person who is spirit.

- 2. in truth, 24. a. not false as Sam tho rel. or not
ignorantly but acc to truth of Bible.

Rules out hypocrisy, carnality, idolatry.

C. Person who is worthy. ²²⁻²⁶ Object, not place most imp. t.
Sam didn't know what to worship. Jews knew but didn't.
do it. Father, not Yahweh. Easy to visualize. Son too.
HS not so easy. God is Spirit. 1 Jn 1:5; 4:8.
a. not limited or confined. b. not material, Acts 17:29.
c. God of universe.

Concl. Father seeks. X reveals self as true object of worshi.
Jn 1:14. Practical result of worship. Not good feeling.
Rev 5:12. Power-yield to. Riches-give ours, Wisdom, guide
lives by His, Jas 1:5, Rom 12:2. Strength-give, Mk 12:30.
Honor, respect, reverence. ^{trill. early Jesus} Glory-show Him off. Blessing-
make Him happy. Always and in every place and sit.
Ps 139. God unlimited b space, 8; undaunted by spped, 9;
unrestricted
unaffected by darkness, 11-12.

GOD'S SOVEREIGNTY

I. The Concept of God's Sovereignty

II. The Characteristics of God's Sovereignty

- A. It is comprehensive in scope, Eph. 1:11.
- B. It is compatible with His character.
It is loving, wise, eternal, and self-glorifying.
- C. It compels us to serve Him, John 15:16; Gal. 1:15-16; Eph. 2:10.
- D. It comforts us.

III. The Questions about God's Sovereignty

- A. Isn't it the same as fatalism?
- B. Can people really be free?

PROBLEMS OF SOVEREIGNTY

1. What's going to be is going to be.
Diff from fatalism bec 1. no intelligence behind fatalism only blind chance.
and 2. fatalism doesn't emphasize means, only ends and decree says means and responsibility nec. part.

2. God is the author of sin. Isa 45:7. Ezek 28:17. God hates sin. God never responsible for commission of sin. God not caught off guard when sin appeared. God did design plan that permitted sin but wasn't author of the sin in the plan.

3. Man not responsible bec not free. Same ? as in Rom 9:19. Ans. God has absolute rights but equally true that in exercising them He has made man responsible. Eating, praying, witnessing.

Can be out of will of God & yet in plan.

e.g. Teaching - some fail tho not my desire or will.

"We know in part!" We do not view the whole!
We know in part! And smell the part we see!
But then - with vision perfect, O my soul,
How clear will things, mysteries now, all be!

J. Davis in Smith

NATURE OF GOD'S SOVEREIGNTY

Intro. Diff subj. Most imp't to say enuf or unbalanced. Go only as far as Bible.

1. The Concept.

1. Not Biblical word like atonement, trinity.
2. Eng. means highest, principal, related to soprano, highest female voice. Doesn't tell you how or relationships of highest but fact.

Highest ruler is God. Col. 1. Eph 1 tells how He rules. Not nec dictatorial but in control. or wouldn't be highest.

~~It's the character of the concept~~ In outworking concept is close to idea of selection. Used to it. Color, size, abilities, sp gifts, leaders. Is, Jacob II. The Characteristics.

1. It is all inclusive. Eph. 1:11. But by varying direct means. Direct-Acts 5 Ordinary, 1 Cor 11:30; Most indirect, Rom 1:26-7.

2. Compatible with His character.

Loving, Eph 1:4.

Wise, Jude 25.

Eternal, Originated in eternity, Eph. 1:4.

and extends to eternity future. Gives new dimension. We see and learn of only a little part of God's plan. Like symphony No judge of its wisdom.

Self-glorifying. Eph. 1:12-14.

Hard for us bec of earthly perspective. Ps 76:10. Ps ~~76:10~~ yet sin sin. /Ps 78:41

Add to 1. Uses laws and is thereby limited. e.g. gravity. e.g. Gal. 6:7. e.g. preaching, 1 Cor. 1:21, Rom 10:14. If not con'd to be in accord with God's laws, then something wrong with your view of sov.

3. Comforting to bel. Is it bad to be in hand of Gdd like that? Only if don't heed His clear will. In sal or service.

Everything imp't includ decision today.

Rom 11:33-36

SOVEREIGNTY, SALVATION, AND SERVICE

Intro. Area most perplexing is sal. Need God's viewpoint - no rights for man. Wonder is that anyone chosen. Most imp't area is service, yet often least thot of.

I. There is a People (of His choice).

Eph. 1:4-5 show a group, time, purpose, motive (love).

Other passages show individuals -

2 Jn 1, 13; Gal 1:15-16; Rom 16:13 (Rufus)
Jn 13:18 (excludes Judas).

What about others? Rom 9:23; 1 Pet 2:8.

Preach to all.

II. There is a Procedure. Eph 2:8-9.

1. Basis - Grace, no works (Rom 4:4),
God's gift (Phl 1:29).

2. Channel or req. Faith, Jn 3:16.

Can a man bel? certainly bec imperatives

III. There is a Path (of service)

Jn 15:16; Gal 1:15-16.

Eph 2:10.

Purpose of sal - good works readied before yet my res to walk in them

Proof of sal - good works exhibited as

1 Thess 1.

Concl. Contemplate His will and do it. Don't speculate. If don't serve that's clearly not His will. If don't bel. same.

C. It Makes God the Author of Sin

I think we must acknowledge that God did construct a plan which included sin, and did not include it as a surprise. Yet we must guard the clear teaching of Scripture that God hates sin (Ps. 5:5), that He is never responsible for our committing sin (James 1:13), and that including sin in His plan does not make it somehow less sinful and us less culpable.

All that the Bible says about the concrete appearance of sin in creatures is that it was found in Satan (Ezek. 28:15). Isaiah 45:7 may refer to God's including evil in His plan, or some understand the verse to refer to the results of sin like calamity. Proverbs 16:4 teaches also that all things are included in God's plan. We must seek a balance in this truth and live with the unresolved tensions.

Finally, face the ramification of all things not being included in one way or another in God's plan. This would mean that there were things outside of His control, and that is a frightening idea.

Listen to these words of Calvin.

"Herein appears the immeasurable felicity of the godly mind. Innumerable are the evils that beset human life; innumerable too the deaths that threaten it. We need not go beyond ourselves: since our body is the receptacle of a thousand diseases—in fact holds within itself and fosters the causes of diseases—a man cannot go about unburdened by many forms of his own destruction, and without drawing out a life enveloped, as it were, with death. For what else would you call it, when he neither freezes nor sweats without danger? Now, wherever you turn, all things around you not only are hardly to be trusted but almost openly menace, and seem to threaten immediate death. Embark on a ship; you are one step away from death. Mount a horse; if one foot slips, your life is imperiled. Go through the city streets; you are subject to as many dangers as there are tiles on the roofs. If there is a weapon in your hand or a friend's, harm awaits. All the fierce animals you see are armed for your destruction. But if you try to shut yourself up in a walled garden, seemingly delightful, there a serpent sometimes lies hidden. Your house, continually in danger of fire, threatens in the daytime to impoverish you, at night even to collapse upon you. Your field, since it is exposed to hail, frost, drought, and other calamities, threatens you with barrenness, and hence, famine. I pass over poisonings, ambushes, robberies, open violence, which in part besiege us at home, in part dog us abroad. Amid these tribulations must not man be most miserable, since, but half alive in life, he weakly draws his anxious and languid breath, as if he had a sword perpetually hanging over his neck?

"You will say: these events rarely happen, or at least not all the time, nor to all men, and never all at once. I agree; but since we are warned by the examples of others that these can also happen to ourselves, and that our life ought not to be excepted any more than theirs, we cannot but be frightened and terrified as if such events were about to happen to us.

What, therefore, more calamitous can you imagine than such trepidation? Besides, it is an insult to God to say that He has exposed man, the noblest of His creatures, to the blindness and temerity of fortune" (*Institutes of the Christian Religion*, I, XVII, 10).

Then join with Paul in his magnificent doxology which comes at the conclusion of his lengthy and detailed section on election when he wrote: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen" (Rom. 11:33-36).

12
"X. Herein is discovered the inestimable felicity of the pious mind. Human life is beset by innumerable evils, and threatened with a thousand deaths. Not to go beyond ourselves,—since our body is the receptacle of a thousand diseases, and even contains and fosters the causes of diseases, a man must unavoidably carry about with him destruction in unnumbered forms, and protract a life which is, as it were, involved in death. For what else can you say of it, when enither cold nor heat in any considerable degree can be endured without danger? Now, whithersoever you turn, all the objects around you are not ^{only} unworthy of your confidence, but almost openly meance you, and seem to threaten immediate death. Embark in a ship; there is but a single step between you and death. Mount a horse; the slipping of one foot endangers your life. Walk through the streets of a city; you are liable to as many dangers as there are tiles on the roofs. If there be a sharp weapon in your hand, or that of your friend, the mischief is manifest. All the ferocious animals you see are armed for your destruction. If you endeavour to shut yourself in a garden surrounded with a good fence, and exhibiting nothing but what is delightful, even there sometimes lurks a serpent. Your house, perpetually liable to fire, menaces you by day with poverty, and by night with falling on your head. Your land, exposed to hail, frost, drought, and various tempests, threatens you with sterility, and with its attendant, famine. I omit poison, treachery, robbery, and open violence, which partly beset us at home, and partly pursue us abroad. Amidst these difficulties, must not man be most miserable, who is half dead while he lives, and is dispirited and alarmed as though he had a sword perpetually applied to his neck? You will say that these things happen seldom, or certainly not always, nor to every man, but never all at once. I grant it; but as we are admonished by the examples of others, that it is possible for them to happen also to use, and that we have no more claim to exemption from them than others, we must unavoidably dread them as events that we may expect. What can you imagine more calamitous than such a dread? Besides, it is an insult to God to say that he has exposed man, the noblest of his creatures, to the blindness and temerity of fortune. But here I intend to speak only of the misery which man must feel, if he be subject to the dominion of fortune. " *Institutes Book I, Ch. XVII, Sect. 10*

ABOUT THE BIBLE AND ITS AUTHOR

ONE AUTHOR

Therefore, there must have been one all-wise Person Who planned the Book and told each one what to write. That Person is God's Spirit, called the Holy Spirit, or the Holy Ghost. Although, like God the Father, He does not have a body of flesh like ours, He is not what we think of as a ghost. He is a real Person. He speaks; He acts; He prays; He lives in some people's hearts; and He can be grieved. These things could never be said of a ghost, or of a mere "influence." Therefore, we must believe that the Holy Spirit is a Person. He is the third Person of the Godhead; for God is a Trinity, that is, three Persons in one.

TYPES

We cannot understand how three persons can be one, and one can be three, but we can believe it. If we could understand all about God, that would mean that He is no greater than ourselves, and who would want to worship such a God? But when we come to something that is hard for us to understand, the Author of the Bible very often helps us by using something we do understand to picture it. These word-pictures He uses are called "types." A type can be an object, a person, a custom, or a happening. It is real itself, but it pictures something far greater than itself.

TRINITY

And so now when we cannot understand about the Trinity, a "type" comes in to help us. A type of the Trinity is the sun. Let us see how it pictures for us God the Father, God the Son, and God the Holy Spirit.

The great ball called the sun, ninety million miles away, no one has ever seen—not even astronomers. All we see is the light from it; for it is only the light and the chemical power of the sun that come to earth.

Just so, no man has seen God the Father at any time. But as astronomers have learned a great deal about the sun by studying the sunlight, so we can learn a great deal about God the Father by getting to know God the Son, Jesus Christ Who came to earth. Like the sunshine, He is called the brightness (outshining) of God's glory (Heb. 1:3).

And just as the sunlight is the sun, so Jesus Christ is God. For example: On a cloudy day the sun suddenly shines out. All the children cry with joy, "There is the sun!" They do not mean that the great ball in the sky has come into their schoolroom. That would be absurd. It is the sunlight that they see. But the sunlight and the sun are one, and we call them both, "the sun." So God the Father, and God the Son are one. We call both "God," for both are God.

But there is a third element in the sun—its chemical power. On bright spring days the children's wraps come off, and they rush out to visit the little

ABOUT THE BIBLE AND ITS AUTHOR

garden plots where weeks before, they planted seeds. They find the tiny green shoots peeping up. What made them grow? "The sun," they say. But they really mean the chemical power in the sunshine. What do children need to make them grow in a normal healthy way? "The sun," we say. Yet again, we mean the chemical power in the sunshine. That power is distinct from the sun and from the sunlight, yet it is one with them. And we speak of it, too, as "the sun," for it is the sun.

The Holy Spirit is like that. He is a distinct Person, yet He is one with God the Father and God the Son. He is God the Holy Spirit. He quietly works in hearts, unseen, and unknown except by the wonders that He does in giving life, the life of God, to those who will receive it.

This Holy Spirit is the wonderful Person Who is the Author of the Bible. He chose the forty writers and told them what to write. He did not tell them as a business man dictates to a stenographer; it was more as if God poured His Spirit through the writers so that the words they wrote exactly expressed His thought in language natural to the writer. For instance, Luke was a doctor; in his Gospel, he has called attention especially to things which would be of interest to a doctor. But David, the shepherd boy who later became a king, often wrote about his sheep, comparing the ways of the people in his kingdom to the silly ways of the sheep. See also **Inspiration*.

Of course the Bible was not written in the English language in which we have it, but the original writings, called manuscripts, were penned, for the most part, in Hebrew (Old Testament) and Greek (New Testament), with some smaller portions in Chaldee or Aramaic. It was a number of years before any versions were obtainable in the English language.

How We Got

NO BOOK in the world has been transmitted down to us in the same way as the Bible. Transmitted down to us by those who paid their life's blood for it, and by the providential care of His written word, this wonderful book, going back to the beginning of the present, quickens appreciation of its unique authority.

Who wrote the Bible? The answer is, in the first place, we must not fail to remember that God, as God, for He inspired every part of it. In these words of the apostle Paul, "The Word of God . . ." (2 Timothy 3:16), he confirms (2 Peter 1:21), and the Holy Spirit (Matthew 5:17, 18; John 14:26) played by men in the origin of the Bible. The Spirit was indeed behind every word, and it is edged that in writing it He used the words of men. He reminded that the Bible, though written by human authors who were guided by the Spirit, one knows in detail how God used the Spirit. We be certain that He guided them in the writing of His grace, and also to keep them from sinning, to allow them the use of their human faculties in the exact process of inspiration, that the words they wrote were His words.

Among the forty or so men who wrote the Bible were Moses, David, Solomon, Isaiah, James, and Jude. Over a period of about 1500 years their great task, begun by Moses and ended by St. John, c. A.D. 90.

As we read and study our Bible, we find that it is a translated book, going back to the original which for the Old Testament was in Hebrew and for the New Testament in Greek. Hebrew was the world tongue of the first century.

"But," someone asks, "when were the first copies of the Psalms or the Gospels written? Paul, the four Gospels, and all the other books of the Bible, knows the answer to that question."

INSPIRATION

I. Meaning.

A. From God. 2 Tim 3:16. God-breathed. Isa 40:5.

B. Thru men. 2 Pet 1:21. Acts 1:16;4:25.

Sometimes human nil-10 comm.; sometimes strong Rom 9. God's superintendence of the human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs. C. In words, 1 Cor 2:13. D. Errorless, Jn 10:35.

II. Material.

1. Records of unknown, Gen 1-11. May include sources.

2. Known history, Lk 1-did include sources.

3. Dictated material. 10 comm. ~~XXXXXXXXXXXXXXXXXXXX~~

4. Messages of prophets. 1 Pet 1:10. Didn't understand.

5. Devotional material. Psa. Some human opinion, eg Job

6. Heathen material, Tjt. 1:12.

7. Non-canonical material, Rev. 1:7.

8. Lies, Lk 12:19. Jn 3

Interpreter sometimes has to assess value of material but material is recorded as God intended.

III. Biblical Evidence.

A. For OT. 2 Pet 1:21. 2 Sam 23:2-3.

Acts 28:25, Heb. 3:7; 10:15-16.

B. For NT.

Pre-authenticated, Jn 14:26.

Asserted by writers of own writings, 1 Cor 14:37;

2 Thess. 3:14.

Recognized by NT writers of other NT writings,

1 Tim 5:18; 2 Pet 3:16.

IV. False concepts of inspir.

1. Degree and mystical, Baillie.

3. Dictation. NO

4. Partial. Ramm, Carnell and science. P

5. Concept. Ramm, Young. B

7. NO. Witness.

9. Fallible. Carnell.

9. ~~Excluded~~ NO to me.

FUN
BAT
BAT
BAT

Bib. approach - Everyone has to face certain data.

- 1. 2 Tim 3:16 - just give all Scrip
- 2. 2 Pet 1:21 - 415 bore
- 3. Jn 10:35 - reliable
- 4. 1 Cor 2:13 - words

4 kinds of material

- 1. Law - Dictation Deut 9:10
- 2. Lk 1:1-4 - Research
- 3. Rom 9:1-3 - Free expression
- 4. Tjt 1:12 - Heathen of his
- 5. Jn 3 - Lie

John 17

THE INSPIRATION OF THE BIBLE

The different focuses of revelation, inspiration, and interpretation.

I. Some Important Biblical Data Concerning Inspiration

A. 2 Timothy 3:16

B. 2 Peter 1:21

C. 1 Corinthians 2:13

D. A group of verses

1. Deut. 9:10

2. Luke 1:1-4

3. Rom. 9:1-3

4. Titus 1:12

5. Gen. 3:4-5

6. Rev. 1:7

Conclusion:

II. A Definition of Inspiration

_____ supervised
_____ directed _____ using _____
_____ they composed and recorded _____ His
_____ in the _____.

III. Some Defections from the True Doctrine of Inspiration

A. Natural--

B. Degree, dynamic, mystical--

C. Partial, inspiration of purpose--

D. Concept--

E. Neoorthodox--

F. Existential--

Confirmatory Evidence for Inspired
inerrant Prophecy

- p 85 - 2 Sam 23 2-3
- 2. N.T. ref of OT events, 15 - NT. anth. facts of OT.
- 3. N.T. designation of HS as
brother of OT. " " p 50 Gal 3:28

Hab 3:7, 1:8, 1:10-12 10:15-16

Mat 1:22-23, 2:15 - HS sent

Acts 1:16, 4:24-25, Xv: 25

CP: Jn 14:26

④ - Pre-authenticity

5. 1 Cor 14:37. 2 Tim 3:14.

6. 1 Tim 5:18
2 Pet 3:16

③ Bible claiming to be from God.

- 2. Gen 1 Gen 1:16
- Gen 3 Adam
- Gen 4 Hb 11
- Gen 6 Hb 17:27

Red Sea Ex 14 1 Cor 10:1-2

Sept Mt 21 Jn 3:14

Sept 1 Kg 17-18 - Jn 5:17

Josh 2 Mt 12:40

Don 3 Hb 11:34

External

CONFIRMATORY EVIDENCES FOR INSPIRATION

1. Its Unity.
1500 yrs 40 men. No contradictions.
2. Its Subject Matter
Sin, ethics, good and bad, heaven hell
3. Its transforming power.
conversion and ethical change, ind and societal.
4. Its appeal
~~xxxxxx~~ 1,100 languages and dialects. 90% pop.
1966 37 mill copies. 2 billion Bibles or portions printed.
5. Its indestruibility.
Diocletian 303 all Scrip burned.
1501 Arundel burn all in Eng.
Mk 13:31.
6. Its historicity.
Arch confirms accuracy. Glueck: "It can be categorically stated that no archaeological discovery has ever controverted a biblical reference."
25000 sites (biblical) located. 500000 cuneiform documents. Unger Handbook.
7. Its prophecy.
regathering of Is. Isa 11:11
destruction of Tyre, Ezek 26
Judgment of Petra Obad 1-4
World empires Dan 2,7
Life of X.

EXAM # 1 Theology 203 and 502 (Circle which course you are taking)

No Bibles allowed. Please use **ink**, not pencil.

I. There have been 4 class sessions including tonight. I have attended _____ of them. I have been tardy _____ times. I have read _____% of the 11 chapters in the text. I read _____% of the assigned material **before** each class for which it was assigned (except the first night). (5 points)

II. True (+) or False (0) (20 points)

- _____ 1. Degree inspiration says some parts of the Bible are not inspired.
- _____ 2. Both O.T. and N.T. teach there is only one true God.
- _____ 3. Verbal inspiration means that God dictated the Bible.
- _____ 4. The Bible does record untruths.
- _____ 5. Some of the Bible was researched before it was written.
- _____ 6. Revelation includes the mighty acts of God.
- _____ 7. Subsistence means existence.
- _____ 8. The angel of Yahweh is distinguished from God in the O.T.
- _____ 9. The plural form of Elohim is a Trinitarian plural.
- _____ 10. Exegesis builds on theology.
- _____ 11. The knowledge of God is both factual and personal.
- _____ 12. The word Trinity is more accurate than the word Triunity.
- _____ 13. Jehovah Witnesses translate John 1:1 "the Word was a god."
- _____ 14. The Bible is the most inclusive of all the avenues of special revelation.
- _____ 15. General revelation comes to us in four ways.
- _____ 16. General revelation proves the existence of God.
- _____ 17. Psalm 19 demonstrates Godhood.
- _____ 18. The technical meaning of biblical theology is the same as systematic theology.
- _____ 19. Dynamic inspiration says other Christian writings are as inspired as the Bible.
- _____ 20. Mystical inspiration says the Bible is not infallible.

III. Give the book and chapter reference for the following. (15, but only 10 for grads)

- 1. God is light--
- 2. Revelation of the wrath of God--
- 3. God is spirit--
- 4. Paul's writings called "Scripture"--
- 5. Words are inspired--

IV. Give the subject for the following references. (15, but only 10 for grads)

- 1. Psalm 19:1-6--
- 2. Matthew 28:18-20--
- 3. 1 Timothy 5:18--
- 4. 1 John 4:8--
- 5. 2 Tim. 3:16--

V. Define concisely and precisely (30). You may cross out one but not 10.-11.

1. Theology--
2. Immutability--
3. Love--
4. Simplicity (in relation to God)--
5. Yahweh--
6. Teleology--
7. Adonai--
8. Authority in Roman Catholicism--
9. Despot--
- 10-11. My definition of inspiration--

VI for 203. Discuss ONE of the following. *Outline* the N.T. evidence for the Trinity, OR *Outline* the contribution of 2 Peter 1:21 to inspiration (“No prophecy... but men moved by...”). (15).

VI for 502. Discuss ONE of the two subjects above PLUS ONE of the following. The Synod of Toledo, OR the teaching of Arius, OR the Barthian view of inspiration. (12 each).

Name: _____

Box: _____

EXAM # 1 Retake Theology 203 and 502 (Circle which course you are taking)

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- 3. 1 Timothy 5:18--
- 4. 1 John 4:8--
- 5. Matthew 28:18-20--

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2. Immutability--
3. Love--
4. Simplicity (in relation to God)--
5. Yahweh--
6. Teleology--
7. Adonai--
8. Authority in Roman Catholicism--
9. Despot--
- 10-11. My definition of inspiration--

V. for 203. Discuss the following. *Outline* the N.T. evidence for the Trinity. (15).

VI. for 502. Discuss the subject above PLUS the following. The teaching of Arius. (12 each).

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Fathers frequently referred to Jesus as "Child of God." Like any book, *The New Century Hymnal* is not for all people. If it is simply an effort to be politically correct, as Mesch maintains, it is to be pitied. But equally pitiful is the response that fearfully rejects change because "we never did it that way before." *James Elliott*
Mount Vernon, Ohio

**PRESBYTERIANS AND
SCRIPTURAL AUTHORITY**

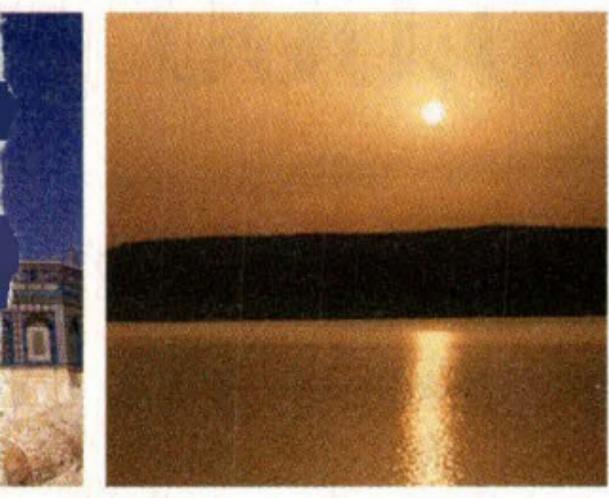
Reviewer Robert Patterson [Books, July 15] cites Edmund Clowney's book *The Church* as warning "of the precarious situation in denominations like the Presbyterian Church (U.S.A.), which since 1967 has not required officers to affirm the authority of Scripture or subscribe to any church creed." I greatly respect Clowney, but I think he is mistaken.

In the 1995-96 edition of the PCUSA Book of Order, all Ministers of the Word and Sacrament, Elders and Deacons are expected to answer in the affirmative the following questions at the time of their ordination and/or installation:

G-14.0207-b. "Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the

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unique and authoritative witness to Jesus Christ in the Church universal, and God's Word to you?"

G-14.0207-c. "Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed by those confessions as you lead the people of God?"

There are 11 historical creeds and confessions in the PCUSA Constitution, including the Nicene and Apostles' Creeds, the Westminster Confession of Faith, and the recent Brief Statement of Faith. In theory, at least, the Book of Order does require us to hold our officers to these standards.

*Rev. M. Blair Cash III
Natchez, Miss.*

THE MINISTRY OF RECONCILIATION

In certain aspects, the editorial of Robert A. Seiple ["Ministry in the Real World Order," July 15] could be misleading. Truly Christians have been given the ministry and message of reconciliation.

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EXAM # 1 Theology 203 and 502 (Circle which course you are taking)

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- 1. God is light-- *1 Jn 1*
- 2. Revelation of the wrath of God-- *Rom 1*
- 3. God is spirit-- *Jn 4*
- 4. Paul's writings called "Scripture"-- *2 Pet 3*
- 5. Words are inspired-- *1 Cor 2*

IV. Give the subject for the following references. (15, but only 10 for grads)

- 1. Psalm 19:1-6-- *Rev. is world wide & continuous*
- 2. Matthew 28:18-20-- *Omnipres + Omnipotence*
- 3. 1 Timothy 5:18-- *Deut 25 + Lk 10 limited to, as Scrip*
- 4. 1 John 4:8-- *God is love*
- 5. 2 Tim. 3:16-- *Bible is God breathed*

V. Define concisely and precisely (30). You may cross out one but not 10.-11.

1. Theology-- study of God. Rational int. of Xa faith
2. Immutability-- unchangeable
3. Love-- seeking ^{glory} of will of God in deepest love
4. Simplicity (in relation to God)-- not a compounded being
5. Yahweh-- active, self-existent one
6. Teleology-- Purpose, order, design
7. Adonai-- Lord Master owner
8. Authority in Roman Catholicism--
9. Despot-- Master, owner, dictator
- 10-11. My definition of inspiration-- God {superintended} human authors so that they
of recorded without error His message to man in words of original writings.

VI for 203. Discuss ONE of the following. Outline the N.T. evidence for the Trinity, OR
Outline the contribution of 2 Peter 1:21 to inspiration ("No prophecy... but men moved by...").
(15). ^{- pp 52-53}
p 69-70

VI for 502. Discuss ONE of the two subjects above PLUS ONE of the following. The Synod of
Toledo, OR the teaching of Arius, OR the Barthian view of inspiration. (12 each).
p 58 p 56-7 p 75

THE DOCTRINE OF INERRANCY

I. The Attack

1. Functional language
2. Only revelational matters covered
3. Just plain errors

II. The Excuses

1. Not important
2. Can have authority without it
3. No original manuscripts

III. The Evidences

1. The Teaching of Christ
 - a. Matthew 5:18
 - b. Matthew 22:32
 - c. Matthew 22:41-46
 - d. John 10:34-35
2. The Teaching of Paul--Galatians 3:16
3. The Character of God--Romans 3:4
4. The Logical Relationship between Inerrancy and Inspiration

IV. The Concept

1. Does not require verbal exactness as long as no contradiction
2. Does not exclude figures of speech
3. Does not require scientific language
4. Does not exclude historical portions
5. Does not extend beyond original manuscripts

ERRORS TO EXPECT WHEN INERRANCY IS DENIED

I. Doctrinal Errors

- A. Denial of the historical fall of Adam
- B. Denial of the facts of Jonah
- C. Explaining away many of the OT and NT miracles
- D. Denial of Mosaic authorship of the Pentateuch
- E. Belief in two authors of Isaiah
- F. Liberation theology (redefining sin, salvation, great commission)

II. Lifestyle Errors

- A. Loose view on adultery
- B. Loose view on homosexuality
- C. Loose view on divorce
- D. Cultural interpretation of the Bible (e.g., women, obedience to governments, etc).
- E. Tendency to view the Bible through the eyes of modern psychology

CHRIST'S RELIANCE ON HISTORICAL FACTS OF THE BIBLE

- 1. Abel (Luke 11:51)
- 2. Noah (Matt. 24:37)
- 3. Abraham (John 8:56)
- 4. Sodom and Gomorrah (Luke 10:12)
- 5. Lot (Luke 17:28)
- 6. Isaac and Jacob (Matt. 8:11)
- 7. David (Mark 2:25)
- 8. Jonah (Matt 12:40)
- 9. Burning bush (Luke 20:32)
- 10. Adam and Eve (Matt 19:4-5)

Note Matthew 4:4 (1) It is written (Barthianism says "it witnesses")
This is propositional revelation.
(2) "every" This is plenary inspiration
(3) "word" This is verbal inspiration
(4) "out of the mouth of God" 2 Tim. 3:16. This
guarantees inerrancy

HOW DID WE GET OUR ENGLISH BIBLE, BUT NOW THAT
WE HAVE IT, WHICH TRANSLATION SHOULD I USE ?

- I. The Preservation and Passing On of the Text of the Old Testament
 - A. The Hebrew text
 - B. The Dead Sea Scrolls

 - C. Other documents

- II. The Preservation and Passing On of the Text of the New Testament
 - A. Manuscripts

 - B. Versions

 - C. Other documents

 - D. Problems of copying
GODISNOWHERE

- III. Some Considerations In Using Modern Translations
 - A. What is the underlying text?
1 John 5:7-8

 - B. What is the slant of the translation? How Accurate?
Theological. RSV Ps. 45:7; Heb. 1:8. Isa. 7:14; Matt. 1:23.
Interpretative. NIV 2 Cor. 5:14; John 1:9.
Linguistic. LB. TEV. NIV Jas 1:22; Heb. 5:12-14. NASB.

 - C. What is my purpose in using a particular translation?

Ch. 14

Learn 1 problem in OT 9 1 in NT
probably 2 you have been challenged on.
MA learn 2 each.

Ch. 15

Hit high spots for everybody

Do How we got our Bible + take pages.
Handout.

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 - A. The Hebrew text
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CANON

I. SOME BASIC MATTERS

A. The Meaning of the Term

1. Derivation. From the Greek kanon meaning measuring instrument (from a Semitic root as in Ezek. 40:3). Comes to mean a rule of action (Gal. 6:16; Phil. 3:16).

2. History. In early church used of creeds. In middle of 4th century used of the Bible; i.e., the list of accepted books.

3. Meaning. (a) The collection of books that meet certain tests or rules and thus comprises authoritative holy scripture. (b) This collection is therefore our rule of life.

B. The Underlying Considerations

1. Basically the Bible is self-authenticating since its books were breathed out by God (2 Tim. 3:16). Men and councils only recognize what is inherently true in the books themselves.

2. God guided men and groups of men to recognize individual books as inspired of God and to collect those books in the canons of the Old and New Testaments.

3. It is not unexpected that there would be disputes about some books in the process of the formation of the canon.

4. Since the canon is complete, then it is closed. (Consider 1 Cor. 5:9; books of the cults; alleged contemporary prophecies).

5. Canonicity is not an issue in the present inerrancy debate.

II. THE OLD TESTAMENT CANON

A. The Witness of the Old Testament Itself

1. Its character--clear but not detailed.

2. Its content.

a. Many references to law of Moses as authoritative (Josh. 1:7,8; 23:6; 1 Kings 2:3; 8:61; 2 Kings 14:6; 21:8; 23:25; 2 Chron. 17:9; Jer. 8:8; Dan. 9:11; Ezra 6:18; Neh. 13:1; Mal. 4:4).

b. Prophets claimed to speak the word of the God; did so in a kind of continuous chain; and their prophecies were recognized as authoritative (Josh. 24:26 cf. 1 Kings 16:34; Josh. 24:29-33 cf. Judg. 2:8-9; Judges-Ruth; 2 Chron. 36:22-23 cf. Ezra 1:1-4; Dan. 9:2 cf. Jer. 25:11-12).

c. There is indication that the prophetic witness would end with Malachi (Mal. 4:5; 1 Mac. 4:45; 9:27; 14:41--people were waiting for a prophet).

B. The Witness of the Dead Sea Scrolls

1. Their Importance. Show the state recognition of sacred books in intertestamentary period.

2. Their Number. 175 of 500 Qumran mss. are biblical. Several copies of many OT books and all represented except Esther.

3. Their Testimony. Existence of these mss. does not prove their

canonicity since some of apocrypha and pseudepigrapha also found. But only commentaries that deal with canonical books have been found. Seems to show a distinction. Also 20 of present 39 OT books are quoted or referred to as Scripture and 15 more repeatedly used. Sp positive evidence for canonicity of all but Chronicles, Esther, and Song of Solomon.

C. Other Evidence

1. Prologue to Ecclesiasticus. Refers to threefold division of books (law, prophets, and hymns and precepts for human conduct) known by writer's grandfather (c. 200 B.C.).

2. Philo (c. A.D. 40) referred to same threefold division.

3. Josephus (A.D. 37-100) said the Jews held sacred only 22 books (=present 39 of OT).

4. Jamnia (A.D. 70-100). A teaching house of rabbis who discussed canonicity. Some questioned whether it was right to accept (as was being done) Esther, Ecclesiastes, Song of Solomon. These discussions concerned an existing canon.

5. Church fathers. Accepted the 39 books except Augustine (400) who included Apocrypha but acknowledged it was not fully authoritative. It was officially recognized by the R.C. church in 1546.

D. The Witness of the New Testament

1. 250 quotes from OT books. None from Apocrypha. All but Esther, Eccl., Song of Solomon, Lamentations quoted (assuming Ezra and Nehemiah together, Ruth-Judges, Obadiah and Nahum in writings).

2. Matthew 5:17. Twofold division was related to canonization; threefold, to categorization (cf. Luke 24:27, 44; John 10:34).

3. Luke 11:51 (Matthew 23:25) excludes Apocrypha and includes the 39 books as we now count them.

III. THE NEW TESTAMENT CANON

A. The Tests for Canonicity

1. Authority. For OT this meant the authority of a lawgiver, prophet or leader in Israel. For NT this meant apostolic authority--either written by an apostle or backed by one (Peter-Mark; Paul-Luke).

2. Inspiration. Internal evidence of uniqueness.

3. Attestation by churches. For NT no book whose authority was doubted by any large number of churches was eventually accepted.

B. The Witness of the Apostolic Period

1. Of their own writings (1 Thess. 4:15; 5:16; Col. 4:16).

2. Of the writings of others (1 Tim. 5:18; 2 Pet. 3:15-16--also shows a collection process going on; Jude 17-18 cf. 2 Pet. 3:2-3).

C. The Period A.D. 90-170

1. All NT books cited during this period in other writings, though this does not set the limits of the canon.

2. Fathers recognized as canonical all 27 books though each does not list all the books.

3. Marcion (140), a heretic, included only Luke and 10 of Paul's

epistles, but shows the early collection of Paul's writings.

D. The Period 170-350

1. The Muratorian Canon, 170. Omits Heb.; Jas.; 1, 2 Peter. May be a break in the ms. so that these books were actually included. Also rejects certain other books like Shepherd of Hermas.

2. Old Syriac Version (end of 2nd century). Lacked 2,3 John; 2 Peter, Jude, Rev. But no extra books included.

3. Old Latin Version, 200. Lacked 2 Peter, James, Hebrews and no extra books.

E. The Period 350-397

1. Athanasius, 367, listed all 27 books as canonical.

2. Council at Carthage, 397, fixed the 27 book NT canon.

Luther on James

In his preface to the NT Luther ascribes to the several books different degrees of doctrinal value and of insight into the gospel. He says: "St. John's Gospel and his first Epistle, St. Paul's Epistles, especially those to the Romans, Galatians, Ephesians, and St. Peter's Epistle,--these are the books which show to thee Christ, and teach everything that is necessary and blessed for thee to know, even if you were never to see or hear any other book of doctrine. Therefore, St. James's Epistle is a perfect straw-epistle compared with them, for it has in it nothing of an evangelic kind."

HOW DID WE GET OUR ENGLISH BIBLE, BUT NOW THAT
WE HAVE IT, WHICH TRANSLATION SHOULD I USE ?

- I. The Preservation and Passing On of the Text of the Old Testament
 - A. The Hebrew text
 - B. The Dead Sea Scrolls

 - C. Other documents

- II. The Preservation and Passing On of the Text of the New Testament
 - A. Manuscripts

 - B. Versions

 - C. Other documents

 - D. Problems of copying
GODISNOWHERE

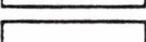
- III. Some Considerations In Using Modern Translations
 - A. What is the underlying text?
1 John 5:7-8

 - B. What is the slant of the translation? How Accurate?
Theological. RSV Ps. 45:7; Heb. 1:8. Isa. 7:14; Matt. 1:23.
Interpretative. NIV 2 Cor. 5:14; John 1:9.
Linguistic. LB. TEV. NIV Jas 1:22; Heb. 5:12-14. NASB.

 - C. What is my purpose in using a particular translation?

CHART OF THE ENGLISH BIBLE

HEBREW OLD TESTAMENT

-  ORIGINAL TEXTS
 -  TRANSLATIONS MADE DIRECTLY FROM THE GREEK AND HEBREW TEXTS
 -  TRANSLATIONS FROM LATIN
 -  REVISIONS OF EARLIER TRANSLATIONS
- In all Revisions the Greek and Hebrew Texts are consulted.*

GREEK SEPTUAGINT
3rd Century B.C.

B. C.

A. D.

JEROME'S LATIN VULGATE
382-405

BEDE'S ST. JOHN
735

WYCLIF BIBLE
1384, 1395

RHEIMS-DOUAI BIBLE
1582, 1609-10

CHALLONER'S REVISION
1749, 1750

CONFRATERNITY NEW TESTAMENT
1941

1917
JEWISH PUB. SOC. OLD TEST.

CONFRATERNITY OLD TESTAMENT
1957

THE TORAH
1962

GREEK NEW TESTAMENT - A.D. 100

INVENTION OF PRINTING - 1456
LUTHER'S GERMAN BIBLE - 1522, 1534

TYNDALE'S
1530-1531 Part of O.T. New Testament 1525

COVERDALE'S BIBLE - 1535
MATTHEW'S BIBLE - 1537
GREAT BIBLE - 1539
BISHOPS' BIBLE - 1568

GENEVA BIBLE - 1557, 1560

KING JAMES BIBLE - 1611

ENGLISH REVISED YSM. - 1801, 1825

AMERICAN STANDARD REV. YSM. - 1901

REVISED STANDARD YSM. - 1946, 1952

WEYMOUTH N.T. 1902

MOFFATT BIBLE 1913, 1924

GOODSPEED, ETC. BIBLE 1923, 1927

PHILLIPS N.T. 1958

"NEW ENG. BIBLE" N.T. 1961

PHILLIPS O.T. - AMOS, HOSEA, ISAIAH (1-35) AND MICAH - 1963

TODAY'S ENG. VERSION N.T. (TEV) - 1966

WHY ALL THE TRANSLA

Here's how to decide which of the many available Bible translations meets your personal needs.

BY ROBERT THOMAS

For the hundreds of translations of the Bible into English, there are various goals which account for the efforts which have gone into producing these translations. Some translations have stated specifically those aims.

■ J.N. Darby sought to provide the unlearned reader "with as exact a translation as possible."

■ *The Twentieth Century New Testament* used "street English" with a view to capturing the sense of difficult passages and making them more intelligible to the average reader.

■ Weymouth's *New Testament in Modern Speech* sought to express how the inspired writers would have written if they had been writing around the turn of the twentieth century.

■ J.B. Phillips sought to produce a work for people who were unable to understand the language of the King

James Version.

When you consider these various translations' objectives, you generally can find two main trends or directions in their methodology. One emphasizes the importance of faithfulness to the original Hebrew, Aramaic and Greek texts. This highlights the need for accuracy in the transition from one language to the other so that as little as possible of the original flavor is lost. The other emphasis is upon the effectiveness of communication. It makes sure that the translation is on the read-

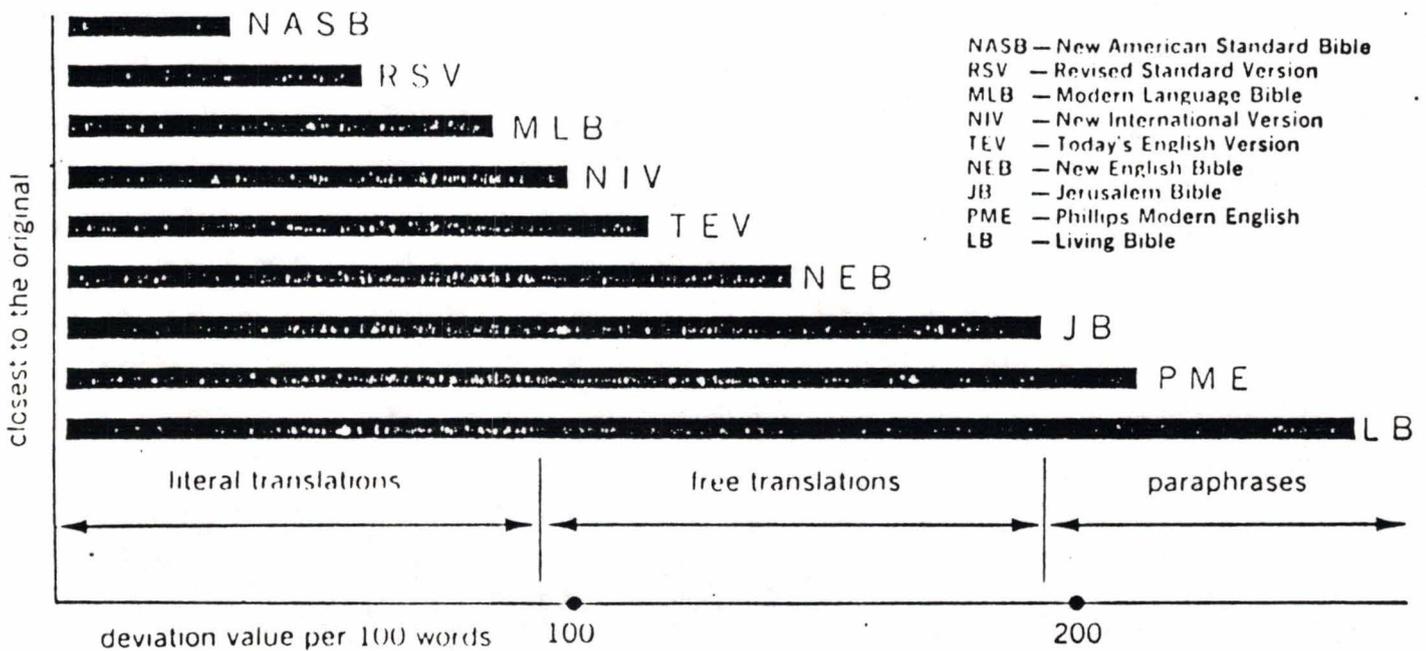
er's plane and speaks in a manner that he understands.

Though on the surface these goals don't appear to be mutually exclusive, English translations up to the present time have tended to polarize around one of these two directions. In other words, either a translation will be noted for its closeness to the original, or it will be noted for how well it has captured modern-day idiom.

It is possible to determine which of these two objectives is most important to the translators by subjecting the translation to an analysis such as has been proposed by William L. Wonderly (*Toward a Science of Translating*). By this means, one can compare with other translations how close a given translation is to the original Greek (in the New Testament) or Hebrew (in the Old Testament). This comparison is meaningful because Biblical languages—especially Greek—are close

Robert Thomas, 50, is professor of New Testament at Talbot Theological Seminary, La Mirada, Calif. A deacon at the Anaheim Community Church, Thomas received his B.M.E. from the Georgia Institute of Tech. and his Th.D. from Dallas Theological Sem. He and his wife Joan have five children.

DEVIATION VALUES IN ROMANS



Basic Theology
Chpt 16 Hermeneutics

1. Def.

2. Rel to inerrancy--can be inerrantist and interpret semi-literally.

3. Recent developments in herm.

More emphasis on linguistics--structure and use of words

Literary approach to Script. Genre=a category of artistic, musical, or literary composition characterized by a particular style, form or content." Form of covenants as also in secular near east life. Helpful for cultural background. But comparison bet polytheism of heathen and monotheism of Is not always valid. Meaning is genre dependent and get diff herm for diff genres.

Role of preunderstanding. Theol presuppositions we bring to text.

4. Systems. Allegorical-- symbolic representation resulting in a diff meaning never intended in text. Reduces Bible to near fiction. Literal. Normal. Includes figures (Isa. 55:12; Ps 98:8). Semi-allegorical or semi-literal. M not temporal. Theol. int=presuppositions. No 2 purposes of God.

5. Rationale for Lit Herm

Purpose of lang to communicate.

Only lit can be objective.

Bible interprets lit. Esp. 1st coming of X.

6. Principles of Normal Int.

Grammatically (words, tenses). Contextually 1 Cor 2:8-9. Compare Sc with Sc (Isa 7:14, Matt 1:23). Progressively. Gen 17:10-Gal 5:2. Exod 20:8-Acts 20:7. Mt 10, 28. Ps 32:6 waters=calamities. Can we claim this?

7. Illumination. 1 Cor 2:9-3:2. John 16:12-15. Includes gift of teaching. Thwarted by carnality. Not by direct rev.

Basic Theology

Ch 17--Existence of angels.

Extremes of disregard for subject or too much focus, esp on demons. *Meaning, Jno 2:25*
Proof from exis not from human knowledge but bib rev.

Extensive 100 in OT, 165 in NT. Throughout bib hist. Gen or Job to Rev. In X teaching.
X--Matt 13:39; 25:31. Options: 1. X was deceived. 2. X was deceiving hearers.
3. X accommodating Mt 18:10. 4. Writers added. 5. X beld.

Ch 18--Creation of angels

Created, Ps 148:2,5. By God, Col 1:16. Present when earth created, Job 38:7 (sons of God=Job 1:6=angels). Holy and creaturely.

Ch 19--Nature of Angels

Personalities. Intelligence, 1 Pet 1:12. Emotions, Luke 2:13. Will, Jude 6. Not personifications of good and evil.

Spirit beings. Heb 1:14. Means immaterial and incorporeal but with spatial limitations. May appear as humans and male except poss Zech 5:9. Some have wings, Isa 6:2.

Immortal and do not procreate. Matt 25:41 and 22:30.

Higher order of creatures than humans, Heb 2:7-9.

Originally holy. Elect 1 Tim 5:21. Some sinned, 2 Pet 2:4

Ch 20--Organization of angels

1. Number-innumerable, Heb 12:22. 2. Organized. Eph 3:10, Rev. 12:7. We should be too.
3. Ranking. Michael, Jude 9. Chief princes, Dan 10:13. Governmental rlers, Eph. 3:10.
4. Cherubim, holiness of God. 5. Seraphim around throne and cleansing. 6. Gabriel. 7. Special responsibilities, Rev 16:5, 8. Trumpet and bowl judgments. 9. 7 churches. 10. Angel Yahweh.

Ch 21--Ministry of Angels

Esp in rel to X. 1. His birth. 2. His life. 3. After res. 4. At rapture and 2nd.

In rel to nations. Michael guards Is, Dan 12:1. Watch over nations, Dan 10:21; 11:1. Involved in judgments of trib.

In rel to unrighteous.

In rel to ch. 1. Help bel. Heb 1:14. 2. Involved in conveying truth, Rev 1:1. 3. Ans prayer, Acts 12:5-10. 4. Aid in winning people, Acts 8:26; 10:3. 5. Learning by observing us, 1 Cor 4:9; 1 Pet 1:12. 6. Encouraging, Acts 27:23-24. Present at death, Luke 16:22.

Basic Theology

Ch 22--Reality of Satan

Personification vs. person.

1. Nature--creature (Ezek 28:15), spirit being (cherub, 28:14).

2. Names. Satan--adversary or opposer. Devil--slanderer (Rev. 12:9). Evil one (Jn 17:15)

Serpent--guile, wily, crafty. Red Dragon--fierce,(Rev. 12:3). Accuser of Xns,Rev. 12:10)-
Tempter, 1 Thes 3:5.

Ruler of world, Jn 12:31. God of world, 2 Cor 4:4. Prince of power, Eph 2:2. Deceiver of world (Rev 12:9; 20:3). Beelzebub=chief of demons, Lk 11:15. Belial, worthless, wicked, 2 Cor 6:15.

Ch 23--Creation of Satan

1. Time. Ez 28:13 before God created garden of Eden. Between Gen 1 and 3.

2. Characteristics. Ezek 28:11-19. Satan indwelling King of Tyre and eventually indwelling AntiX. Yet local leader of Tyre in view also. Like David and X. Prince of Persia, Dan 10. Perfection, 12. Habitation, 13. Covering, 13. Function, 14. Perfection, 15.

3. His Sin, 28:15. Read Buswell quote, 143. Arrogance, conceit, 1 Tim 3:6. Details in Isa 14:12-17. Lucifer is Latin for morning star, 12.

Ascend into heaven. Throne above other angels or stars. Sit on assembly=govern universe. Above clouds=glory that belongs to God. Like Most High (Gen 14:18=strength and sovereignty.

Ch 24--Activities of Satan

1. Rel to X. Birth, temptation.

2. Rel to God. Like God. Counterfeit. 2 Tim 3:5. 2 Cor 11:15. 1 Tim 4:1-3 (asceticism) and Rev 2:24 (license).

3. Rel to nations. 1 Thes 2:18. Rev 20:7-10 after M.

4. Rel to unbelievers. 2 Cor 4:4

5. Rel to Believers.

(1) Tempter in 3 ways Conforming to society, 1 Thes 3:5

Cover up selfishness, Acts 5. 1 Jn 2:15

Immorality, 1 Cor 7:5.

(2) Adversary, Opposes witness to Gospel, Mt 13 tares

Spotlights our sins, Rev 12:10

Pressure on disciplined man 1 Cor 5, 2 Cor 2 and on widows, 1 Tim 5:14-15.

1 Pet 5:8. Devour= Heb 11:29.

Identification of personages in chapter.

vs 1 prince of Tyre. vs 12 king of Tyre.

Literal person back of this and if so he is Ithobal II who ruled over Tyre during period of Babylonian ascendancy. But most conservative commentators recognize more than person. At least they see people of Tyre included. To recognize superhuman person Clingen gives 12 arguments.

1. Description of king of Tyre hardly fits that of any human leader. Anointed cherub. Seems to be an angel.
2. Several other OT passages apparently look beyond the external show of evil men and view the core of wickedness. Isa 14 involves more than earthly king could fulfill. Dan 10--prince of kgdom of Persia is more than human but satanic.
3. The unusually large volume of space devoted to the city and leadership of Tyre argues that a special significance be attached to the material involved. 3 chpts to Phoenicia, 1 for Ammon, Moab, Edom and Philistia. 17 vss for 4 nations 83 for 1 city of Tyre.
4. The fact that the OT presents so many prophecies which are apparently in reference to a local person, but are actually fulfilled in coming Messiah suggests the probability that ~~xxx~~ the contemporary king of Tyre prefigures a real Satan. e.g. Messianic Psalms.
5. Some of the church fathers identified king of Tyre as Satan. Augustine, Origen, Tertullian
6. The change of titles in referring to the ruler suggests a change in that of the writer. Prince to king. Barnhouse says there was no king of Tyre in history but was always called prince.
7. The description of King of Tyre is similar to description of Satan in other parts of the Scripture. Jn 8:44.

Is there a diff bet prince and king of Tyre?

Pember says yes. Prince real person, Ithobal II, and kg Satan.

Bullinger says prince type and king antitype and both say same thing. Pleonastic. Gaebelein, etc. Reference to one person under 2 titles and address is to real person but 2nd message to that person involves a deeper meaning. Human ruler is type of ~~Satanlike~~ man of sin or antichrist. 2nd message shows there is greater power behind man of sin.

Ezek 28:1-10. The Human leadership of Tyre 28:11-19. The Superhuman leader-
Elements of privilege, perversion and prediction recur thruout.

I. Human leadership.

A. Unholy ambition of the prince, 1-5.

Prince is addressed. Prob not so much a monarch in sense of ruler as a head of a great mercantile aristocracy. Reason for vv 6-10 is the pride of the prince. Center of pride is heart, 2. He had taken to himself the name of God which expresses power. Considered self a god as many heathen rulers did. Type of man of sin, 2 Thess 2. In heart of sea, 2 refers to Tyre's geographical position. But only a man. Wiser than Daniel may be sarcasm, 3. vs 4--gathered great wealth. vs 5--gained it by trade or trafficking.

B. Unsparing action of God, 6-10.

Basis of judgment is pride and self-deification. Judgment to be invasion by Babylon, and their intent, 7b, to plunder. Brot to ruin in own city, 8b. Death of uncircumcised means death by sword and no burial.

II. Superhuman leadership, 11-19.

A. Unparalleled jurisdiction of the king, 11-15. *Privilege*

This is a lamentation, dirge. Refers to grief God has over sin of highest of his creatures. Cf noisy, demonstrative mourning of Jews which included beating breast or thigh Ezek 21:12.

Special Unparalleled perfection, 12. Zenith of God's creatures filled with wisdom, cf vv 3,4; perfect in beauty.

Unparalleled habitation, 13. Prob a primal Eden bec Satan seems to be an intruder in Gen 3 Eden.

Unparalleled covering. Beauty surrounding Lucifer (light-bearer). Part of His glory. All prepared in the day Satan created. He is a creature but must have been beautiful to behold.

Unparalleled function, 14. Cherubim always associated with throne of God and concerned with protection of divine majesty and glory. As messengers of Jehovah they guard paradise and lead worship of universe. Tr. thou wast the anointed cherub that covers for I established thee so.

Not trans as RSV. [Satan stood on holy mt and served Jehovah. Perhaps stones of fire means beauty of Satan's palace.

Unparalleled palace. ↗

Unparalleled perfection, 15. Perfection in sense of soundness and moral integrity. Sin found in him. Barnhouse says sin was born of "spontaneous generation."

B. Unavoidable judgment of God, 16-19. *Pronouncement of judgment* Privilege to perversion.

Merchandise was Satan's invested authority over creation. Should have yielded returns of worship. So God predicts, 16, casting from mount of God. Vbs here are future and not fulfilled. Fulfilled in Rev 12 in middle of trib. Vs 17 same pattern--privilege, perversion and prediction.

Prophetic perfect--I cast you to the ground. As if fulfilled but not till trib. Vs 18 shows that his wrongdoing profaned his own sanctuaries. Emphasizes that in some way he acted as a priest before God and offered worship of created beings to Him. Satan shall be displayed before those whom he corrupted. Prob will included false prophet and antichrist.

Arg. for Satan

1. 3 chpts. to Type, ∴ more than 1/3 of Type is here.
2. Language - Eden, cherub, Perfect.
3. Prince vs King. Not called after v. 11.
4. Uniform int. of ch. text.

Arg. against

1. Ref. to Adam *Uniq. T. within, Argentina*
2. Poetic ref. to Type.
3. In My 72 entirely

Is Satan the Subject of Isa 14:1-20.

1. Refers to historic king of Babylon alone. Nebuchadnezzar.
2. Refers to Satan alone who is addressed under title of king of Babylon.
3. Refers primarily to prophetic things, note future tenses in 1-3.
It is addressed primarily to a future king of the final Babylon, 3-4.
But in vs 12-15 language is beyond king of babylon and refers to Satan by whose power and authority this king rises and rule s.
However, this is McClain's view. Many take 12-20 as this.

Jennings 'The prophet is apparently speaking to the King of Babylon; yet, as in the case of the King of Tyre in Ezekiel, the language is of such a character as to make it almost, if not quite, impossible for us not to see a far greater than any mere human transgressor in this Lucifer.' 59.

Supporting 3.

- a. vs 1-4 future tenses indicate this is prophetic, but still could be judgment being predicted on present Babylon.
- b. Bible teaches there is a Babylon to come and that its ruler will be antichrist, Rev 13, 17:11-13. He will be energized by Satan, Rev 13:4.
- c. Many other passages address a person and yet another is to be seen in the prophecies. Esp of Satan--Gen 3:14-15. Matt 16:22-23; Jn 6:70.
- d. Language of vs 12ff doesn't make sense unless applied to superhuman power.
- e. Identification of name Day Star in vs 12 with Rev 1:20; 9:1.
- f. Satan himself is addressed in Bible thru the person he sees. Gen 3:14-15; Matt 16:22-23; Jn 6:70.
- g. The method of beginning with an historic person and projecting the vision to another distant person who stands beyond as antitype is common in Script.

This chpt specifically describes the sin of Satan.

I. The King of Babylon, 1-12 .

A. His character. Description

Oppressor, 4, furious, 4, wicked, 5, smiter of the people unceasingly, 6;
Ruled nations, 6; persecuted, 6;

B. His doom.

Cypress trees rejoice, 8.

Hell stirs self to receive, 9.

Kings of earth in hell greet and rejoice in his degradation to their level, 9-10.

Corruption sets in, 11.

II. Lucifer, 12-20.

A. His Name. Bright or shining one. Day Star son of the Dawn. Counterfeiting X the bright and morning star.

B. His power.

Laid nations low, 12; makes earth tremble, 16; shook kgdms, 16+17;

C. His doom. 18-20.

D. His sin, 13-14.

5 I wills simply outworking of one sin. Pride acc to 1 Tim 3:6. Seeking to have his own rights over those of God and in his case it meant rising above sphere for which he was created. Same sin as he tempts Eve with--her rights vs God's.

1. I will ascend ~~in~~ to heaven. God's abode the 3rd heaven. Angels evidently in 2nd bec X little lower than angels when human, Heb 2; and exalted in 3rd heaven above principalities and power, Eph 1:20-21. So abode in 2nd. Had access to throne of God but abode elsewhere bec his order and spherenot divine nor human. Now he seeks by self-promotion to change that.
2. Exalt throne above stars of God.
Prob means to rule over other angels or perhaps to have rule over stars of universe and do something he wasn't given to do. He had duties connected with throne of God but pride sought something else.
Stars as angels--Job 38:7; Jude 13; Rev 12:3-4; 22:16. He has a throne now --Rev 2:13 (thronos, not seat).
3. Sit upon mount of assembly in far north. Share in Messianic rule.
Mount for govt as Isa 2:1-4 cf Psa 48:2.
4. Ascend above heights of clouds. 150x clouds refer to divine presence and glory. Possibly this means Satan wanted to secure for himself the glory that was God's. Ex 16:10; Ex 40:38; Psa 104:3; Isa 19:1; cf 2 Thess 2:4.
5. Be like the Most High. Like not unlike. Same as temptation in Gen 3. And man of sin 2 Thess 2:4. Most High means possessor of heaven and earth and that was his desire.

Arguments for Satan

1. Son of the morning - counterfeit X - Rev 22:16
2. Exaggerated language verbs of Satan
3. Demons are connected with nations Dan 10
4. Law of double refera. David, X Isa 7

Arg. ag. Satan

1. Called a man. But angels are called men.
2. Could be explained (v. 13-14) ref. to man's past history e.g. Babel or Aspirations of Babylon.
3. Description of King named in man-Rat. documents.
4. No indication of new subject in v. 12.

STANDARD B & P "NOISEAR"

A. In relation to Christ.

- 1. They predicted His birth, Mt 1:20; Lk 1:26-35.
- 2. Announced His birth to shepherds, Lk 2:10-15.
- 3. Warned Joe and Mary about Herod, Mt 2:13.
- 4. Ministered to Him at temptation, Mt 4:11.
- 5. Strengthen Him in Gethsemane, Lk 22:43.
- 6. Rolled stone from tomb, Mt 28:2.
- 7. Announced His resurrection, Mt 28:6.
- 8. Interested in His work of redemption, 1 Pet 1:12.
- 9. Share God's joy over repentance of sinner, Lk 15:10.
- 10. Predicted His 2nd coming, Acts 1:11.
- 11. Accompany Him at 2nd coming, Mt 25:31.
- 12. Inflict judgment on His enemies, 2 Thess 1:7.
- 13. Separate wheat and tares, Mt 13:39-40.
- 14. Praise and worship Him, Rev 5:11-12; Heb 1:6.
- 15. Ready to defend Him, Mt 26:53.

Revelation
 Preservation
 Sustentation
 Ministration
 Exaltation

B. In relation to the church.

- 1. Minister to saved ones, Heb 1:14.
- 2. Minister to churches, Rev 1:20-21 ??
- 3. Spectators of church worship, order, ministry, 1 Tim 5:21; 1 Cor 11:10.
- 4. Bring answers to prayer, Acts 12:5-7.
- 5. Aid in soul-winning, Acts 8:26; 10:3.
- 6. Watch Xn work and suffering, 1 Cor 4:9.
- 7. Encourage in time of danger, Acts 27:23-4.
- 8. Deliver from danger, Acts 5:19; 12:5-7-10.
- 9. Care for righteous at death, Lk 16:22; Jude 9; Jn 15:6

16
 Heb 4:9
 Eph 3:10
 Jews that their
 their prince or
 create made them grandeur of
 certain order.

10 We judge 16:6.3

C. In relation to nations.

- 1. Watch over rulers and nations, Dan 4:17.
- 2. Guardians over certain nations (Michael over Israel, Dan 12:1).
- 3. Agents in the execution of God's providential work in human history, Dan. 10:21; 11:1 Human prince couldn't stop an angel so this prince must have been an agent of Satan.

4. Most judgment during trib. Rev 17:16.

D. In relation to the unrighteous.

- 1. Announce impending judgments, Gen 19:3; Rev 19:17-8.
- 2. Inflict judgments upon them, Acts 12:23; Rev 16:1.
- 3. Act as reapers at end of age, Mt 13:39-40.
- 4. Bind and imprison Satan, Rev 20:1-2.

* Though God's Power Be Sufficient to Govern us
 Yet for Man's Infirmities He appointeth His angels
 to watch over us.

St Columbas Ch. Bannockburn
 God's Providence is our Inheritance.

Wings Over Little Boys

There must be special angels
 For watching little boys—
 Cherubim and seraphim
 Who aren't averse to noise.

Who know the thrill of sliding down
 Steep roofs, and climbing trees;
 The lure of angleworms in spring,
 Who don't mind bottled bees.

Cherubim and seraphim
 Who bring lads safely through
 All the mischief and the grief
 They somehow get into.

Yes, tall, winged guardians must be
 Included in God's plan,
 Else would any little boy
 Grow up to be a man?

STANDARD B & P "NOISEAR"

Name: _____

Box: _____

Important addition to the syllabi: Late exams, if approved, must be taken within two weeks of the date the exam was given.

Exam #2(12-24) THS 203 THS 502 (Circle which course you are taking). NO Bibles allowed.

I. Please use ink. Please circle dates you were present: 9/19 (during first exam), 9/26; 10/3; 10/10. Please indicate number of tardies _____. I read _____% of chapters 12-24 and I read _____% before the class for which it was assigned (5).

II. Give the book and chapter for the following subjects (10).

1. The ranking and organization of angels--
2. Michael the archangel--
3. Armor for believers--
4. The Spirit's ministry in understanding the Bible--
5. Jot and tittle--

III. Give the subject for the following (8).

1. Ezek. 28:11-19--
2. Heb. 1:14--
3. Isa. 14:12-17--
4. Luke 11:51--

IV. Answer very precisely and concisely the following (42)

1. The meaning of the word canon--
2. The meaning of the word devil--
3. The meaning of the word angel--
4. The meaning of hermeneutics--
5. The meaning of the word Satan--
6. An O.T. historical event which the Lord authenticated in His teaching. _____
7. Another O.T. event which Christ authenticated. _____
8. Circle the tittle part of a Hebrew letter. _____
9. All O.T. books are represented among the Dead Sea scrolls except _____.
10. The Council of Carthage fixed the limits of the canon in A.D. _____.
11. Satan's sin (in one word) was _____.
12. In relation to the nations Satan _____ them.
13. One way Satan tempts believers is _____.
14. One way Satan opposes believers is _____.

V. True (+) or False (0) (15)

- _____ 1. A deduction consists of a major premise, a minor premise and a conclusion.
- _____ 2. Inerrancy prohibits the use of figures of speech:
- _____ 3. Recognizing Satan in Isa. 14 is a recent interpretation.
- _____ 4. Angels are mentioned in the Bible from Genesis to Revelation

- _____ 5. Some think Christ accommodated His teachings about angels to the ignorance of the day.
- _____ 6. All angels were created holy.
- _____ 7. Both good angels and demons are organized.
- _____ 8. Illumination eliminates the need for the gift of teaching.
- _____ 9. Gabriel is designated an archangel.
- _____ 10. Cherubim seem to be guardians of God's holiness.
- _____ 11. Satan was a seraph.
- _____ 12. Angels can be involved in bringing answers to our prayers.
- _____ 13. Angels observe believers.
- _____ 14. Satan accuses believers.
- _____ 15. Counterfeit is Satan's principal tactic to attack God's program.

VI. Please tell me what O.T. **OR** N. T. problem you learned and **briefly** what a solution may be (10).

VII. From Ezekiel 28 **list** at least 4 characteristics of Satan before his fall **OR** from Isaiah 14 **list** 4 of the "I wills" of Satan's sin. (10).

STANDARD B & P "NOISEAR"

STANDARD B & P "NOISEAR"

The Satanic World System

*Agx Hm 112
Lm 21
Cosmos for Rom 1:8*

Intro. Doctrine of cosmos. 187x in NT. Jn uses 96x and X 60x. Means orderly system. Sometimes ornamentation. Order in Ex.33:4-6; Isa 49:18. Ornamentation in 1 Pet 3:3. Doesn't mean a place of abode but arrangement. 186x of NT uses it clearly means Satan's evil arrangement. Now this is orderly tho it may look like chaos to us. If it does that's bec Satan is in control. To Xn's eyes it looks like chaos but for Satan's purposes it's cosmos. lx it used in a very restricted sense of the orderly group of humanity apart from their evil institutions and ways, Jn 3:16. *of also 19:12.*

I. Satan and the Cosmos.

- A. The Authority of Satan over the Cosmos. He has full authority. Mt 4:8-9; Lk 4:6. He evidently had right to offer kgdms of world to X. X admitted his authority in Jn 12:31; 16:11 in calling him prince. Scripture recognizes it in 1 Jn 5:19.
- B. Satan's Accomplishment with the Cosmos. He has made it evil. Not evil for evil's sake but to assert independence of God. Evil in sense that it is independent of God. This may incorporate good into that system, but independent good is evil. He has pretty well accomplished his purposes, Isa 14:16-7. Rom 3:9-12. Jas 1:27 unspotted. Jas 4:4--friendship is enmity. See what world did to X, 1 Cor 2:8 its princes crucified X. 2 Pet 1:4--corruption in cosmos.
- C. Satan's aim in the cosmos. Counterfeiting God in order to establish an independent system. Gross sin not Satan's end in itself. e.g. maybe war not his best desire because often church thrives under trouble, and people turn to God. Often peace and prosperity are his methods. Note aim from 1st, Isa 14:14. Note aim in garden, Gen 3:6. Note aim with X, Mt 4:9--worship but wrong object. Note aim today, 1 Tim 4, 2 Tim 3. Note aim in trib, Rev 17, 2 Thess 2.

II. God and the Cosmos.

- A. Planned termination. God has already judged this cosmos. Not trying and hoping it will turn out all right. Psa 2:8. Dan 2:35; ~~Mix 2:31-4x~~ Rev 14-18 or 22. 1 Jn 2:17 will pass away.
- B. Permissive toleration. Yet for some wise purpose God tolerates it today. Prob so evil can run its course and show how evil and God may judge once for all. Jn 17:15.

III. The Christian and the Cosmos.

- A. Separate from it. Jn 17:14. We are not a part of it. Jas 1:27. Jn 15:18 beware if you or your program become too popular with the world. We don't belong to this doomed thing and that's something to be thankful for. *1 Jn 5:10 - sacrifice 7:31 1 Tim 6:13 1 Jn 2:15 Lk 6:26 all men speak well*
- B. *Separated* Sent into it. 1 Cor 7:31. Use but don't abuse or don't be lulled into sleep by it. Use peace but it's not normal, Rom 8:36. Use pain relievers but don't forget why there is pain, sin, Gen 3:16. Use extra time of labor saving devices for God not devil, Gen 3:17. *Restriction of flexibility 1 Jn 5:13*
- C. Sufficient for it. World is impotent for Xn bec judged, 1 Jn 5:4 faith overcomes Faith in living Saviour is the one weapon Satan doesn't have. Jn 17:15.

Concl. Get God's viewpoint on the world. It's condemned, it's evil, It's Satan's.

*Comments Jn 15:14
1 Jn 4:11
2 Th 3:4 & 10*

Therefore (1) Don't love, 1 Jn 2:15 even things. You know, e.g, whether you love your new car bec it's new or bec it's necessary. God knows all our motives in using the things of the world. Don't be judging another, just take care of yourself.

(2) Plan your work in light of this truth. Don't spend time beautifying the world--that's like putting cosmetics on a corpse. We should be snatching people out of the world. Yet that involves doing good, Acts 10:38--don't be like people who won't do anything not directly, as they see it, related to the saving of souls. Yet aim and primary motivation is that God will use all things to glorify Himself in my life. If parents lived in apt. house that city had just condemned, what would you do? Buy them a lounge chair so they could be comfortable when the house fell down? Snatch them.

DEMON ACTIVITY IN THE NEW TESTAMENT

Scripture	Victim	Characteristics	Method of Opposing
Matt. 4:24	Unnamed	"demonized"	"He healed them"
Matt. 8:16 (Mk 1; Lk 4)	Many	"demonized" (cf. sick)	cast out with a word
Matt. 8:28-33 (Mk 5; Lk 8)	two men	"demonized"; naked, strong seizures, unrestrained	cast out into pigs
Matt. 9:32-33	dumb man	"demonized", dumb	cast out
Matt. 12:22	a man	"demonized", blind, dumb	"He healed him"
Matt. 15:22 (Mk 7:24)	Gentile woman's daughter	"badly demonized"	was healed
Matt. 17:14ff. (Mk 9; Lk 9)	man's only son	demon=unclean spirit; ill, seizures	rebuked, came out convulsing him
Mk. 1:23-27 (Lk 4:31ff)	a man	"spirit of unclean demon" acknowledged Jesus	came out after throwing him down
Mk 3:10-11	many	acknowledged Jesus	healed
Mk. 16:9 (Lk.8:2)	women; Mary Magdalene	Mary had 7 demons; others, evil spirits	cast out
Lk.6:17-18	many	tormented	healed
Lk. 7:21	many		healed
Lk.11:14-26	a man	mute	cast out
Lk.13:10-17	daughter of Abraham	bent double for 18 yrs.	laid hands on her
<u>Other significant Gospel references:</u> Matt. 10:1,8; 12:24-28; Lk. 7:33; 9:49; 10:17; 13:32; John 7:20; 10:21			
Acts 5:16	many	tormented	healed
Acts 8:7	many	cf. sickness	came out
Acts 16:16-18	slave girl	soothsaying	command to come out
Acts 19:11-16	unnamed	demons overpowered exorcists	name of Jesus
<u>Present work of demons</u>			
Eph. 6:11-12	all Xns	wrestling match	armour of God
1 Cor. 10:20-21	some	pagan feasts	don't go
2 Cor. 12:7	Paul	illness	endure
Rev. 2:10	some	devil casts into prison	endure
1 Tim. 4:1	many	doctrinal	Word of God, prayer, 1Jn 4:1
<u>Future work of demons</u>			
Rev. 9:20	many	v. 21	repent
Rev. 12:9ff.	Israel	persecution	flee
Rev. 16:13	rulers	gather to Armageddon	none

BT Chpt 26--Reality of Demons

X beld. Mt 12:22; Marek 5:1-16. Lying, accommodating or redactors added.
All other NT except Heb=100 ref. OT less frequent

Origin. 1. Disembodied spirits of wicked, deceased people.
2. Disembodied spirits of pre-Adamic race. Pember.
3. Offspring of Gen 6. Agree these are angels but offspring not demons.
4. Fallen angels. Mt 12:24. Eph 6 same ranks as Eph 3. Called unclean spirits Mt 17:18cf Mk9:25.

Confinement. Chart 160. Tartarus place if sons of God.

Ch 27-What are Demons Like?

Persons and spirit beings.

Intelligent. Knew Jesus, doom, monotheism, systems of doctrine. Experienced

Immoral in beings and goals. Quote on 162. Don't mess.

Powers--Demon of Gerasene broke chains, Mk 5:3. Can't predict future. Not everywhere present.

Ch 28--Activities of Demons

Oppose plan of God yet may be used to carry out His purposes, 1 Sam 16:14; 2 Cor 12:7.

Promote idolatry, 1 Cor 10:20, false rel, 1 Jn 4:1-4. Asceticism and liberty.

Inflict physical diseases.

Can they possess? Influx vs possession. Quote re Haiti. 166. Can Xn be possessed. Acts 5:3.

1 Jn 5:18 cling as Jn 10:17.

What about exorcism today? Use armor. 1 Pet 5:8.

Binding Satan in cities

EVOLUTION

Definition: "a process of change in a certain direction...a theory that the various types of animals and plants have their origin in other preexisting types and that the distinguishable differences are due to modifications in successive generations." Differentiate macro- and micro-evolution. Ordinary development not the same as origin of species.

The Formula for Evolution: $M(\text{utations}) + NS(\text{natural selection}) \times T(\text{ime}) = E(\text{volution})$

Mutations. Definition: "a significant and basic alteration...a relatively permanent change in hereditary material." Variation in an existing organisms, not the creation of a new one. Huxley (Evolution in Action): "not only is it an effective agency of evolution, but it is the only effective agency of evolution."

Question #1. How often do mutations occur? Estimates vary, perhaps 1 in 1- 2000.

Question #2. How many could be helpful? 10% are lethal, 5-10% neutral, rest are sub-lethal.

Question #3. How long would it take to establish a helpful mutation in the population? 900,230 generations for it to be established in 1/100th to 1/10th of the population.

Question #4. Where do new genes come from? Goldschmidt, American Scientist): "nobody has produced even a species by the selection of micro-mutations." Carter (A Hundred Years of Evolution): "These suggestions [as to how novelties occur] are purely hypothetical. For the present we cannot say more than that novelties of organization undoubtedly occur in evolution; that they are essential to the increase in complexity which is associated with progress in evolution; that we have no accurate knowledge of the details of their evolution." Time (10/23/95) reported that scientists bred 40,000 fruit fly families each with a single defect. "They found that most mutations had minor effects on development."

Question #5. Will bursts of mutations account for novelties? Claim is that 543 million years ago (early Cambrian) creatures with teeth, tentacles and claws and jaws appeared over span of 10 million years (Time, 12/4/95). What made it happen so fast? "Here scientists delicately slide across data-thin ice, suggesting scenarios that are based on intuition rather than solid evidence." "In fact, some of prehistory's worst mass extinctions took place during the Cambrian itself, and they probably occurred for no obvious reason...[The Cambrian bursts were] weird--and ultimately doomed--wonders that radiated so hopefully out of the Cambrian explosion."

Natural Selection. This concept allegedly preserves the helpful mutations. It concerns the survival of the fittest, not necessarily the best.

Question#1. Will natural selection guarantee improvement? Haldane (Nature): "In fact, natural selection with evolutionary consequences has only been observed where men have created drastically new conditions which impose a heavy selection pressure."

Question #2. Would a single mutation be preserved long enough to be combined with additional necessary mutations to form a new system? For example, forming a seeing or circulatory system in the body.

Question #3. What would the many harmful mutations do to the organism in the intervening time between the appearance of helpful ones?

Question #4. Is not the interaction of mutations and natural selection a circular argument? Huxley (Evolution in Action): "On the basis of our present knowledge, natural selection is bound to produce genetic adaptations; and genetic adaptations are thus presumptive evidence for the efficacy of natural selection."

Time. If given enough time can anything (especially evolution) happen?

Question #1. What are the chances that one usable protein would have been produced by chance? Answers range from 1 in 10 to the 161st power to 1 in 10 to the 243rd power (J.F.Coppedge, Evolution: Possible or Impossible?). Mathematicians say that such an infinitesimal number makes the probability zero. Evolutionists seize on the one in the fraction.

Question #2. What are the chances that a human being could be the result of chance collision of

atoms with perfect natural selection of those collisions? One in a figure with so many 0's that if one could write a billion zeros per second it would take one trillion years to write the number.

Question #3. Do evolutionists posit enough time to accomplish all that supposedly occurred by evolution? Not nearly enough. (See attached from Davidheiser, Evolution and Christian Faith).

The Second Law of Thermodynamics. Definition: though energy in the cosmos remains constant, the amount available to do useful work is always decreasing, and entropy, the measure of unavailable energy is increasing. The cosmos is moving toward less orderliness and greater chaos, exactly the opposite to what evolution teaches.

Question #1. Cannot there be exceptions to the law? Perhaps so, but they will be temporary and isolated and at the expense of an increase in entropy somewhere else.

Question #2. Entropy applies only to a closed system and not to an open one such as the earth is. Ross (Harvard evolutionist): "...there are no known violations of the second law of thermodynamics. Ordinarily the second law is stated for isolated systems, but the second law applies equally well to open systems."

Question #3. Does the earth not draw energy from the sun which reverses entropy? But such energy must be supplied not a raw, destructive form (like a bull in a china shop) but as an organizing energy. Energy from the sun must have been able to transform non-living molecules into intricately complex living cells, then into more complex thinking humans. For instance, the sun may beat on concrete blocks for millions of years without ever producing additional or mutated concrete blocks because there is not mechanism within concrete blocks to convert that energy.

evnl. Blum (Time's Arrow and Evolution): "How, when no life existed, did substances come into being which today are absolutely essential to living systems, yet which can only be formed by those systems?"

Fossils. "Evidence" from the fossil record does not explain how evolution supposedly occurred; it only pictures what allegedly happened, and the picture has inexplicable gaps in it. Fossils of simpler forms of life are found in lower strata of rocks and those of more complex forms in upper ones.

Question #1. Isn't the fossil argument a circular one? Encyclopedia Britannica: "It cannot be denied that from a strictly philosophical standpoint geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains buried in the rocks, and the relative ages of the rocks are determined by the remains that they contain."

Question #2. With millions of fossils why is it that there are none of the transitional forms--the gaps?

Question #3. Don't dating methods verify the geologists' claims? All are based on a uniformitarian presupposition. Geochron, Inc., a firm that does C-14 dating said that C-14 years do not always equate with calendar years. Therefore "dates older than 6590 C-14 years (=5000 B.C. will no longer be reported by us on the A.D., B.C. scale." On uranium-lead methods Stokes (Essentials of Earth History) said; "Geologists have been somewhat disappointed in the uranium-lead methods because of the many instances where the results are contradictory, inconsistent, or unreasonable." "The two principal problems have been the uncertainties in the radioactive decay constants of potassium and in the ability of minerals to retain the argon produced by this decay" (Science).

Views of Origins. (1) Naturalistic evolution. (2) Theistic evolution. (3) Progressive creationism (God stepped at times to create advanced forms; evolution operated between those times). (4) Biblical creation. For me that means the historicity of Genesis, recent creation, solar days, and a universal flood. *Mythological language - hell, heaven, eternal life, rev. also?*

Some suggestions. (1) Focus on main weaknesses in evolution. (2) Distinguish macro and micro. (3) Don't assume a person has to renounce evolution before he or she can be saved. (4) Remember: to know the origin of eternal life is more important than that of earthly life. *(S) Fair*

Monkeys, Typewriters, and Shakespeare
Bolton Davidheiser, Ph.D.
From: King's Business

There is a well-known statement commonly attributed to Thomas Huxley to the effect that if a million monkeys were permitted to strike the keys of a million typewriters for a million years, they might by chance make a copy of a Shakesperian play. It is intended to show by analogy that if evolution is given enough time it may be able to produce by chance all known forms of life starting from lifeless material.

If we assume some facts about the typing ability of monkeys we can treat these facts mathematically* and see how convincing the analogy really is. Actual monkeys would soon tire of typing and would pursue more pleasing simian sports while their typewriters stood idle through most of the million years. Therefore if we assume that these primates work diligently and find that they still are unable to produce anything of literary merit, the analogy will be shown to have no value. Indeed, the more extreme or absurd the assumptions we make favorable to their success, the more thoroughly the analogy will be discredited.

Instead of giving them standard typewriters let us give the monkeys simplified machines with only capital letters, seven punctuation marks, and a spacing key. Let us assume that each of the million monkeys types constantly twenty four hours a day at the speed which the world's champion human typist was able to maintain for a few minutes - about twelve and a half keys per second. The only other assumption is that the monkeys type purely by chance and are as likely to strike any key as any other key.

To make their task simple, let us see how long it would be expected to take them to type just the first line of Hamlet:

BER: WHO'S THERE?

The answer is that if this experiment were repeated a number of times it would take them on the average 284,000,000,000 years.

To type the first verse of Genesis would take them still longer. IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. The length of time it would take is indeed quite beyond our comprehension, but an illustration may help. Think of a large mountain which is solid rock. Once a year a bird comes and rubs its beak on the mountain, wearing away an amount equivalent to the finest grain of sand. (About .0025 inch in diameter.) At this rate of erosion the mountain would disappear very slowly, but when completely gone the monkeys would still be just warming up.

Think of a rock not the size of a mountain but a rock larger than the whole earth, larger than the whole solar system. Try to think of a rock so large that if the earth were at its center its surface would touch the nearest star. This star is so far away that light coming from it takes more than four years to get here, traveling 186,000 miles every second. If a bird came once every thousand years and removed an amount equivalent to the smallest grain of sand, more than four hundred such rocks would be worn away before our champion super simians would be expected to type Genesis 1:1. If single spaced on one side of a page, the paper used in this typing would make a mass so large that something moving at the speed of light would take as long to penetrate it as all the time the geology books allow since the fossil record began.

Of course this is quite fantastic, but it is evident that a million monkeys would never type a Shakesperian play in a million years. Similarly we believe the idea that lifeless matter could evolve by chance into the life we know on earth in a billion years or in a couple of billion years is also fantastic.

* For the basic formula, see: Feller, William. An Introduction to Probability Theory and It's Implications. Volume 1. Page 266. Wiley, 1950.

Impact

June 1986

No. 156—THE VANISHING CASE FOR EVOLUTION

By Henry M. Morris*

Evolutionary belief is a remarkable and largely unexplained phenomenon. It is a belief held by most intellectuals all over the world, despite the fact that there is no real scientific evidence for it at all. Evolutionists allege that evolution is a proved scientific fact, based on a multitude of scientific proofs, but they are unable to document even one of these supposed proofs! This curious situation is illustrated below in quotations from several leading evolutionary scientists.

The Altogether Missing Evidence

No Evolution at Present. The lack of a case for evolution is most clearly recognized by the fact that no one has ever seen it happen.

"Evolution, at least in the sense that Darwin speaks of it, cannot be detected within the lifetime of a single observer."¹

"Horizontal variations" (e.g., the different varieties of dogs) are not real evolution, of course, nor are "mutations," which are always either neutral or harmful, as far as all known mutations are concerned. A process which has never been observed to occur, in all human history, should not be called scientific.

No New Species. Charles Darwin is popularly supposed to have solved the problem of "the origin of species," in his famous 1859 book of that title. However, as the eminent Harvard biologist, Ernst Mayr, one of the nation's top evolutionists, has observed:

"Darwin never really did discuss the origin of species in his *On the Origin of Species*."²

Not only could Darwin not cite a single example of a new species originating, but neither has anyone else, in all the subsequent century of evolutionary study.

"No one has ever produced a species by mechanisms of natural selection. No one has gotten near it. . ."³

No Known Mechanism of Evolution. It is also a very curious fact that no one understands how evolution works. Evolutionists commonly protest that they know evolution is true, but they can't seem to determine its mechanism.

"Evolution is. . .troubled from within by the troubling complexities of genetic and developmental mechanisms and new questions about the central mystery—speciation itself."⁴

One would think that in the 125 years following Darwin, with thousands of

trained biologists studying the problem and using millions of dollars worth of complex lab equipment, they would have worked it out by now, but the mechanism which originates new species is still "the central mystery."

No Fossil Evidence. It used to be claimed that the best evidence for evolution was the fossil record, but the fact is that the billions of known fossils have not yet yielded a single unequivocal transitional form with transitional structures in the process of evolving.

"The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphologic transition. . ."⁵

This ubiquitous absence of intermediate forms is true not only for "major morphologic transitions," but even for most species.

"As is now well known, most fossil species appear instantaneously in the fossil record, persist for some millions of years virtually unchanged, only to disappear abruptly. . ."⁶

As a result, many modern evolutionists agree with the following assessment:

"In any case, no real evolutionist. . .uses the fossil record as evidence in favor of the theory of evolution as opposed to special creation. . ."⁷

No Order in the Fossils. Not only are there no true transitional forms in the fossils; there is not even any *general* evidence of evolutionary progression in the actual fossil sequences.

"The fossil record of evolution is amenable to a wide variety of models ranging from completely deterministic to completely stochastic."⁸

"I regard the failure to find a clear 'vector of progress' in life's history as the most puzzling fact of the fossil record. . .we have sought to impose a pattern that we hoped to find on a world that does not really display it."⁹

The superficial appearance of an evolutionary pattern in the fossil record has actually been imposed on it by the fact that the rocks containing the fossils have themselves been "dated" by their fossils.

"And this poses something of a problem: If we date the rocks by their fossils, how can we then turn around and talk about patterns of evolutionary change through time in the fossil record?"¹⁰

"A circular argument arises: Interpret the fossil record in the terms of a particular theory of evolution, inspect the interpretation, and note that it confirms the theory. Well, it would, wouldn't it?"¹¹

No Evidence that Evolution is Possible. The basic reason why there is no scientific evidence of evolution in either the present or the past is that the law of increasing entropy, or the second law of thermodynamics, contradicts the very premise of evolution. The evolutionist assumes that the whole universe has evolved upward from a single primeval partical to human beings, but the second law (one of the best-proved laws of science) says that the whole universe is running down into complete disorder.

"How can the forces of biological development and the forces of physical degeneration be operating at cross purposes? It would take, of course, a far greater mind than mine even to attempt to penetrate this riddle. I can only pose the question. . ."¹²

Evolutionists commonly attempt to sidestep this question by asserting that the second law applies only to isolated systems. But this is wrong!

". . .the quantity of entropy generated locally cannot be negative irrespective of whether the system is isolated or not."¹³

"Ordinarily the second law is stated for isolated systems, but the second law applies equally well to open systems."¹⁴

Entropy can be *forced* to decrease in an open system, if enough organizing

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energy and information is applied to it from outside the system. This externally introduced complexity would have to be adequate to overcome the normal internal increase in entropy when raw energy is added from outside. However, no such external source of organized and energized information is available to the supposed evolutionary process. Raw solar energy is not organized information! *No Evidence from Similarities.* The existence of similarities between organisms—whether in external morphology or internal biochemistry—is easily explained as the Creator's design of similar systems for similar functions, but such similarities are not explicable by common evolutionary descent.

"It is now clear that the pride with which it was assumed that the inheritance of homologous structures from a common ancestor explained homology was misplaced."¹⁵

"The really significant finding that comes to light from comparing the proteins' amino acid sequences is that it is impossible to arrange them in any sort of an evolutionary series."¹⁶

No Recapitulation or Vestigial Organs. The old arguments for evolution based on the recapitulation theory (the idea that embryonic development in the womb recapitulates the evolution of the species) and vestigial organs ("useless" organs believed to have been useful in an earlier stage of evolution) have long been discredited.

". . . the theory of recapitulation. . . should be defunct today."¹⁷
"An analysis of the difficulties in unambiguously identifying functionless structures. . . leads to the conclusion that 'vestigial organs' provide no evidence for evolutionary theory."¹⁸

The Residual Case for Evolution

In spite of these admissions, all the scientists quoted above continue to believe in evolution. Limited space precludes giving the full context of each quotation, but each point noted is fully warranted in context, and could be further documented from other authorities also.¹⁹

What, then, remains of the case for evolution? Stephen Gould falls back on what he believes are "imperfections" in nature.

"If there were no imperfections, there would be no evidence to favor evolution by natural selection over creation."²⁰

But this is essentially the same as the old discredited argument from vestigial organs, and merely assumes our present ignorance to be knowledge. Even if there are imperfections in nature (as well as harmful mutations, vestigial organs, extinctions, etc.) such trends are opposite to any imaginary evolutionary progress, so can hardly prove evolution.

There is one final argument, however: Gould's fellow atheist and Marxist at Harvard, geneticist Richard Lewontin, says,

"No one has ever found an organism that is known not to have parents, or a parent. This is the strongest evidence on behalf of evolution."²¹

That is, if one denies a Creator, the existence of life proves evolution!

But apart from its necessity as a support for atheism or pantheism, there is clearly no scientific evidence for evolution.

The absence of evidence for evolution does not, by itself, prove creation, of course; nevertheless, special creation is clearly the only alternative to evolution.

"Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must have been created by some omnipotent intelligence."²²

While we admittedly cannot prove creation, it is important to note that all the above facts offered as evidence against evolution (gaps between kinds, no evolutionary mechanism, increasing entropy, etc.) are actual predictions from the creation "model!"

Creationists prefer the reasonable faith of creationism, which is supported by all the real scientific evidence, to the credulous faith of evolutionism, which is supported by no real scientific evidence. The question remains unanswered (scientifically, at least) as to why evolutionists prefer to believe in evolution.

¹David Kitts, "Paleontology and Evolutionary Theory," *Evolution* (Vol. 28; September 1974), p. 466.

²In Mayr's book *Systematics and the Origin of Species* (1942), as cited by a prominent modern evolutionist, Niles Eldredge, in his book, *Time Frames: The Rethinking of Darwinian Evolution and the Theory of Punctuated Equilibria* (New York: Simon and Schuster, 1985), p. 33.

³Colin Patterson, "Cladistics." Interview on BBC, March 4, 1982. Dr. Patterson is the senior paleontologist at the British Museum of Natural History.

⁴Keith S. Thompson, "The Meanings of Evolution," *American Scientist* (Vol. 70. September/October 1982), p. 529.

⁵Steven M. Stanley, *Macroevolution: Pattern and Process* (San Francisco: W.M. Freeman and Co., 1979), p. 39.

⁶Tom Kemp, "A Fresh Look at the Fossil Record," *New Scientist* (Vol. 108; December 5, 1985), p. 67. Dr. Kemp is Curator of the University Museum at Oxford University.

⁷Mark Ridley, "Who Doubts Evolution?" *New Scientist* (Vol. 90; June 25, 1981), p. 831. Dr. Ridley is Professor of Zoology at Oxford University.

⁸David M. Raup, "Probabilistic Models in Evolutionary Biology" *American Scientist* (Vol. 166. January/February 1977), p. 57.

⁹Stephen Jay Gould, "The Ediacaran Experiment," *Natural History* (Vol. 93; February 1984), p. 23. Dr. Gould, Professor of Geology at Harvard, is arguably the nation's most prominent modern evolutionist.

¹⁰Niles Eldredge, *op cit*, p. 52.

¹¹Tom Kemp, *op cit*, p. 66.

¹²Sydney Harris, "Second Law of Thermodynamics." This nationally syndicated column appeared in the *San Francisco Examiner* on January 27, 1984.

¹³Arnold Sommerfeld, *Thermodynamics and Statistical Mechanics* (New York: Academic Press, 1956), p. 155.

¹⁴John Ross, Letter-to-the Editor, *Chemical and Engineering News* (July 7, 1980), p. 40. Ross is at Harvard University.

¹⁵Sir Gavin de Beer, *Homology, an Unsolved Problem* (London: Oxford University Press, 1971), p. 15. Sir Gavin is a leading European evolutionist.

¹⁶Michael Denton, *Evolution: A Theory in Crisis* (London: Burnett Books, 1985), p. 289. Denton is a research microbiologist in Australia.

¹⁷Stephen Jay Gould, "Dr. Down's Syndrome," *Natural History* (April 1980), p. 144.

¹⁸S.R. Scadding, "Do 'Vestigial Organs' Provide Evidence for Evolution?" *Evolutionary Theory* (Vol. 5, May 1981), p. 173.

¹⁹See the many ICR books with such documentation (*Creation and the Modern Christian, Evolution in Turmoil, Scientific Creationism*, etc.) Write for free descriptive book list.

²⁰As cited by Jeremy Cherfas in "The Difficulties of Darwinism," *New Scientist* (Vol. 102; May 17, 1984), p. 29.

²¹As reported in an interview by Tom Bethell, "Agnostic Evolutionists," *Harper's* (February 1985), p. 61.

²²D.J. Futuyma, *Science on Trial* (New York: Pantheon Books, 1983), p. 197.



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Life of Darwin.

1809

Brooks fields of faith - Bible

Rather wild in youth. Sent to Edin 1826 but couldn't settle down to high standrad there. Then decided to enter ministry of Ch of Eng and to Cambridge 1828. Said that he had never been moved by HS to enter ministry but gave self to riotous living at U. Graduated in 1831 but didn't get ordained. Sailed on a surveying expedition in 1836 that yr till 1836. During these yrs his evolutionary views developing esp reading Malthus' essay on population. Hesitated to publish them until hand forced bec man named Wallace was about to publish similar views. Darwin's work recd little attention at first. 1859 1st ed. Scientific world against bec Darwin had no formal training in biology. Later accepted. Why? Bec physical sciences were making progress in those days but not biology and the biologists grabbed at anything that would help them. Also news of physical discoveries were getting to common people and those who weren't physical scientists were glad to find a non-mathematical science which appealed. Darwin broke the spell of physical science.

In meantime he contd to read Xn books. But serious doubts came. Doubtd OT first then miracles of NT. Never ordained. He did not want to believe and in order to rationalize his unbelief he steadily raised the level of evidence he required before he would be convinced. About 40 he called self agnostic. His whole life was an attempt to escape God. "I will give absolutely nothing for the theory of natural selection if it requires miraculous additions at any one stage of descent." Beld in some sort of original creation just as "philosophers assume the existence of a power of attraction without any explanation." Granting that his theory would explain everything else. He wanted only an impersonal God. p. 88-9. Darwin's wife went to ch regularly. Read Bible to kids and had them sprinkled in Ch of Eng. At end of life a friend reminded him that his very own researches had argued for truth of natural theology and asked how he could look on those things without seeing them as expression of some mind. Darwin said, "Well, that often comes over me with overwhelming force, but at other times it seems to go away."

(over)

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 Reader Digest How to Be Fooled by Statistics
 Excerpts from Stuart Chase's "Guides to Straight Thinking" p194
 OCT 1936

In *Life on the Mississippi*, Mark Twain showed us what nonsensical conclusions can be reached with "statistics"—if you combine them with imagination.

"In 176 years the Lower Mississippi has shortened itself 242 miles. This is an average of a trifle over one mile and a third per year. Therefore anyone can see that 742 years from now the Lower Mississippi will be only a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together."

Another example of illegitimate deductions from statistics:
 The population of the United States from 1800 to 1860 doubled every 20 years. If you ride this statistical curve far enough, it will show that by 1940 the population would reach 503 million. (Actual figure, a mere 131 million.)

By statistics a recruiting sergeant might convince you that the death rate in the U. S. Army in wartime is far less than the death rate in any big American city during the same period. What the sergeant neglects to mention is that the city death rate includes the sick, the old and infants, while the Army death rate is based on healthy young men between 18 and 35.

-To be published by Harper

(For more examples of juggling figures, see Darrell Huff's *How to Lie with Statistics*, published by Norton.)

Science is My Shepherd

Science is my shepherd, I shall not want; it makes me to lie down on foam rubber mattresses; it leads me on 4-lane highways; it leadeth me into the psychiatrist's office for my ego's sake. Yea, though I walk through the valley of the hydrogen bomb, I will not fear it; thy jets and atomic bombs comfort me. Thou preparest a table for me in the presence of the world's billion hungry people; thou anointest my head with home permanents; my alcoholic cup runneth over. Surely pensions and social security shall follow me all the days of my life, and I shall dwell in the old folks' home forever.

S.T. Bole, Ph.D. Prof. Biology John Fletcher College. The Battlefield of Faith.
The College Press. Waverly Park, Iowa 1940.

Says Lady Hope (Hempden under in Eng). saw Darwin "some time before
his death." Said he spoke of X as "He is the King, the Saviour, the
Intelligence, denying living." (167) - Conc: You he said "I was young
then. I was ignorant. I was enquiring, pleading, trying to find knowledge.
I wanted the truth, & there ... & then. They went & made a religion out
of it." 167-68

PROBABILITY

"Events whose probability is extremely small never occur." Emile Borel, French expert on probability. in Elements of the Theory of Probability (Prentice-Hall, Englewood, N.J., 1965), p. 57. Quoted by Coppedge, p. 166.

"We may be led to set at 10^{-50} the value of negligible probability on the cosmic scale. When the probability of an event is below this limit, the opposite event may be expected to occur with certainty, whatever the number of occasions presenting themselves in the entire universe" Borel, Probabilities and Life (N.Y.:Dover Publications, 1962), p. 28. Opposite event means failure to occur. $10^{-50} = 1/10^{50}$.

Probability of accidental arranging of the code for 1 gene is 10^{-236} .

Coppedge pp. 105-9 concludes that odds are 10^{161} to 1 that not one usable protoen would have been produced by chance in 5 bill yr history of earth.

In minimal cell the 239 protein molecules required include at least 124 different protein species. Prob of 1 minimum set of proteins happening in hist of earth is 1 in 10^{119776} .

(1)

Dave Penny Th. M. thesis. Assumptions: 10^{1000} atoms in universe (closer estimate is 10^{80}). (2) 10^{100} collisions/atom/yr (10^{20} closer to reality). (3) one of every two are in the right combination to produce a mutant to further evol.

(4) there is perfect natural selection--all beneficial mutants survive.

About 1 mill amino acids would be produced per second. Would take $10^{10^{24}}$ years to produce a human by chance (assuming only 10 diff kinds of atoms in human body). If could write billion 0's/sec. it would take a trillion yrs to write that number.

Can have a nitrate chronology for the oceans, and by this (nitrate content in relation to rate of addition from rivers annually) oceans are 6000 yrs old. Coppedge, 196.

Dating methods.

uranium 238 to lead 206. U 235 to Pb 207. Rubidium to strontium. Potassium to calcium. Potassium to argon. Daughter element must be radiogenic byproduce of parent radioactive element. Suppose there were some of daughter element in original sample or it was introduced at previous time. If method inaccurate by factor of 100 to 1000 then a date of 2 bill yrs would range from 2 mill to 20 mill. Comparing C14 to tree rings C14 accuracy drops off at 200 B.C.

Bara does not preclude use of existing material Isa 65:18 but means something great, new, epoch-making. Heb. 11:3 affirms creation ex nihilo.

Tohu-unformedness in sense of not being put into shape, not bec of a catastrophe. Bohu from root to be empty, devoid of inhabitants. Thus v 2 teaches earth needed to be formed into definite molds and shpaes, and needed to be inhabited.

The Twilight of Evolution by Henry M. Morris. Baker, Grand Rapids, 1963.

I. The All-encompassing scope of evolution.

"All biologists, I think, would agree that evolution is the largest and most encompassing (theme) of them all. Evolution has provided the framework for life in general, and therefore ~~it~~ it will be the theme of this book." The Ideas of Biology, by John T. Bonner (Prof. of Biology at Princeton), N.Y. Harper, 1962, p. ix.

"It is appropriate for psychiatrists and other students of mental disorders to pay homage to the work of Charles Robert Darwin and the theory of evolution, for without his work it is difficult to imagine what the state of our discipline would be like." Henry W. Brosin, U. of Pittsburgh in The Evolution of Man, Sol Tax, ed., U of Chicago Press, 1906, p. 373.

"The master idea, which animated alike the initiator of sociology (i.e., Auguste Comte) and his chief continuator (Herbert Spencer), was that of evolution Independently of the writings of both Comte and Spencer, there proceeded during the 19th century, under the influence of the evolutionary concept, a throughgoing transformation of older studies like History, Law and Political Economy; and the creation of new ones like Anthropology, Social Psychology, Comparative Religion, Criminology, Social Geography. It is from these sources that have sprung the main body of writings, investigation, research, that today can properly be called sociological." Victor Branford: "Sociology" Britannica, Vol 20, 1949.p. 912.

Concerning John Dewey--"The starting-point of his system of thought is biological: he sees man as an organism in an environment, remaking as well as made. Things are to be understood through their origins and functions, without the intrusion of supernatural considerations." Will Durant: "John Dewey" Britannica, VII, 1956, p. 297.

Julian Huxley, grandson of Thomas, an evolutionary biologist--"The first point to make about Darwin's theory is that it is no longer a theory, but a fact. No serious ~~scientist~~ scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun." Issues in Evolution, U of Chicago, 1960, p. 41.

II. The Circular Argument of the Geologist.

"It cannot be denied that from a strictly philosophical standpoint geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains buried in the rocks, and the relative ages of the rocks are determined by the remains of organisms that they contain." R.H.Rastall, Cambridge, Britannica, 1956, Vol X, p. 168.

"Further, how many geologists have pondered the fact that lying on the crystalline basement are found from place to place not merely Cambrian, but rocks of all ages?" E.M. Spieker, p. 1305. Walter E. Lammerts has listed over 500 cases that attest to a reverse order, that is, simple forms of life resting on top of more advanced types."

III. Doubts by Evolutionists.

Bonner (see above) reviewing a book by G.A. Kerkut (Implications of Evol, 1960)

"This is a book with a disturbing message; it points to some unseemly cracks in the foundations. One is disturbed because what is said gives us the uneasy feeling that we knew it for a long time deep down but were never willing to admit this even to ourselves. . . .The particular truth is simply that we have no reliable evidence as to the evolutionary sequence of invertebrate phyla. We do not know what group arose from what other group or whether, for instance, the transition from Protozoa occurred once, or twice, or many times. . . . We have all been telling our students for years not to accept any statement on its face value but to examine the evidence, and, therefore, it is rather a shock to discover that we have failed to follow our own sound advice." American Scientist, Vol 49, June 1961, p. 240. Yet in ⁶² he wrote above,

Darwin, Life and Letters, II, 210. "In fact, the belief in Natural Selection must at present be grounded entirely on general considerations. . . . From the analogy of change under domestication by man's selection. And chiefly from this view connecting under an intelligible point of view a host of facts. When we descend to details, we can prove that no one species has changed (i.e., we cannot prove that a single species has changed); nor can we prove that the supposed changes are beneficial, which is the ground work of the theory. "

Godschmidt: "Darwin's theory of natural selection has never had any proof except from a priori considerations, yet it has been universally accepted, and has led to great advances in biology." Richard P. Goldschmidt, The material Basis of Evolution, NY:Pageant Books, 1960, p. 212.

William Bateson, Geneticist. 1928. "Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of 'species.'" Clark & Bales, 103

D'Arcy Wentworth Thompson, On Growth and Form, Cambridge, 1943, pp 1092-3.

"But the larger and at first sight simpler questions remain unanswered; for 80 yrs' of study of Darwinian evolution has not taught us how birds descend from reptiles, mammals from earlier quadrupeds, quadrupeds from fishes, nor vertebrates from the invertebrate stock. . . . We may fail to find the actual links between the vertebrate groups, but yet their resemblance and their relationship, real though indefinable, are plain to see; there are gaps between the groups, but we can see, so to speak across the gap. On the other hand, the breach between the vertebrate and invertebrate . . . is in each case of another order, and is so wide that we cannot see across the intervening gap at all."

"Moreover, eyes having once achieved the present level of efficiency, it is unlikely that any rival organ could develop elsewhere for the same purpose unless it provided additional information with considerable survival value. In view of present-day traffic information there would perhaps be survival value for the development of a photoreceptive system at the back of the human head! After all, grasshoppers hear with their legs because nature found that the requisite materials were already there and could be developed for the purpose. But have we any cells in the back of the neck with such potentialities that they could provide a mechanism for detecting oncoming traffic and passing on the information to the brain? "Determining Factors in the Evolution of the Retina in Vertebrates. E.N. Willmer, Cambridge. Evolution, Academic Press, Inc. N.Y. 1953, p. 393.

"The rise of a gene of novel function, whatever the origin of its parts, must require some mechanism for the spatial rearrangement, which, on this view, would be at the root of genic evolution, and it must require too that the action which the new gene displays discharges some useful function so that the new structure would be preserved and fixed. We have very little evidence on these points; indeed, we have very little evidence on which to proceed in discussing genic evolution at all." p. 91. "The Genetical Structure of Populations, Kenneth Mather, Birmingham (Dept of Genetics). Evolution, as above.

Charicature of creationism. A.M. Lassek, The Human Brain. Springfield, Ill. Charles C. Thomas, 1957. Ideas on Man's Origin. A. The Magico-religious theory. Cites Babylonian, Egyptian acts of creation, then Hebrew--"The Hebrew account of man's creation is contained in the opening chapter of Genesis in the Bible, as quoted in the King James version. . . . All uncertainties as to the time-factor in man's beginnings were removed, /by citing of Ussher's chronology/" p. 15. Not KJ and not Ussher.

"If mutation, which is the only form of hereditary change of which we have definite evidence is always changed in genes already present, it would at first sight seem that we have here no basis at all for understanding the evolution of nevelities in the organization of the body. For their evolution we surely need new hereditary factors, not change in those already present. And we must remember that conditions in the past and in the hereditary

material are extremely complex. Possibly changes in the distribution of enzymes in the body, if they were somehow brought about, might cause new differences in rate of growth of parts, as for instance, in a part of the frontal bones of the skull resulting in the early evolution of horns. It is hard to see how redistribution of its enzyme could be brought about by mutation of a gene, but, in view of the complexity of the conditions in the body, it may perhaps be possible. Also, it is not impossible that new genes may be evolved. We know that genes may be reduplicated within the chromosomes, and, when that has happened, one member of such a pair might become so altered by mutation as to give us what is functionally a new gene.

These suggestions are purely hypothetical. For the present we cannot say more than that novelties of organization undoubtedly occur in evolution; that they are essential to the increase in complexity which is associated with progress in evolution; that we have no accurate knowledge of the details of their evolution."

A Hundred Years of Evolution. G.S. Carter. NY Macmillan, 1958, 184-5.

Dobzhansky says:

"The occurrence of the evolution of life in the history of the earth is established about as well as events not witnessed by human observers can be ... The most pressing problems of evolutionary biology seem at present to belong to two groups -- those concerned with the mechanics of evolution and those dealing with the biological uniqueness of man." (Theodosius Dobzhansky, "Evolution at work," Science, CXXVII (1958), p. 1092).

Also:

"In spite of the immense number of observations that have been made, and of the detailed experimental work that has been done in recent years, there is not yet unanimity of opinion as to the way, or ways, in which evolution has come about." (J.W.N.Sullivan, The Limitations of Science, New York: Mentor, 1961, p.93).

Others are more positive in their denial. The late Richard Goldschmidt of the University of California was a geneticist of note. But his conclusion was:

"nobody has produced even a species by the selection of micro-mutations. In the best known organisms, like Drosophila, innumerable mutants are known. If we were able to combine a thousand or more of such mutants in a single individual, this still would have no resemblance whatsoever to any ~~known~~ type known as a species in nature," (Richard B. Goldschmidt, "Evolution as viewed by one Scientist," American Scientist Vol. XL (1952), p. 94).

Also:

"It is not yet generally agreed, however, that in mutations we have found the actual raw material with which evolution has worked. Observed mutations, say some authorities, are not sufficiently profound to explain the origin of species. And it has been asserted that, of the mutations that have actually been produced under experimental conditions, practically all are detrimental to the organism concerned." (Sullivan, op.cit. p. 93).

More recently W.R.Thompson of Canada has spoken with great reserve on the whole question of evolution. In his Introduction to a new edition of Darwin's Origin of Species (Everyman's Library Edition, 1963, p. xxii) he says:

"There is a great divergence of opinion among biologists, not only about the causes of evolution but even about the actual process. This divergence exists because the evidence is unsatisfactory and does not permit any certain conclusion." ~~{xxxxxixxxxxxii~~

SECOND LAW OF THERMODYNAMICS

1st Energy can neither be created or destroyed today.

2nd--Altho the total energy in the cosmos remains constant, the amount of energy available to do useful work is always getting smaller. Entropy is measure of unavailable energy.

3rd--as absolute zero temperature in a perfect crystal is approached, its entropy will also approach zero.

2nd law means--(1) energy available for work is diminishing=entropy increasing.
(2) everything moving toward greater probability from improbable situations. Improbable water should stay on top of mountain. Better to state (2) - everything moving toward least orderliness or greatest chaos. Evolution teaches opposite (1) more energy now and more order.

What about increasing time? 2nd law says it increases the possibility of degredation and randomness. Math may say that given time anything might happen but during all this increased time 2nd law is also operating as well as laws of probability.

What about solar energy? Evol says that energy for triggering processes comes from sun. But must have some sort of motor within elements to respond to trigger of solar energy. If non-living substances first, then sun would do them no good. Or to put it in a riddle: "How, when no life existed, did substances come into being, which today are absolutely essential to living systems, yet which can only be formed by those systems?" Harold F. Blum (evolutionist), Time's Arrow and Evolution. 2nd ed. Princeton, Princeton U. Press, 1955, p. 170.

Blum, p. 178A says: if I were rewriting chpt on origin of life "I should want to play down still more the importance of the great amount of time available for highly improbable events to occur. One may take the view that the greater the time elapsed the greater should be the approach to equilibrium, the most probable state, and it seems that this ought to take precedence in our thinking over the idea that time provides the possibility for the occurrence of the highly improbable."

Since nothing is now being created, and since it cannot be eternally old (otherwise it would be dead), there must have been a period in the past when it was "created" by creative processes which no longer are functioning.

Sc and Creation Handbook, p. 19

Entropy of biosphere system as a whole may remain constant or even decrease for a time. But if it decreases, the 2nd law requires that it must be at the cost of an increase of entropy in its environment. So it can only be temporary. Sooner or later the excess energy in the environment will be exhausted and biosphere would then rapidly descend into a state of equilibrium or death. Earth is open system and draws from sunlight. But not enuf. Sun's energy may beat on concrete pavement for 1000 yrs and never generate baby concrete blocks. Must be available an appropriate energy conversion process along with a pre-programmed template to work from. (guide,mould).

WHY THE K-AT-CLOCK CANNOT TELL TIME

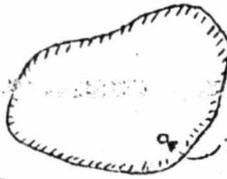
ATMOSPHERIC AIR
CONSISTING OF:

8860 ppm A-240

30 ppm A-36

6 ppm A-38

plus Nitrogen & Oxygen



DENSE ROCK, ONCE MOLTEN,
CONTAINING SOME POTASSIUM
(e.g. basalt, hornblende)

TINY SAMPLE, CONTAINING
GAS CAVITIES

Explanation of how the clock works:

(1) In every million atoms of total Potassium, 120 are K-40 (average).

(2) Eight percent of the K-40 decays to pure Argon-40 gas at an average rate of one-half of it every 1.31 billion years ("half-life"). This means that 2.5 atoms/sec per gram of total Potassium in the sample turns into A-40 "trapped" in the sample.

(3) When the rock froze, supposedly billions of years ago, it is assumed the surrounding atmosphere contained the same proportion of A-36 and A-40 it contains today, or if any infiltration occurred during all those years, 30 atoms of A-36 always came in with 8860 atoms of A-40.

(4) We assume no other A-40

was present in the rock when it froze.

(5) Now, count the A-36 atoms in the tiny bit of gas in the sample: multiply by 8860/30 and call that the A-40 that infiltrated!

(6) Now count the A-40 atoms in the sample, subtract the A-40 atoms that infiltrated, and the remainder must have decayed from rock!

(7) Count the total K in the sample, and the number 2.5 atoms/sec can be used to tell us how many years it has been decaying.

(8) Problem: How do we know what fraction of A-36 was at the beginning? If A-36 in the air has built up from zero since creation, the "age" of the rock will *always* come out within creation date chosen!

Bible-Science Newsletter
August-September, 1972

Encyclopaedia Britannica. Chicago: Encyclopaedia Britannica, Inc. 1957. Vol 2.
Article on Anthropology by S.F.N.

On Pithecanthropus erectus--"Additional evidence must be presented before a reliable hypothesis can be constructed (Franz Weidenreich, 1945)."p. 52.

On Solo man from Java. 11 skulls. "Unfortunately, none of the faces are present and there is evidence that the skull bases have been artificially removed, possibly an evidence of cannibalism." "They have the distinction of being among the longest human skulls of either fossil or modern man." p 52. "Other fossil finds such as those of two large skulls from Wakjak, Java and the Keilor skull of Australia have been used to construct a lineage for the modern Australian aborigines, leading back through Solo man to Pithecanthropus" p 52. But he just said insufficient evidence.

On Neanderthal Man. "The cranial capacity is remarkable for its absolute size, averaging about 1,450 cc., which is approximately 100 cc. above that of modern man. The skeleton is characterized by robust development..." 52-6.
"Neanderthal remains provide a substantial reminder that there is not an inexorable sequence in skeletal development leading continuously from primitive to modern." 52.

What happened to modern man. Lists principal trends "(1) The brain case has increased in size and the face has been correspondingly reduced;..." 53.

"It is probable that not more than one species ever existed at one time. . . . There has been no development of genuine species, however, in the sense that a discontinuity, resulting from reproductive isolation either in time or space, has ever occurred." 53.

On Definition

Evolution is change and origins. Like saying gambling is all chance. Is driving to work gambling? Is legitimate change evolution?

On descent from monkeys

Darwin, The Descent of Man, ch 6: "And as man from a genealogical point of view belongs to the Catarrhine or Old World stock /of monkeys/, we must conclude, however much the conclusion may revolt our pride, that our early progenitors would have been thus designated." "The Simiidae then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe proceeded."

"In fact the earlier ancestor /of man/ would certainly be called an ape or monkey in popular speech by anyone who saw it. Since the terms ape or monkey are defined by popular usage, man's ancestors were apes or monkeys (or successively both)." George Gaylord Simpson, paleontologist from Harvard. The World into which Darwin Led Us. Science. 131:3405:966. April 1, 1960, P. 969.

William Howells of Harvard: "A visitor from another world, happening along seventy million years ago, would probably have laughed at the idea that the Palaeocene primates could ever produce a man. But they did." Mankind in the Making. Doubleday, 1959, p. 61.

Laurence Kulp: "...certainly it is not for a theologian to reject the hypothesis that is held in one form or another by practically all scientists in cosmology on scientific grounds." Eternity, May 1963. But nebular hypothesis was the cosmological hypothesis held by scientists for a full century and then proved false.

Faith on part of evolutionists.

John M. Taylor, prof emeritus of Biology at Amhurst: "How some ancient ancestor had succeeded in developing bone, in many respects the most marvellous tissue of our bodies, is beyond my comprehension. He did it." The Coming of Man. Marshall Jones Co. 1925, p. 28.

Concerning the development of the vertebrates from the invertebrates, Prof. Hooton (Ernest Albert) of Harvard: "All this is complicated, obscure, and dubious. Anyway there evolved from the invertebrates a tribe of animals which, by hook or by crook, acquired backbones." Up From the Ape. Macmillan, 1936. p. 56.

Same Prof. Hooton: "Just how fins developed into limbs is still a mystery--but they did." Apes, Men, and Morons. G.P. Putnam's Sons. 1937.

Origin of horses. One hypothesis is that a pair of animals known as condylarths "suddenly gave birth to a litter of Dawn Horses." Concern this Geo. Gaylord Simpson says: "In the nature of things this hypothesis cannot be ruled out categorically and some respectable scientists support it. Nevertheless it is so impermissible as to be unacceptable unless we can find no hypothesis more likely to explain the facts." "The Great Animal Invasion" Natural History. 49:4:206. April 1942.

D.M.S. Watson, Prof Zoology London U. "Evolution is a theory universally accepted, not because it can be proved to be true, but because the only alternative, 'special creation,' is clearly impossible." London Times, Aug 3, 1929.

Comparative anatomy

Principle--"the degree of closeness of structural resemblance runs essentially parallel with closeness of kinship. Most biologists would say that this is not merely a postulate, but one of the best established laws of life.... If we cannot rely upon this postulate... we can make no sure progress in any attempt to establish the validity of the principle of evolution." Horatio Hockett Newman, Prof Biology, U of Chicago. Evolution, Genetics, and Eugenics. U of Chicago press, 1932, p. 53.

But many exceptions have been found in abundance. "One of the most striking convergences in parallel evolution is that bet the woolly rhinoceros and the living white rhinoceros of Africa. The resemblance, esp in skull and teeth, is so close that it long seemed incontrovertible

It has multiple facets in its functions
 B. The Characterizations of the immaterial part of man.

1. Soul.

Meanings in OT.

- a. That which breathes and as such is distinguished from flesh, Isa 10:18; Detu 12:23.
 b. As life-breath which departs at death, Gen 35:18; Jer 15:2.
 c. Stands for the individual, personal life, person. Means the animating principle in the ~~body~~ blood, Detu 12:23-24. Also center of mental activities, Psa 107:9; Jer 31:25 a weary soul, Lev 26:11, a loathing soul, Job ~~30~~ 30:25, loving soul Cant 1:7. Sometimes for the corpse, Lev 21:11; Numb 6:6; 9:6.

Meanings in NT.

Much same.

Note esp Jn 19:30 Jesus gave up his pneuma, and Jn 10:15 Jesus gave up His psuche for the sheep. Spirit is not confined, it is the out-breathing from God. Soul is man's individual possession which distinguishes man from one another and from inanimate nature.

Man has a spirit; man is a soul. Soul in man is the subject of personal life, whereof spirit is the principle.

2. Spirit.

- a. Used of wind as Gen 8:1; Heb 1:7; or breath, 2 Thess 2:8
 b. Life principle in man. Apparition, Mt 14:26. In death this is yielded to the Lord, Lk 23:46; Acts 7:59; 1 Cor 5:5. Eccles 12:7
 c. Related to higher things in man or manifestations of the spiritual part of man. What we think or feel, Mt 5:3; Gal 6:1; Often related to the new life in X, Rom 8:16; 1 Pet 2:5; Col 1:9; 3:16

All men have a spirit - Jas 2:26; 1 Cor 2:11. Heb 4:12

What is the relationship between the soul and spirit.

Best arguments for distinction.

1. Natural man is called soulish, 1 Cor 2:14-15 cf Jude 19, while renewed man is called spiritual 1 Cor 2:14-15.
2. Body which we have at present is called soulish while res body is spiritual, 1 Cor 15:44
3. 1st Adam a living soul and last a quickening spirit, 1 Cor 15:45.
4. Tho it is true that the words are in earlier Scrip parallel terms for inner life of man (soul denoting life as constituted in the man and spirit denoting life as coming from God), yet esp in Paul they take on distinctions. Soulish takes on a force not evident in root, that of carnal, Jude 19, 1 Cor 15:44, Jas 3:15. Pneuma has also taken on a religious sense and comes to mean that which is derived from God. HS works thru spirit not soul, Rom 8:16. Soul may be lost but not spirit, Mt 16:26.

Thus this is good argument if you are willing to see development in the words. Even Andrus recognized this in his distinctions in his 7-fold diagram.

- Best arguments against distinctions.
1. Only 2 really different substances in world. Soul and spirit are not 2 substances. True, but also true you may see them as diff ways of describing impt functions of immaterial nature of man. To say 3 substances is error. Apollinaris, bishop of Laodicea, d. 382, attempted to explain the mystery of X's person by teaching that the Logos (2nd person of Trinity) had taken the place of the rational soul in X, so that the person of X on earth consisted of the Divine Logos, a human body, and a soul

*1 Pet 3:20 Acts 2:3
 Acts 20:10*

Heb 13:17 Jn 1:24

*2 Cor 7:1 - carnal
 Spirit*

*cf Rom 20:8
 6:9*

*μένος - part in of work
 κηρός - person, share
 τένος - soul - mind - something you completely (to and/or last part)*

2. No verse clearly teaches trichotomy.

1 Thess 5:23. Text is not teaching 2 substances in immaterial part but one substance in different relations and under diff aspects. Distinction is not primary consideration of the vs but unity of sanctification. Whole man sanc. Holoteleis--wholly, meaning to full completeness, telos.

Could have written holomereis in all your parts.

Next word is holokleros, whole body but idea is still completeness. - Undamaged

Heb 4:12. Piercing thru to soul and spirit not dividing between. Exposing of all that composes inner nature of man.

However, very fact that Bible emphasises these 2 parts of inner nature shows there is some imp to them.

Concl.

Rev 6:9

Soul is subject of personal life while spirit is principle. Soul is more related to man and spirit to God. at least in later usage. Not diff of material but of relationships. There must be some diff else the Scriptural emphasis wouldn't be there. Would mention soul and heart or heart and mind instead of soul and spirit. In nature man is dich; in function he is tri or more.

DOB in Act 22:37

of Heb 10:38 where soul used is of God.

of Mt 12:30 ; Lk 1:46-7. - execution of rel. ascribed to soul.

*Soul does speak of union of mat & imm. but in OT hee
Heb has no word for body as an organism.*

*Spirit of neutral (non-God) functions Acts 17:16.
(of Paul) and still then spirit clearly equating apart for God.*

Rom 11:8 ; 8:15.

1 Cor 2:4 Spirit given.

1 Cor 16:14.

1 Tim 4:12 as if spirit needed

renewing.

① Re substance - only 2.

② Re divisions or functions of immaterial there are several.

a. Flesh, heart, ^{mind} hand of physical,

b. Spirit conscience nerve

c. Soul used of whole person. Not true of other words

d. All need renewing (except flesh which can't be).

e. Spirit more specific - of higher functions ^{Psalm 42:1.} *but soul not lower, just general*

Flesh = +n

3. Heart.

- a. Bodily organ (and by transition those experiences which affect or are affected by the body like fear, love, anger, joy, etc. 1 Sam 25:37; Ps 13:2. *2 Sam 18:14*)
- b. Seat of emotions or principles of action, Gen 18:5; Lev 19:17; Psa 104:15.
1. Comprehends mind, affections, will, Deut 4:29; 6:5.
 2. Specific ref to mind or knowledge, thinking, Deut 8:5.
 3. Ref to inclinations, resolutions, Ex 14:5.
 4. Ref to conscience, Job 27:6.
 5. Moral character, 1 Chron 29:17.
 6. Seat of appetites, Psa 104:15.
 7. Seat of emotions and passions, Isa 30:29.
 8. Seat of courage, Dan 11:25.

Can conclude that all inward elements of man are or can be included under heart.

c. Center of vital activity.

This combines 1 and 2. 1 Kg 21:7. Can be uncircumcised, Jer 9:26; Acts 7:51.
Can defile whole man, Mt 15:19-20; hardened, Heb 4. Cleansed, Psa 51:10.

4. Conscience.

Meaning developed from mere self-consciousness to full ethical import and best idea is trans of Eccl 17:11--a witness within. Became widely used word and concept thru Stoics good use of it. Only in gospels in Jn 8:9 (not attested); 2x in P's addresses in Acts plentifully in epistles. Some say it is a function of pneuma signifying self-consciousness and function of heart in moral approval or disapproval, cf 1 Jn 3:19-21 (Jn uses heart where P would have used conscience).

a. Unsaved man's conscience.

May be a guide, Hn 8:9; Rom 2:15.

May not be faulty, (tho may seem right, Acts 23:1). 1 Tim 4:2; Tit 1:15; Heb 9:9; 10:22.

b. Saved man's.

Governmental world, Rom 13:5.

Working world, 1 Pet 2:19.

Social world, 1 Cor 8:7, 10, 12.

HS, Rom 9:1, Religious world, 2 Cor 1:12; 4:2.

5. Mind.

Nous. represents the mind as comprising alike the faculties of perceiving and understanding and those of feeling, judging and determining. Emphasis on understanding or the result and not so much the process.

Sunesis. Also means understanding but used of divine things in particular. Pictures more the comprehension of the mind as it goes thru the process of arriving at a result, critical faculty.

Phroneo describes more the action of understanding, to direct one's mind to something.

Unsaved man's mind.

Reprobate, Rom 1:28. It was tested and it failed.

Vain, inappropriate, Eph 4:17.

Defiled, Tit 1:15--lit, to dye with another color.

Blinded, 2 Cor 4:4.

Permanently darkened (pf periphrastic), Eph 4:18.

Unsaved man is without critical faculty, sunesis, Rom 3:11.

Mind of saved man.

Twice as many ref to this as unsaved.

God uses mind in understanding the Word, Lk 24:45. 1 Cor 14:14-15.
(instruction to be intelligent not emotional).

Thots need to be captivated, 2 Cor 10:5.

Standard for action, Rom 14:5. Understanding Lord's will, Eph 5:17

Needs girding, 1 Pet 1:13.

Needs renewing, Rom 12:2. 1 Cor 2:15.

Used in loving God, Mt 22:37.

Can call these functions a relationships but not separate entities.

6. Flesh,

Already discussed but note it is need of whole of man as soul.

7. Will

HEART

I. The Facts. Use of the words. Source of the Doctrine

- A. Words. Kardia as Mt 18:35; lebhah and leb as Ex 9:14.
- B. Usage. OT over 600x. NT 120x.

II. Facets. Meaning. Significations of the term.

- A. The Seat of the Physical life, 2 Sam 18:14. 2 Kg 9:24
- B. Seat of Intellectual life.
 - 1. It considers, Deut 8:5.
 - 2. It obtains a knowledge of Word, Psa 119:11.
 - 3. Source of evil thots and actions, Mt 15:19-20
 - 4. Has thots and intents, Heb 4:12; Gen 6:5.
 - 5. Can be deceitful which involves knowledge, Jer 17:9.
- C. Seat of emotional life.
 - 1. It loves, Deut 6:5.
 - 2. Produces self-reproach, Job 27:6.
 - 3. Rejoices and is glad, Psa 104:15; Isa 30:29.
 - 4. It can be sorrowful, Neh 2:2; Rom 9:2.
 - 5. Has desires, Psa 37:4.
 - 6. Can be bitter, Psa 72:12₃21.
- D. Seat of Volitional life.
 - 1. It seeks, Deut 4:29
 - 2. It is turned aside, Ex 14:5.
 - 3. It is hardened, Ex 8:15; Heb 4:7
 - 4. It is capable of choice, Ex 7:23
 - 5. It is uncircumcised, Jer 9:26; Acts 7:51.
- E. Seat of Spiritual life
 - 1. Abode of Father, 1 Pet 3:15
 - 2. Abode of Son, Eph 3:17
 - 3. Abode of Spirit, 2 Cor 1:22
 - 4. Effects sal, Rom 10:9-10.
- F. Stands metaphorically for the middle or inner part.
 - 1. Heart of sea, Ex 15:8
 - 2. Heart of heaven, Deut 4:11
 - 3. Heart of earth, Mt 12:40

III. Features of heart. Distinctions and observations. Specification of heart.

- A. Relates to both material and immaterial.
- B. When immaterial refers to function not the substance
- C. Unregenerate and regenerate heart capable of responses.
 - 1. Unregenerate--hardened, Mk 10:5; uncircumcised, Acts 7:51; evil, Jer 3:17
 - 2. Regenerate, pure, Mt 5:8; 1 Tim 1:5; clean, Psa 51:10; circumcised, Rom 2:29; pure, Heb 10:22.

THE FALL OF MAN

Hamartology

1. Fall
2. Def of sin
3. Pers Sin
4. Nature
5. Unborn
6. Unborn

7. Xth Sin

Introduction. Concerning the validity of Gen acct. 3 views. All myth. Latest quirk to this is British view A la Barth. "Unless we are invincible fundamentalists we know that Gen. 3 is properly to be regarded as "a true myth"--that, though Eden is on no map and Adam's fall fits no historical calendar, that chapter witnesses to a dimension of human experience as present now as at the dawn of history-- in plain terms, we are fallen creatures, and the story of Adam and Eve is the story of you and me." Hunter, Interpreting Paul's gospel, 77.

*Archibald M. Pinda Westminster 1854
London SCM Press*

All legend. "It is a general picture of religion and morals in the light of a later period. Even in its freshest and most original form sacred legend is still only legend. But for giving a knowledge of these primitive days it is not by any means, on that account, wholly valueless." Schultz, O.T. Theol. I, 89. "In those ages the theophanies and the appearances of the angel of God occur in a tangible, almost mythological way." Ibid.

Truth. "The account of the creation, its commencement, progress, and completion, bears the marks, both in form and substance, of a historical document in which it is intended that we should accept as actual truth, not only the assertion that God created the heavens, and the earth, and all that lives and moves in the world, but also the description of the creation itself in all its stages." Keil and Del 137. Support of literal truth interpretation. Mt 19:455 cf Gen 2:23-24. Rom 5:12-21. 1 Cor 15:21-22, 45,46. 1 Tim. 2:13f.

I. The Place of the Temptation. Setting

Garden is paradise or orderly park. Eastward from standpoint of Moses, 2:8. Prob in Armenian highlands bec Tigris and Euphrates mentioned and they head up there. Only Kush we know in Africa but perhaps there were 2. Garden means enclosure or sheltered spot. Paradise suggests a royal park. Eden means delight. 2:8 says in Eden; elsewhere no in, just Eden.

II. The Prohibition . The Test.

2:15. Man to work in perfect state. At least responsible. Care for garden even tho it was perfect. Nec to "keep it from growing in exuberant disorder." Leupold. One prohibition. Fact that there is only 1 is an evidence of God's mercy. Even the 1 not greivous. Evidently these were literal trees with symbolic meaning. Tree itself didn't have power to confer life or knowledge, but God arranged things so trees would be the instruments. Might have been any kind of tree, but once God had given a command about it, then it became instrument of conferring knowledge of good and evil bec when ate would know evil.

Ultimately the test was obedience to will of God or not. Not merely a matter of diet.

Only 1 way Adam could show this. he can stay & destroy 1000 x / day.

III. The Tempted.

What was relation of Adam to God before fall? Depends on definition. LSC says passive holiness meaning innocent of wrong. Know Adam was mature bec God had communion with him. No grounds for saying positive holiness. Positive too strong a word. Neutral or innocent too weak to me bec he wasn't neutral re morals. He had a certain kind of holiness (not same as Xn has in X tho), and perhaps can all it unconfirmed holiness. Had a free will to choose and mind capable of choice. Eve evidently same if helper to Adam and also enjoyed things he did.

IV. The Serpent.

Wise of Satan to use seppent bec Eve used to seeing such. Would have been on guard if another human had appeared. Prob used real animal bec God cursed animal.

V. The Fall.

Gen 3 is the most tragic chapter in the Bible. This is a strictly historical account fully approved by the NT. Not "merely a pictorial representation intended to convey some general impressions".

Doubt of God's Word, 1-3. Kind of innocent doubt--doubting a question of fact. Yet mixed with implications. Implied that God's prohibition too sweeping--of every tree. God had put an unwelcome curb on man. Fact that they could eat of all other trees pushed aside. The 1 tree dragged to front. Idea got across to Eve bec vs 2 shows she began to entertain the idea that God shouldn't have forbidden even 1 tree. God not good to you is 1st stage of temptation even tho man had much evidence of God's goodness. Eve puts up a half-hearted defense of the prohibition in vs 3 but she dulls its sharpness by adding touch it.

Denial of God's Word, 4-5. From the mild suggestion to bold denial. "Father of lies so saturated with lying that he attempts to make God out to be a liar." Offers the enticing possibility that their eyes would be opened. Be like God or gods is just cunning way of holding out something which Satan doesn't explain. Satan got them to believe that God offered only ill and he only good. Complete reversal.

VI. The Penalties.

A. To serpent, 14. Cursed above all other animals. Upon belly. Perhaps indicates that serpent was upright before fall or perhaps merely that this now becomes a badge of degradation. Adam worked before fall but not part of curse.

Anyway whatever crawled was abomination to Israel, Lev 11:42, and even in M after redemption of creation serpent crawling, Isa 65:25.

Many instances in Script where God punishes the unmoral agent of evil.

Animal that kills a man, Gen 9:5; Ex 21:28. Flood, Gen 6:7; 7:21.

Instrument punished along with the instigator.

B. To Satan, 15. Doomed to be crushed. Mortal wound in head. God sovereignly puts the enmity. In 15a seeds are contrasted, in 15b individuals of seed stand out. Serpent and evidently one particular person in woman's seed.

Battle will be brot to a decisive conclusion for word crush means just that. Bruising implies suffering. Crushing victory.

C. On nature. Man lost lordship. Rom 8.

D. To race, 7-24.

1. Broken fellowship. Fig leaves which hid man and woman not from each other but from God. Not sexual sin bec supposed to be fruitful. This resulted in spiritual death. Penalty of death was carried out the day they ate "if we keep in mind the Biblical concept of dying" which is separation from God. Physical death is not the most serious aspect of death at all. The most serious, spiritual, did begin that day.

2. Physical death, 22-24.

3. Sinful heart. Depravity. Immediately Adam tried to blame someone else. Doesn't mean nothing good in man, but that man is without merit in God's sight. Depravity not related to man's estimation of self, but with God's estimation of him. Eph 2:3.

E. To Adam.

1. Cursing of ground, 17-18. Element of grace in that it would still give bread.
2. Condemnation to hard labor. Grace in that keeps him from lawlessness.

F. To Eve and women.

1. Multiplied conception, 16. To replace increased death.
2. Pain in childbirth in addition to other sorrows.

3. Natural desire to husband, 15-16. Sexual attraction. Blessing bec if not

work before fall was satisfying - after, vain - kerus

Tim 2:13-15

STANDARD B & P "NOTEAR"

STANDARD B & P "NOTEAR"

BT, 36-39

Ch 38 first, Personal sins. Bec we understand that too well from experience.
How many sinned today? Name 2 specific sins.

1. Scripture, Rom 3:9-18. Gal 5:19-21.
2. Universal except infants. Rom 3:9, 23.
3. In both thought and deed. INcludes things omitted, Jas 4:17.
4. Some greater (Caiaphas's) than others (Pilate's). Matt 7-speck and plank.

In OT sins of ignorance from sins with high hand--defiant. No offering, Numb 15:30-31. Ex 14:8 Israelites went out in defiance of Pharaoh (cf Acts 13:17). Isa 10:32-Assyrian shaking fist at Is.

When have light, sin is worse, Lk 12:47-48. Unpardonable sin, Mt 12:31-32. Sin unto death 1 Jn 5:16 (no art. indicating lifestyle). Sin not unto death. In RC venial (pardonable) and mortal (death) but penance can remove. Little and big. Just like Arminian.

5. Transmission. Not except for ramifications.
6. Result. Loss of fellowship.
7. Remedy. Become a bel. (judicial forgiveness) For bel, 1 Jn 1:9 (family forgiveness).

Ch 36 Inherited Sin

1. Def. Sinful sstate into which all born. = sinnature = flesh=original sin.
2. Eph 2:3 by nature. Ps 51:5. Intellect, emotions, will all affected.
3. Total depravity. Not passing the test of pleasing God. Unmeritoriousness in God's sight. Total bec affects all aspects of our being, and affects all people. Doesn't mean that all engage in every sin or that can't do good.
4. Penalty is spiritual death. Death=separation. Cut flowers.
5. Remedy. Spiritual life and HS giving victory over sin nature.
6. Transmission. From parents back to Adam.
7. Contrary views. Pelagianism. Man created neutral. Will is free. Opp is Augustinianism. Man totally unable. Semi-Pel man can cooperate with God. RC is semi. Arminianism. Adam innocent. We inherit pollution not guilt from his sin.

Ch 37 Imputed Sin

1. Meaning. To reckon or ascribe something to someone. Not influence but actuality, involvement. Lev 7:18; 17:4. Rom 5:13; Jas 2:23; 2 Cor 5:19, Philemon 18--reckon this to me.
2. Adam's sin to race; Our sin to X. X's rtness to bel.
3. Rom 5:12. 4 views. (1) Individual sins. P says bec of sin of one 5x. (2) All are sinners or sinful. But active voice vb. (3) Just part of human experience. (4) All sinned when Adam did. Means connection bet Adam and race. Federal or representative like Congress, or seminal or real like I was actually there. Adam contained seed of all of us. Heb. 7_9-10. Car illus. Alumni and athletes.
4. Transmission. Directly.
5. Penalty. Physical death. Rom 5:13-14.
6. Remedy. Imputed rtness of X. Corneal transplant.

Ch 39

1. Various kinds of perfectionism. (1) Unbiblical-no sin at all. (2) No sin for some time. (3) Bib. Maturing process. Antinomianism-not bound by law. Leads to license.
2. Standard, 1 Jn 1:5. God is holy.
3. Requirement for each at every stage of Xn growth. Walk, 1:7. Illus stone in pond.
4. Enemies. World, flesh (Rom 7:18)
5. Penalties for bel. Interrupts fellowship, lose joy, walk in darkness, lack confidence in prayer. For persistent sinner. Punishment, sickness, 1 Cor 11:30), Excommunication, 1 Cor 5. Death.
6. Preventives. Word, X, HS (teaching us, guiding prayers, enabling service, Jn 7:37).
7. Remedy, 1 Jn 1:9. Think how much sin grieves our Father.

Name: _____ THS 203 THS 502 (Circle one) Box: _____

Exam #3. Please use INK. All books on floor--only exam paper on desk. Circle dates you were present: 10/24; 10/31. Tardies? _____. I read _____% of chapters 25-31 and I read _____% before the classes. (4)

I. Give book and chapter for the following: (4)

1. Doctrine of demons--
2. Days of creation--

II. Give subject for the following: (4)

1. Ephesians 6:12--
2. Matthew 19:4-5--

III. True (+) of False (0) (76)

- _____ 1. Ananias (Acts 5:3) was apparently not a believer.
- _____ 2. Fossils tell us how evolution occurred.
- _____ 3. God has already announced the termination of the cosmos.
- _____ 4. The sin of Gen. 6:1-4 included polygamy.
- _____ 5. Demons attack the truth of the Incarnation of Christ.
- _____ 6. Some demons are temporarily confined.
- _____ 7. Demons always promote immorality.
- _____ 8. The sons of God in Gen. 6 were likely demons.
- _____ 9. Demons are not very strong beings.
- _____ 10. If a person is demon possessed it is his or her own fault.
- _____ 11. The New Testament letters command us to cast out demons.
- _____ 12. I place progressive creationism under the broader category of theistic evolution.
- _____ 13. Demons evidently cannot predict the future.
- _____ 14. Demons are not restricted by barriers of space.
- _____ 15. Humans can bind demons today.
- _____ 16. God would never use a demon to carry out His purposes.
- _____ 17. A demon can be present in more than one place at a time.
- _____ 18. Tartarus was considered a place of punishment lower than hades.
- _____ 19. "Image" and "likeness" are nearly synonymous in the Bible.
- _____ 20. Some evangelicals teach the original creation took place before Gen. 1:1.
- _____ 21. Satan has supreme, though usurped, authority over the cosmos.
- _____ 22. There was a race of people before Adam was created.
- _____ 23. Christ accommodated to the ignorances of His audiences when He spoke of demons.
- _____ 24. Demons teach a works salvation.
- _____ 25. Henry Morris is a champion of creationism.
- _____ 26. Natural selection causes small changes in an organism.
- _____ 27. No mutation has ever produced a new species.

- ____ 28. Demons can return into a person from whom they have been cast out.
- ____ 29. The word "day" can refer to more than 24 hours in the Bible.
- ____ 30. Demons apparently can operate from within a believer.
- ____ 31. A true transitional fossil has never been found.
- ____ 32. The gap theory helps harmonize Genesis and geology.
- ____ 33. Gen. 1:2 is best translated "the earth became formless and void."
- ____ 34. Mutations are not uncommon.
- ____ 35. The "steady state" theory says matter is continually being created.
- ____ 36. Man lost the image of God when he sinned.
- ____ 37. Demons can be involved in inflicting sickness on people, but not death.
- ____ 38. Traducianism best harmonizes with the sinlessness of Christ.

IV. Complete the following: (12)

1. We are to enjoy but not _____ the things of the world.
2. The formula for evolution is _____=evolution.
3. Give a concise and accurate statement of the Second Law of Thermodynamics.

4. Give a concise and accurate statement of Traducianism OR two arguments for solar days.

Please sign the following if true in your case for this exam. "I pledge my word that I have not given or received verbal, written or any other kind of help on this exam."

_____.

Name: _____ Exam #4 THS 203 THS 502 (Circle one) Box: _____
Please use INK. ALL books on floor--only exam paper on desk. Circle dates you were present:
11/14 11/21. Any tardies? _____. I read ____% of chapters 32-39, and I read ____% before
each class. (4)

I. Give book and chapter for the following subjects. (10)

1. Meaning of sin: _____
2. An example of imputation: _____
3. Original sin: _____
4. Inherited sin: _____
5. Imputation of sin: _____

II. True (+) or False (0) (72)

- ____ 1. Biparte means man is a unitary being.
- ____ 2. The Bible says the spirit is superior to the soul.
- ____ 3. The word spirit is sometimes used to indicate the whole person.
- ____ 4. Our conscience teaches us what is right and wrong.
- ____ 5. Trichotomy means cut in three parts.
- ____ 6. Both believers and unbelievers possess the flesh (the disposition to sin).
- ____ 7. The will of an unsaved person is enslaved to sin.
- ____ 8. The Roman Catholic church's doctrine of sin is Pelagian.
- ____ 9. "Subdue" the earth means to bring it under cultivation.
- ____ 10. Satan did not use an actual serpent in Eve's temptation.
- ____ 11. Christ did not talk much about sin.
- ____ 12. Hebrews 4:12 is used to support trichotomy.
- ____ 13. Animals are called "souls."
- ____ 14. Conscience appears only in the New Testament.
- ____ 15. Before the fall the serpent was likely an upright creature.
- ____ 16. Depraved people cannot do good things.
- ____ 17. A sin offering could atone for a defiant sin the Old Testament.
- ____ 18. In Roman Catholicism a venial sin unpardonable.
- ____ 19. Physical death is the penalty for inherited sin.
- ____ 20. "Sin with a high hand" means a defiant sin.
- ____ 21. All unsaved people have spirits.
- ____ 22. In Paul the spirit is prominent in relation to the spiritual life.
- ____ 23. The conscience may serve as a good guide for an unsaved person.
- ____ 24. Inherited sin is sometimes called the sin nature.
- ____ 25. The seminal view of Romans 5:12 is the Augustinian view.
- ____ 26. The word "federal" means covenant.
- ____ 27. The sin nature is inherited from our parents.
- ____ 28. "All sinned" means all people sinned when Adam did.

- ____29. Even though we commit the same sin over and over, we can confess and be forgiven.
- ____30. Antinomianism often leads to license.
- ____31. Some equate the sin nature and the flesh.
- ____32. Imputed sin is transmitted directly from Adam to each individual.
- ____33. Some sins are greater than others.
- ____34. Immaturity is the opposite of biblical perfectionism.
- ____35. Some believers at Corinth had died because of persistent sin.
- ____36. God's requirement for our lives is to become light.

III. Complete the following. (14)

1. The penalty for imputed sin is _____ death.
2. The penalty for personal sins is loss of _____.
3. The remedy for imputed sin is _____.
4. To impute means to _____.
5. Depravity means _____.
- 6-7. State Satan's temptation of Eve in the form of a syllogism.

Please sign if true for this exam. "I pledge my word that I have not given or received verbal, written or any other kind of help during this exam (except what the professor may have given).

If you can state **exactly** what your grades were on the previous 3 exams, please list them here so that I can double check my records. If you took the retake, state the grade for the first exam **and** the grade for the retake. Your semester grade appears at the top as the letter grade. Happy holidays. Hope to see some of you next semester.