

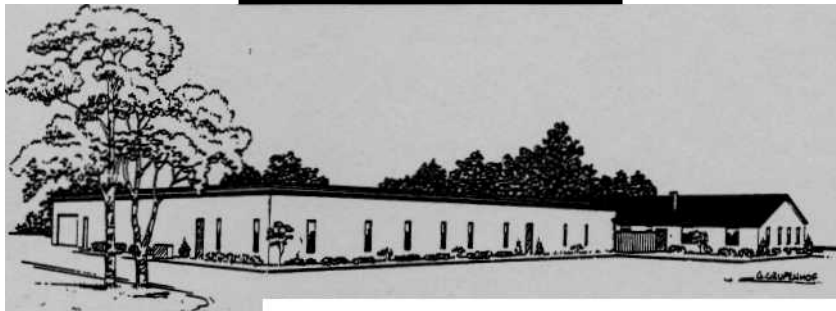
outlined

BIBLE DOCTRINE

for

BEGINNERS

by
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Th.B, B.R.E., B.D.



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ABOUT THE AUTHOR

Dr. J. William Kanoy was born on November 26, 1928 in Jamestown, North Carolina. He was converted on June 3, 1945, and called into the ministry of our Lord one year later. Dr. Kanoy graduated from Bible college and did post-graduate work. He held three earned degrees and an honorary Doctor of Divinity degree.



For 28 years, Dr. Kanoy was pastor of Church Street Baptist Church in Greensboro, North Carolina. In addition, he was president of Greensboro Bible College, which he founded 26 years ago. He also conducted meetings in Bible conferences in almost every state in the U.S. as well as some meetings abroad. For 25 years, he preached almost daily. Dr. Kanoy was the author of 25 books.

Dr. Kanoy was married to Betty McMahan Kanoy for 48 years. They have three children: Billy Ray Kanoy, Patricia K. Whitt and Pamela K. Bush. They also have six grandchildren. Mrs. Kanoy resides in Oak Ridge, North Carolina.

Dr. Kanoy ascended into Heaven on May 18, 1995.

Dr. Kanoy truly kept the faith, fought the fight and finished the course.

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PREFACE

In these studies it is not my aim to promote the view point of some denomination (although one's denominational thinking will no doubt color his thinking) but to make a fair, unbiased, unprejudiced, scholarly examination of the doctrines of the Bible.

"Bible Doctrine for Beginners" is very needful in our churches today. In most churches they know what their denomination believes and promotes, but not what the Bible teaches about doctrine.

This book is not intended for the advanced Bible student but for the young believer in Christ.

It is my prayer that these studies may lead young Christians to a better understanding of the Word of God, which in turn, will lead to more love for Christ.

J. William Kanoy, Th.B., B.R.E., B.D.

I. DOCTRINE OF GOD

A. His Existence

1. The Definition of God.

"God is the Supreme personal Spirit; perfect in all His attributes; Who is the source, support, and end of the universe; Who guides it according to the wise, righteous, and loving purpose revealed in Jesus Christ; Who in-dwells in all things by His Holy Spirit, seeking ever to transform them according to His own will and bring them to the goal of His Kingdom."

- a. God is a Spirit. He has neither body, nor any of the limitation of matter. Often described in the Scriptures as having hands, feet, mouth, ears, etc. called anthropomorphic expressions, designed to promote human apprehension. John 4:24.
 - b. God is a Person. The Bible uniformly teaches God is a Person.
 - (1) Self-consciousness, conscious of self. Capable of making self the object of thought. "I am" God the Great "I AM", the self-existent One.
 - (2) Self-determination. Activity of the will. Freedom of choice.
 - c. God is a Being. Living. Life cannot be defined. Eternal.
- #### 2. The Corroborative Evidence of God's Existence.
- a. Intuition. Moral reason speaks His existence, innate in human race. Meaning direct knowledge as distinguished from indirect or knowledge gained by observation or reasoning.
 - b. Reason. A reason, in which, man's mental possessions are grounded.
 - (1) From nature (Cosmological). There must be a final cause, creation demands a Creator; effect must have a cause (Psalms 19:1-3; Romans 1:19-20).
 - (2) From design (Teleological). Order of collocation pervading a system implying intelligence.

Perfect order and design, often broken by occasional imperfect order and collocation - due undoubtedly to sin.

(3) From man (Anthropological). Man's intellectual and moral nature requires a like Being, one of power, wisdom, holiness, and goodness greater than anything known upon this earth, to meet the demand of the human soul.

- c. Conscience. Calls for a belief in an infinite Personality.
- d. Revelation. Bible nowhere attempts to prove the existence of God. Everywhere assumed and taken for granted. "In the Beginning God."
- e. Experience. Corroborates that which revelation declares.
 - (1) The fact of conversion.
 - (2) The fact of personal experience, prayer, worship, and fellowship.
 - (3) Influence of Christianity upon the world.'

B. Attributes of God

1. His Natural Attributes.

All that we may know about God must come by revelation, by divine disclosure-the Bible. Man cannot discover God by intuition or a process of reasoning (Romans 11:3-36).

- a. Self-existence. The cause of existence is in Himself, "The Father hath life in Himself" (John 5:26). Unlike all other life, His comes from no external source. God is a Being; all others are creatures. Swears by Himself, "As I Live."
- b. Eternality-Inseparable from His self-existence. No beginning and no end. God is outside of all time. He is too deep for finite comprehension. Taught in Scripture (Genesis 21:33; Deut. 33:27; Revelation 4:8).

'Kanoy, J.W., Theology Notes, P.B.C., 1951.

- c. Unity. God as the supreme Personal Spirit is One; as such there can be none other. Supersedes the necessity of others, not only so, but renders the existence of others impossible, destroying the false doctrine of two supreme beings, good and evil contending with each other. Two cannot occupy the same place filled by one (Deuteronomy 6:4; Isaiah 45:22; John 17:3; James 2:19).
- d. Immutability. Everything material changes, but God changes not. He is absolute. This does not imply immobility or inactivity, nor destroy the free choice of God. Such does not mean that God is unable to make progress or change His method of carrying into effect His purpose. He is changeless in wisdom, holiness, and power (Psalms 102:27; Malachi 3:6; James 1:17).
- e. Omnipresence. He is everywhere; He is even where His creatures are not. He is present, all His power at every point of space, at every point of time. (Psalms 139:7-12).
- f. Omnipotence. Unlimited power (Genesis 1:1; Psalms 33:9). He is said to uphold all things by the word of His power. (Hebrews 1:3). By Him all things consist (Colossians 1:17). Omnipotence is ascribed to Jehovah. (Nehemiah 9:6; Jeremiah 32:17; Matthew 19:26; Revelation 19:6).
- g. Omniscience. Knowledge of all things. Infinite intelligence. Defies comprehension. (Psalms 139:6)

Method: His knowledge is immediate, without thinking; never blurred or vague.

Extent: Past and future, not distinguished from present. Not successive but simultaneous. Divine foreknowledge does not predetermine events relating to His free moral creatures.'

'Evans, William, Great Doctrines.

2. His Moral Attributes
 - a. Holiness. The character of God. Word means "cut off," separation." Separation from all evil; the positive antithesis of all wrong; the source and ground of all other attributes (Exodus 15:11, 13, 17; Isaiah 43:15; Hosea 11:9).
 - b. Righteousness. Perfect adherence to a moral standard. Consistent in moral activity (Romans 1:17; 3:21).
 - (1) In administration - Righteousness manifests itself in justice (Romans 2:6-16).
 - (2) Redemptive righteousness manifests in His moral self-consistency, exhibited in the redeeming work of Christ (Romans 3:26).
 - (3) Vindication of His righteousness (Psalms 145:17; Isaiah 28:17; Acts 17:31).
 - c. Veracity. Veracity is righteousness in communication, consistency and dependability of divine disclosure. In revelation (John 17:17; Deuteronomy 32:4); in fulfilling His promises (II Corinthians 1:20); in threatenings; faithful in execution (II Thessalonians 1:7-9).
 - d. Love. Self-impacting, in divine nature. Love, supreme relation in Christ.
 - (1) Love grounded in the nature of God (I John 4:8).
 - (2) Love desiring the supreme God for its object.
 - (3) Love desires to possess its object (I Corinthians 6:19-20).
 - (4) Love acts in behalf of its object. (John 3:16)³
- C. The Trinity of God
 1. Definition of the Doctrine
 - a. Term trinity is not found in the Scripture. Doctrine not in formulated definition. In Scripture doctrine not free but in solution.
 - b. Webster. "The union of the three Persons (the

³ Bancroft, E. H., Christian Theology.

Father, the Son, and the Holy Spirit) in one Godhead, so that all three are one God as to substance, but Persons as to individuality." Three Persons, one substance.

- c. Since the doctrine is not arrived at by reason, it cannot be supported by reason. "We may believe what we cannot explain; we may apprehend what we cannot comprehend." It is purely revealed truth - unique and without comparison in nature.
 - d. Not an abstract metaphysical problem but one arising out of the revelation in Christ. Our need as resulting from our experience in Christ is alone supplied by the Trinitarian doctrine.
2. Implications Supporting the Doctrine.
- a. Trinitarian conception does not imperil the idea of the unity of God.
 - b. The doctrine finds implication - Moral nature of God demands distinction in the Godhead. Moral law is not a simple expedient for His creatures, but is grounded in His eternal nature. Eternal love must have an object which is also eternal. His Son and Spirit are the objects. The idea of personality involves relationship with others. As a thinking subject God requires an object.
 - c. Divine end in creation best understood in the light of Trinity, Grounded in Trinity, for, and in behalf of, other Persons of Godhead.
3. Old Testament Bearing on Doctrine.
- a. In O.T., Monotheism is emphasized as opposed to polytheism (Deuteronomy 6:4).
 - b. Trinity not clearly revealed in O.T. Underlying implications everywhere.
 - c. The use of plural name for God, Elohim (Genesis 1:1). "Let us" (Genesis 1:26; 3:22; 11:7).
 - d. Primary names -- God, El, or Elohim; LORD, Jehovah; Adonai.
 - e. By every organism of revelation. Three-fold cause; God, His Word and His Spirit (Genesis 1:2-3; Psalms 33:6, etc.) O.T. likened to chamber richly

furnished but dimly lighted, introduction of light adds nothing but reveals much.

4. The New Testament Teachings Concerning Doctrine.
 - a. That which was anticipated in Old revealed in New. Abundant evidence in N.T. that its writers felt no incongruity whatever between their doctrine of the Trinity and the O.T. conception of God. They laid no less stress than the O.T. itself upon the unity of God (John 17:3; I Corinthians 8:4; II Timothy 2:5).
 - b. Trinity presupposed in N.T. Not the birth of a new conception but that which underlying in the Old giving tone to the whole fabric. "Not so much as overheard." "Not in the making but already made."
 - c. Revelation of Trinity not made in word but in deed incarnation of Son and outpouring of Holy Spirit. Trinity essential to God's complete revelation of Himself in redemptive purposes. In Old Testament revelation must await fact.
 - d. Three Persons of Trinity often brought together in the N.T. At Annunciation (Luke 1:35); at baptism (Matt. 3:16-17) Voice, Son, Dove.
 - e. Baptismal formula (Matthew 28:19). Not names (Plural) as implying three separate beings. Not without article as though three designations for Single Person.
 - f. Paul's Trinitarianism. Underlies whole fabric. The Persons of the Godhead, object of all religious adoration, source of all divine operation. In greeting (Romans 1:7; II Corinthians 1:3, etc.) benedictions (II Corinthians 13:14). Conjunction of three (II Corinthians 13:14; I Corinthians 12:4-6).

II. DOCTRINE OF GOD THE SON

- A. The Deity of Christ
 1. Claims of Jesus Himself
 - a. He claims to be Jehovah. The name implying the

- self existing God. (Exodus 3:13-14; 6:3; John 8:57-58); "I Am"; (Jews so understood His claims v.59) (John 18:4-6). "Jesus said unto them, 'I AM'." "He supplied by translators (John 8:24). "He" supplied.
- b. He claimed to the Lord (ADONAI) of the O.T. (Psalms 110:1 with Matthew 22:42-44). If Christ is only David's son, how does David call him Lord?
 - c. He claimed absolute identity with God (John 10:30; (Jews so understood vs. 31-33, John 14:8-9).
2. Divine Attributes Are Attributed to Him.
 - a. Christ, like God is ETERNAL. Christ's eternal existence is proven by the following Scripture (Micah 5:2); this prophecy concerns Christ (Matthew 2:6; Psalms 90:2; John 1:1-3; 17:5).
 - b. Christ, like God is OMNISCIENT. To know all things is a divine prerogative (Matthew 12:25; Matthew 11:27; John 2:24-25; 21:17; Revelation 2:23; Colossians 2:3).
 - c. Christ, like God is OMNIPRESENT. This, too, is a divine perfection (John 3:13; Matthew 18:20).
 - d. Christ, like God is OMNIPOTENT. Son claims to do what the Father does (John 5:19). All power given (Matthew 28:18; winds, waves obey Him (Matthew 8:24-27); upholdeth all things by the Word of His power (Hebrews 1:3).
 - e. Christ, like God is IMMUTABLE, unchangeable (Hebrews 1:11-12; 13:8).
 3. Christ is Represented as Performing Divine Works.
 - a. The Lord Jesus created the universe. No physical act displays, omnipotence more striking than creation (John 1:1-3; Colossians 1:16-17; Hebrews 1:2, 10).
 - b. The Lord Jesus preserves all creation (Colossians 1:17; Hebrews 1:3).
 - c. The resurrection of the dead (John 5:28-29; Philippians 3:21).
 - d. The performing of miracles, wonders and signs (Acts 2:22)
 - e. The Lord Jesus **forgives Sin** (Luke 7:45-50; Mark

- 2:5; 10; Ephesians 1:7).
- f. The Lord Jesus **gives life** (John 6:33; 6:40; 10:28; John 5:12).
 - g. The Lord **answers prayer** (John 14:13-14).
 - h. He received human worship (Matthew 14:33, 28:9).
- B. The Pre-Existence of Christ.
 As seen in the totality of Scriptural teaching. The blending of the perfectly divine and the perfectly human (Isaiah 9:6). "Child born" (human) "Son given (divine John 3:16). Both like and unlike men. "He was weary, yet He called the weary to Himself for rest. He was hungry, yet He was the Bread of Life; He was thirsty yet He was the Water of Life; He was in agony; yet He healed diseases and soothed pain. 'He grew and waxed strong in the Spirit' yet He was from all eternity; He was tempted yet He, as God, could not be tempted; He became self-limited in knowledge, yet He was the wisdom of God; He died, yet He is eternal life; He was God's ideal man, and man's ideal God."
- C. The incarnation of Christ or the Virgin Birth (Compare Matthew 1:18-25; Luke 1:34-35).
 Definition of incarnation; Enfleshment (Latin)
1. A great mystery (I Timothy 3:16); John 1:14; Philippians 2:6-7).
 2. His incarnation was purposed before the foundation of the world (Ephesians 1:3-4; I Peter 1:20).
 3. At Bethlehem the Eternal One became man. In His incarnation He did not empty Himself of either His divine nature or His attributes but only of the outward manifestations. "He emptied Himself of the insignia of Majesty."
 4. The purpose of the incarnation.
 - (a) To manifest God (John 1:18; 14:9; Romans 5:8). God is Supreme Personality and can only be adequately interpreted through personality.
 - (b) To manifest man, God's ideal man. The Man Christ Jesus the only real man the world has ever seen. Sovereignty lost in Adam; restored in Christ. All nature obeyed Christ, wind and waves; fishes, water (to wine); demons, diseases, etc. Christ is an

- example to believers only (I Peter 2:21).
- (c) To provide a sacrifice for sin (Hebrews 10:1-10; I Peter 2:24; Matthew 26:28).
 - (d) To reveal and destroy the works of the Devil (Hebrews 2:14; I John 3:8; Colossians 2:13-15; John 12:31; 16:11).
 - (e) To become our High Priest (Hebrews 2:17; 4:15).
 - (f) To be the King of Israel. Fulfill Davidic Covenant (II Samuel 7:16; Luke 1:3-33; Matthew 2:2,6)
 - (g) To be Head over New Creation in order that He might retrieve that which was lost in Adam.

D. The Atonement of Christ

1. Ransom. (Matthew 20:28; I Peter 1:18; I Timothy 2:6; Galatians 3:13). The price paid to free us from bondage of sin. To deliver a thing or a person by paying the price. Sin like a slave market in which the sinner is "sold under sin" (Romans 7:14). "To give his life a ransom for many" (Mark 10:45).
2. Reconciliation. Removing enmity from the offended party by priestly mediation. We are reconciled to the Father by the death of His Son (II Corinthians 5:18-19; Romans 5:10).
3. Propitiation. (Romans 3:25; I John 2:2; I John 4:10). Translated from Greek names "hilasmos" and "hilasterion", literally signifying to appease or placate in expiation. Used by Septuagint and in Hebrews 9:5 for "mercy seat."
4. Substitution. "Not a Biblical word but a Scriptural idea." Taking the place of another (Isaiah 53:6); Passover (Exodus 12); scapegoat (Leviticus 16); gave Himself a ransom for all (Matthew 20:28; I Timothy 2:6); Greek word "for all" or "for many," means "instead of" (compare Matthew 2:22).⁴

E. Why is the Resurrection of Christ important?

⁴Bancroft, E. H., **Christian Theology.**

1. I Corinthians 15:1-14; apostle Paul declares and uses an expression "If Christ be not risen!" He then lists several reasons for it.
2. Resurrection of Christ mentioned more than 100 times in N.T.
3. N.T. writers give it an important place in preaching and teaching. (Acts 1:21-22; 2:24; 4:33; 17:18; 23:6; I Corinthians 15:6).
4. The Resurrection is co-equal with the death of Christ. (I Corinthians 15:1; 3,4).
5. Many prophecies and predictions made to it by Prophets and Jesus himself (Psalms 16:10; Luke 24:25-28; John 2:19).
6. The Resurrection is always a prerequisite to future life (Romans 7:1-4; Colossians 2:10-12; Romans 6:4; Philippians 3:10-11).
7. Jesus actually died and was raised from the dead. The Bible does not teach a swoon theory (I Co. 15:45; Ephesians 1:19-20; Acts 2:24; Romans 1:4; Acts 10:40; Acts 13:30; Romans 10:9; Colossians 2:12; Romans 6:4).
8. He arose by His own power. (I Corinthians 15:4; John 10:18; Acts 2:24).
9. He was quickened by the Holy Spirit (I Peter 3:18; Romans 8:11).

F. Christ in the Gospels
 a graphic chart - 2 graphic charts - see original book

III. DOCTRINE OF GOD THE SPIRIT

A. The Doctrine

1. The importance. It is a pivotal doctrine.
 - a. Important from standpoint of worship that we decide whether a divine person, worthy to receive adoration, praise and love, or simply an influence or

- power.
- b. Whether a power to be used by us or a person to get hold of us and use us.
- c. Important since Holy Spirit is direct agent between our hearts and the Lord Jesus. Jesus revealed Father; Spirit reveals Son (John 16:12-15).
- 2. Why neglected.
 - a. During 3rd century error crept into Church that Holy Spirit was not a person but an influence. This error abides until this day.
 - b. Ignorance of source, the Bible, through which men may learn of the Holy Spirit.
 - c. A personal devil. It is his desire to prevent men from knowing the full truth concerning the personality, power and purpose of the Holy Spirit.
 - d. The abuse - so much wild fanaticism associated with the doctrine.
- B. Personality is Revealed in Names of Holy Spirit.
 - 1. There are 90 references in the O.T. with 18 designations; 264 references in N.T. with 39 designations -- 5 common to both. 52 different names given Him in Scripture.
 - 2. The same words used of the Holy Spirit as of any other person. In John 16 the Holy Spirit referred to 13 times by pronoun "He" or "Him".
 - 3. Use of pronouns - Greek word for Spirit is a neuter noun. Pronouns instead of being neuter are in most cases masculine.
- C. Personal Attributes Ascribed to the Holy Spirit.

Personality -- 4 essentials; understanding, will, affection, and moral apprehension.

- 1. Knowledge is ascribed to the Spirit (I Corinthians 2:10-11).
- 2. He distributes His gifts to every man as He will (I Corinthians 12:11).

3. He loves and may be grieved. (2 Timothy 1:7; Ephesians 4:30).
4. He reproves of sin (John 16:9); guides in truth (16:13); "Holy" a moral being.

D. Personal Actions Ascribed to the Holy Spirit.

1. He hears (John 16:13); speaks (Acts 10:19; 13:2; 8:29); He prays (Romans 8:26).
2. He teaches (John 14:26) guides (16:13); forbids (Acts 16:6,7).
3. He performs miracles (Acts 2:4).
4. He calls to the ministry (Acts 13:2).
5. He sets pastors over churches (Acts 20:28).

E. Personal Treatment Ascribed to Him.

1. Opposed, rebelled against and grieved (Isaiah 63:10; Ephesians 4:30).
2. Invokes His Communion (II Corinthians 13:14).
3. Baptized in His Name (Matthew 28:19).

F. Personality of Holy Spirit Expressed in Trinity.

1. He is called God (Acts 5:3,4).
2. Coupled with that of God (Matthew 28:19; I Corinthians 12:4-6; II Corinthians 13:14).
3. Same divine attributes applied to Holy Spirit (Psalms 139:7-10).
4. Separate manifestations: (1) Sent by Father (John 14:26); (2) by Son (15:26); (3) Called "another" (14:16).

IV. DOCTRINE OF THE SCRIPTURE

A. Definitions.

1. Revelation may be defined as that act of God by which He communicates to the mind of man truth not known before, and incapable of being discovered by the mind of man unaided.

2. Illumination may be defined as the divine quickening of the human mind in virtue of which it is enabled to understand truth already revealed.
 3. Inspiration may be defined as the divine influence which renders a speaker or writer infallible in the communication of truth, whether previously known or not.
- B. Theories of Inspiration.
1. The Intuition Theory or Natural Inspiration.
This theory denies that there is anything supernatural, mysterious, or peculiar in the mode of the Spirit's operation in and upon the Scripture writers.
 2. The Illumination Theory, or Universal Christian Inspiration. This theory regards inspiration as merely an intensifying and elevating of the religious perceptions of the Christian, the same in kind, though greater in degree, with the illumination of every believer by the Holy Spirit.
 3. The Dictation Theory, or Mechanical Inspiration.
The Scripture writers became passive instruments - pens not penmen of God.
 4. The Verbal, Plenary Theory, or Full Inspiration.
This theory maintains the superintendence of the Holy Spirit, rendering the writers of Scripture infallible in their communications of truth and thus making their writings inerrant, yet it leaves room for the freest and fullest play of personality, style, etc.
- C. The Proofs of Inspiration.
1. The testimony of Jesus Christ.
 2. The fulfillment of prophecy.
 3. The unity of the Book.
 4. The superiority of its teachings to that of any other book.
 5. The preservation of the Bible.
 6. The influence of the Bible.
 7. The inexhaustible depth of the Bible.

- D. The Claims of the Scriptures to Inspiration.
1. The Old Testament Writers - Exodus 4:10-15; Deuteronomy 4:2; Jeremiah 1:7-9.
 2. The New Testament Writers - I Corinthians 14:37; II Timothy 3:16; II Peter 1:21.⁵
- E. The Bible - Its Names and Titles
1. "The Bible"
 - a. Our English word Bible comes from the Greek word biblos (Matthew 1:1) and biblion (diminutive form) (Luke 4:17), which means "book". Ancient books were written upon the biblus or papyrus reed, and from this custom came the Greek name biblos, which finally came to be applied to the sacred books. See Mark 12:26; Luke 3:4: 20:42; Acts 1:20; 7:42.
 - b. The Bible is not merely a book, however; it is the BOOK, for the importance of its subjects, the wideness of its range, the majesty of its Author, stands as high above all other books as the heaven is high above the earth.
 2. "The Old and New Testaments"

See Luke 22:20; I Corinthians 11:25; II Corinthians 3:6; 14; Hebrews 9:15; 12:24.

 - a. The word Testament means Covenant and is the term by which God was pleased to designate the relation that existed between Himself and His people. The term Covenant was first applied to the relation itself, and afterward to the books which contained the record of that relation.
 - b. By the end of the second century we find the "Old Covenant" and the "New Covenant" as the established names of the Jewish and Christian Scriptures; and Origin, in the beginning of the third century, mentioned "The divine Scriptures, the so-called Old and New Covenants."

'Evans, William, **Great Doctrines.**

- c. The Old Testament deals with the record of the calling and history of the Jewish nation, and as such it is the Old Covenant. The New Testament deals with the history and application of the redemption wrought by the Lord Jesus Christ, and as such it is the New Covenant.
- 3. "The Scripture," and "The Scriptures"
The Bible is also called "The Scripture" (Mark 12:10; 15:28; Luke 4:21; John 2:22; 7:38 10:35; Romans 4:3; Galatians 4:30; II Peter 1:20), and "The Scriptures" (Matthew 22:29; Mark 12:24; Luke 24:27; John 5:39; Acts 17:11; Romans 1:2; II Timothy 3:15; II Peter 3:16). These terms mean that the Scriptures are the "Holy Writings." The most common designation by the early Christians for the word Bible was "The Scriptures."
- 4. "The Word of God"
Of all the names given to the Bible, "The Word of God" (Mark 7:13; Romans 10:17; II Corinthians 2:17; Hebrews 4:12; I Thessalonians 2:13) is doubtless the most significant, impressive and complete. It is sufficient to justify the faith of the weakest Christian. It gathers up all that the most earnest search can unfold. It teaches us to regard the Bible as the utterance of divine wisdom and love - as God speaking to man.

V. DOCTRINES OF SALVATION

- A. Repentance.
 - 1. Definition - Repentance is that voluntary change in the mind of the sinner in which he turns from sin.
 - 2. Essential elements involved in repentance.
 - a. An intellectual element - change of view - recognition of sin as involving personal guilt, defilement, and helplessness. Psalms 51:3; 7; Romans 3:20.
 - b. An emotional element - change of feeling - sorrow for sin as committed against goodness and justice, and therefore, hateful to God, and hateful in itself. Psalms 51:1, 2, 10, 14.

- c. A voluntary element - change in person - inward turning from sin and disposition to seek pardon and cleansing. Psalms 51:5, 7, 10.
 - 3. Limitations and considerations of repentance.
 - a. Repentance is an inward act.
 - b. A negative condition and not a positive means of salvation.
 - c. True repentance never exists apart from faith.
 - d. Wherever there is true faith there is true repentance.
- B. Faith.
 - 1. Definition - Faith is that voluntary change in the mind of the sinner in which he turns to Christ.
 - 2. Essential elements involved in faith.
 - a. Intellectual element - recognition of the truth of God's revelation or of the objective reality of the salvation provided by Christ. John 2:23; John 3:2.
 - b. Emotional element - assent to the revelation of God's power and grace in Jesus Christ, as applicable to the present needs of the soul. Matthew 13:20, 21; John 8:30, 31.
 - c. Voluntary element - trust in Christ as Lord and Saviour, or, in other words, to distinguish its two aspects:
 - (1) Surrender of the soul as guilty and defiled, to Christ's control. (Matthew 11:28,29; John 8:12)
 - (2) Reception and appropriation of Christ as the source of pardon and spiritual life. John 1:12; 4:14; 6:53.
- C. Regeneration.
 - 1. Definition - Regeneration is the communication of the divine nature to man by the operation of the Holy Spirit through the Word.
 - 2. The necessity of regeneration:
 - a. The state of the natural man.
 - b. The incapacity of the natural man.
 - c. The inefficacy of human acts.
 - 3. The nature of regeneration.

- a. It is a divine act. James 1:18; John 1:3; 3:5.
 - b. It is a new creation. Romans 7:25; II Corinthians 5:17; Ephesians 2:10.
 - c. It is the very nature of God imparted to us. I Peter 1:4; Galatians 2:20; Colossians 1:27.
4. The method of regeneration.
- a. The Divine side
 - (1) The Holy Spirit the agent. John 3:6-8.
 - (2) The Bible the instrument. James 1:18; I Peter 1:23.
 - b. The human side
 - (1) Faith. John 20:31; John 1:12; Galatians 3:26.
 - (2) Faith in Christ Crucified. John 3.

D. Justification

- 1. Definition - Justification is the judicial act of God whereby He declares righteous the one who believes in Jesus Christ.
- 2. The elements of justification.
 - a. The forgiveness of sin and the removal of its guilt and punishment. Romans 4:5; cf John 3:16; Romans 5:1. God acquits the ungodly and declares them righteous.
 - b. The imputation of Christ's righteousness and restoration to God's favor. Romans 3:22; Romans 5:11; 17-21; Ephesians 1:6.
- 3. The method of justification.
 - a. Source - God's grace. Romans 3:24.
 - b. Ground - The blood of Jesus Christ. Romans 5:9.
 - c. Condition - Believing in Jesus Christ. Romans 4:5.

E. Adoption

- 1. Definition - Adoption means the placing of a son.
- 2. The time when the adoption takes place.
 - a. Past - It is eternal in its nature. Ephesians 1:4,5.
 - b. Present - It takes place the moment we believe in Christ. I John 3:2; Galatians 3:26.
 - c. Future - Our sonship will be complete at the resurrection and coming again of Christ. Romans

8:19, 23.

3. The blessings of adoption.
 - a. We are objects of God's peculiar love. John 17:23.
 - b. We are objects of His fatherly love. Luke 12:27-33.
 - c. We have the family name. | John 3:1;
Ephesians 3:14.
 - d. We have a family likeness. Romans 8:29.
 - e. We have the family love. John 13:35; I John 3:14.
 - f. We have a filial spirit. Romans 8:15; Galatians 4:6.
 - g. We receive fatherly chastisement and comfort.
Hebrews 12:5-11.
 - h. We receive an inheritance. I Peter 1:3-5;
Romans 8:17.⁶

VI. DOCTRINES OF LAST THINGS

- A. The Second Coming of Christ.
 1. Prominence in the Word of God (318 times Second Coming) I and II Thessalonians
 2. The Body of Christ (Church) bidden to watch and look for the Blessed Hope. Titus 2:13.
 3. The greatest incentive to Holy Living.
Matthew 24:27-46; 1 John 2:28-33; Luke 21:34.
 4. Great Comforter to believers. I Thessalonians 4:14-18.
- B. The Meaning of the Second Coming.
 1. Personal and visible coming (as He went away)
Acts 1:11; Revelation 1:7.
 2. False views about this doctrine.
 - a. When a person dies, compare I Thessalonians 4:16-17; John 14:3.
 - b. Coming of the Holy Spirit - Many promises are made after Pentecost. Philippians 3:21; II Timothy 4:1; I Corinthians 15:52-53; I Thessalonians 4:16.
 3. Two-fold coming (Parousia or Rapture), (Epiphany or Revelation).

⁶Evans, William, Great **Doctrines**.

- a. For Saints and with Saints.
 - b. Blessings and Judgment - Tribulation.
 - c. Righteous dead will be changed. I John 3:2; Philippians 3:21; I Corinthians 15:51.
 - d. The Tribulation (7 years). Matthew 24..
 - e. Judgment of Living. Matthew 24:30; Revelation 1:7; Matthew 25:31; Revelation 20:11, 12.
 - f. Jews will be restored to their own lands. Isaiah 11:11-12; II Thessalonians 2; Zechariah 12:10; Ezekiel 34:28.
 - g. Judgment upon Anti-Christ and the enemies of God's people II Thessalonians 1:7-9; Revelation 19:19-21; 20:10.
 - h. Millennial Reign (100 years). Revelation 21:1-4; Matthew 24:29-30; Begins when Christ comes with His Saints.
- C. Time of the Second Coming.
- 1. No one knows. Matthew 24:36-42.
 - 2. Signs are for Jews and not the church. I Corinthians 1:22-23.
 - 3. As signs are and point to Revelation and not the Rapture. So, in view of this we can be sure that the coming of Christ is not far away.
 - 4. Nothing in the Scriptures to prevent the Second Coming now.
 - 5. We believe in the imminent coming. Compare Matthew 24:14; Matthew 16:28; Mark 9:1. Fulfilled on Transfiguration Mount.
- D. Resurrection of the Dead.
- 1. Taught in the Old and New Testaments.
 - a. In word. John 11:25-27.
 - b. In figure. Genesis 22:5; Hebrews 11:19.
 - c. In prophecy. Isaiah 26:19; Hosea 13:14.
 - d. In reality. I Kings 17; II Kings 4:32-35.
 - e. Apostles believed this. Mark 9:10.
 - 2. New Testament.
 - a. In word. John 5:28-29; Luke 14:14; 20:36;

- | Corinthians 15; Revelation 20:5-6.
- b. In reality.
 - (1) Saints (Matthew 27:52-53).
 - (2) Lazarus (John 11).
 - (3) Jesus Christ (Matthew 28).
 - (4) David's Hope (Psalms 16:9).
- 3. A Universal Resurrection.
 - a. A Literal Resurrection. John 5:28; I Corinthians 15:22; Revelation 20:12; II Corinthians 5:10.
 - b. Body of Believer. Philippians 3:21; I Corinthians 15:49. (Like the body of the glorified body of Christ.)
 - c. Characteristics of the Believers body is set forth in I Corinthians 15.
 - (1) Flesh and blood. v. 50-51. Hebrews 2:14; Luke 24:39; II Corinthians 5:1-6. Flesh and bones.
 - (2) It is incorruptible. I Co 15:43. No decay, sickness, or pain.
 - (3) It is glorious. I Co 15:43. The Transfiguration Matthew 17.
 - (4) It is powerful. I Co 15:43. Not tired or weak.
 - (5) Body of unbeliever. John 5:28-29; Revelation 20:12. (Resurrection of the wicked is always connected with judgment).
 - (6) Two resurrections at the end of the Reign of Christ upon the Earth. Revelation 20:4-6.
- E. Judgment.
 - 1. Judgment of believers - I Corinthians 3; Romans 14:10.
 - 2. Judgment of sinners - Revelation 20; Hebrews 9:27.
 - 3. Judgment of nations - Acts 17:31; Matthew 25:31-46.
The Resurrection of Jesus assures men of the coming judgment Acts 17:31.
 - 4. Judgment of Israel. Ezekiel 20:33-44; Psalms 50:16-22.
 - 5. Satan and fallen Angels. Jude vs. 6; II Peter 2:4; I Corinthians 6:3; Revelation 19:20; II Thessalonians 1:7-9.

- F. Final Destiny of Souls.
 - 1. Unbelievers
 - a. Die in their sins - John 8:21-24.
 - b. Are not annihilated - Mk 9:43-48; II Thessalonians 1:9.
 - c. Are to be punished - Romans 2:8-9; John 3:36; Matthew 25:41.
 - (1) Eternal or everlasting - Revelation 19:3; 20; 14:11.
 - (2) Fire - Matthew 3:10; 13:42.
 - (3) Darkness - Matthew 8:12; 13:42; 22:13, 24:51.
 - (4) Hell - Luke 16; Revelation 20:11-15.
 - 2. Believers
 - a. Goes to be with Christ - 2 Co. 5:6; Philippians 1:23,
 - b. Christians never die (body is sleeping, never the soul). John 8:51; John 11:11, 25-26.
 - c. He is rewarded - Matthew 25:20-23; I Corinthians 3; Luke 19:12-19.
 - (1) Crowns
 - (a) Crown of life (Death) James 1:12; Revelation 2:10.
 - (b) Crown of Righteousness - II Timothy 4:8.
 - (c) Crown of Rejoicing - I Thessalonians 2:19.
 - (d) Crown of Glory - I Peter 5:4; Hebrews 2:9.
 - (e) Incorruptible Crown - I Corinthians 9:25.
 - (f) Thy Crown - Revelation 3:11.
 - d. Seven overcomes in Revelation 2 and 3.
 - e. Shall enter into a new life and new abode. Revelation 21:22-25.
 - (1) New sphere of life.
 - (2) New Home.
 - (3) New Conditions. Revelation 21:3.'

VII. DOCTRINE OF THE CHURCH

- A. Some things to remember in the study of the church.

⁷Kanoy, J. **W., Theology Notes, P.B.C., 1951.**

1. Jesus identifies Himself with the church. Acts 9:1-5.
 2. Jesus gave His life for the church. Ephesians 5:25.
 3. Paul counts his greatest sin consisting in persecuting the church. I Corinthians 15:9.
 4. The supreme business of God in the Age of Grace is the selection of His church. Acts 15:13-17; Ephesians 4:12.
- B. Revelation of the Church.
1. Foretold by Christ. Matthew 16:18.
 2. Revealed through Paul. Ephesians 3:1-9.
 3. Spoken of as a "new man." Ephesians 2:15.
 4. Spoken of as the "Body of Christ." Ephesians 1:22-23; Colossians 1:18; Colossians 2:19.
 5. Spoken of as the "Temple of God." Ephesians 2:20-21; I Corinthians 3:9-17; I Timothy 3:15; I Peter 2:4-8.
 6. Spoken of as the "Bride of Christ." Ephesians 5:31, 32; Revelation 19:7; Revelation 21:9.
- C. Formation of the Church.
1. Secret beginning of church - John 20:22; as God breathed on the first Adam and he became a living soul (Genesis 2:7). So the last Adam (Christ) breathes on the disciples and they receive the Holy Spirit (or life) (this was before Pentecost).
 2. Outwardly and historically the church had no beginning or existence before the Resurrection of Christ. Ephesians 3:1-10; Romans 15:9-11; Matthew 15:24; Matthew 16:18; Matthew 10:5-6; Matthew 27:37; I Corinthians 12:13.
 3. Bancroft says, "The church is a body of persons called out (Gk., "ecclesia") by the power of God and faith in a crucified risen Christ, having had wrought in them by the Spirit, through the word, the nature of the risen Christ, indwelt by the Spirit, made members one of another, and linked by that Spirit to the risen man in the Heavens."
- D. Membership in the Church.
1. Conversion (including regeneration, repentance, and faith) - John 3:3-5; Acts 2:47; Romans 1:6-7; I Corinthians 1:2; John 3:16; Acts 2:44).
 2. Confession - Matthew 10:32; Romans 10:9-10; I Timothy 6:12; 1 John 4:15.
 3. Baptism - Mark 16:15-16; Acts 2:41; 8:12; Romans 6:1-4.

- E. Functions of the Church.
1. Regulations of members.
 - a. Their reception - Acts 9:26; Romans 14:1.
 - b. Their discipline - Matthew 18:17; Romans 16:17;
I Corinthians 5:1-5; II Corinthians 2:6-8; Galatians 6:1; I Thessalonians 5:14.
 - c. Their edification - Ephesians 4:11-16; I Corinthians 12-14; Colossians 3:12-17.
 - d. The maintenance of worship and the ordinances - Acts 1:13-14; 2:1; 42, 46, 47; 11:26; 13:1, 2; 1 Corinthians 14.
- F. Ordinances of the Church.
1. Baptism - Matthew 3:13-15; John 4:1-2; Matthew 28:19; Acts 2:41; 8:12; Romans 6:1-4; Colossians 2:12; I Peter 3:21.
 2. Lord's Supper - Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; I Corinthians 11:23-26.
- G. Word "Church" in New Testament and how referred to.
- | | |
|------------|-------------|
| Mat. 16:18 | Institution |
| Act. 8:3 | Local |
| Mat. 18:17 | Institution |
| Act. 9:31 | Local |
| Act. 11:22 | Local |
| Act. 5:11 | Local |
| Act. 11:26 | Local |
| Act. 8:1 | Local |
| Act. 12:1 | Local |
| Act. 12:5 | Local |
| Gal. 1:22 | Local |
| Act. 13:1 | Local |
| Eph. 1:22 | Institution |
| Act. 14:23 | Local |
| Eph. 3:10 | Institution |
| Act. 14:27 | Local |
| Eph. 3:21 | Institution |
| Act. 15:3 | Local |
| Eph. 5:23 | Institution |
| Act. 15:4 | Local |
| Eph. 5:24 | Institution |

Act. 15:22	Local
Eph. 5:25	Institution
Act. 15:41	Local
Eph. 5:27	In Glory
Act. 16:5	Local
Eph. 5:29	Institution
Act. 18:22	Local
Eph. 5:32	Institution
Act. 20:17	Local
Phi. 3:6	Local
Act. 20:28	Local
Phi. 4:15	Local
Rom. 16:1	Local
Col. 1:18	Institution
Rom. 16:4	Local
Col. 1:24	Institution
Rom. 16:5	Local
Col. 4:15	Local
Rom. 16:16	Local
Col. 4:16	Local
Rom. 16:23	Local
1Th. 1:1	Local
1Co. 1:2	Local
1Th. 2:14	Local
1Co. 4:17	Local
2Th. 1:1	Local
1Co. 6:4	Local
2Th. 1:4	Local
1Co. 7:17	Local
1Ti. 3:5	Local
1Co. 10:32	Local
1Ti. 3:15	Institution
1Co. 11:16	Local
1Ti. 5:16	Local
1Co. 11:18	Local
Phi. 2	Local
1Co. 11:22	Local
Heb. 12:23	In Glory
1Co. 12:28	Local

Jam. 5:14	Local
Co. 14:4	Local
3Jo. 6	Local
Co. 14:5	Local
3Jo. 9	Local
Co. 14:12	Local
3Jo. 10	Local
Co. 14:19	Local
Rev. 1:4	Local
Co. 14:23	Local
Rev. 1:11	Local
Co. 14:28	Local
Rev. 1:20	Local
Co. 14:33	Local
Rev. 2:1	Local
Co. 14:34	Local
Rev. 2:7	Local
Co. 14:35	Local
Rev. 2:8	Local
Co. 15:9	Local
Rev. 2:11	Local
Co. 16:1	Local
Rev. 2:12	Local
Co. 16:19	Local
Rev. 2:17	Local
2Co. 1:1	Local
Rev. 2:18	Local
2Co. 2:1	Local
Rev. 2:23	Local
2Co. 8:18	Local
Rev. 2:29	Local
2Co. 8:19	Local
Rev. 3:1	Local
2Co. 8:23	Local
Rev. 3:6	Local
2Co. 8:24	Local
Rev. 3:7	Local
2Co. 11:8	Local
Rev. 3:13	Local

2Co. 11:28	Local
Rev. 3:14	Local
2Co. 12:13	Local
Rev. 3:22	Local
Gal. 1:2	Local
Rev. 22:16	Local
Gal. 1:13	Local

VIII. DOCTRINE OF SATAN

The Devil is not the original name of this spirit being. He was first named Lucifer. He is **one being** called Satan and the Devil, there are many demons. To speak lightly of him is dangerous, the Scriptures set him forth as a mighty dignified and extremely wicked being. He is not an imaginary being; He exists.

- A. Satan's fallen state (Ezekiel 28:12-17) back of this Prince of Tyre is a supernatural personage.
 1. He was a being full of wisdom and beauty (vs. 12) refers to his fallen state.
 2. He was given a place on God's holy mountain (vs. 14) his place was given to him by God, the position is not told.
 3. He was sinless (vs. 15).
 4. His heart was lifted up by pride (vs. 17) his very beauty was his peril.

- B. Satan's fall (Isaiah 14:12-15). In his vain pride and ambition he declared "I will be like God," then through the act of his will he became the Devil and Satan. He was created as the angel of light, but through his vain ambition he fell.

- C. Satan's names; various epithets describe his disposition, nature and power. His many aliases show him to be the arch-criminal of the universe, since only a lawbreaker needs an alias.
 1. Lucifer (Isaiah 14:12) meaning light-bearer, was this glorious being's name before he fell.

2. The Devil (I Peter 5:8) Means slanderer.
3. Satan (Luke 10:18) means adversary, he is opposed to every person and thing which is good.
4. The Deceiver (Revelation 20:10) is his first contact with the human race.
5. The Dragon (Revelation 12:7) means a serpent, his form when he appeared to Eve.
6. The Accuser (Revelation 12:10).
7. The Prince of This World (John 12:31) in prominence and power in the affairs of this world.
8. The Prince of Darkness (Ephesians 6:12). He is over the spirit beings operating in darkness.
9. The Prince of the Power of the Air (Ephesians 2:2) inhabiting the aerial spaces are evil spirit beings, over which the Devil has the ruling power.
10. The god of this world (II Corinthians 4:4). "World" here means not the material planet on which we live, but the world of evil forces which are under Satan's direction and control.
11. Beelzebub (Matthew 12:24) this name designates him as the prince of demons. The name is derived from the god of the Ekronites, who was chief among the heathen deities. (II Kings 1:2).
12. Belial (II Corinthians 6:15) means worthlessness and wickedness. Satan is the personification of these traits.
13. Leviathan (Isaiah 27:1) the sea seems to typify the surging nations. The one dwelling in this sea of humanity is called Leviathan.
14. Apollyon (Revelation 9:11) means destroyer, and indicated that his supreme purpose is to destroy all good.

D. The Personality of The Devil.

Personality means separateness of being - individuality. The Devil is spoken of throughout the Scriptures as a person, with personal acts attributed to him.

1. He was the first murderer and liar (John 8:44). The act of murder implies a personal being. Satan not only initiated the first murder, but actually led in its

execution.

2. He tested Christ in the wilderness (Matthew 4:1, 11). Just as Christ was a personal being, He encountered a wicked personal being. The temptation was of a personal nature. Satan revealed the fact that he possesses knowledge; he can reason and initiate action.
 3. He put into the heart of Judas the desire to betray Christ (John 13:2) this verse reveals the Devil's separateness of being, his possession of knowledge, and his ability to put wicked intentions into mens' hearts.
 4. He filled Ananias' heart to lie (Acts 5:3). That which moved Ananias to lie was the impact of Satan's personality upon his personality. Even though he uttered no word, Ananias' action with its implication, was lying.
 5. He sows tares in the field where good seed has been sown. Satan takes the Word of God out of the hearts of those who lack understanding. (Matthew 13:19, 39). This account indicates that Satan not only possesses knowledge, but has definite relationship with other persons.
 6. He walks about, seeking to devour men. (I Peter 5:8) This shows his separateness of being, his deliberate purpose to destroy men, and his pursuit of his wicked purpose.
- E. The Position of the Devil.
1. He is so exalted that Michael did not dare bring a railing accusation against him. (Jude 8, 9). When we recognize the power of the Devil, we see the utter folly of speaking lightly of him. The common practice of representing the Devil in caricature is unwarranted.
 2. He is the prince of the power of the air (Ephesians 2:2). Paul implies that the aerial spaces about us are inhabited by evil spirits beings presided over by the Devil. While recognizing this truth, **we should not forget that there are also spirit beings under divine control.**
 3. He is the prince of this world (John 12:31, 14:30)

16:11). Three times Christ declared that Satan is the prince of this world. It is most interesting to inquire when and how he became this prince. The answer is not clearly revealed anywhere in the Scriptures. The implication is however, that the Lord assigned him rulership under God over the physical planet called the world. In job 1 and 2, we read that certain beings of a high order, called the sons of God, are required to report to God concerning their ministry. Here Satan is called a son of God, and presented himself before the Lord. The account he gave of himself was that he had been walking up and down in the earth. Most likely, therefore, he was made the prince of this world by the appointment of God.

4. He is the god of this age. (II Corinthians 4:4). The word "world" here means the world of moral beings. As god of this age, Satan has sway over the moral beings of this age.

F. The Power of the Devil.

1. His power exceeds that of men (Ephesians 6:11, 12). Satan has under him spirit beings of great power. Those who understand this solemn truth will not underestimate the conflict which faces the children of God.
2. He is the king over the realm of demons (Luke 11:14-18). Here again we are brought face to face with the reality of the spirit world. These evil spirit beings, or demons, are ruled over by Satan, and they carry out wicked purposes.
 - a. He has a throne (Revelation 2:13). Here "seat" means throne, from which Satan rules over the evil spirits.
 - b. He has a kingdom (Matthew 12:26). His rule is primarily over demons, through whom he seeks to control the affairs of nations and local communities. In order to execute his purposes, he has armies under him (Revelation 19:19). To recognize that

Satan seeks to control national affairs is to understand much of the bloodshed of the world. Most of history centers in wars motivated by the Devil (II Corinthians 11:14,15). Satan often masquerades as an angel of light, it is in this guise that he is most dangerous. He has his servants even among human beings.

- c. He has his meeting places (Revelation 2:9). It is usually the case that where God establishes His Church, Satan imitates Him by establishing similar groups. The Devil is never so dangerous as when operating under this guise.
3. He had the power to resist and retard a glorious angel many days. (Daniel 10:5, 6, 12, 13). Daniel had prayed but the answer to his prayer was delayed. A glorious angel was sent to explain God had heard his prayer, but the answer was delayed by three weeks (21 days) because God's messenger was resisted by the evil one. This helps to explain the delayed answer to many of our prayers.
4. The whole mass of unsaved men is under Satan's power (I John 5:18; cf Acts 26:18). Every unsaved person is under Satan's power.
5. His power is limited by God (Job 1:10, 12). This is a great encouragement to God's children. He cannot exert his power except as God permits.

G. The moral nature of the Devil.

1. He is exceedingly cunning (II Corinthians 2:11). He is always busy with his subtle devices. We need only to observe his schemes to be aware of his devices to ruin God's children.
 - a. He exercises his wiles against believers (Ephesians 6:11, 12). Through his wiles he gets the advantage over believers which otherwise he could not. The serpent is more dangerous than a roaring lion. The whole armor of God is needed.
 - b. He displays signs and lying wonders in order to deceive (II Thessalonians 2:8-10) cf Matthew 24:24.

It is imperative that the believer be aware of Satan's cunning in order that he may be able to stand against the evil one.

- c. He fashions himself into an angel of light. (II Corinthians 11:14). Whatever he sees God do, Satan strives to imitate. He imitates to persuade men that they do not need God.
2. He is exceedingly wicked.
 - a. He is called "the evil one" (I John 5:18; Matthew 5:37, 6:13). These names indicate that he is the source of all wickedness.
 - b. He is the original sinner (I John 3:8, John 8:44). He was created innocent; this means that sin originated in him and by him. He is called a murderer and a liar - even the father of lies.
 - c. He blinds the minds of the unbelievers (II Corinthians 4:4) This explains the difficulty of inducing men and women to accept Christ, their actions can only be understood in the light of this malicious act of the Devil. No greater wickedness could be conceived of than keeping men from receiving the gospel of Christ.
 - d. He takes away the saving Word of God, lest men be saved. (Luke 8:12). Even after the gospel is preached and the Word sown, the Devil snatches the truth of God's saving Word from the hearts of men.
3. He is a beaten foe. With all Satan's power and cunning wickedness, he flees from those who resist him. (James 4:7). Before one can successfully resist the Devil, he must **submit to God**. This submission, of course, must be in and through Jesus Christ. Because He met and overcame the Devil, the believer who submits to God can put the Devil to flight.

IX. DOCTRINE OF SIN

A. Origin of Sin

1. Through Angelic Realm - Isaiah 14:12-17; Ezekiel 28:17; II Peter 2:4.
 2. Through the Human Race.
 - a. Through deception - I Timothy 2:14
 - b. Man's disobedience - Romans 5:19
 - c. Serpent's enticement - Genesis 3:1-6
 - d. Satan's malignity - Revelation 12:9
- B. Fact of Sin
1. Nature proclaims it - Genesis 3:17
 2. Man acknowledged the fact of sin - Romans 7:7
 3. Law discovered the fact of sin - Romans 3:20; Galatians 3:10
 4. God declared the fact of sin - Genesis 18:20; Isaiah 59:2; Proverbs 5:22; Genesis 4:7; Jeremiah 5:25; Micah 6:13; Psalms 38:3; Proverbs 13:6; Jeremiah 17:1.
 5. The child of God knows the fact of sin - Romans 7:18.
- C. Nature of Sin.
1. Sin is sensuous. If the body is the seat of temptation, then it should be weakened, despised, and neglected.
 2. Sin is merely being finite. As men creep before they walk, so they sin before they become righteous.
 3. Sin is merely selfishness. Since the chief commandment is to love God then the worst sin must be to love self.
- D. What the Bible teaches about sin.
1. Words used for sin.
 - a. Transgression (overstepping). Psalms 51:1; Luke 15:2.
 - b. Iniquity (an act inherently wrong). Isaiah 53:5-6; II Timothy 2:19.
 - c. Error (a departure from the right). Psalms 19:12; Romans 3:23.
 - d. Missing the mark - Romans 3:23.
 - e. Trespass (the intrusion of self will into the sphere of divine authority) Ephesians 2:1.
 - f. Lawlessness (I Timothy 1:9).

- g. Unbelief. John 16:9.
 - 2. Sin is sinful because of what God is. Sin is always against Him. Psalms 51:4; Luke 15:18.
 - 3. There is a two-fold division of sin.
 - a. Sins of omission - conscious or unconscious, revealed or unrevealed.
 - b. Sins of commission - three aspects:
 - (1) An act. Romans 3:9-19.
 - (2) A disposition. II Peter 2:14.
 - (3) A state. Romans 3:9, 19; John 3:18.
- E. Sin and its relation to men.
- 1. The unsaved.
 - a. The unsaved man is under sin. Ephesians 4:18; Matthew 13:15; Isaiah 53:6.
 - b. The sinner is forgiven by believing. John 3:16; Romans 10:9.
 - 2. The Saved.
 - Forgiven by confessing. I John 1:9
 - The effect of sin:
 - a. Loss of fellowship with the Father and Son. I John 1.
 - b. It grieves the indwelling Holy Spirit.
 - c. Only for the shed blood and the advocacy of Christ the sinning saint would be lost. Romans 8:3; Hebrews 9:24.
 - d. The blood is efficacious. I John 2:2.
 - e. The advocate's cause is righteous. I John 2:1.