

The Doctrines of Man, Heaven and Hell

- I. His Origin. Three theories have been propounded to explain man's origin:
 - A. Atheistic evolution.
 - B. Theistic evolution.
 - C. Special creation.
 1. As indicated by the Hebrew language.
 2. As indicated by the genealogies found in Genesis 5 and 11.
 3. As indicated by Moses at Mt. Sinai (Ex. 20:9-11; 31:16, 17).
 4. As indicated by David (Ps. 33:6, 7, 9).
 5. As indicated by Jesus (Lk. 3:38; Mt. 19:4; Jn. 3:12; 5:46, 47).
 6. As indicated by Paul (Rom. 5:12, 14, 17, 19; 8:19-22; I Cor. 11:8, 9, 12; 15:39, 44-49; 2 Cor. 11:3; I Tim. 2:13, 14).
 7. As indicated by Benjamin Warfield.
 8. As indicated by Edward Young.
 9. As indicated by the Interpreter's Bible.

- II. His Nature. In dealing with man's nature, we will ask and attempt to answer five basic questions.
 - A. How is man made in the image and likeness of God? (Gen. 1:26, 27). Throughout the history of the Christian church various theories have been propounded.
 1. That this likeness is a reference to the trinity of man (Heb. 4:12; 1 Thess. 5:23).
 2. That man is created in the image of God in that his Creator gave him self-consciousness, God-consciousness, and a sense of morality.
 3. That when God spoke these words he was thinking of the future incarnation of Christ (Phil. 3:20, 21; Rom. 8:29; 1 Jn. 3:2).
 4. At any rate, there seems to be an image of God in all men which cannot be lost, and an image which can be lost.
 - a. That image which cannot be lost (1 Cor. 11:7; Jas. 3:8, 9).
 - b. That image which can be lost (Col. 3:9, 10; Eph. 4:24).
 - B. Is man a dichotomous (two-part) being, or is he a trichotomous (three-part) being?
 1. The following two arguments support dichotomy.
 - a. Man is a dichotomous being not just because of the plan of God, but because of the very nature of the universe.
 - b. Often in the Bible the terms soul and spirit are used interchangeably (Lk. 1:46, 47; 2 Cor. 7:1; Jas. 5:20; 1 Pet. 2:11).
 2. Basic evidences for trichotomy would include:
 - a. The fact that some passages use both terms interchangeably does not mean that there is no distinction whatsoever.
 - b. In at least two essential passages the New Testament carefully distinguishes between body and soul (1 Thess. 5:23; Heb. 4:12).
 - c. The Hebrew word nephesh is translated by the word "soul" 428 times in the Old Testament. But on two occasions it is rendered "beast" and in nine other passages we find the word "creature" being used (Lev. 24:18; Gen. 2:7, 19).
 - d. Trichotomy is the best theory to explain the three levels of consciousness in all men, that of self-consciousness (through the soul), world-consciousness (through the body), and God-consciousness (through the spirit).
 - C. Where and how does man receive his soul?
 1. First view: the preexistence theory.
 2. Second view: the creationist theory (Eccl. 12:7; Zech. 12:1; Isa. 57:16; Heb. 12:9).
 3. Third view: the traducian theory (Ps. 51:5; Job 14:4; Ps. 58:3; Jn. 3:6; Eph. 2:3).
 - D. What is the soul? It would seem the Bible indicates not so much that I have a soul, but rather I am a soul. I have a body and I have a spirit, but the soul is me.
 - E. What are the basic characteristics of the soul?
 1. Intellect--that aspect of the soul which tells me whether a given issue is right or wrong.
 2. Sensibility--that aspect which tells me what I would like to do about the issue.
 3. Conscience--that aspect which tells me what I should do about the issue.

4. Will--that aspect which tells me what I shall do about the issue.

III. His Original Duties and Responsibilities. Why did God create man? (Rev. 4:11).

Man was created to demonstrate the glory of and to fellowship with the God of glory. Upon his creation he is given the following duties and responsibilities:

- A. Man was to assume the headship over all nature (Gen. 1:26; Heb. 2:5-8).
- B. Man was to make his headquarters in Eden and especially to care for this beautiful garden paradise (Gen. 2:15).
- C. Man was to provide names for every living creature (Gen. 2:19, 20).
- D. Man was to love and protect his wife (Gen. 2:24).
- E. Man was to reproduce himself and populate the earth with his kind (Gen. 1:28).
- F. Man was to enjoy all the fruits of the various trees (except one) (Gen. 2:16).
- G. Man was forbidden to partake of the fruit of the tree of the knowledge of good and evil (Gen. 2:17).

IV. His Tragic Sin and Fall.

- A. The temptation that led to the fall (Gen. 3:1, 4).
- B. The transgression that caused the fall (Gen. 3:2, 3, 6).
- C. The trial that followed the fall.
 - 1. Upon the serpent (Gen. 3:14; Isa. 65:25).
 - 2. Upon Satan (Gen. 3:15; Rom. 16:20).
 - 3. Upon Adam.
 - a. Shame (Gen. 3:7).
 - b. Fear (Gen. 3:8-10).
 - c. Discord (Gen. 3:12, 13).
 - d. Death.
 - (1) Physical death (Gen. 5:5; Ps. 90:10).
 - (2) Spiritual death (Mt. 7:23; 25:41; Rev. 2:11; 20:6; Rom. 20:14; Rev. 21:18).
 - e. Suffering (Gen. 3:16).
 - f. Weariness of labor (Gen. 3:17-19).
 - g. Separation (Gen. 3:22-24).
- D. The theories that explain the fall.
 - 1. The liberal position.
 - 2. The Pelagian position.
 - 3. The Arminian position.
 - 4. The Augustinian position (Rom. 5:12, 18, 19; 1 Cor. 15:22; Rom. 3:23).

V. His Present-Day condition.

- A. The fallacies.
 - 1. Man is dirt and therefore cannot be saved.
 - 2. Man is divine, and therefore need not be saved.
- B. The facts.
 - 1. The natural man (1 Cor. 2:14; Jn. 5:42; Rom. 7:18; 8:7,8; Eph. 2:12; Rom. 3:10-12).
 - 2. The carnal man (1 Cor. 3:1-3).
 - 3. The Spirit-controlled man (1 Cor. 2:15).

VI. His Destiny.

- A. False views concerning the destiny of man.
 - 1. Nirvana: An oriental Hindu philosophy which teaches that at death a man ceases all personal existence and is absorbed by some great life-giving principle in the universe. This is refuted by: (Mt. 17:3; 1 Cor. 15:12-20, 42-49).
 - 2. Restorationism: The belief that in a future life all men will be given a second chance to make the choice for God that they did not make during this life. This is refuted by: (Prov. 29:1; Jn. 3:3, 16-18; Lk 16:19-31).
 - 3. Materialistic belief that man, upon death, forever ceases to be and quietly rots into

- nothingness. This is refuted by: (1 Cor. 15:50-57).
4. Annihilationism: This theory teaches that all the ungodly will someday literally be "uncreated," or annihilated by God. It is refuted by: (Mt. 25:46; Rev. 14:9-11).
 5. Soul sleep: The view that the soul sleeps between death and the resurrection. It is refuted by: (2 Cor 5:6-9; Phil. 1:23, 24; Rev. 6:9-12).
 6. Purgatory: The belief of Roman Catholics that all those who die at peace with the church but are not perfect must undergo penal and purifying sufferings. This is refuted: (Heb. 9:11-14, 24-28; 10:12, 16, 17).
 7. Limbo: Another aspect of Roman Catholic theology which teaches that all unbaptized children and the mentally incompetent, upon death, proceed to a permanent place of "natural happiness," but not heaven. This is refuted (Mt. 18:1-10).
 8. Reincarnation: The belief in the transmigration or rebirth of the soul. This theory, like the previous seven, is totally without scriptural support.
- B. Scriptural considerations concerning the destiny of man.
1. Before the cross (Lk. 23:43; 16:22)
 2. After the cross (Rev. 20:11-15; 20:5)

A Scriptural Summary of Hell

- I. The Denial of Hell.
- A. Rationalism: "There is no God, and therefore there can be no hell."
 - B. Ridicule: "There may be a God, but it is silly to speculate about multitudes of disembodied spirits frying in some literal lake of fire somewhere."
 - C. Religion: "There is a God, but he is a God of Love, and therefore would not and could not send anyone to hell!"
- II. The Details of Hell.
- A. The background of Gehenna hell.
 - B. The location of hell (Mt. 8:12; 22:13; 25:30; 2 Pet. 2:17; Jude 1:13).
 - C. The nature and characteristics of hell.
 1. Hell is a place of unquenchable fire (Mt. 3:12; 13:41, 42; Mk. 9:43).
 2. Hell is a place of memory and remorse (Lk. 16:19-31).
 3. Hell is a place of thirst.
 4. Hell is a place of misery and pain (Rev. 14:10, 11).
 5. Hell is a place of frustration and anger (Mt. 13:42; 24:51).
 6. Hell is a place of separation (Rev. 2:11; 20:6, 15).
 7. Hell is a place of undiluted divine wrath (Hab. 3:2; Rev. 14:10).
 8. Hell is a place originally prepared for Satan and his hosts (Mt. 25:41).
 9. Hell is a place created for all eternity (Dan. 12:2; Mt. 25:46; Jude 1:7).
 - D. The occupants of hell.
 1. Satan (Rom. 16:20; 20:10).
 2. The antichrist (2 Thess. 2:8).
 3. The false prophet (Rev. 19:20).
 4. Fallen angels (2 Pet. 2:4; Jude 1:6).
 5. Judas Iscariot (Acts 1:25).
 6. All unsaved people (Rev. 21:8).

A Scriptural Summary of Heaven

- I. The Capital of Heaven.
- In the Bible we read of three heavens. Briefly, these are:
- A. The First Heaven--home of the birds and clouds (Jer. 4:25; Dan. 4:12; Mt. 6:26; 8:20).
 - B. The Second Heaven--home of the sun, moon, and stars (Gen. 22:17; Ps. 19:1).
 - C. The Third Heaven--home of God (2 Cor. 12:2; 1 Iii. 8:27, 30).

- II. The Characteristics of Heaven (facts about the New Jerusalem).
 - A. The shape of this city (Rev. 21:16).
 - B. The size of this city (Rev 21:16).
 - C. The inhabitants of this city.
 - 1. The holy and elect angels (Heb. 12:22; Rev. 5:11).
 - 2. The 24 elders (Rev. 4:4).
 - 3. The Church (Heb. 12:22, 23; Rev. 19:1, 7, 8; 21:1, 9-11).
 - 4. Saved Israel (Heb. 11:16; Mt. 25:10, 23).
 - 5. The Father (Rev. 4:2, 3).
 - 6. The Son (Rev. 5:6).
 - 7. The Holy Spirit (Rev. 14:13; 22:17).
 - D. The Foundation of this city (Rev. 21:14).
 - E. The walls of this city (Rev. 21:17, 18).
 - F. The gates of this city (Rev. 21:12, 13, 21a).
 - G. The main street of this city (Rev. 21:21b).
 - H. The throne within this city (Rev. 4:2, 3, 6).
 - I. The river of life in this city (Rev. 22:1).
 - J. The tree of life in this city (Rev. 22:2).
 - K. The relationship between this city and earthly Jerusalem (Jer. 23:6; 33:16; Ezek. 48:35; Rev. 21:2).
 - L. The nature of the resurrected bodies in this city).
 - 1. These bodies will be like his glorious body (Phil. 3:21; 1Jn. 3:1-3).
 - 2. They will consist of flesh and bone (Lk. 24:39, 40).
 - 3. Christ ate in his glorified body (Lk. 24:41-43; Jn. 21:12-15).
 - 4. These bodies will not be subjected to laws of gravity and time (Jn. 20:19; Lk. 24:31, 36).
 - 5. They will be recognizable bodies (Mt. 8:11; Lk. 16:23; 1 Cor. 13:12).
 - 6. They will be eternal bodies (2 Cor. 5:1).
 - 7. They will be bodies in which the spirit predominates (1 Cor. 15:44, 49).
 - M. The activities of the redeemed in this city.
 - 1. Heaven will be a place of singing (Isa. 44:23; Heb. 2:12; Rev. 14:3; 15:3).
 - 2. Heaven will be a place of fellowship.
 - 3. Heaven will be a place of serving (Rev. 7:15; 22:3; 1 Cor. 6:2, 3; 2 Tim. 2:12; Rev. 22:5).
 - 4. Heaven will be a place of learning (1 Cor. 13:9, 10).
 - a. We will learn concerning the person of God.
 - b. We will learn concerning the plan of God.
 - c. We will learn concerning the power of God (Gen. 1:1).