

We will begin the sixth lecture on systematic theology. /**4. Elements of special providence.**

/a. **Preservation.** /God maintains the existence and nature of all things created, and continuously works in order to fulfill his purpose.

/(1) It is impossible for creation to support or exist in itself, /and creation always depends on God. /1 Samuel 2:6 /Nehemiah 9:6 /Job 34:14 /Psalm 36:6.

/(2) God works continuously to maintain the existence and nature of all creation. /Job 34:14 /Acts 17:28 /Hebrews 1:3.

/b. **Concurrence.** /God cooperates with all of creation, within the scope of his purpose, so that creation can do as it pleases.

/(1) No power or person can continue to exist or act without help from God. /1 Corinthians 12:6.

/(2) God cooperates with all activities of the human mind. /Amos 3:6 /Isaiah 42:24.

/(3) God encourages and makes effective the actions of all creation. /Exodus 12:36 /Deuteronomy 18:18.

/c. **Government.** /God rules over all of creation and secures the accomplishment of his purpose.

/(1) God rules over all of creation according to his pleasing will. /Daniel 2:21 /4:17 /Deuteronomy 11:13.

/(2) God rules over the natural world. /Deuteronomy 11:14 /1 Samuel 7:10 /Acts 14:17 /Matthew 5:45.

/(3) God rules over the animal kingdom. /Job 12:10 /Psalm 104:21 /Matthew 6:26 /10:29.

/(4) God rules over nations. /Job 12:23 /Psalm 75:6 /Daniel 4:25 /Romans 13:1.

/(5) God rules over individuals. /1 Samuel 2:6, 7 /Psalm 139:16 /Jeremiah 1:5 /Proverbs 16:33 /Psalm 73:24 /Romans 9:13.

/5. **God's providence and sin.** /a. Providence over wicked acts of man. /2 Thessalonians 2:11, 12. /However, God does not force man to sin. /God merely allows the sins within man to surface, and this is so that God's justice would be revealed. /Romans 1:28.

/b. The responsibility of sin lies entirely in creation. /God did not force creation to sin, /and because creation chose evil through its free will, /the responsibility of sin lies in creation. /Genesis 2:17.

/c. God rules over sin. /God prevents certain sins. /Genesis 31:24 /Hosea 2:6. /God chooses limits for sins. /Genesis 20:6 /Job 1:12 /2 Thessalonians 2:7.

/d. God uses evil to accomplish his good purpose. /Genesis 45:5.

/6. **Extraordinary providence.** /"Extraordinary providence" is God's works that are

performed through his supernatural powers, without the use of the laws of nature as the mediator. /Extraordinary providence is also known as miracles. /The laws of nature is God's way of working naturally in the natural world.

/However, God has power that transcends the laws of nature. /When necessary, God can forsake the laws of nature, and create extraordinary effects with his power.

### **/Part 3, The Doctrine of Man in Relation to God. /Chapter 1, Man in his Original State. /I. The constitutional nature of man.**

#### **/A. The essential elements of human nature.**

/1. Dichotomy. /This view claims that man is not made up of body and matter, but consists of a soul.

/a. Man is simply made up of body and soul. /Romans 8:10 /1 Corinthians 5:5 /2 Corinthians 7:1 /Ephesians 2:3.

/b. Man's death is the departure of his soul. /Genesis 35:18 /1 Kings 17:21 /Acts 15:26. /It is also referred to as the departure of his spirit. /Psalm 31:5 /Luke 23:46 /Acts 7:59.

/c. The immaterial element of the dead is the soul or spirit. /Revelation 6:9 /1 Peter 3:19 /Hebrews 12:23.

/d. Soul and spirit are used interchangeably in certain passages of the Bible. /Genesis 41:8 /Psalm 42:6 /John 12:27 /John 13:21 /Matthew 20:28 /27:50.

/e. The object of salvation for sinners is the spirit or the soul. /1 Corinthians 5:5 /Hebrews 10:39.

/f. Man was created with material elements and immaterial elements from the time of creation. /Genesis 2:7.

/g. The souls of animals, which do not have spirits, are at times called spirits. /Ecclesiastes 3:21.

/h. The soul is at times applied to the LORD. /Jeremiah 9:9 /Isaiah 42:1 /53:10 /Hebrews 10:38. /Thus, the soul and the spirit are one nature with functional differences.

#### **/2. Differences between the soul and the spirit. /a. The soul. /The soul is "psuche" in Greek.**

/(1) The soul of man is a function of life that is connected to the body and material world. /The soul knows the material world, feels, and makes decisions. /The soul has intellect, emotions, and will.

/(2) The soul of man is corrupted. /After the fall of Adam, the soul became corrupted and became self-centered, loving itself greatly. /It acts selfishly according to its greed.

/b. The spirit, "pneuma" in Greek.

/(1) The spirit of man is a function of life that is connected by God. /The spirit knows

God, loves God, and obeys God. /Man is able to serve God because of the functions of the spirit. /1 Corinthians 2:14 /Romans 8:16.

/(2) The descendants of Adam were born with dead spirits. /Genesis 2:17. /It says, “you will surely die,” which means that the spirit will die along with the body. /Adam’s body lived until the age of 930 even after he sinned. /However, his spirit died the moment he sinned.

/As a result, Adam’s descendants were born as sinners. /Thus, man is born with a dead spirit. /Ephesians 2:1. /The dead spirits does not indicate the disappearance of the spirit. /It indicates the death of functions, which as a result keeps man from knowing God. /Man could not love God or serve God. /Life was cut off from God.

/(3) The dead spirit is brought to life when it believes in the gospel. /Ephesians 2:1 /Romans 8:10.

/(4) The spirit of the believers is united with Christ. /The eternal life that the believer receives from God is eternal life in Christ. /1 John 5:11.

/It is life of the spirit born again through the Holy Spirit. /John 3:6. /The dead spirit of the believer comes to life when the believer believes in Jesus. /The believer is also united with Christ. /John 15:5. /The born again spirit of the believer is a new life. /Romans 6:4.

/(5) The spirit of the believer does not sin. /First, it does not sin because it received eternal life from God. /Romans 6:23. /Second, it does not sin because the spirit of the believer has been united with Christ. /Third, the Bible gives assurance of this. /1 John 3:9 /1 John 5:18. /Hence, the believer can live a holy life and not sin if he lives with life of the spirit. /Romans 8:5, 6.

/(6) The spirit and soul unite to become one. /The soul and the spirit are not two separate elements, but come from one life. /They have two separate functions. /Therefore, knowledge obtained through the soul and the spirit is man’s true knowledge. /The emotions of the soul and the spirit are man’s true emotions. /Decisions made through the will of the soul and the spirit are man’s true will.

**/3. Trichotomy.** /This view claims that man is made up of the body, the soul, and the spirit. /Origen and John of Damascus believed in this view. /They claimed that the soul and the spirit were different parts of man. /Some believe that the soul is the principle of animal life in man.

/Some claim that the existence of the soul comes to an end when man dies. /Trichotomists claim that when man dies, his body returns to the ground and his soul, his existence, comes to an end. /Then the spirit of the believer goes to heaven.

### **/B. The origin of the soul in each individual.**

**/1. Pre-existentialism.** /This view claims that soul of man existed before birth. /Sin and death are the results of sins committed in a previous existence. /Platon and Philo are

supporters of this idea.

/Let's **criticize** this. /If a man dies and his soul enters the afterlife, he has memories of this world. /Luke 16:27, 28. /However, no one has memories of a previous existence of his soul. /Sin and death are the results of the sins of Adam. /Romans 5:12.

**/2. Traducianism.** /This view claims that the soul of man, along with the body, is transmitted to each generation through natural propagation, as it has since Adam's time. /Tertullian was the first to make this claim.

/a. God personally stopped his work of creation after the creation of man.

/b. The Bible does not say that God created Eve's soul. /Genesis 2:23 /Malachi 2:15.

/c. The Bible says that the descendants were still in the body of their ancestor. /Genesis 46:26.

/d. Man's moral corruption or inherited sins are not a problem of the body but the problem of the soul.

/e. Psalm 51:5 says, /I was sinful at birth. /This means that the corrupted soul, more than the corrupted body, was inherited from one's mother. /Genesis 46:26.

/f. Acts 17:26 says that every nation came through "one man" or one couple, /and all mankind possesses one common human quality. /We believe that the traducianist view is correct.

**/3. Creationism.** /Some claim that God personally created each individual soul of man. /Only the body was inherited from past generations. /Isaiah 57:16 /Zechariah 12:1.

/Creationists found their beliefs on passages in the Bible that say that God is the creator of man's soul and spirit. /Numbers 16:22 /Ecclesiastes 12:7 /Zechariah 12:1 /Hebrews 12:9.

/Let's **criticize** this. /a. Man's soul is inherited from his parents, not just his body.

/b. God spoke of an indirect creation as a direct creation. /Psalm 139:13 /Jeremiah 1:5.

/c. Children take after mental and moral traits of their parents, not just the physical traits.

/d. This view makes God the creator of sin. /All humans are sinners from birth, and have the nature of sin. /Psalm 51:5 /Romans 3:10-16.

## **/II. Man as the image of God in the covenant of works.**

### **/A. Man as the image of God.**

#### **/1. Meaning of the image of God.**

/Scholar Louis Berkhof says the terms "image" and "likeness" are synonyms. /The Bible says that man was created in the image of God. /Genesis 1:26 says, /"Let us make man in our image, in our likeness."

## **/2. Historical conception of the image of God.**

/a. The Roman Catholic view. /When God created man, he gave him natural gifts, such as the spirituality of the soul, the freedom of the will, and the immortality of the body.

/These are the image of God. /God also gave supernatural gifts, which is known as “original righteousness,” that man could use to control his lower nature, and this is also called the likeness of God.

/b. The Lutheran conception. /The spiritual qualities that man was originally given at creation is the image of God. /Lutherans claim that this is original righteousness, or true knowledge, righteousness, and holiness.

/c. The Reformed conception. /The image of God is separated into a broad conception and a narrow conception. /The narrow conception is that the spiritual qualities that man received at the time of creation is true knowledge, righteousness, and holiness.

/The broad conception is that the body is a spiritual instrument through which man has power and reason to exercise dominion over the lower creation. /The moral and immortal spiritual being is the image of God.

/d. The biblical view. /Man was created in the image of God, which means that God created man to be worthy like God. /Genesis 5:3 /says that Seth was like Adam in image.

/In what ways is man like God? /Humans have spirits. /Genesis 2:7. /God is spirit, and thus, God created man so that he would have a spirit as well. /Hence, man knew God, loved God, obeyed God, and served God through his spirit.

/Man also has moral qualities. /God has moral qualities that include holiness, righteousness, goodness, and truthfulness. /God gave us such moral qualities when he created humans.

/God’s moral qualities are complete, but man’s moral qualities are incomplete. /Man also has the power to rule. /God has infinite authority, wisdom, and power to rule over all of creation.

/God gave man this power to rule. /God’s authority and power are infinite and complete. / However, man’s wisdom and power are finite and incomplete.

## **/B. Man in the covenant of works.**

### **/1. Biblical evidence of the covenant of works.**

/The covenant of works is the covenant between God and Adam. /The two parties of the covenant are God and Adam. /Adam represented himself and all humanity. /God demanded complete obedience from Adam. /Genesis 2:16, 17.

/God gave the promise of eternal life to man on the premise that Adam be completely obedient. /Romans 5:12, 18. /However, Adam broke the covenant. /Hosea 6:7.

## **/2. Elements of the covenant of works.**

/a. The two parties of the covenant of works. /The covenant of works is a contract between two parties. /God is on one side. /God is Creator of all creation, the Sovereign Ruler, and one of the two parties of the contract.

/Adam is on the other side. /Adam is the representative of all humanity, which includes himself. /He has the responsibility to absolutely depend on God, /and completely obey God by accepting the covenant for himself and his descendants.

/b. The promise of the covenant of works. /The promise of the covenant is life. /This life was not only an extension of natural life, but life of endless blessings and glory. /Adam's life was created in a state of holiness.

/He had life that was not subject to the law of death, which he had only if he did not sin. / Yet, there was the possibility that Adam would sin, /and he would receive curses and the punishment of death if he sinned.

/c. The condition of the covenant of works. /God demanded perfect obedience from man. /God's command not to eat of the fruit of the tree of the knowledge of good and evil was a test of obedience to God. /Adam was to make the choice /of whether man would completely obey God /or follow the guidance of his own judgment.

/d. The penalty of the covenant of works. /The penalty of the covenant is "death."  
/Genesis 2:17. /Death was God's punishment regarding sin, and it includes pain and misery. /Death is not the termination of life, but the dissolution of life.

/The separation of the body and soul is physical death. /The separation of the soul from God is spiritual death. /Ephesians 2:1. /Second, the eternal separation of man and God is death and hell. /Revelation 20:6.

/e. Symbols of the covenant of works. /The symbol of the promise of the covenant of works was the tree of life. /Genesis 3:22. /If Adam was completely obedient, he would have eaten the fruit of the tree of life and lived forever.

## **/3. The validity of the covenant of works.**

/a. The covenant of works has not yet been abolished. /God's demand that man completely obey God has not been abolished. /God's punishment for sinners is still effective. /God's promise of grace and blessings to those who obey his word has not been abolished. /Leviticus 18:5 /Galatians 3:12.

/b. The covenant of works has been abolished. /The covenant of works, in its ways and methods to receive eternal life, has been abolished. /Our repentance and faith are not the costs of eternal life or acts of merit to receive eternal life.

/Here we will conclude the sixth lecture on systematic theology. /Thank you.