

Trinity Bible Church  
Lesson 2  
March 24, 2010

Revised Outline:

**Section I: Getting Started.**

1. Introduction and Approach.

**Section II: Who is Involved?**

2. God and His Essence.
3. Satan's Characteristics as Related To God.
4. Angels.
5. Man.

**Section III: What are their Similarities and Differences?**

6. Comparison of God, Angels and Man.
7. Summary of Differences between Angels and Man.
8. Significant Similarities between Angels and Men.
9. Comparison of Angels, Adam and Jesus Christ.

**Section IV: What Happened?**

10. The Divine Decree(s).
11. The Fall of Satan.
12. The Fall of Angels.
13. The Trial of Satan.
14. The Basis of the Appeal.
15. Angelic Salvation.
16. Cut Off Point For The Offer Of Salvation.
17. Mechanics of Angelic Salvation.
18. Sequence of Events to This Point.

**Section V: Why Man?**

19. Ground Rules for the Angelic Conflict.
20. The Length of the Appeal.
21. Man's Role in the Resolution of the Conflict.
22. Events and Time Frames of History in Relation To The Conflict.
23. The Resolution of the Conflict on an Individual Basis.

## Section II: Who is Involved?

### 2. God and His Essence:

- A. There must exist a First Cause of all things, for any Effects to occur.**
1. This is called the “Kalam Cosmological Principle” and expresses that there must be a Creator for there to be a Creation.
  2. The first law of thermodynamic is an expression of the principle of conservation of energy, states that energy can be transformed (changed from one form to another), but cannot be created or destroyed. It either always existed or came into existence.
  3. The second law of thermodynamics is an expression of the universal principle of entropy, stating that the entropy of an isolated system which is not in equilibrium will tend to increase over time, meaning that things will go from order to disorder. Without energy input into a system, the system will disintegrate.
  4. Logically it follows that to be the First Cause of:
    - a. Ever-expanding space requires Infinity.
    - b. Immeasurable energy requires Omnipotence.
    - c. Universal interrelationships require Omnipresence.
    - d. Infinitesimal complexity requires Omniscience.
    - e. Righteousness requires Character.
    - f. Responsibility requires Volition.
    - g. Integrity requires Truth.
    - h. Love requires Love.
    - i. Life must be already Alive.
- B. Man is truly limited when seeking to contemplate the Essence of God.**
1. Man is a finite creature seeking to fully comprehend the infinite.
  2. In our mortal bodies, full comprehension of God simply cannot be done. 1 Cor 13:12-13
- C. Presently, man is limited to God’s Revelation of Himself in the Scripture and in nature. 1 Cor 2:16; Rom 1:20**
- D. God is one in Essence and has chosen to manifest His personality and function through three Persons known as the Trinity. Gen 1:26; Deut 6:4; Isa 44:6; John 5:44; John 16:13; John 17:3-5; Cor 13:14; 1 Pet 1:2 Et al**
- E. God in His grace provided a habitat for man and angels. Gen 1 & 2; Eze 28:12-19; Job 38:1-7**
- F. What He has chosen to reveal to His creatures flow from His Divine Attributes.**
- G. There are two types of Divine Attribute: Absolute and Relative.**
1. Absolute Attributes need no object.
  2. Relative Attributes describe God as He relates to man and angels. Eze 28:12-19; Job 38:1-7
- H. His Absolute Attributes include:**

1. **His Personhood-Absolute Attribute 1.**
    - a. God is Immaterial and normally Invisible. John 4:24; Col 1:15
    - b. God is aware that He exists, denoting Self-Consciousness and Self-Determination. Exo 3:14
    - c. He always acts rationally and logically, even though His creation may not understand His actions, due to a lack of extensive information. 1 Cor 14:33
    - d. God is the definition of Personality, so His Personality is Perfect. Since He is Omniscient and Absolute Truth, He knows that He is superior to His creation, and thus He accurately describes Himself without arrogance.
  2. **His Infinity-Absolute Attribute 2.**
    - a. God is without boundary or limitation except the limits He chooses to place on one attribute by another. He is infinite in all His attributes. Eph 2:14-16
    - b. God may choose to limit Himself such as when He became man and as man chose not to use all His attributes. John 1:14; Php 2:5-7
    - c. Because God is Infinite, He exists Eternally unsustained by Himself or any other source. Heb 7:3
    - d. He is the Cause of all other existence, having the Infinite power to create. John 1:3; Col 1:16
  3. **His Perfection-Absolute Attribute 3.**
    - a. He is the definition of Perfection. Matt 5:48
    - b. He is the Creator of Perfection. Jas 1:17
- I. **His Relative Attributes are related to time, space, matter and creatures and are not subject to any of His creation. 1 Cor 15:27**
1. **Attributes related to Time:**
    - a. God has always existed and will always exist. Thus, He is eternal. John 1:1; Heb 1:10-12
    - b. Time is God's invention and therefore He is not subject to it. Gen 1:5; Psa 90:2; Psa 102:27; 1 Cor 2:7
    - c. Time has succession and duration. Time is part of the measuring system used to sequence events, to compare the durations of events and the intervals between them, and to quantify the motions of objects. Time has been a major subject of religion, philosophy, and science, but defining it in a non-controversial manner applicable to all fields of study has consistently eluded the greatest scholars.<sup>1</sup>
  2. **Attributes related to Space:**
    - a. This attribute considers His Immensity which describes God in relationship to Space. He exceeds it to an infinite degree.
    - b. As the Creator of space He is not subject to it. Psa 148:1-5; Rom 8:20-21
    - c. He is both Imminent (in space) and Transcendent (out of space) at the same time. He exceeds the Universe to an infinite degree. Job 26:13; Psa 19:1-6; Psa 102:25-27; Isa 45:12

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<sup>1</sup> Wikipedia.

- d. Omnipresence (which is not measurable) describes Space in relationship to God. Ps 139:7-10
  - e. He is in Space with the same Intensity at all points and even out of space. Jer 23:23-24; Acts 17:27
3. Attributes related to Matter and Creatures:
- a. He is personally present everywhere but is free to be localized, even to take on human form. John 1:14
  - b. He is all wise, which means He knows the actual as well as the possible. This wisdom is not subject to development. Psa 147:4; Psa 33:13-15; Matt 6:8; Prov 8:22-30
  - d. He is all powerful. Psa 33:6
    - 1). He can do anything that He wills to do, but He chooses to not do some things. Eph 1:21; 3:20
    - 2). The prime example is that He does not overrule volitional choices made by His creatures. John 3:16; Isa 14:12-14
    - 3). His power is under His complete control as evidenced by the creation of delicate things and life. This is known as "gentle."
  - e. He is not subject to time, therefore the future concerning Matter and Creatures is just as clear as the past. Isa 46:10
    - 1). He foreknows every decision but is not the Primary Cause of it.
    - 2). He can influence it via His Word, as Satan has been permitted to do with evil.
    - 3). God has chosen to not make mankind decide, and Satan lacks the power. John 3:16 Cf 1 John 4:4b
  - f. He is the Absolute Ruler over His creation. Rev 19:16
    - 1). He establishes principles and policies that His creation is to follow. Gen 2:17; 6:1-4
    - 2). Yet He leaves it up to His volitional creation as to whether or not to follow them. Gen 3:1-7
    - 3). His non-volitional creation (animals) unquestioningly obeys His commands. Gen 7 Cf Jonah
  - g. He relates to volitional creatures:
    - 1). He is absolutely truthful to His creation. John 7:28
    - 2). He is totally faithful to His creation in everything. 2 Tim 2:13
    - 3). His infinite Love for His subjects is manifested in Grace, through Mercy. Psa 145:8-10; Psa 86:15; Luke 6:36
    - 4). He has chosen to deal with His subjects in grace. Eph 2:8-9; Psa 111:1-4
    - 5). His creation is called to realize His Righteousness and Justice, for His Character demands Righteousness from His creatures. Lev 11:45; Isa 6:2,6